

A *J. G. Gimmay*

COMMENTARY

ON

St. Paul's Epistle to the GALATIANS,

Wherein is Most Excellently set forth, The

Glorious Riches of God's Grace, and Power of the Gospel,

WITH THE

DIFFERENCE between the LAW and the GOSPEL,

AND

Strength of Faith declared; to the joyful Comfort and Confirmation of all *true Christian Believers*,

ESPECIALLY

Such as being inwardly afflicted and grieved in Conscience, do Hunger and Thirst

FOR

JUSTIFICATION in *CHRIST JESUS*.

For whose Cause this Book is most chiefly translated and printed, and dedicated to the same.

WRITTEN by the

FAMOUS CHAMPION for the FAITH of CHRIST,

Dr. *MARTIN LUTHER*.

He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned, *Mark. xvi. 16.*

Walk while ye have the Light, lest Darkness come upon you, *John xii. 35.*

LONDON:

Printed and Sold by JOHN LEWIS, (Printer to the Religious Societies) in
Bartholomew-Close, near West-Smithfield. M.DCC.XLI.

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 by only FAITH in *CHRIST*, as *John* recordeth. If Christ justify, who can condemn, saith *St. Paul*. This most necessary Doctrine the Author hath most substantially cleared 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 who 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.

Aprilis 28, 1575.

Edwinus London.

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AFFLICTED CONSCIENCES,
 Which groan for SALVATION, and wrestle under the CROSS,
 for the KINGDOM of *CHRIST,*
Grace, Peace and Victory in the LORD JESU 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 Reader: 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 bestowed, or thy Labour better recompenced to the Profit of thy Soul, or wherein thou maist see the Spirit and Vein of *St. Paul* more lively represented to thee, than in the diligent reading of this present Commentary upon the Epistle of *St. Paul* to the *Galatians*. In which as in a Mirror or Glas, or rather as *St. Stephen* in the Heavens being opened thou maist see and behold the admirable Glory of the Lord, and all the Riches of Heaven, thy Salvation freely, and only by Faith in Christ; his Love and Grace toward thee so 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 thyself, and give thee to know that of *CHRIST JESU*, that thyself shalt say thou never knewest before, though before thou knewest him right well.

Such spiritual Comfort, such heavenly Doctrine, such Experience and Practice 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 coupleth him more near unto Christ than the Husband is coupled to his Wife, and maketh a Man more than a Man,) with such other 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 ministred to him both this Knowledge of Spirit and Boldness of Speech.

And this commonly is the working and proceeding of God's Vocation, e-
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Mourning to Mirth, from Afflictions to advance to Glory, from Hell to bring to Heaven, from Death to Life, from Darkness to Light, from Thralldom to Liberty, in Wilderiness 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 continued, 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 enjoy'd 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 Grievings 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 afterwards in what Distresses 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, that he worketh evermore most excellent Things by Instruments most humble, and which seem 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 Darkness, in what Dreams and Dregs of Monkish Idolatry was he 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, con-

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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 X.* sent a Jubilee with his Pardons abroad through all Christian Realms and Dominions, whereby he gathered together innumerable Riches and Treasure. The Collectors whereof promised to every one that would put Ten Shillings in the Box, Licence to eat white Meat 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 one jot less than Ten Shillings, they preached, that it would profit him nothing. The Abomination whereof was so horrible, that when no other 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 a most humble manner to his Censure and Judgment. But the Pope thinking great Scorn to be controlled of such a Frier, took the Matter so hot, that he with 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

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Reprehension. Again, such were his Allegations out of the Scripture, that *Roffensis* writing to *Erasmus*, confesseth himself to be astonished at them.

And thus much by the way of Preface touching the Conflicts and Exercises of this Man. Which we thought good to insinuate to the Christian Reader for sundry Purposes: First to note the merciful Clemency of Christ our Saviour, in calling so superstitious and idolatrous a Frier 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 itself: 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 tho' 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 altereth somewhat from *Zuinglius*, sticking too near to the Letter: yet he joineth not 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 except) *Greek* or *Latin*, old or new, either beyond the *Alpes* or on this side the *Alpes*, or himself also whatsoever he be, which hath not erred in some Sentence or in some Exposition of holy Scripture. But if he cannot so do, then let him learn by himself to bear with other, 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 spunged 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,

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 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 astonished, 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 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* 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 natural 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 an 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 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 seemeth to attribute Justification to Works and not to Faith only.

Touching which Matter of Justification, for as much 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, whoso 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 Picces 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 JESU: so in case of dutiful Obedience, *Luther*
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here excludeth no good Works, but rather exhorteth thereunto, and that in many Places. Thus Times and Cases discreetly must be distinguish'd.

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 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 be 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 Subtilty 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 holy Scriptures.*

But let these ignorant Papists whatsoever 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 they lie at the 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 hated *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 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

than the Working of true Justification before God. And so it is true which St. *James* saith, how that Faith without Works doth not justify: Whose Purpose it 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.

Which Proposition of St. *Paul* the better to understand and to join it with St. *James*, here is to be noted for the satisfiing of the cavilling Adversary, 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 of 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 Gospeller? *Paul* meaneth no such thing, but only the mourning and labouring Soul, the grieved Conscience, the repenting Heart, the amending Sinner. And in him the Proposition is true, according to the Doctrine of St. *Paul*: *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, *and not by 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, *Believe the Gospel*, hath ever, *Repent and amend*, going with it. 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 itself here following will satisfy the Reader at large in all such Doubts to this Matter appertaining. And thus ceasing to trouble thee, gentle Reader, with any longer Preface, as we commend this good Work to thy godly Studies: So we commend both thee and thy Studies to the Grace of Christ Jesu the Son of God; heartily wishing, and craving of his Majesty, that thou maist 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.*

Fifty Inconveniencies that arise of Man's own Righteousness, proceeding of Works, gathered 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 destroy'd.
- 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 Testament of God.
- 27 To make Sin to abound.
- 28 To be shut under Sin.
- 29 To serve beggerly Cceremonies.

CHAP. 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.

CHAP. 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 Persuasion of the Doctrine of Works cometh not of God.
- 40 To have the Leaven of Corruption.
- 41 That Judgment remaineth for him who teacheth this Doctrine.
- 42 To bite and consume one another.
- 43 That this Doctrine is accounted among the Works of the Flesh.

CHAP. VI.

- 44 To think thyself 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 itself.
- 49 To glory in the Master and Teacher of carnal Things.
- 50 That nothing profiteth, and whatsoever a Man doth is vain.

MARTIN LUTHER'S PREFACE

Upon the EPISTLE to the GALATIANS.

I Myself 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 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 Heighth, 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 ourselves, neither by our Works, which are less than ourselves, 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, (*Gen. iii. 2.*) when he perswaded our first Parents that by their own Wisdom and Power they should be like unto God: forsaking true Faith in God, who had given them Life, promised the Continuance thereof. By and by after, this Lier and Murderer, *which will be always like unto himself*, stirred up the Brother to the murdering of his Brother, (*Gen. 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, 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 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

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 Messiah, 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 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.

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 in spite of their Teeth 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 Thola, 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 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 tho' every Man should hold his Peace, yet even of the very Rocks and Stones themselves. Wherefore I do most willingly herein accomplish my Duty, and am contented to suffer this long Commentary and full of Words, to be set forth for the stirring up of all the Brethren in Christ, against the Sleights and Malice of Satan, which *in these Days* is turned into such extreme Madness against this *Healthful Knowledge of Christ now revealed and raised up again*, that as hitherto

therto 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 to rage even above the Fury of Devils: which indeed is a great Argument that the 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 (to pass over the Abominations of the Pope) so many Monsters to burst out at once into the World, as we see at this Day in the *Anabaptists* alone? In whom Satan breathing out as it were the last Blast of his Kingdom, through horrible Uproars setting them every where in such a Rage, as though he would by them suddenly, not only destroy the whole World with Seditions, but also by innumerable Sects swallow up and devour Christ wholly with his Church.

Against the wicked Lives and Opinions of others he doth not so rage: to wit, against Whoremongers, Thieves, Murderers, 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, *Gen. iii. 15. Thou shalt bruise his Heel.*

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 Travel, or else will pardon my 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 Travel 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.* Whoso 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 contemn 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 their Parents were not lawfully married (as they grant themselves) because they were not re-baptized: 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, altho' 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 least) do strongly assist their Brethren the Anabaptists. For these Foxes are tied together by the Tails, although 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 Shoar.

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,* (Eccl. xi. iv.) If one Heresy die, by and by another springeth up: For the Devil doth neither slumber nor sleep. I myself, 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 destroy'd, other some (as the Parts and Members of Worms and 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 no Man strive, nor reprove another,* Hosea iv. 4. *They shall not prophecy to them,* Micah ii. 6. 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 behoveth the Ministers of God's Word to be surely perswaded (if they will be accounted faithful and wise in the Day of Christ) that the Word of St. Paul

is not spoken in vain, or prophesied of a Matter of no Importance: to wit, *There must be also Heresies among you, that they which are approved may be made manifest*, 1 Cor. xi. 9. 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 ourselves, which shall seek by all Means possible, to trouble the Church of Christ. And herewithal let him comfort himself, that there is *no Peace between Christ and Belial, or between the Seed of the Serpent and the Seed of the Woman*, 2 Cor. vi. 11. Gen. iii. 5. Yea let him rejoice in the Troubles which he suffereth by these Sects and seditious Spirits, continually springing up one after another. For this is our rejoicing, *the Testimony of our Conscience*, 2 Cor. i. 12. 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.



After M. Luther had once publickly expounded this Epistle, he took in hand to interpret the same again, in such sort as in this Treatise hereafter doth ensue; the Cause whereof he doth declare in these 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 Practice and publick Exercise both of reading and hearing. And altho' it be never so well known, never so exactly learned, yet the Devil, who continually rangech 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 idle, we will there begin now 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*, Ecclus xviii. 6.

The

*The ARGUMENT of the Epistle of St. Paul
to the Galatians.*

FIRST of all it behoveth 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 political or civil Righteousness, which Emperors, Princes of the World, Philosophers and Lawyers deal withal. There is also a Ceremonial Righteousness, which the Traditions of Men do teach. This Righteousness Parents and Schoolmasters 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 called the Righteousness of the Law, or of the *Ten Commandments* which *Moses* teacheth. This do we also teach after the Doctrine of Faith.

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.

But this most excellent Righteousness, of Faith I mean (which God through Christ, without Works, imputeth 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 mere passive Righteousness*, as the other above are active. For in this we work nothing, we render nothing unto God, but only we receive and suffer another to work in us, that is to say, GOD. Therefore it seemeth good unto me to call this Righteousness of Faith or Christian Righteousness, the passive Righteousness.

This is a Righteousness hidden in a Mystery, which the World doth not know, yea Christians themselves do not thoroughly understand it, and can hardly take hold of it in their Temptations. Therefore it must be diligently taught and continually practised. And who doth not understand or apprehend this Righteousness in Afflictions and Terrors of Conscience, must needs be overthrown. 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

Worthiness 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 desparately have I lived? would to God I might live longer: then would I amend my Life.* Thus Man's Reason cannot restrain itself 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.

On the other Side, Satan abusing the Infirmitie 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 itself 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 is it not able to quiet a troubled Conscience, but increaseth Terrors, and driveth it to Desperation. *That Sin by the Commandment might become exceeding sinful,* Rom. vii. 13.

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 *Passive 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 myself 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 Travel, to procure the same, but receiveth it of the mere 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 itself is able to do in getting and procuring to itself 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 mere 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, and so to live before God, as if there were no Law: notwithstanding except thou be ignorant of the Law,

Law, and be assuredly persuaded 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 not 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.

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 Logitian, 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 his Law, offereth the Promise made in Christ, who came for the afflicted, and for Sinners. Here is 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 the Law doth not appertain. For the Law hath his Bounds unto Christ, as *Paul* saith afterwards: *For Christ is the end of the Law*, (Rom. x. 4.) 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 appertaineth to the new Man, and the Righteousness of the Law appertaineth 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 and inestimable Gift of Grace.

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, or 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

great Offence. But we imagine, as it were two Worlds, the one heavenly and the other earthly. In these we place these two kinds of Righteousness, being separate the one 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 appertaineth 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 ourselves, 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 borne (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 hear 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, and reigning over us and in us by Grace. In this heavenly Righteousness Sin can have no Place: for there is no Law, and where no Law is there can be no Transgression. *Rom. iv. 15.*

Seeing then that Sin hath here no Place, there can be no Anguish of Conscience, no Fear no Heaviness. Therefore *St. John* saith (1 John v. 18.) *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 darkened 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 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.

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

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 trodden under 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 Christian and excellent Righteousness. For if the Article of Justification be once lost, then is all true Christian Doctrine lost. And as many as are in the World that hold not this Doctrine, are either *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 darkened, that none in the Church shall be either rightly taught or comforted*. Wherefore, if we will be Teachers and Leaders of others, it becometh us to have 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. *Wherefore I do admonish you, especially such as shall become Instructors and Guiders of Consciences, and also every one apart, that ye exercise yourselves 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 who 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 (*Heb. vii. 25.*) 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 Law-giver: so that now there remaineth no more Salvation, but a certain Desperation and everlasting Death, except Repentance follow.

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 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 wouldst climb up into the Kingdom of my Conscience, and there reign and reprove it of Sin, and wouldst 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 dost besides thine Office: keep thyself 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 of Sins, Peace, Quietness, Joy, Health, and everlasting 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 (1 Cor. vi. 19.) 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 persuaded that Christ is his Righteousness, doth not only cheerfully 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 cruel, 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 who had darkened this Righteousness of Faith among the *Galatians*, against whom he setteth himself in defending and commending his Authority and Office.



A
 C O M M E N T A R Y
 O N
 St. P A U L's E P I S T L E
 T O T H E
 G A L A T I A N S.

C H A P. I.

Verse 1. *Paul an Apostle (not of Men, neither by Man, but by Jesus Christ, and God the Father, who raised him from the dead)*

NOW that we have declared the Argument and Sum of this Epistle to the *Galatians*, we think it good before we come to the Matter itself, to shew what was the Occasion St. *Paul* wrote this Epistle. He had planted among the *Galatians* the pure Doctrine of the Gospel, and the Righteousness 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.

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. But the World preferreth these *Creatures* before the CREATOR, and moreover by them would put away Sin, be delivered from Death, and deserve everlasting Life. This doth the Gospel condemn. Contrariwise, the World cannot suffer those Things to be condemned, which it most esteemeth and best liketh of, and therefore it chargeth the Gospel that it is a seditious Doctrine and full of Errors, that it overthroweth Common-wealths, Countries, Dominions, Kingdoms and Empires, and therefore offendeth
 both

both against God and the Emperor, abolisheth Laws, corrupteth good Manners, and setteth all Men at Liberty to do what they list. Wherefore with just Zeal and high Service to God (as it would seem) it persecuteth this Doctrine, and abhorreth the Teachers and Professors thereof, as the greatest Plague that can be in the whole Earth.

Moreover, by the Preaching of this Doctrine, the Devil is overthrown, his Kingdom destroy'd, the Law, Sin and Death (wherewith as most mighty and invincible Tyrants, he hath brought all Mankind in Subjection under his Dominion) are wrested out of his Hands: Briefly, his Prisoners are translated out of the Kingdom of Darkness, into the Kingdom of Light and Liberty. Should the Devil suffer all this? *Should not the Father of Lies employ all his Force and subtil Policies, to darken, to corrupt, and utterly to root out this Doctrine of Salvation and everlasting Life? Indeed St. Paul complaineth in this, and all other his Epistles, that even in his time the Devil shewed himself a cunning Workman in this Business.*

We thought good to shew here by the way, that the Gospel is such a Doctrine as condemneth all manner of Righteousness, and preacheth the only Righteousness of Christ, and to them that embrace the same, it bringeth Peace of Conscience and all good things: and yet notwithstanding the World hateth and persecuteth it most bitterly.

I said before that the Occasion why St. Paul wrote this Epistle, was for that by and by after his Departure, false Teachers had destroy'd those Things among the *Galatians*, which he with long and great Travel had built. And these false Apostles being of the Circumcision and Sect of the Pharisees, were Men of great Estimation and Authority, who bragged among the People that they were of that holy and chosen Stock of the *Jews* (*John viii. Rom. iv. 4, 5, 6.*) that they were *Israelites* of the Seed of *Abraham*, that they had the Promises and the Fathers; and finally, that they were the Ministers of Christ and the Apostles Scholars, with whom they had been conversant and had seen their Miracles, and perhaps had also wrought some Signs or Miracles themselves: For Christ witnesseth (*Matth. vii. 22.*) that the wicked also do work Miracles. Moreover these false Apostles by all the crafty Means they could devise, defaced the Authority of St. Paul, saying: *Why do ye so highly esteem of Paul? Why have ye him in so great Reverence? Forsooth he was but the last of all that were converted unto Christ. But we are the Disciples of the Apostles, and were familiarly conversant with them. We have seen Christ working Miracles, and heard him preach. Paul came after us, and is inferior unto us: and it is not possible that God should suffer as to err who are of his holy People, the Ministers of Christ, and have received the Holy Ghost. Again, we are many and Paul is but one, and alone, who neither was conversant with the Apostles, nor hath seen Christ. Yea he persecuted the Church of Christ a great while. Would God (think ye) for Paul's sake only, suffer so many Churches to be deceived?*

When Men having such Authority come into any Country or City, by and by the People have them in great Admiration, and under this Colour of Godliness and Religion, they do not only deceive the Simple, but also the Learned, yea and those also which seem to be somewhat confirmed in the Faith, especially when they brag (as these did) that they are the Off-spring of the Patriarchs, the Ministers of Christ, the Apostles Scholars, &c. Even so the Pope at this Day, when he hath no Authority of the Scripture to defend himself

himself withal, useth this one Argument continually against us, *The Church, the Church*. Thinkest thou that God is so offended, that for a few Hereticks of *Luther's* Sect he will cast off his whole Church? Thinkest thou that he would leave his Church in Error so many hundred Years? And this he mightily maintaineth, *that the Church can never be overthrown*. Now, like as many are moved with this Argument at this Day, so in *Paul's* Time, these false Apostles, through great Bragging, and setting forth of their own Praises, blinded the Eyes of the *Galatians*, so that *Paul* lost his Authority among them, and his Doctrine was brought in Suspicion.

Against this vain Bragging, and Boasting of the false Apostles, *Paul* with great Constancy and Boldness setteth his Apostolick Authority, highly commending his Vocation, and defending his Ministry: And (although elsewhere he never doth the like) he will not give Place to any, no not to the Apostles themselves, much less to any of their Scholars. And to abate their Pharisaical Pride and shameless Boldness, he maketh mention of the History done in *Antiochia*, where he withstood *Peter* himself. Besides this, not regarding the Offence that might rise thereof, he saith plainly in the Text, that he was bold to accuse and reprove *Peter* himself the Chief of the Apostles, who had seen Christ, and had been most familiarly Conversant with him. I am an Apostle (saith he) and such a one as pass not what others are: Yea, I was not afraid to chide the very Pillar of all the rest of the Apostles. And to conclude, in the first two Chapters, 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.

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 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.

Likewise when *Paul* so highly commendeth his Calling, he seeketh not his own Praise, but with a necessary and a holy Pride he magnifieth his Ministry: As to the *Romans* xi. he saith: For as much as I am the Apostle of the *Gentiles*, I will magnify mine Office: That is to say, I will that

Men receive me, not as *Paul of Tarsus*, but as *Paul* the Apostle or Ambassador of *Jesus Christ*. And this he doth of Necessity to maintain his Authority, that the People in Hearing this, might be more attent and willing to give Ear unto him. For they hear not only *Paul*, but in *Paul* Christ himself, and God the Father sending him out in his Message: Whose Authority and Majesty, like as Men ought religiously to Honour, so ought they with great Reverence to receive, and to hear his Messengers bringing his Word and Message.

This is a notable Place therefore, wherein *Paul* so glorieth and boasteth as touching his Vocation, that he despiseth all others. If any Man, after the Manner of the World, should despise all others in respect of himself, and attribute all unto himself alone, he should not only shew himself a very Fool, but also grievously offend. But this Manner of Boasting is necessary, and pertaineth not to the Glory of *Paul*, but to the Glory of God, whereby is offered unto him the Sacrifice of Praise and Thanksgiving. For by this Boasting, the Name, the Grace, and the Mercy of God, is made known unto the World. Thus therefore he beginneth his Epistle.

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

Here, in the very Beginning, he toucheth those false Teachers which boasted themselves to be the Disciples of the Apostles, and to be sent of them, but despised *Paul*, as one that was neither the Apostles 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. Against those *Paul* defendeth his Calling, saying: My Calling seemeth base to your Preachers: But whosoever they be, which have come unto you, are sent either of Men, or by Man: That is to say, they have entred either of themselves being not called, or else called by others. But my Calling is neither of Men, nor by Man, but it is above all Manner of Calling that can be made by the Apostles, *for it is by Jesus Christ, and by God the Father, &c.*

Where he saith, *of Men*, I mean such as call and thrust in themselves when neither God nor Man calleth or sendeth them, but they run and speak of themselves: As at this Day certain phantastical Spirits do, which either lurk in Corners, and seek Places where they may pour out their Poison, and come not into publick Congregations, or else they resort thither where the Gospel is planted already. These I call such as are sent of Men. But where he saith, *by Man*, understand such as have a *Divine Calling*, but yet by Man as by Means. God calleth then two Manner of Ways: By Means, and without Means. He calleth us to the Ministry of his Word at this Day, not immediately by himself, but by other Means, that is to say, by Man. But the Apostles were called immediately of Christ himself, *as the Prophets in the old Time were called of God himself*. Therefore when *Paul* saith: *Not of Men, neither by Man*, he beateth down the false Apostles. As though he would say: Although 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, I am called and sent neither of Men, nor by Man, but without Means, that is to wit, *by*
Jesus

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. And elsewhere he separateth the Degree of Apostleship from others, as in the first to the *Cor. cap. xii.* and in the fourth to the *Ephesians*, where he saith: *And God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly Teachers, &c.* setting Apostles in the first Place: So that they be properly called *Apostles which are sent immediately of God himself*, without any other ordinary Means.

So *Matthias* was called only of God (*Acts i. 14. 15.*) For when the other Apostles had appointed two, they durst not chuse the one nor the other, but they cast Lots, and prayed that God would shew which of them he would have. For seeing he should be an Apostle, it behoved that he should be called of God. So was *Paul* called to be the Apostle of the *Gentiles* (*Acts ix. 15.*) Hereof the Apostles also are called Saints. For they are sure of their Calling and Doctrine, *and have continued faithful in their Office*, and none of them became a Cast-away saving *Judas*, because their Calling is holy (*Mat. xvii. 5.*)

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 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 phantastical 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?*

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 Disobediencce, he maketh all his Works evil, were they never so good, insomuch, *that even his greatest Works and Labours become his greatest Sins.*

We see then how good and necessary this boasting and glorying of our Ministry is. In Times past, when I was but a young Divine, methought *Paul* did unwisely in glorying so oft of his Calling in all his Epistles: But I did not understand his Purpose. For I knew not that the Ministry of God's Word was so weighty a Matter. I knew nothing of the Doctrine of Faith and a true Conscience indeed, *for that there was then no Certainty taught either in the Schools or Churches, but all was full of Sophistical Subtilties of the Schoolmen:* And therefore no Man was able to understand the
Dignity

Dignity and Power of this holy and spiritual Boasting of the true and lawful Calling, which serveth first to the Glory of God, and secondly to the advancing of our Office, and moreover *to the Salvation of ourselves and of the People.* For by this our Boasting, we seek not Estimation in the World, or Praise among Men, or Money, or Pleasures, or Favour of the World: But for as much as we be in a Divine Calling, and in the Work of God, and the People have great Need to be assured of our Calling, that they may know our Word to be the Word of God, therefore we proudly vaunt and boast of it. It is not then a vain, but a most holy Pride, against the Devil, and the World; and Humility before God.

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

Paul is so enflamed here with Zeal, that he cannot tarry till he come to the Matter itself, 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 his 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 added: *By God the Father, which hath raised him up from the Dead.*

But it seemeth here, that the adding of these Words: *And by God the Father, &c.* is not necessary. But because (as I said) Paul speaketh out of the Abundance of his Heart, his Mind burneth with Desire to set forth even in the very Entry of his Epistle, the unsearchable Riches of Christ, and to preach the Righteousness of God, *which is called the Resurrection of the Dead.* Christ who liveth and is risen again, speaketh out of him, and moveth him thus to speak: Therefore, not without Cause he addeth, *that he is also an Apostle, By God the Father, who hath raised up Jesus Christ from the Dead.* As if he should say: I have to deal with Satan, and with those Vipers the Instruments of Satan, which go about to spoil me of the Righteousness of Christ, who was raised up by God the Father from the Dead: By the which alone we are made righteous, by the which also we shall be raised up at the last Day from Death to everlasting Life. *But they that in such Sort go about to overthrow the Righteousness of Christ, do resist the Father and the Son, and the Work of them both.*

Thus Paul, even at the first Entrance, bursteth out into the whole Matter whereof he entreateth 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 (*Rom. iv. 24. 25.*) 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 hath raised up from the Dead, *is our Righteousness and Victory* (*1 Cor. xv.*

57.) *Therefore Thanks be to God, who hath given us Victory by our Lord Jesus Christ. Amen.*

But mark how fitly, and to the Purpose *Paul* here speaketh. He saith not by God which hath made Heaven and Earth, which is Lord of Angels, which commanded *Abraham* to go out of his own Country, which sent *Moses* to *Pharaoh* the King, which brought *Israel* out of *Egypt* (as the false Apostles did, who boasted of the God of their Fathers, the Creator, Maintainer and Preserver of all Things, working Wonders among his People :) But *Paul* had another Thing in his Heart, namely, *the Righteousness of Christ*, and therefore he speaketh Words that make much for this his Purpose, saying: *I am an Apostle, neither of Men, nor by Men, but by Jesus Christ and God the Father, who hath raised him up from the Dead.* Ye see then with what Fervency of Spirit *Paul* is led in this Matter, which he goeth about to establish and maintain against the *whole Kingdom of Hell, the Power and Wisdom of the World, and against the Devil and his Apostles.*

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.* As for the false Apostles, if they be any Thing, they be but sent either of Men, or by Men: But I am sent of God the Father, and of Jesus Christ, who is our Life and Resurrection (*John xi. 25.*) My other Brethren are sent from God, howbeit by Man, that is to wit, by me. *Therefore, lest they might say, that I only set myself proudly against them, I have my Brethren with me, all of one Mind, as faithful Witnesses, which think, write, and teach the self same Thing that I do.*

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. So likewise at this Day, the fantastical *Anabaptists* come not to those Places where the Adversaries of the Gospel bear rule: But where Christians and good Men are, which love the Gospel. With such they wind in themselves even in the Dominions of Tyrants and Persecutors of the Gospel: Where they, creeping into Houses under crafty Pretence, pour out their Poison to the Subversion of many. But why go they not rather in the Cities, Countries, and Dominions of the Papists, and there profess and maintain their Doctrine in the Presence of wicked Princes, Bishops and Doctors in the Universities, as we by God's Help and Assistance have done? These tender

Martyrs will adventure no Peril, but they resort thither where the Gospel hath an Harbour already, where they may live without Danger, in great Peace and Quietness. So the false Apostles would not endanger themselves to come to Jerusalem to *Caiphas*, or to *Rome* to the Emperor, or to other Places where no Man had preached afore, as *Paul* and the other Apostles did: But they came into *Galatia*, which was won unto Christ already, by the Labour and Travel of *Paul*, and into *Asia*, *Corinth*, and such other Places, where good Men were, and professed the Name of Christ, persecuting no Man, but suffering all Things quietly. There might the Enemies of Christ's Cross live in great Security, and without any Persecution.

And here we may learn that it is the Lot of all godly Teachers, that besides the Persecution which they suffer of the wicked and unthankful World, and the great Travail which they sustain in planting of Churches, *they are compelled to suffer that Thing which they of long Time before had purely taught, to be quickly overthrown of fantastical Spirits, who afterwards reign and rule over them.* This grieveth godly Ministers, more than any Persecution of Tyrants. Therefore, let him not be a Minister of the Gospel, which is not content to be thus despised, or is loth to bear this Reproach: Or if he be, *let him give over his Charge to another.* We also at this Day do find the same Thing to be true by Experience. We are miserably contemned and vexed outwardly by Tyrants, inwardly by those whom we have restored to Liberty by the Gospel, and also by false Brethren. *But this is our Comfort and Glory, that being called of God, we have a Promise of everlasting Life, and look for that Reward, which Eye hath not seen, nor Ear hath heard, nor hath entred into the Heart of Man (1 Cor. ii. 9.) For when the great Shepherd Christ shall appear, we shall receive an incorruptible Crown of Glory: Who here also in this World, will not suffer us to perish for Hunger (1 Pet. v. 4.)*

Jerom moveth here a great Question, why *Paul* called those Churches, which were no Churches. Is it (saith he) because *Paul* writeth to the Galatians, that were perverted and turned back from Christ, and from Grace, unto *Moses*, and the Law? Hereunto I answer, that *Paul* calleth them the Churches of *Galatia*, by putting a Part for the Whole, which is a common Thing in the Scriptures. For writing in like Manner to the *Corinthians*, he rejoiceth on their Behalf, that the Grace of God was given them in Christ, namely, that they were made Rich through him in all Utterance and Knowledge: And yet many of them were misled by false Apostles, and believed not the Resurrection of the Dead.

Albeit then, that the Galatians were fallen away from the Doctrine of *Paul*, yet did Baptism, the Word, and the Name of Christ, remain among them. There were also some good Men that were not revolted, which had a right Opinion of the Word and Sacraments, and used them well. Moreover, these Things could not be defiled through them that were revolted. For Baptism, the Gospel, and other Things, are not therefore made unholy, because many are polluted and unholy, and have an evil Opinion of them: But they abide holy and the same that they were, whether they be among the Godly, or the Ungodly: By whom they can neither be polluted, nor made holy. By our good or evil Conversation, by our good or evil Life and Manners, they be polluted or made holy in the Sight of the Heathen, but not afore God. Wherefore, wheresoever the Substance
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of the Word and Sacraments remaineth, *there is the holy Church*, although Antichrist there reign, who (as the Scripture witnesseth) fitteth not in a Stable of Fiends, or in a Swinesty, or in a Company of Infidels, but in the highest and holiest Place of all, namely, *in the Temple of God*. Wherefore although spiritual Tyrants reign, yet there must be a Temple of God, and the same must be preserved under them. Therefore I answer briefly to this Question, *that the Church is universal, throughout the whole World, where-soever the Gospel of God, and the Sacraments be*. The Jews, the Turks, and other vain Spirits, are not the Church, because they fight against these Things, and deny them. Hitherto as touching the Title or Inscription of this Epistle. Now followeth the Salutation or Greeting of *Paul*.

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

I hope ye are not ignorant, what *Grace* and *Peace* meaneth, seeing that these Terms are common in *Paul*, and now not obscure or unknown. But forasmuch as we take in Hand to expound this Epistle (which we do, not because it is needful, or for any Hardness that is in it, but that our Consciences may be confirmed against Heresies yet to come) let it not be tedious unto you, if we repeat these Things again, that elsewhere, and at other Times, we teach, preach, sing, and set out by Writing. For if we neglect the Article of *Justification*, we lose altogether. Therefore most necessary it is, chiefly, and above all Things, *that we teach, and repeat this Article continually*: Like as *Moses* saith of his Law: For it cannot be beaten into our Ears enough, or too much. Yea, though we learn it, and understand it well, yet is there none that taketh hold of it perfectly, or believeth it with his whole Heart: So frail a Thing is our Flesh, and disobedient to the Spirit.

The greeting of the Apostle is strange unto the World, and was never heard of before the preaching of the 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 trodden 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. *Grace* containeth the Remission of Sins, *Peace* a quiet and joyful Conscience. But *Peace* of Conscience can never be had, unless Sin be first forgiven. But Sin is not forgiven for the fulfilling of the Law: For no Man is able to satisfy the Law: But the Law doth rather shew Sin, accuse and terrify the Conscience, declare the Wrath of God, and drive to Desperation. Much less is Sin taken away by the Works and Inventions of Men, as wicked Worshippings, strange Religions, Vows and Pilgrimages. Finally, there is no Work that can take away Sin: But Sin

is rather increased by Works. For the Justiciaries and Meritmongers, the more they labour and sweat, to bring themselves out of Sin, the deeper they are plunged therein. For there is no Means to take away Sin, but Grace alone. Therefore *Paul*, in all the Greetings of his Epistles, setteth Grace and Peace against Sin, and an evil Conscience. This Thing must be diligently marked. The Words are easy: But in Temptation, it is the hardest Thing that can be, to be certainly perswaded in our Hearts, *that by Grace alone*, all other Means, either in Heaven, or in Earth, set apart, we have Remission of Sins and Peace with God.

The World understandeth not this Doctrine, and therefore it neither will, nor can abide it, but condemneth it as heretical and wicked. It braggeth of Free-will, of the Light of Reason, of the Soundness, of the Powers and Qualities of Nature, and of good Works, as Means whereby it could discern and attain Grace and Peace, that is to say, *Forgiveness of Sins and a quiet Conscience*. But it is impossible, that the Conscience should be quiet and joyful, unless it have Peace through Grace, that is to say, *through the Forgiveness of Sins promised in Christ*. Many have carefully laboured, by finding out diverse and sundry religious Orders and Exercises for this Purpose, to attain Peace and Quietness of Conscience: But by so doing, they have plunged themselves in more and greater Miseries: *For all such Devices are but Means to increase Doubtfulness and Despair*. Therefore there shall be *no Rest to my Bones, or thine, unless we hear the Word of Grace, and cleave unto it stedfastly and faithfully: Then shall our Conscience undoubtedly find Grace and Peace*.

The Apostle doth fitly distinguish this Grace and Peace from all other Kinds of Grace and Peace whatsoever. He wisheth to the *Galatians* Grace and Peace, not from the Emperor, or Kings and Princes: For these do commonly persecute the Godly, and rise up against the Lord and Christ his anointed, *Psal. ii. 1.* nor from the World (*for in the World, saith Christ, ye shall have Trouble:*) But from God our Father, &c. which is as much as to say, he wisheth unto them a heavenly Peace. So Christ saith: *My Peace I leave unto you: My Peace I give unto you: Not as the World giveth it, do I give it unto you*. The Peace of the World granteth nothing but the Peace of our Goods and Bodies. So the Grace or Favour of the World giveth us Leave to enjoy our Goods, and casteth us not out of our Possessions. But in Affliction, and in the Hour of Death, the Grace and Favour of the World cannot help us, they cannot deliver us from Affliction, Despair and Death. But when the *Grace and Peace* of God are in the Heart, then is Man strong, so that he can neither be cast down with Adversity, nor puffed up with Prosperity, but walketh on plainly, and keepeth the Highway. For he taketh Heart, and Courage, in the Victory of Christ's Death, and the Confidence thereof beginneth to reign in his Conscience over Sin and Death, *because through him he hath assured Forgiveness of his Sins: Which after he hath once obtained, his Conscience is at Rest, and by the Word of Grace is comforted*. So then a Man being comforted and heartned by the Grace of God, that is, by *Forgiveness of Sin, and by this Peace of Conscience, is able valiantly to bear and overcome all Troubles, yea even Death itself*. This Peace of God is not given to the World, because the World never longeth after it, nor understandeth it, but to them that
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BELIEVE: *And this cometh to pass by no other Mean, than by the only Grace of God.*

A Rule to be observed, that Men ought to abstain from the curious Searching of God's Majesty.

BUT why doth the Apostle add moreover in this Salutation: *And from our Lord Jesus Christ?* Was it not enough to say: *And from God our Father?* Why then doth he couple *Jesus Christ with the Father?* Ye have oftentimes heard of us, how it is a Rule and Principle in the Scriptures, diligently to be marked, *that we must abstain from the curious Searching of God's Majesty, which is intolerable to Man's Body, and much more to his Mind.* No Man (saith the Lord) *shall see me and live* (Exod. xxxiii. 20.) The *Pope*, the *Turks*, the *Jews*, and all such as trust in their own Merits, regard not this Rule, and therefore removing the Mediator Christ out of their Sight, they speak only of God, and before him only they pray, and do all that they do.

As for Example, the *Monk* imagineth thus: *These Works which I do, please God, God will regard these my Vows, and for them will save me.* The *Turk* saith: *If I keep the Things that are commanded in the Alcoran, God will accept me, and give me everlasting Life.* The *Jew* thinketh thus: *If I keep those Things which the Law commandeth, I shall find God merciful unto me, and so shall I be saved.* So also a Sort of fond Heads at this Day, bragging of the Spirit of Revelations, of Visions, and such other monstrous Matters, I wot not what, do walk in Wonders above their Reaches. These new Monks have invented a new Cross and new Works, and they dream that by doing them they please God. To be brief, as many as know not *the Article of Justification*, take away Christ the Mercy-Seat, and will needs comprehend God in his Majesty by the Judgment of Reason, and pacify him with their own Works.

But true Christian Divinity, (as I give you often warning) setteth not God forth unto us in his Majesty, as *Moses* and other Doctrines do. It commandeth us not to search out the Nature of God: But to know his Will set out to us in Christ, whom he would have to take our Flesh upon him, to be born and to die for our Sins, and that this should be preached among all Nations. *For seeing the World by Wisdom knew not God in the Wisdom of God, it pleased God by the Foolishness of Preaching to save them that believe*, 1 Cor. i. Wherefore, when thy Conscience standeth in the Conflict, wrestling against the Law, Sin and Death, in the Presence of God, there is nothing more dangerous than to wander with curious Speculations in Heaven, and there to search out God in his incomprehensible Power, Wisdom and Majesty, how he created the World, and how he governeth it. If thou seek thus to comprehend God, and wouldst pacify him without Christ the Mediator, making thy Works a Means between him and thyself, it cannot be but that thou must fall as *Lucifer* did, and in horrible Despair lose God and all together. For as God is in his own Nature unmeasurable, incomprehensible and infinite, so is he to Man's Nature intolerable.

Wherefore if thou wouldest be in Safety, and out of Peril of Conscience and Salvation, bridle this climbing and presumptuous Spirit, and so seek
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God as *Paul* teacheth thee, 1 Cor. i. *We* (saith he) *preach Christ crucified, a stumbling Block unto the Jews, and Foolishness unto the Grecians: But unto them which are called both of the Jews and Grecians, we preach Christ the Power of God and the Wisdom of God.* Therefore begin thou there where Christ began, namely, in the Womb of the Virgin, in the Manger, and at his Mother's Breasts, &c. For to this End he came down, was born, was conversant among Men, suffered, was crucified and died, that by all Means he might set forth himself plainly before our Eyes, and fasten the Eyes of our Hearts upon himself, that he thereby might keep us from climbing up into Heaven, and from the curious Searching of the divine Majesty.

Whensoever thou hast to do therefore in the *Matter of Justification*, and disputest with thyself how God is to be found that justifieth and accepteth Sinners: Where, and in what Sort he is to be sought, then know thou that there is no other God besides this Man Christ Jesus. Embrace him, and cleave to him with thy whole Heart, setting aside all curious Speculations of the divine Majesty: *For he that is a Searcher of God's Majesty shall be overwhelmed of his Glory* (*Prov. xvii. 15. Prov. xxv. 27.*) I know by Experience what I say. But these vain Spirits which so deal with God, that they exclude the Mediator, do not believe me. Christ himself saith: *I am the Way, the Truth and the Life: No Man cometh to the Father but by me* (*John xiv. 6.*) Therefore besides this Way Christ, thou shalt find no Way to the Father, but wandering: No Verity, but Hypocrisy and Lying: No Life, but eternal Death. Wherefore mark this well in the *Matter of Justification*, that when any of us all shall have to wrestle with the Law, Sin, Death, and all other Evils, we must look upon no other God, but only this God incarnate and clothed with Man's Nature.

But out of the *Matter of Justification*, when thou must dispute with *Jews, Turks, Papists, Hereticks, &c.* concerning the Power, Wisdom and Majesty of God, then employ all thy Wit and Industry to that End, and be as profound and as subtil a Disputer as thou canst: For then thou art in another Vein. But in the Case of Conscience, of Righteousness and Life (which I wish here diligently to be marked) against the Law, Sin, Death, and the Devil, or in the *Matter of Satisfaction*, of Remission of Sins, of Reconciliation and of everlasting Life, thou must withdraw thy Mind wholly from all Cogitations and Searching of the Majesty of God, and look only upon this Man Jesus Christ, who setteth himself forth unto us to be a Mediator, and saith, *Come unto me all ye that Labour, and are heavy laden, and I will refresh you* (*Mat. xi. 28.*) Thus doing thou shalt perceive the Love, Goodness and Sweetness of God: Thou shalt see his Wisdom, Power and Majesty sweetned and tempered to thy Capacity: Yea, and thou shalt find in this Mirror and pleasant Contemplation, all Things according to that Saying of *Paul* to the *Colossians*: *In Christ are hid all the Treasures of Wisdom and Knowledge.* And in *Chap. ii.* *For in him dwelleth the Fullness of the Godhead bodily* (*Col. ii. 3. ii. 9.*) The World is ignorant of this, and therefore it searcheth out the Will of God, setting aside the Promise in Christ. To his great Destruction. *For no Man knoweth the Father but the Son, and he to whom the Son will reveal him* (*Mat. xi. 27. Joh. x. 15.*)

And this is the Cause why *Paul* is wont so often to couple Jesus Christ with God the Father, even to teach us what true *Christian Religion* is, which

which beginneth not at the highest as other *Religions* do, but at the lowest. It will have us to climb up by *Jacob's* Ladder, whereupon God himself leaneth, whose Feet touch the very Earth, hard by the Head of *Jacob* (Gen. xxviii. 12.) Wherefore whensoever thou art occupied in the Matter of thy Salvation, setting aside all curious Speculations of God's unfearchable Majesty, all Cogitations of Works, of Traditions, of Philosophy, yea and of God's Law too, run strait to the Manger and embrace this Infant, and the Virgin's little Babe in thine Arms, and behold him as he was born, sucking, growing up, conversant among Men, teaching, dying, rising again, ascending up above all the Heavens, and having Power above all Things. By this Means shalt thou be able to shake off all Terrors and Errors, like as the Sun driveth away the Clouds. And this Sight and Contemplation will keep thee in the right Way, that thou maist follow whither Christ is gone. Therefore *Paul* in wishing *Grace* and *Peace*, not only from God the Father, but also from Jesus Christ, teacheth, first that we should abstain from the curious Searching of the divine Majesty (for God no Man knoweth) and to hear Christ, who is in the Bosom of the Father, and uttereth to us his Will, who also is appointed of the Father to be our Teacher, to the End that we should all hear him (*John* viii. 18.)

Christ is God by Name.

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, ere we die. He is a most deadly Enemy to Faith, because he knoweth that it is the Victory which overcometh the World (1 *John* v. 4.) Wherefore it standeth us in Hand to labour that our Faith may be certain, and may increase and be strengthened by diligent and continual Exercise of the Word and fervent Prayer, that we may be able to withstand Satan.

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* (Isa. xlii. 8.) 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 doth Christ give *Grace* and *Peace*, as the Apostles gave, and brought the same unto Men by Preaching of the Gospel: But he giveth 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,

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 Angels can neither create, nor give these Things. Therefore these Works pertain only to the Glory of the sovereign Majesty, the Maker of all Things. And seeing *Paul* doth attribute the 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*.

Many such Arguments are in *John*, where it is proved, and concluded, by the Works which are attributed to the Son, as well as to the Father, *that the Divinity of the Father, and of the Son, is all one*. Therefore the Gifts which we receive of the Father, and which we receive of the Son, are all one. For else *Paul* would have spoken otherwise, after this Manner: *Grace from God the Father, and Peace from our Lord Jesus Christ*. But in Knitting them both together, *he attributeth them equally, as well to the Son, as to the Father*. I do therefore so diligently admonish you of this Thing, because it is dangerous lest among so many Errors, and in so great Variety and Confusion of Sects, there might step up some *Arians, Eunomians, Macedonians*, and such other Hereticks that might do harm to the Churches with their Subtilty.

Indeed, the *Arians* were sharp and subtle Fellows. They granted, *that Christ hath two Natures, and that he is called very God of very God, howbeit in Name only, Christ* (said they) *is a most noble and perfect Creature above the Angels, whereby God afterward created Heaven and Earth, and all other Things*. So *Mahomet* also speaketh honourably of Christ. But all this is nothing else but goodly Imaginations, and Words pleasant and plausible to Man's Reason, whereby the phantastical Spirits do deceive Men, except they take good Heed. But *Paul* speaketh otherwise of Christ. *Ye* (saith he) *are rooted, and established in this Belief, namely, that Christ is not only a perfect Creature, but very God, who doth the self same Things that God the Father doth. He hath the divine Works, not of a Creature, but of the Creator, because he giveth Grace and Peace: And to give them, is to condemn Sin, to vanquish Death, and to tread the Devil under Foot*. These Things no Angel can give: But seeing they are attributed unto Christ, it must needs follow, *that he is very God by Nature*.

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

Paul in a Manner, in every Word, handleth the Argument of this Epistle. He hath nothing in his Mouth but Christ, and therefore in every Word there is a Fervency of Spirit and Life. And mark how well, and to the Purpose he speaketh. He saith not, *which hath received our Works at our Hands*, nor, *which hath received the Sacrifices of Moses Law, Worshippings, Religions, Masses, Vows, and Pilgrimages: But hath given*. What? Not Gold, nor Silver, nor Beasts, *nor paschal Lambs*, nor an Angel, *but himself*. For what? Not for a Crown, not for a Kingdom, not for our Holiness or Righteousness, but 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:

över: For they are full of Consolation, and confirm fearful Consciencies 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 none other Mean, than by the Son of God delivered unto Death. With such Gunshot, 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.*

Again, by this Sentence it is declared, *that our Sins are so great, so infinite and invincible, that it is impossible for the whole World to satisfy for one of them:* And surely the Greatness of the Ransom (namely, Christ the Son of God, who gave himself for our Sins) declareth sufficiently, that we can neither satisfy for Sin, nor have Dominion over it. 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.

This Sentence therefore witnesseth, *that all Men are Servants and Bond-slaves to Sin, and (as Paul saith in another Place) are sold under Sin.* (Rom. vii. 14) And again, *that Sin is a most cruel and mighty Tyrant over all Men:* Which cannot be vanquished by the Power of any Creatures, whether they be Angels or Men, *but by the sovereign and infinite Power of Jesus Christ, who hath given himself for the same.*

Furthermore, this Sentence setteth out to the Consciencies of all Men; which are terrified with the Greatness of their Sins, *a singular Comfort.* For albeit Sin be never so invincible a Tyrant: Yet notwithstanding, forasmuch as *Christ hath overcome it through his Death, it cannot hurt them that believe in him.* Moreover, if we arm ourselves *with this Belief,* and cleave *with all our Hearts unto this Man Christ Jesus,* then is there a Light opened, and a sound Judgment given unto us, so as we may most certainly and freely judge of all Kinds of Life. For when we hear that Sin is such an invincible Tyrant, thus incontinent by a necessary Consequence we infer: Then what do the *Papists, Monks, Nuns, Priests, Mahometists, Anabaptists,* and all such as trust in their Works, which will abolish and overcome Sin by their own Traditions, Works preparative, Satisfaction, &c. Here forthwith we judge all those Sects to be wicked and pernicious: *Whereby*

the Glory of God, and of Christ, is not only defaced, but also utterly taken away, and our own advanced and established.

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 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 thyself unworthy of this Grace, should'st 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 putting to of this Pronoun *Our*, there our weak Nature and Reason starteth back, and dare not come near unto God, nor promise to herself, *that so great a Treasure should be freely 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 herself, but unto others which are worthy and holy, and as for herself, she will tarry till she be made worthy by her own Works.

This then is nothing else, but that Man's Reason fain would that Sin were of no greater Force and Power, than she herself dreameth it to be. Hereof it cometh, *that the Hypocrites being ignorant of Christ*, although they feel the Remorse of Sin, do think notwithstanding that they shall be able easily to put it away by their good Works and Merits, and secretly in their Hearts they wish that these Words: *Which gave himself for Our Sins*, were but as Words spoken in Humility, and would have their Sins not to be true, and very Sins indeed, but light and small Matters. To be short, *Man's Reason* would fain bring and present unto God a feigned and 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.

The whole World is thus affected, and especially they that would be counted more holy and religious than others, as *Monks*, and all *Justiciaries*. These confess with their Mouth, *that they are Sinners*, and they confess also, *that they commit Sins daily*, howbeit not so great and many, but that they are able to put them away by their own Works: Yea, and besides all this, they will *bring their Righteousness, and Deserts, to Christ's Judgment-Seat*, and demand *the Recompence of eternal Life for them* at the Judge's Hand. In the mean while, notwithstanding (as they pretend great Humility) because they will not vaunt themselves to be utterly void of Sin, they fain certain Sins, that for the Forgiveness thereof, they may with great Devotion pray with the Publican, *God be merciful unto me a Sinner* (Luke xviii. 15.) Unto them these Words of St. *Paul*: *For our Sins*, seem to be but light and trifling: Therefore they neither understand them, nor in Temptation, when they feel Sin indeed, can they take any Comfort of them, but are compelled flatly to despair.

This is then the chief Knowledge, and true Wisdom of Christians, to count these Words of *Paul*, that *Christ was delivered to Death, not for our Righteousness or Holiness, but for our Sins* (which are very Sins indeed, great, many, yea, infinite and invincible) *to be most true, effectual, and of great Importance.* Therefore think them 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 thyself 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 maist be able to say with sure Confidence: *Christ the Son of God was given, not for the righteous and holy, but for the unrighteous and Sinners.* If I were righteous and had no Sin, I should have no need of Christ to be my Reconciler. Why then, O thou peevish holy Satan, wilt thou make me to be holy, and to seek Righteousness in myself, 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 blaspheming of God, Unthankfulness, abusing of God's Name, neglecting, lothing, and despising the Word of God, and such like: And moreover, these carnal Sins against the second Table: *As not to yield Honour to my Parents, not to obey the Magistrates, to covet another Man's Goods, his Wife, and such like:* Albeit that these be light Faults in respect of those former Sins. And admit that I have not committed Murther, Whoredom, Theft, and such other Sins against the second Table, in Fact: Yet *I have committed them in Heart,* and therefore I am a *Trangressor of all God's Commandments,* and the Multitude of my Sins is so great, that they cannot be numbred: *For I have sinned above the Number of the Sands of the Sea.*

Besides this, Satan is such a cunning Jugler, that he can make of my Righteousness and good Works, great Sins. For so much then as my Sins are so weighty, so infinite, so horrible and invincible, and that my Righteousness doth nothing further me, but rather hinder me before God: Therefore *Christ the Son of God was given to Death for them, to put them away, and so save all Men which believe.* 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 naught, 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 Sin-*
niers.

ners, for the unworthy, and for his Enemies, which have deserved God's Wrath and everlasting Death.

Let us therefore arm ourselves 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 saist 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 thyself, that with thine own Sword, I may cut thy Throat, and tread thee under my Feet: *For Christ died for Sinners*. Moreover thou thyself 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.) And as often as thou objectest that I am a Sinner, so often thou callest me to Remembrance of the Benefit of Christ my Redeemer, upon whose Shoulders, and not upon mine, lie all my Sins: For the Lord hath *laid all our Iniquity upon him* (Isa. liii. 6.) Again: *For the Transgression of his People was he smitten* (Isa. liii. 8.). Wherefore, when thou saist I am a Sinner, thou doest not terrify me, but comfort me above Measure.

Who so knoweth this one Point of Cunning well, shall easily avoid all the Engines and Snares of the Devil, who by putting Man in Mind of his Sins, driveth him to Despair, and destroyeth him, unless he withstand him with his Cunning, and with this heavenly Wisdom, whereby only Sin, Death and the Devil are overcome. But the Man that putteth not away the Remembrance of his Sin, but keepeth it still, and tormenteth himself with his own Cogitations, thinking either to help himself by his own Strength and Policy, or to tarry the Time till his Conscience may be quieted, falleth into Satan's Snares, and miserably afflicteth himself, and at Length, is overcome with the Continuance of the Temptation: For the Devil will never cease to accuse his Conscience.

Against this Temptation, we must use these Words of *Paul*, in the which he giveth a very good and true Definition of Christ in this Manner: *Christ is the Son of God, and of the Virgin, delivered, and put to Death for our Sins*. Here, if the Devil alledge any other Definition of Christ, say thou: The Definition, and the Thing defined, are false: Therefore I will not receive this Definition. I speak not this without Cause: For I know what moveth me to be so earnest, that we should learn to define Christ out of the Words of *Paul*. For indeed, Christ is no cruel Exactor, but a Forgiver of the Sins of the whole World. Wherefore if thou be a Sinner (as indeed we are all) set not Christ down upon the Rainbow, as a Judge (for so shalt thou be terrified, and Despair of his Mercy) but take hold of his true Definition, namely, *that Christ, the Son of God, and of the Virgin, is a Person*, not that terrifieth, not that afflicteth, not that condemneth us of Sin, not that demandeth an Account of us for our Life evil passed: But hath given himself for our Sins, and with one Oblation, hath put away the
Sins

Sins of the whole World (Col. ii. 14.) hath fastned them upon the Cross; and put them clean out by himself.

Learn this Definition diligently, and especially so exercise this Pronoun *Our*, that this *one Syllable being believed, may swallow up all thy Sins*: That is to say, *that thou maist know assuredly, that Christ hath taken away the Sins, not of certain Men only, but also of thee, yea; and of the whole World*. Then let not thy Sins be Sins only, but even thy own Sins indeed: That is to wit, *believe thou that Christ was not only given for other Mens Sins, but also for thine*. Hold this fast, and suffer not thyself by any Means to be drawn away from this most sweet Definition of Christ, which rejoiceth even the very Angels in Heaven: That is to say, *that Christ, according to the proper and true Definition, is no Moses, no Lawgiver, no Tyrant, but a Mediator for Sins, a free Giver of Grace, Righteousness and Life: Who gave himself, not for our Merits; Holiness, Righteousness, and godly Life, but for our Sins*. Indeed, Christ doth interpret the Law; but that is not his proper and principal Office.

These Things, as touching the Words, we know well enough, and can talk of them: But in Practice, and in the Conflict, when the Devil goeth about to deface Christ, and to pluck the Word of Grace out of our Hearts, we find, that we do not yet know them well, and as we should do. He that at that Time could define Christ truly, and could magnify him, and behold him, as his most sweet Saviour and High-Priest, and not as a strait Judge, this Man hath overcome all Evils, and were already in the Kingdom of Heaven. But this to do in the Conflict, is of all Things the most hardest. I speak this by Experience: For I know the Devils Subtilties, who at that Time, not only goeth about to fear us with the Terror of the Law; yea, and also of a little Mote maketh many Beams, that is to say, *of that which is no Sin, he maketh a very Hell* (for he is marvellous Crafty both in aggravating Sin, and in puffing up the Conscience even in good Works:) *But also is wont to fear us with the very Person of the Mediator: Into the which he transformeth himself, and laying before us some Place of the Scripture; or some Saying of Christ, suddenly he striketh our Hearts, and sheweth himself unto us in such Sort, as if he were Christ indeed; leaving us sticking so fast in that Cogitation, that our Conscience would swear it were the same Christ whose Saying he alledged*. Moreover, such is the Subtilty 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, he 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 that sweet Sight of our High-Priest and Saviour Christ: Which being once lost; we shun him no less then the Devil himself.

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 Caster-down of the afflicted, but a Raifer-up of those that are fallen, a merciful Reliever and Comforter of *they heavy and broken-hearted*. Else should *Paul* lie in Saying, *Which gave himself 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 stay myself 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 myself, of all Creatures, and of 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 might deliver us from this present evil World.*

In these Words also *Paul* handleth yet more effectually the Argument of this Epistle. He calleth this whole World, which hath been, is, and shall be, *the present World*, to put a Difference between this and the everlasting World to come. Moreover, he calleth it Evil, because that whatsoever is in this World, is subject to the Malice of the Devil reigning over the whole World. For this Cause the World is the Kingdom of the Devil. For there is in it nothing but Ignorance, Contempt, Blasphemy, Hatred of God, and Disobedience against all the *Words and Works of God*. In and under this Kingdom of the World are we.

Here again, you see, *that no Man is able by his own Works, or his own Power, to put away Sin, because this present World is evil, and as St. John saith, is set upon Mischief*. As many therefore, as are in the World, are the Bondslaves of the Devil, constrained to serve him, and do all Things at his Pleasure. What availed it then, to set up so many Orders of Religion, for the abolishing of Sin? To devise so many great and most painful Works, as to wear Shirts of Hair, to beat the Body with Whips, till the Blood followed, to go on Pilgrimage to St. *James* in Harness, and such other like? Be it so, that thou doest all these Things, yet notwithstanding this is true, that thou art in this present evil World, and not in the Kingdom of Christ. And if thou be not in the Kingdom of Christ, it is certain that thou belongest 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 to advance his Kingdom.

First, with *thy Wisdom* thou darknest the *Wisdom and Knowledge of Christ*, and by thy wicked Doctrine, leadest Men out of the Way, that they cannot come to the Grace and Knowledge of Christ. Thou settest out, and praisest thine own Righteousness and Holiness: But the Righteousness of Christ, by which only we are justified and quickened, thou doest hate and condemn as wicked and devilish. To be brief, by thy
Power

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 overpass 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, 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 forceth them to commit fleshly Sins, which the World acknowledgeth to be Sins.

By these Words then: *That he might deliver us, &c. Paul* sheweth what is the Argument of this Epistle: To wit, that we have Need of Grace, and of Christ, and that no other Creature, neither Man nor Angel, can deliver Man out of this present evil World. For these Works are only belonging to the *Divine Majesty*, and are not in the Power of any, either Man or Angel, that Christ hath put away Sin, and hath delivered us from the Tyranny and Kingdom of the Devil, that is to say, from this wicked World, which is an obedient Servant, and a willing Follower of the Devil his God. Whatsoever that Murtherer and Father of Lies either doth or speaketh, that the World, as his most loyal and obedient Son, diligently followeth and performeth. And therefore it is full of the Ignorance of God, of *Hatred, Lying, Errors, Blasphemy, and of the Contempt of God.* Moreover, of gross Sins, *as Murthers, Adulteries, Fornications, Thefts, Robberies, and such like,* because he followeth his Father the Devil, who is a Lier and a Murtherer. And the more wise, righteous and holy that Men are without Christ, so much the more Hurt they do to the Gospel. So we also that were religious Men, were double wicked in the Papacy, before God did lighten us with the Knowledge of his Gospel, and yet notwithstanding under the Colour of true Piety and Holiness.

Let these Words then of *Paul* remain as they are indeed, true and effectual, not coloured or counterfeit; namely, *that this present World is evil.* Let it nothing at all move thee, that in a great Number of Men, there be many excellent Virtues, and that there is so great a Shew of Holiness in Hypocrites. But mark thou rather what *Paul* saith: Out of whose Words thou maist boldly and freely pronounce this Sentence against the World, that the World with all his Wisdom, Power and Righteousness, is the Kingdom of the Devil, out of the which God alone is able to deliver us by his only begotten Son.

Therefore *let us praise God the Father, and give him hearty Thanks, for this his unmeasurable Mercy,* that hath delivered us out of the Kingdom of the Devil (in the which we were holden Captives) by his own Son, when it was impossible to be done by our own Strength: And let us acknowledge, together

gether with *Paul*, that all our Works and Righteousness (with all which we could not make the Devil to stoop one Hair's Breadth) are but *Loſs and Dung*. Also let us caſt under our Feet; and utterly abhor all the Power of *Freewill*, all *Phariſaical Wiſdom and Righteousneſs*, all religious Orders, all *Maſſes, Ceremonies, Vows, Faſtings; and ſuch like* (Phil. iii. 8.) as a moſt *filthy defiled Cloth* (Iſa. lxiv. 6.) and as the moſt dangerous *Poiſon* of the Devil. Contrariwiſe, let us extol and magnify the *Glory of Chriſt*, who hath delivered us by his Death, not from this *World only*, but from this *evil World*.

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 (Col. xiii.) by our Lord *Jeſus Chriſt*, to whom be *Glory, World without End*. So be it.

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

Here *Paul* ſo placeth and ordereth every Word, that there is not one of them but it fighteth againſt thoſe *faulſe Apoſtles* for the *Article of Juſtification*. Chriſt (ſaith he) hath delivered us from this wicked Kingdom of the Devil, and the World. And this hath he done, according to the Will, good Pleaſure, and Commandment of the Father. Wherefore, we be not delivered by our own Will, or Cunning, nor by our own Wiſdom or Policy, but for that God hath taken Mercy upon us, and hath loved us: Like as it is written alſo in another Place: *Herein hath appeared the great Love of God towards us, not that we have loved God, but that he hath loved us, and hath ſent his only begotten Son to be a Reconciliation for our Sins* (John iii. 16.) That we then are delivered from this preſent evil World, it is of mere Grace, and no Deſert of ours. *Paul* is ſo plentiful, and ſo vehement in amplifying and extolling the Grace of God, that he ſharpneth, and directeth every Word againſt the *faulſe Apoſtles*.

There is alſo another Cauſe why *Paul* here maketh mention of the Father's Will, which alſo in many Places of *St. John's Gospel* is declared, where Chriſt commending his Office, calleth us back to his Father's Will, that in his Words and Works we ſhould not ſo much look upon him, as upon the Father. For Chriſt came into this World, and took Man's Nature upon him, that he might be made a Sacrifice for the Sins of the whole World, and ſo reconcile us to God the Father, that he alone might declare unto us how that this was done through the good Pleaſure of his Father, that we by faſtning our Eyes upon Chriſt, might be drawn and carried ſtraight unto the Father.

For we muſt not think (as before we have warned you) that by the curious Searching of the *Majeſty of God*, any Thing concerning God, can be known to our Salvation, but by taking hold of Chriſt, who, according to the Will of the Father, hath given himſelf to Death for our Sins. 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

Son should die for us, that we might live through him. This Knowledge maketh the Heart chearful, 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 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.*

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 picked 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 the 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. And thus to do, is a certain Kind of Worship and Service to God. So in worldly Matters, when we mention the Names of Kings or Princes, we are wont to do it with some comely Gesture, Reverence and Bowing of the Knee: Much more ought we, when we speak of God, to bow the Knee of our Heart, and to Name the Name of God with Thankfulness and great Reverence.

Verse 6. *I marvel:*

Ye see here how *Paul* handleth his *Galatians,* which were fallen away and seduced by the *false 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. Furthermore, he sheweth towards them a motherly Affection, and speaketh them very fair, and yet in such Sort, that he reproveth them notwithstanding: Howbeit with very fit Words, and wisely framed to the Purpose. Contrariwise he is very hot and full of Indignation against those *false Apostles* their Seducers, upon whom he layeth the whole Fault: And therefore forthwith, even in the Entrance of his Epistle, he bursteth out into plain Thunderings and Lightenings against them. *If any Man* (saith he)

he) *preach any other Gospel than that ye have received, let him be accursed.* And afterwards in the Fifth Chapter he threatneth Damnation unto them: *Who so troubleth you shall bear his Condemnation, whatsoever he be* (Gal. v. 10.) Moreover, he curseth them with horrible Words, saying: *would to God they were cut off, which trouble you.* These are dreadful Thunderclaps against the Righteousness of the Flesh or the Law.

He might have handled the *Galatians* more uncourteously, and have inveighed against them more roughly after this Manner: *Out upon this Backsliding, I am ashamed of you, your Unthankfulness grieveth me, I am angry with you:* Or else thus tragically have cried out against them: *O ungracious World, O wicked Dealings!* &c. But forasmuch as his Purpose is to raise up them that were fallen, and with a fatherly Care to call them back again from their Error, to the *Purity of the Gospel*, he leaveth those rough and sharp Words, especially in the first Entrance, and most gently and mildly he speaketh unto them. For seeing he went about *to heal them that were wounded*, it was not meet that he should now further vex their green Wound, by laying to it a sharp and a fretting Plaister, and so rather Hurt the wounded than heal them. Therefore, of all the sweetest and mildest Words, he could not have chosen any one more fit than this, *I marvel:* whereby he signifieth both that it grieved him, and also displeased him, that they had fallen away from him.

And here *Paul* is mindful of his own Rule, which he giveth hereafter in the Sixth Chapter, where he saith: *Brethren, if a Man be fallen by Occasion into any Fault, ye which are spiritual, restore such a one with the Spirit of Meekness, considering thyself, lest thou also be tempted.* This Example must we also follow, that we may shew ourselves to bear like Affection towards such as are misled, as Parents bear towards their Children, that they may perceive our fatherly and motherly Affection towards them, and may see that we seek not their Destruction but their Welfare. But as for the Devil and his Ministers, *the Authors of false Doctrine and Sects*, against them we ought by the Example of the Apostle, to be impatient, proud, sharp and bitter, detesting and condemning their false Jugglings and Deceits, with as much Rigour and Severity as may be. So Parents, when their Child is Hurt with the Biting of a Dog, are wont to pursue the Dog only, but the weeping Child they bemoan, and speak fair unto it, comforting it with most sweet Words.

The Spirit therefore that is in *Paul*, is wonderful Cunning in handling the afflicted Consciences of such as are fallen. Contrariwise, the *Pope* (because he is led with a wicked Spirit) breaketh out violently like a Tyrant, and rappeth out his Thundercracks and Cursings against the miserable and terrified in Conscience: Which Thing may be seen in his Bulls, and especially in that Bull touching the Lord's Supper. The Bishops also do their Duty never a whit better. They teach not the Gospel, they are not careful for the saving of Mens Souls, but only they seek Lordship and Sovereignty over them, and therefore their *Speakings and Doings, are altogether to maintain and support the same.* In like Manner are all the *vain-glorious Doctors and Teachers affected.*

Verse 6. *That so 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 he which standeth, should take Heed that he fall not* (1 Cor. x. 12.) We also do daily prove by Experience, how hardly the Mind conceiveth, and retaineth a *sound and stedfast Faith*: Also with what great Difficulty, *a perfect People is gotten to the Lord*. A Man may labour *half a Score Years*, ere he shall get some little *Church* to be *rightly and religiously ordered*, and when it is so ordered, there creepeth in some *mad Brain*, yea, and a very *unlearned Idiot*, which can do nothing else but speak slanderously and spitefully *against sincere Preachers of the Word*, and he in one Moment *overthroweth all*. Whom would not this wicked and outrageous Dealing move?

We, by the *Grace of God*, have gotten here at *Wittenberg*, the Form of a *Christian Church*. The Word among us is purely taught, the Sacraments are rightly used, Exhortations and Prayers are made also for all Estates, and to be brief, all Things go forward prosperously. This most happy Course of the Gospel, some mad Head would soon stop, and in one Moment, would overturn all that we in many Years with great Labour have builded. Even so it befel to *Paul* the elect Vessel of Christ. He had won the *Churches of Galatia* with great Care and Travel, *which the false Apostles* in a short Time after his Departure overthrew, as this, and diverse other of his Epistles do witness. So great is the Weakness and Wretchedness of this present Life, and we so walk in the midst of Satan's Snares, that one *phantastical Head* may destroy and utterly overthrow in a short Space, all that which many true Ministers, labouring Night and Day, have builded up many Years before. This we learn at *this Day* by Experience to our great Grief, and yet we cannot Remedy this Enormity.

Seeing then that *the Church* is so soft, and so tender a Thing, and is so soon *overthrown*, Men must *watch chearfully* against these *phantastical Spirits*: Who when they have heard two Sermons, or have read a few Leaves in the *Holy Scriptures*, by and by they make themselves Masters and Comp-trollers of all Learners and Teachers, *contrary to the Authority of all Men*. Many such also thou mayest find at this Day among handy-crafts Men, bold and malepert Fellows, who because they have been tried by no Temptations, did never learn to fear God, nor had any Taste or Feeling of Grace. These, for that they are void of the *Holy Ghost*, teach what liketh themselves best, and such Things as are plausible and pleasant to the common People. Then the unskilful Multitude, longing to hear News, do by and by join themselves unto them: Yea, and many also which think themselves *well seen in the Doctrine of Faith*, and after a Sort have been tried with Temptations, are seduced by them.

Since that *Paul* therefore by his own Experience may teach us, *that Congregations which are won by great Labour*, are easily and soon overthrown, we ought with singular Care to watch against the Devil ranging every where, lest he come while we sleep, and sow Tares among the Wheat: For though the Shepherds be never so watchful and diligent, yet is the *Christian Flock* in Danger of Satan. For *Paul* (as I said) with singular

gular Study and Diligence, had planted Churches in Galatia, and yet he had scarcely set his Foot (as they say) out of the Door, but by and by the false Apostles overthrow some, whose Fall afterward was the Cause of great Ruin in the Churches of Galatia. This so sudden, and so great a Loss, no Doubt, was more bitter unto the Apostle, than Death itself. Therefore let us watch diligently, first, every one for himself, secondly, all Teachers, not only for themselves, but also for the whole Church, that we enter not into Temptation.

Verse 6. *Ye are removed away.*

Here once again, he useth not a sharp, but a most gentle Word. He saith not: *I marvel* that ye so suddenly fall away, that ye are so disobedient, light, inconstant, unthankful: But that ye are so soon removed. As if he should say: *Ye are altogether Patients or Sufferers: For ye have done no Harm, but ye have suffered and received Harm.* To the Intent therefore, that he might call back again those Backsliders, he rather accuseth those that did remove, than those that were removed, and yet very modestly he blameth them also, when he complaineth that they were removed, As if he would say: *Albeit I embrace you with a fatherly Affection, and know that ye are deceived, not by your own Default, but by the Default of the false Apostles: Yet notwithstanding I would have wished, that ye had been grown up a little more in the Strength of sound Doctrine.* Ye took not hold enough upon the Word, ye rooted not yourselves deep enough in it, and that is the Cause that with so light a Blast of Wind, ye are carried and removed. *Jerom* thinketh, that *Paul* meant to interpret this Word [*Galatians*] by alluding to the Hebrew Word *Galath*, which is as much to say, as *fallen or carried away*. As though he would say: Ye are right *Galatians*, both in Name and in Deed, that is to say, *fallen or removed away*. Some think that the *Germans* are descended of the *Galatians*: Neither is this Divination perhaps untrue. For the *Germans* are not much unlike to them in Nature. And I myself also am constrained to wish to my Countrymen more Stedfastness and Constancy: For in all Things that we do, at the first Brunt we be very hot: But when the Heat of our Affections is allayed, anon we become more slack, and look with what Rashness we begin Things with the same we give them over and utterly reject them.

At the first, when the Light of the Gospel, after so great Darkness of Mens Traditions began to appear, many were zealously bent to Godliness: They heard Sermons greedily, and had the Ministers of God's Word in Reverence. But now, when Religion is happily reformed with so great Increase of God's Word, many which before seemed to be earnest Disciples, are become Contemners and very Enemies thereof. Who not only cast off the Study and Zeal of God's Word, and despise the Ministers thereof, but also hate all good Learning, and become plain Hogs and belly Gods, worthy (Doubtless) to be compared unto the foolish and inconstant *Galatians*.

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

This Place is somewhat doubtful, and therefore it hath a double Understanding. The first is: *From that Christ that hath called you in Grace.*
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The other is: *From him, that is to say, from God which hath called you in the Grace of Christ.* I embrace the former. For it liketh me, that even as *Paul*, a little before, *made Christ the Redeemer*, who by his Death delivereth us from this present evil World: Also the Giver of Grace and Peace equally with God the Father: So he should make him here also the Caller in Grace: For *Paul's* special Purpose is, to beat into our Minds, *the Benefit of Christ by whom we come unto the Father.*

There is also in these Words: *From him that hath called us in Grace*, a great Vehemency. Wherein is contained withal a contrary Relation. As if he should say, *Alas, how lightly do you suffer yourselves to be withdrawn and removed from Christ, which hath called you:* Not as *Moses* 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 quickly slide back again, and fall from it, whereas notwithstanding it bringeth with it all good Things, as well ghostly as bodily, namely, Forgiveness of 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 Sights 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?

Paul before called this present World evil and wicked, that is to say, *the Devil's Kingdom*: For else it would acknowledge the Benefit and Mercy of God: Forasmuch as it is under the Power of the Devil, therefore doth it most spitefully hate and persecute the same, loving Darkness, Errors and the Kingdom of the Devil, more than the Light, the Truth, and *the Kingdom of Christ* (John iii. 19.) And this it doth not through Ignorance or Error, but through the Malice of the Devil. Which Thing hereby may sufficiently appear, in that Christ the Son of God, by giving himself to Death for the Sins of all Men, hath thereby gained nothing else of this perverse and damnable World, but that for this his inestimable Benefit, it blasphemeth him, *and persecuteth his most healthful Word, and fain would yet still nail him to the Cross, if it could.* Therefore, *not only the World dwelleth in Darkness, but it is Darkness itself*, as it is written in the First of *John*.

Paul therefore standeth much upon these Words: *From Christ who hath called you.* As though he would say: My preaching was not of *the hard Laws of Moses*, neither taught I that ye should be Bondslaves under the Yoke: But I preached the only Doctrine of Grace and Freedom from the Law, Sin, Wrath, and Damnation: *That is to say, that Christ hath mercifully called you in Grace, that ye should be Freemen under Christ, and not Bondmen under Moses*, whose Disciples ye are now become again by the Means of your false Apostles, who by the Law of *Moses* called you not unto Grace, but unto Wrath, to the hating of God, to Sin and Death. But

Christ's Calling bringeth Grace and saving Health. For they that be called by him, instead of the Law that worketh Sorrow, do gain the glad Tidings of the Gospel, and are translated out of God's Wrath into his Favour, out of Sin into Righteousness, and out of Death into Life. And will you suffer yourselves to be carried, yea, and that so soon, and so easily, another Way, from such a living Fountain, full of Grace and Life? Now, if *Moses* call Men to God's Wrath, and to Sin by the Law of God, whither shall the Pope call Men by his own Traditions? The other Sense, that the Father *calletb in the Grace of Christ*, is also good: But the former Sense concerning Christ, serveth more fitly for the comforting of afflicted Consciences.

Verse 6. *Unto another Gospel.*

Here we may learn to espy the crafty Sights and Subtilties 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. The Murtherer in his Rage seeth not that Murther is so great and horrible a Sin as it is indeed, for *that he hath a Cloak to cover the same*. Whoremongers, Thieves, covetous Persons, Drunkards, and such other, have wherewith to flatter themselves and cover their Sins. So the black Devil also cometh out disguised and counterfeit in all his Works and Devices. But in spiritual Matter, where Satan cometh forth not black, but white, in this Likeness of an Angel, or of God himself, there he passeth himself with most crafty Dissimulation, and wonderful Sights, and is wont to set forth to sale, his most deadly Poison for the Doctrine of Grace, for the Word of God, for the Gospel of Christ. For this Cause *Paul* calleth the Doctrine of the false Apostles Satan's Ministers, a Gospel also, saying: *Unto another Gospel*: But in Derision. As though he would say: Ye *Galatians* have now other Evangelists, and another Gospel: My Gospel is now despised of you: It is now no more in Estimation among you.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospel of *Paul* among the *Galatians*, saying: *Paul* indeed hath begun well, but to have begun well it is not enough: For there remain yet many higher Matters. Like as they say in the Fiftieth of the *Acts*: *It is not enough for you to believe in Christ, or to be baptized, but it behoveth also that ye be circumcised: For except ye be circumcised after the Law of Moses, ye cannot be saved*. This is as much to say, as Christ is a good Workman, which hath indeed begun a Building, but he hath not finished it: For this must *Moses* do.

So at this Day, when the fantastical Anabaptists and others cannot manifestly condemn us, they say: These *Lutherans* have the Spirit of Fearfulness, they dare not frankly and freely profess the Truth, and go through with it. Indeed, they have laid a Foundation, that is to say, they have well taught Faith in Christ, but the Beginning, the Middle and the End, must be joined together. To bring this to pass, God hath not given it unto them, but hath left it unto us. So these perverse and devilish Spirits extol

extol and magnify their cursed Doctrine, calling it the Word of God, and so under the Colour of God's 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 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 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, *through whose Blood the Church is not destroyed*, but wated. 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 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 Subtilties, with the which he assaileth us both on the right Hand and on the left. *For we wrestle not against Flesh and Blood, but against 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.*

Here again he excuseth the *Galatians*, and most bitterly reproveth the false Apostles. As though he would say: Ye *Galatians* are borne in Hand, that the Gospel which ye have received of me, is not the true and sincere Gospel, and therefore ye think ye do well to receive that new Gospel which the false Apostles teach, and seemeth to be better than mine. I do not so much charge you with this Fault, *as those Disturbers which trouble your Consciences, and pull you out of my Hand.* Here you see again, how vehement and hot he is against those Deceivers, and with what rough and sharp Words he painteth them out, calling them Troublers of the Churches, which do nothing else but seduce and deceive innumerable poor Consciences, giving Occasions of horrible Mischiefs and Calamities in the Congregations. This great Enormity we also at this Day are constrained to see, to the great Grief of our Hearts, and yet are we no more able to remedy it, than *Paul* was at that Time.

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.*

The Papists and the fantastical Spirits, do at this Day hate us deadly, and condemn our Doctrine as wicked and erroneous. Yea, moreover, they lie in wait for our Goods and Lives. And we again do with a perfect Hatred detest and condemn their cursed and blasphemous Doctrine. In the mean Time, the miserable People are at no Stay: Wavering hither and thither, as uncertain and doubtful to which Part they may lean, or whom they may safely follow. For it is not given to every one to judge Christianly of such weighty Matters. But the End will shew which Part teacheth truly, and justly condemn the other. Sure it is, that we persecute no Man, oppress no Man, put no Man to Death, neither doth our Doctrine trouble Mens Consciences, but delivered them out of innumerable Errors and Snares of the Devil. For the Truth hereof, *we have the Testimony of many good Men, who give Thanks unto God, for that by our Doctrine, they have received certain and sure Consolation to their Consciences.* Wherefore, like as *Paul* at that Time was not to be blamed that the Churches were troubled, but the false Apostles: So at this Day, it is not our Fault, but the Fault of the Anabaptists and such frantick Spirits, that many and great Troubles are in the Church.

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,* specially the Founders of those religious Orders (*of which Number nevertheless God might save some by Miracle*) were troublers of Mens 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. But the Papists omitting Faith, have taught Mens Traditions and Works not commanded of God, but devised by themselves without and against the Word of God: *And these have they not only made equal with the Word of God, but also exalted them far above it.* But the more holy the Hereticks seem to be in outward shew, so much the more Mischief they do. For if the false Apostles had not been endued with notable Gifts, with great Authority, and a Shew of Holiness, and had not vaunted themselves to be Christ's Ministers, the Apostles Disciples, and sincere Preachers of the Gospel: They could not so easily have defaced *Paul's* Authority, and led the *Galatians* out of the Way.

Now, the Cause why he setteth himself so sharply against them, calling them the Troublers of the Churches, is, *for that besides Faith in Christ, they taught that Circumcision and the keeping of the Law was necessary to Salvation.* The which Thing *Paul* himself witnesseth in the fifth Chapter following. And *Luke* in the Fifteenth of the *Acts* declareth the same Thing

Thing in these Words: *That certain Men, coming down from Judea, taught the Brethren, saying: Except ye be circumcised after the Custom of Moses, ye cannot be saved* (Acts xv. 1.) Wherefore, the false Apostles most earnestly and obstinately contended that the Law ought to be observed. Unto whom the stiff-necked *Jews* forthwith joined themselves, and so afterwards easily perswaded such as were not stablished in the Faith, *that Paul was not a sincere Teacher, because he regarded not the Law, but preached such a Doctrine as did abolish and overthrow the Law.* For it seemed unto them a very strange Thing, *that the Law of God should be utterly taken away, and the Jews which had always until that Time been counted the People of God, to whom also the Promises were made, should now be rejected.* Yea, it seemed yet a more strange Thing unto them, *that the Gentiles being wicked Idolaters, should attain to this Glory and Dignity, to be the People of God without Circumcision, and without the Works of the Law, by Grace only and Faith in Christ.*

These Things had the false Apostles amplified and set forth to the uttermost, that they might bring *Paul* into more Hatred among the *Galatians*. And to the End they might set them the more sharply against him, they said, *that he preached unto the Gentiles Freedom from the Law, to bring into Contempt, yea, and utterly to abolish the Law of God, and the Kingdom of the Jews, contrary to the Law of God, contrary to the Custom of the Jewish Nation, contrary to the Example of the Apostles, and to be thort, contrary to his own Example: Wherefore, he was to be shunned as an open Blasphemer against God, and a Rebel against the whole Commonwealth of the Jews, saying, that they themselves ought rather to be heard, who besides that they preached the Gospel rightly, were also the very Disciples of the Apostles, with whom Paul was never conversant.* By this Policy they defamed and defaced *Paul* among the *Galatians*, so that by this their perverse Dealing, of very Necessity *Paul* was compelled with all his might to set himself against these false Apostles: Whom he boldly reproveth and condemneth, saying, *that they are the Troublers of the Churches, and Overthrowers of Christ's Gospel, as followeth.*

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, then 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 the 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. Where the Righteousness of the Law ruleth, there cannot the Righteousness of Grace rule. And again, where the Righteousness of Grace reigneth, there cannot the Righteousness of the Law reign: For one of them
O must

must needs give Place unto the other. And if thou canst not believe that God will forgive thy Sins for Christ's Sake, whom he sent into the World to be our High Priest: How then I pray thee, wilt thou believe that he will forgive the same for the Works of the Law, which thou couldst never perform: Or for thine own Works, which (as thou must be constrained to confess) be such, as it is impossible for them to countervail the Judgment of God?

Wherefore, the Doctrine of Grace can by no Means stand with the Doctrine of the Law. The one must simply be refused and abolished, and the other confirmed and stablished. For as *Paul* saith here, *to mingle the one with the other, is to overthrow the Gospel of Christ*. And yet if it come to debating, the greater Part overcometh the better. *For Christ with his Side is weak, and the Gospel but a foolish Preaching*. Contrary-wise, the Kingdom of the World, and the Devil the Prince thereof, are strong. Besides that, the Wisdom and Righteousness of the Flesh, carry a goodly Shew. And by this Means, the Righteousness of Grace and Faith is lost, and the other Righteousness of the Law and Works advanced and maintained. *But this is our Comfort, that the Devil with all his Limbs, cannot do what he would. He may trouble many, but he cannot overthrow Christ's Gospel*. The Truth may be assailed, but vanquished it cannot be: *For the Word of the Lord endureth for ever*.

It seemeth to be a light Matter, to mingle the Law and the Gospel, Faith and Works together: But it doth more Mischief 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 it is impossible for the Conscience to find Rest and Quietness*.

It appeareth also by these 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 his Spirit of Zeal and Fervency, and being fully persuaded 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.*

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 ourselves, even I and my Brethren, 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 myself, my Brethren, yea, and the very Angels from Heaven also, should be bolden accursed, then that my Gospel should be overthrown.*

thrown. 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 Greek Word *Anathema*, in Hebrew *Herem*, signifieth a Thing accursed, execrable, and detestable: Which hath nothing to do; no Participation or Communion with God. So saith *Joshua*: *Cursed be the Man before the Lord, that raiseth up and buildeth this City Jericho* (Jof. vi. 26.) And in the last of *Leviticus* it is written: *Nothing separate from the common Use, which shall be separate from Man, shall be redeemed, but die the Death, whether it be Man or Beast.* So God had appointed *Amalech*, and certain other Cities accursed by God's own Sentence, should be utterly rased and destroyed. This is then the Mind of *Paul*: *I had rather that myself and other my Brethren, yea, and an Angel from Heaven should be accursed, than that we or others should preach any other Gospel, than that which we have preached already.* So *Paul* first curseth himself: For cunning Artificers are wont first to find Fault with themselves, that they may the more freely and sharply afterwards reprove others.

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 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. Therefore he plainly excommunicateth and curseth all Teachers in General, himself, his Brethren, an Angel, and moreover all others whatsoever, namely, all those false Teachers his Adversaries. Here appeareth an exceeding great Fervency of Spirit in the Apostle, that he dare curse all Teachers throughout the whole World and in Heaven, which pervert his Gospel and teach any other. For all Men must either believe that Gospel that *Paul* preached, or else they must be accursed and condemned. Would to God this terrible Sentence of the Apostle might strike a Fear into their Hearts that seek to pervert the Gospel of *Paul*: Of which Sort at this Day (the more it is to be lamented) the World is full.

The changing of Persons is here to be marked. For *Paul* speaketh otherwise in his first Cursing, than he doth in the second. In the first he saith: *If we or an Angel from Heaven, preach unto you any other Gospel than that we have preached unto you*: In the second: *Than that ye have received.* And this he doth of Purpose, lest the *Galatians* should say: *We, O Paul, do not pervert the Gospel that thou hast preached unto us: We understood thee not rightly, but the Teachers that came after thee, have declared unto us the true Meaning thereof.* This (saith he) will I in no
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Case admit. They ought to add nothing, neither to correct it: But that which you heard of me, is the sincere Word of God: Let this only remain. Neither do I desire myself to be another Manner of Teacher than I was, nor you other Disciples. Wherefore *if ye hear any Man bringing any other Gospel than that ye have heard of me, or bragging that he will deliver better Things than ye have received of me, let him and his Disciples be both accursed.*

The first two Chapters in a Manner, contain nothing else but Defences of his Doctrine; and Confutations of Errors: So that until he cometh to the End of the second Chapter, he toucheth not the chiefest Matter which he handleth in this Epistle; namely, *the Article of Justification.* Notwithstanding, this Sentence of Paul ought to admonish us, *that so many as think the Pope to be the Judge of the Scripture are accursed.* Which Thing the Popish Schoolmen have wickedly taught, standing upon this Ground: The Church hath allowed four Gospels only: Therefore there are but four: For if it had allowed more, there had been more. Now seeing the Church might receive and allow such and so many Gospels as it would, therefore the Church is above the Gospel. A goodly Argument forsooth. I approve the Scripture, ergo, I am above the Scripture. *John Baptist* acknowledgeth and confesseth Christ, and pointeth to him with his Finger, *therefore he is above Christ.* The Church approveth the Christian Faith and Doctrine, *therefore the Church is above them.* For the overthrowing of this their wicked and blasphemous Doctrine, thou hast here a plain Text like a Thunderbolt, wherein Paul subjected both himself and an Angel from Heaven, and Doctors upon Earth, and all other Teachers and Masters whatsoever, under the Authority of the Scripture. For they ought not to be Masters, Judges, or Arbitors, *but only Witnesses, Disciples and Confessors of the Church,* whether it be the Pope, Luther, Augustine, Paul, or an Angel from Heaven. Neither ought any Doctrine to be taught or heard in the Church besides the pure Word of God, that is to say, *the Holy Scripture.* Otherwise, *accursed be both the Teachers and Hearers together with their Doctrine.*

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 would 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 that I seek not by my Preaching, the Favour or Praise of Men, but to set forth the Benefit and Glory of God.

Neither do we 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 Freewill, his Strength, Wisdom and Righteousness, and all Religion of Man's own devising. And to be short, we say that there is
nothing

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.* For so the Heavens shew forth the Glory of God and his Works, condemning all Men generally with their Works (*Eph. ii. 3.*) This is not to preach for the Favour of Men and of the World. For the World can abide nothing less then to hear his Wisdom, Righteousness, Religion, and Power condemned. And to speak against those mighty and glorious Gifts of the World, is not to flatter the World, but rather *to procure Hatred and Indignation of the World* (*Psa. xix. 1.*) For if we speak against Men, or any Thing else that pertaineth to their Glory, it cannot be, but that cruel Hatred, Persecutions, Excommunications, Murthers and Condemnations must needs follow.

If then (saith *Paul*) they see other Matters, why see they not this also, that I teach the Things that are of God and not of Men? That is to say, *That I seek no Man's Favour by my Doctrine, but I set out God's Mercy offered unto us in Christ.* For if I sought the Favour of Men, I would not condemn their Works. Now for as much as I condemn Mens Works, that is to say, because I shew God's Judgment out of his Word (whereof I am a Minister) against all Men, how that they are Sinners, unrighteous, wicked, Children of Wrath, Bondslaves of the Devil and damned, and that they are not made righteous by Works or by Circumcision, but by Grace only and Faith in Christ: Therefore I procure unto myself the deadly Hatred of Men: For they can abide nothing less, than to hear that they are such: Nay rather they would be praised for wise, righteous and holy. Wherefore this witnesseth sufficiently, that I teach not Man's Doctrine. After the same Manner Christ speaketh also in the Seventeenth of *John*: *The World cannot hate you, but me it hateth, because I testify of it that the Works thereof are evil* (*John vii. 7.*) And in the Third of *John*: *This is Condemnation, that Light is come into the World, and Men loved Darkness more than Light, because their Works are evil.* (*John iii. 19.*)

Now, that I teach the Things which are of God (saith the Apostle) hereby it may sufficiently appear, that I preach the only Grace, the Mercy, the Goodness and the Glory of God. Moreover, he that speaketh (as Christ saith) those Things which his Lord and Master hath commanded him, and glorifieth not himself, but him whose Messenger he is, bringeth and teacheth the true Word of God. But I teach those Things only which are commanded me from above: Neither glorify I myself, but him that sent me. Besides that, I stir up against myself the Wrath and Indignation of both the *Jews* and *Gentiles*, therefore my Doctrine is true, sincere, certain and of God, neither can there be any other (much less any better) than this my Doctrine is. 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 devilish*: And even such also are *they which either teach it or receive it.*

So we with *Paul* do boldly pronounce *all such Doctrine to be accursed as agreeth not with ours.* For neither do we seek by our Preaching the Praise of Men, or the Favour of Princes or Bishops, *but the Favour of God alone,* whose only Grace and Mercy we preach, despising and treading under Foot whatsoever is of ourselves. *Whosoever he be then which shall teach any*
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other Gospel, or that which is contrary to ours, let us be bold to say, that he is sent of the Devil, and hold him accursed.

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

That is, *do I serve Men or God?* He hath always 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 Persecution of the Cross,* as followeth in the fifth Chapter.

So at this Day, ye may find many which seek to please Men, and to the End they may live in Peace and Security of the Flesh, *they teach the Things which are of Men,* that is to say, wicked Things, or else they allow the Blasphemies and wicked Judgments of the Adversaries, contrary to the Word of God, against their own Conscience, that they may keep still the Favour of Princes and Bishops, and enjoy their Goods. *But we, because we endeavour to please God and not Men, do stir up against us the Malice of the Devil, and Hell itself: We suffer the Reproaches and Slanders of the World, Death and all the Mischiefs that can be devised against us.*

So saith *Paul* here: *I seek not to please Man,* that they may praise my Doctrine, and report me to be an excellent Teacher, but I desire only that my Doctrine may please God: And by this Means I make Men my mortal Enemies. Which Thing I find by Experience to be most true: For they requite me with Infamy, Slander, Imprisonment and Sword. Contrariwise the false Apostles teach the Things that are of Men, that is to say, such Things as be pleasant and plausible to Man's Reason, and that to the End they may live in Ease and purchase the Favour, good Will and Praise of the People. And such Men find that they seek for: For they are praised and magnified of Men. So saith Christ also, *Mat. vi. That Hypocrites do all Things to be praised of Men.* And in the Fifth of *John* he sharply reproveth such: *How can ye believe (saith he) which receive Honour one of another, and seek not the Honour that cometh of God alone?* The Things which *Paul* hath hitherto taught, are in a Manner Examples only. In the mean Time, notwithstanding he is very earnest every where in proving his Doctrine to be sincere and sound. Therefore he exhorteth the *Galatians* that they forsake it not for any other Doctrine.

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 Contrariety 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.

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. Wherefore they said that there was no Credit to be given unto him: But that Circumcision and the Law ought to be kept: Which Thing he himself also by his Example had allowed, because he had circumcised *Timothy* according to the Law, had purified himself with other four Men in the Temple at *Jerusalem*, and had shaven his Head at *Cenchrea* (Acts xvi. 3. Acts xviii. 18.) These Things they craftily surmised, that *Paul* by the Commandment and Authority of the Apostles was constrained to do: Which notwithstanding he had kept as indifferent, bearing with the Infirmary of the weak Brethren (which yet understood not the Christian Liberty) lest they should be offended. To whose Cavillations thus he answereth: How true it is which the false Apostles forge against me for the Overthrowing of my Gospel, and setting up of the Law and Circumcision again, the Matter itself 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.

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.*

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 Liars, because they had said that he learned and received his Gospel of the Apostles.

Where he saith that his Gospel is not after Man, he meaneth not, that his Gospel is not earthly (for that is manifest of itself: And the false Apostles bragged also that their Doctrine was not earthly but heavenly:) But he meaneth that he learned not his Gospel by the Ministry of Men, or received it by any earthly Means) as we all learn it either by the Ministry of Men, or else receive it by some earthly Means, some by Hearing, some by Reading, and some by Writing:) But he received the same only by the Revelation of Jesus Christ. If any Man list to make any other Distinction, I am not against it. Here the Apostle sheweth by the Way, that Christ is not only Man, but that he is both God and very Man, when he saith, that he received not his Gospel by Man.

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

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 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.

This *Paul* was constrained to recite, to put away the Slander of the false Apostles, who laboured to bring him into Hatred among the *Galatians*, saying that *Paul* was inferiour to the Rest of the Apostles Scholars, who had received of the Apostles, that which they taught and kept: Whose Conversation also they had seen a long Time, and that *Paul* himself had also received the same Things of them, although he did now deny it. Why then would they rather obey an Inferiour, and despise the Authority of the Apostles themselves, who were not only the fore Elders and Teachers of the *Galatians*, but also of all the Churches throughout *the whole World*?

This Argument, which the same Apostles grounded upon the Authority of the Apostles, was strong and mighty, *whereby the Galatians were suddenly overthrown*, especially in this Matter. I would never have believed, *had I not been taught by these Examples of the Churches of Galatia, of the Corinthians and others, that they which had received the Word of God in the Beginning with such Joy (among whom were many notable Men) could so quickly be overthrown.* O good Lord, what horrible and infinite Mischief may one only Argument easily bring? *Which so pierceth a Man's Conscience when God withdraweth his Grace, that in one Moment he loseth all together.* By this Subtilty then the false Apostles did easily deceive the *Galatians*, being not fully stablished and grounded, but as yet weak in the Faith.

Moreover, the Matter of Justification is brittle: Not of itself (for of itself it is most sure and certain) but in respect of us. Whereof I myself have good Experience. For I know in what Hours of Darkness I sometimes wrestle. I know how often I suddenly lose the Beams of the Gospel and Grace, as being shadowed from me with thick and dark Clouds. Briefly I know in what a slippery Place even such also do stand, as are well exercised, and seem to have sure footing in *Matters of Faith*. We have good Experience of this Matter: For we are able to teach it unto others, and this is a sure Token that we understand it. But when in the very Conflict we should use the Gospel, which is the Word of Grace, Consolation and Life, there doth the Law, the Word of Wrath, Heaviness and Death prevent the Gospel, and beginneth to rage, and the Terrors which it raiseth up in the Conscience, are no less than was that horrible Shew in the Mount *Sinai*. So that even one Place of the Scripture containing some

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Threatning of the Law (Exod. xix. 18.) overwhelmeth and drowneth all Consolations besides, and so shaketh all our inward Powers, that it maketh us to forget Justification, Grace, Christ, the Gospel and all together.

Therefore in respect of us, it is a very brickle Matter, because we are brickle. Again, we have against us even the one Half of ourselves: That is to say, Reason, and all the Powers thereof. Besides all this, the Flesh resisteth the Spirit, which cannot believe assuredly that the Promises of God are true. It fighteth therefore against the Spirit, and (as *Paul* saith) *it holdeth the Spirit captive* (Gal. v. 17. Rom. vii. 23.) so that it cannot believe so stedfastly as it would. Wherefore, *we teach continually, that the Knowledge of Christ, and of Faith, is no Work of Man, but simply the Gift of God, who as he createth Faith, so doth he keep it in us. And even as he first giveth Faith unto us through the Word, so afterwards he exerciseth, increaseth, strengtheneth and maketh Perjeēt the same in us by the Word.* Therefore the greatest Service that a Man can do unto God, and the very Sabbath of Sabbaths, *is to exercise himself in true Godliness, diligently to read and to bear the Word.* Contrariwise, *there is nothing more dangerous than to be weary of the Word.* He therefore that is so cold, that he thinketh himself to know enough, and beginneth by little and little to loath the Word, *that Man hath lost Christ and the Gospel, and that which he thinketh himself to know, he attaineth only by bare Speculation:* And he is like unto a Man (as *St. James* saith) *Who beholding his Face in a Glass, goeth his Way, and by and by forgetteth what his Countenance was* (Jam. i. 23. 24.)

Wherefore let every faithful Man labour and strive with all Diligence to learn and to keep this Doctrine: And to that End, *let him use humble and hearty Prayer, with continual Study and Meditation of the Word.* And when we have done never so much, yet shall we have enough to keep us occupied. For we have to do with no small Enemies, but strong and mighty, and such as are in continual War against us, namely, our own Flesh, all the Dangers of the World, the Law, Sin, Death, *the Wrath and Judgment of God, and the Devil himself,* who never ceaseth to tempt us inwardly by his fiery Darts, and outwardly by his false Apostles, *to the End that he may overthrow, if not all, yet the most Part of us.*

This Argument therefore of the false Apostles had a goodly Shew, and seemed to be very strong. Which also at this Day prevaieth with many, namely, *that the Apostles, the holy Fathers and their Successors have so taught: That the Church so thinketh and believeth.* Moreover, that it is impossible that Christ should suffer his Church so long Time to err. *Art thou alone* (say they) *wiser than so many holy Men? Wiser than the whole Church?* After this Manner, the Devil being changed into an Angel of Light, setteth upon us craftily at this Day, by certain pestiferous Hypocrites, who say: We pass not for the Pope, we abhor the Hypocrisy of Monks, and such like: But we would have the Authority of holy Church to remain untouched. The Church hath thus believed, and taught, this long Time. So have all the Doctors of the primitive Church, *holy Men,* more ancient and better learned than thou. Who art thou, that darest dissent from all these, and bring unto us a contrary Doctrine? When Satan reasoneth thus, *conspiring with the Flesh and Reason,* then is thy Conscience terrified and utterly despaireth, unless thou constantly return to thyself again, and say: Whether it be *Cyprian, Ambrose, Augustine,* either *St. Peter,*

ter, Paul or John, yea, or an Angel from Heaven, *that teacheth otherwise, yet this I know assuredly, that I teach not the Things of Men, but of God: That is to say, I attribute all Things to God alone, and nothing to Man.*

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 (Mat. vi. 12.)*

We may also more safely attribute too much unto God than unto Man: For in this Case I may say boldly: Be it so, that the Church, *Augustine*, and other Doctors, also *Peter* and *Apollo*, yea, even an Angel from Heaven, teach a contrary Doctrine, yet my Doctrine is such, *that it setteth forth and preacheth the Grace and Glory of God alone, and in the Matter of Salvation, it condemneth the Righteousness and Wisdom of all Men.* In this I cannot offend, *because I give both to God and Man, that which properly and truly belongeth unto them both.*

But thou wilt say: *The Church is holy, the Fathers are holy.* It is true: Notwithstanding, albeit the Church be holy, yet is it compelled to pray: *Forgive us our Trespases.* So, though the Fathers be holy, yet are they saved through the Forgiveness of Sins. Therefore neither am I to be believed, nor the Church, nor the Fathers, nor the Apostles, no nor an Angel from Heaven, if we teach any Thing against the Word of God, *but let the Word of God abide for ever:* For else this Argument of the false Apostles had mightily prevailed against *Paul's* Doctrine. For indeed it was a great Matter, a great Matter I say, to set before the *Galatians* the whole Church, with all the Company of the Apostles, against *Paul* alone, but lately sprung up, and of small Authority. This was therefore a strong Argument, and concluded mightily. For no Man saith willingly, *that the Church erreth*, and yet it is necessary to say that it erreth, if it teach any Thing besides or against God's Word.

Peter, the Chief of the Apostles, taught, both in Life and Doctrine, besides God's Word, therefore he erred, and was deceived. Neither did *Paul* dissemble that Error (although it seemed to be but a light Fault) because he saw it would turn to the Hurt of the whole Church, but *withstood him even to his Face, because he walked not after the Truth of the Gospel (Gal. ii. 11.)* Therefore *neither is the Church, nor Peter, nor the Apostles, nor Angels from Heaven, to be heard, unless they bring and teach the pure Word of God.*

This Argument, even at this Day, is not a little prejudicial to our Cause. For if we may neither believe the Pope, nor the Fathers, nor *Luther*, nor any other, *except they teach us the pure Word of God*, whom shall we then believe? Who, in the mean while, shall certify our Consciences, which Part teacheth the pure Word of God, we, or our Adversaries? For they bragg, that they also have the pure Word of God, and teach it. Again, we believe not *the Papists*, because *they teach not the Word of God, neither can they teach it.* Contrariwise, *they hate us most bitterly*, and persecute us as most pestilent Hereticks and Seducers of the People.

People. What is to be done in this Case? Shall it be lawful for every phantastical Spirit, to teach what himself listeth, seeing the World can neither hear nor abide our Doctrine? For although we glory with *Paul*, that we teach the pure Gospel of Christ, yet we profit nothing, but are compelled to bear, that this our glorying is not only vain, rash, and arrogant, but also devilish and full of Blasphemy. But if we abase ourselves, and give Place to the Rage of our Adversaries, then both the Papists and Anabaptists wax proud. The Anabaptists will vaunt that they bring and teach some strange Thing which the World never heard of before. The Papists will set up again and establish their old Abominations. Let every Man therefore take Heed, that he be most sure of his Calling and Doctrine, that he may boldly say with *Paul*: *Although we, or an Angel from Heaven, preach unto you otherwise, than that we have preached unto you, let him be accursed* (Gal. i. 8.)

Verse 13. *For ye have heard of my Conversation in Times past, in Jewish Religion, how that I persecuted the Church of God extreamly, 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 from it: In the Keeping whereof, notwithstanding before I knew Christ, I did so exercise myself, and so profit therein, that I excelled many of my Companions of mine own Nation. Moreover, I was so zealous in Defence of the same, that I persecuted the Church of God extreamly, and wasted it. For having received Authority of the High Priests, I put many in Prison (*Acts* xxvi. 10.) 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.*

He calleth not here the Traditions of the Fathers, pharisaical or humane 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*: (*Phil.* iii. 6.) *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 unrebukable.* 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 are of the Circumcision: Let them shew me if they can, a more zealous and earnest Defender of *Moses* Law, than I have been. This Thing (*O ye Galatians*) ought to have

have persuaded 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 myself, that before I was lightned 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 myself, 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 Darkness it was not possible for them to find.

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.*

This is the first Journey of *Paul*. And here he witnesseth, that straight Way, after he was called by the Grace of God, to preach Christ among the Gentiles, he went into Arabia, without the Advice of any Man, to that Work wherunto 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. 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 I thought to be perfect Righteousness, and an acceptable Service unto God)

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 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 fostred under this cloaked 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. For Satan loveth such Saints, and accounteth them for his dear Darlings, who destroy their own Bodies and Souls, and deprive themselves of all the Blessings of God's Gifts. In the mean Time, notwithstanding, Wickedness, Blindness, Contempt of God, Ignorance of the Gospel, Prophanation of the Sacraments, blaspheming and treading of Christ under Foot, and the Abuse of all the Benefits and Gifts of God do reign in them at the full. To conclude, such Saints are the Bondslaves of Satan, and therefore are driven to speak, think, and do whatsoever he will, although outwardly they seem to excel all others in good Works, in Holiness and Strictness of Life.

Such we were under the Popedom: Verily no less (if not more) contumelious and blasphemous against Christ and his Gospel, than *Paul* himself, and specially I: For I did so highly esteem the Pope's Authority, *that to dissent from him, even in the least Point, I thought it a Sin worthy of everlasting Death.* And that wicked Opinion, caused me to think, *that John Hus was a cursed Heretick, yea, and I accounted it an heinous Offence, but once to think of him, and I would myself, in Defence of the Pope's Authority, have ministred Fire and Sword, for the burning and destroying of that Heretick, and thought it an high Service unto God so to do.* Wherefore if you compare Publicans and Harlots with these holy Hypocrites, they are not evil. For they, when they offend, have remorse of Conscience, and do not justify their wicked Doings: But these Men are so far from acknowledging their Abominations, Idolatries, wicked Willworshippings and Ceremonies to be Sins, that they affirm the same to be Righteousness, and a most acceptable Sacrifice unto God, yea, they adore them as Matters of singular Holiness, and through them, do promise Salvation unto others, and also sell them for Money, as Things available to Salvation.

This is then our goodly Righteousness, this is our high Merit, which bringeth unto us the Knowledge of Grace: To wit, that we have so deadly and so divilishly persecuted, blasphemed, troden under Foot, and condemned God, Christ, the Gospel, Faith, the Sacraments, all godly Men, the true Worship of God, and have taught and stablished quite contrary Things. And the more holy we were, the more were we blinded, and the more did we worship the Devil. There was not one of us, but he was a Bloodsucker, if not in Deed, yet in Heart.

Verse 15. *When it pleased God.*

As though he would say: It is the alone and inestimable Favour of God, *that not only he hath spared me so wicked and so cursed a Wretch; such a Blasphemer, a Persecutor, and a 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. So God beholding us Guilty in the like Sins; hath not only pardoned our Impieties and Blasphemies of his meer Mercy for Christ's Sake, but hath also overwhelmed us with great Benefits and spiritual Gifts. But many of us are not only unthankful unto God for this his inestimable Grace, and as it is written *2 Pet. i.* do forget the cleansing of their old Sins, but also opening again a Window to the Devil, they begin to loath his Word, and many also do pervert and corrupt it, and so become Authors of new Errors. *The Ends of these Men are worse than the Beginnings* (Mat. xi. 43.)

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 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 afterwards he would mercifully call me back again from the midst of my Cruelty and Blasphemy, by his meer 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.

Thus *Paul* cutteth off all Deserts, and giveth Glory to God alone, but to himself all Shame and Confusion. As though he would say: *All the Gifts both small and great, as well spiritual as corporal, which God purposed to give unto me, and all the good Things which at any Time in all my Life I should do, God himself had before appointed when I was yet in my Mother's Womb, where I could neither wish, think, nor do any good Thing. Therefore this Gift also came unto me by the meer Predestination and free Mercy of God before I was yet born.* Moreover, after I was born, he supported me, being loaden with innumerable and most horrible Iniquities. And that he might the more manifestly declare the unspeakable and inestimable Greatness of his Mercy towards me, he of his meer Grace forgave my abominable and infinite Sins, and moreover replenished me with such Plenty of his Grace, *that I did not only know what Things are given unto us in Christ, but preached the same also unto others.* Such are the Deserts and Merits of all Men, and especially of those old Dotards, who exercise themselves wholly in the stinking Puddles of Man's own Righteousness.

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

Mark the Diligence of the Apostle, *He called me* (saith he) *How?* Was it for my pharisaical 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 meer Grace alone.*

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Verse 16. *To reveal his Son in me.*

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 itself 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 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 in Deed, it is a hard Matter, yea, to them also that be most exercised therein.

Now, *if the Gospel be the revealing of the Son of God* (as *Paul* defineth it in this Place) then surely it accuseth not, it feareth not the Conscience, it threatheneth not Death, it bringeth not to Despair, as the Law doth: But it is a Doctrine concerning Christ, which is neither Law nor Work, but *our Righteousness, Wisdom, Sanctification and Redemption* (1 Cor. i. 30.) Although this Thing be more clear than the Sun Light, yet notwithstanding the Madnes and Blindnes of the *Papists* hath been so great, *that of the Gospel they have made a Law of Charity, and of Christ a Lawmaker, giving more strait and heavy Commandments than Moses himself*. But the Gospel teacheth, that Christ came not to set forth a new Law, and to give Commandments as touching Manners: But that he came to this End, *that he might be made an Oblation for the Sins of the whole World, and that our Sins might be forgiven, and everlasting Life given unto us for his Sake, and not for the Works of the Law, or for our own Righteousness*. Of this inestimable Treasure freely bestowed upon us, the Gospel properly preacheth unto us. Wherefore it is a kind of Doctrine that is not learned or gotten by any Study, Diligence or Wisdom of Man, nor yet by the Law of God, but is revealed by God himself (as *Paul* saith in this Place) first by the eternal Word: *Then by the working of God's Spirit inwardly*. The Gospel therefore is a divine Word that came down from Heaven, and is revealed by the Holy Ghost (who was also sent for the same Purpose:) Yet in such Sort notwithstanding, that the outward Word must go before. For *Paul* himself had no inward Revelation, until he had heard the outward Word from Heaven, which was this, *Saul, Saul, why persecutest thou me?* (Acts ix. 4.) First, therefore, he heard the outward Word, then afterwards followed Revelations, the Knowledge of the Word, Faith, and the Gifts of the Holy Ghost.

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

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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 is wont) his whole Divinity; *which is to preach Christ among the Gentiles*. As if he would say: I will not burden the *Gentiles* with the Law, because I am the Apostle and Evangelist of the *Gentiles*, and not their Lawgiver. Thus he directeth all his Words against the false Apostles: As though he would say: O ye *Galatians*, ye have not heard the Righteousness of the Law, or of Works, to be taught by me: For this belongeth to *Moses* and not to me *Paul*, being the Apostle of the *Gentiles*. For my Office and Ministry is to bring the Gospel unto you, and to shew unto you the same Revelation which I myself have had. Therefore ought you to hear no Teacher that teacheth the Law. For among the *Gentiles*, the Law ought not to be preached, but the Gospel: Not *Moses*, but the Son of God: Not the Righteousness of Works, but the Righteousness of Faith. This is the Preaching that properly belongeth to the *Gentiles*.

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*: Again, *that he went not to Jerusalem, to Peter and the other Apostles, to learn the Gospel of them, but that forthwith he preached Jesus Christ in Damascus, where he received Baptism of Ananias, and Imposition of Hands*: For it was necessary for him to have the outward Sign and Testimony of his Calling. The same also writeth *Luke*, Acts ix.

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. Wherefore this whole Place is a Confutation of the false Apostles Argument, which they used against *Paul*, saying, *that he was but a Scholar, and a Hearer of the Apostles, who lived after the Law*: And moreover, *that Paul himself also had lived according to the Law, and therefore it was necessary that the Gentiles themselves should keep the Law and be circumcised*. To the End therefore that he might Stop the Mouths of these Cavillers, he rehearseth this long History: Before my Conversion (saith he) I learned not my Gospel of the Apostles, nor of any other of the Brethren that believed (for I persecuted extremely, not only this Doctrine, but also the Church of God, and wasted it:) Neither after my Conversion: For forthwith I preached, not *Moses* with his
Law,

Law, but Jesus Christ at *Damascus*, consulting with no Man, neither as yet having seen any of the Apostles.

Verse 18. 19. *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.

He granteth therefore, that he was at *Jerusalem* with the Apostles: And this did the false Apostles only report. He granteth moreover, that he had lived after the Manner of the *Jews*, but yet only among the *Jews*. And this is it which he saith in the 1 *Cor.* ix. *When I was free from all Men, I made myself Servant to all Men, that I might win the mo. To the Jews I became as a Jew, that I might win the Jews, and I was made all Things to all Men, that I might by all Means save some.* He granteth therefore, that he was at *Jerusalem* with the Apostles, but he denieth that he had learned his Gospel of them. Also he denieth that he was constrained to teach the Gospel as the Apostles had prescribed. The whole Effect then of this Matter lieth in this Word, *to see*: I went (saith he) *to see Peter*, and not to learn of him. Therefore neither is *Peter* my Master, nor yet *James*. And as for the other Apostles, he utterly denieth that he saw any of them.

But why doth *Paul* repeat this so often, *that he learned not his Gospel of Men, nor of the Apostles themselves*? His Purpose is this, to persuade the Churches of *Galatia*, which were now led away by the false Apostles, and to put them out of all Doubt that his Gospel was the true Word of God, and for this Cause he repeateth it so often. And if he had not prevailed herein, he could never have stopped the Mouths of the false Apostles. For thus they would have objected against him: We are as good as *Paul*, we are the Disciples of the Apostles as well as he: Moreover, he is but one alone, and we are many: Therefore we excel him, both in Authority, and in Number also.

Here *Paul* was constrained to Glory, to affirm and swear, *that he learned not his Gospel of any Man, neither received it of the Apostles themselves.* For his Ministry was here in great Danger, and all the Churches likewise, which had used him as their chief Pastor and Teacher. The Necessity therefore of his Ministry, and of all the Churches required, *that with an holy Pride he should vaunt of his Vocation, and of the Knowledge of the Gospel revealed unto him by Christ, that their Consciences might be thoroughly persuaded that his Doctrine was the true Word of God.* Here had *Paul* a

weighty Matter in Hand; Namely, *that all the Churches in Galatia might be kept in sound Doctrine: Yea, the Controversy was in Deed, as touching Life and Death everlasting. For if the pure Word of God be once taken away, there remaineth no Consolation, no Life, no Salvation.* The Cause therefore why he reciteth these Things, is to retain the Churches in true and sound Doctrine: His Purpose is therefore to shew by this History, *that he received his Gospel of no Man.* Again, *that he preached for a certain Time, namely, the Space of three or four Years, both in Damascus and Arabia, by Revelation from God, before he had seen any of the Apostles, even the self same Gospel that the Apostles had preached.*

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

Wherefore addeth he an Oath? *Because he reporteth an History, he is constrained to swear, to the End that the Churches might believe him, and also that the false Apostles should not say: Who knoweth whether Paul speaketh the Truth or no?* Here you see that Paul, the elect Vessel of God, was in so great Contempt among his own Galatians, to whom he had preached Christ, *that it was necessary for him to swear that he spake the Truth.* If this happened then to the Apostles, to have so mighty Adversaries, *that they durst despise them, and accuse them of Lying,* what marvel is it, if the like at this Day happen unto us, which in no Respect are worthy to be compared with the Apostles? He sweareth therefore in a Matter (as it seemeth) of no Weight, that he speaketh the Truth, namely, that he tarried not with Peter to 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 before. In like Manner we swear after the Example of Paul, in this wise: *God knoweth that we lie not, &c.*

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

Syria and Cilicia are Countries 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. 24. *For I was unknown by Face unto the Churches of Judea, which were in Christ. But they heard only some say, he which persecuted in Times past, now preacheth the Faith, which before he destroyed. And they glorified God.*

This he addeth for the sequel and Continuance of the History, that after he had seen Peter, he went 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

Law of *Moses* ought to be kept, but for the Preaching of Faith, and for the edifying of the Churches by my Ministry in 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 *Judca*.

CHAP. II.

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

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: Wheresoever we preached among the *Gentiles*, the Holy Ghost came and fell upon those which heard the Word: And this was done throughout all the Churches of the *Gentiles*. But we preached not Circumcision, neither 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.

Then the *Jews*, and many of the *Pharisees* which did believe, and notwithstanding bare yet a great Zeal to the Law, earnestly striving to maintain the Glory thereof, set themselves fiercely against *Paul* (who affirmed that the *Gentiles* were justified by Faith only, without the Works of the Law) contending, that the Law ought to be kept, and that the *Gentiles* ought to be circumcised: For otherwise they could not be saved. And no marvel: For the very Name of the Law of God is holy and dreadful. The heathen Man, which never knew any Thing of the Law of God, if he hear any Man say: This Doctrine is the Law of God, he is moved therewith. How then could it be but the *Jews* must needs be moved, and vehemently contend for the Maintenance of the Law of God, which even from their Infancy had been nursed and trained up therein?

We see at this Day, how obstinate the *Papists* be, in defending their Traditions and Doctrines of Devils. Wherefore it was much less to be marvelled, that the *Jews* did so vehemently and zealously strive for the Maintenance of their Law, which they had received from God. Custom is of such Force, that whereas Nature is of itself inclined to the Observation of the Law, by long Continuance it so confirmeth Nature, that now it becometh a
double

double Nature. Therefore it was not possible for the *Jews*, which were newly converted to Christ, suddenly to forsake the Law: Who though they had received the Faith of Christ, thought it necessary notwithstanding to observe the Law. And with this their Weakness, God did bear for a Time, until the Doctrine of the Gospel might be plainly discerned from the Law. *So he bare with the Infirmary of Israel in the Time of King Achab, when the People halted between two Religions.* He bare also with our Weakness, whilst we were under the Blindness of the Pope: *For he is long suffering and full of Mercy.* But we must not abuse this Goodness and Patience of the Lord, nor continue still in our Weakness and Error, *since the Truth is now revealed by the clear Light of the Gospel.*

Moreover, *they that stood against Paul, affirming, that the Gentiles ought to be circumcised, had to lay for themselves, first, the Law and Custom of the Country, then the Example of the Apostles, and last of all, the Example of Paul himself, who had circumcised Timothy.* Wherefore, if Paul in his Defence said, *that he did not this of Necessity, but for Christian Love and Liberty, lest they which were weak in Faith, should be offended, which of them would believe him?* Hereunto all the People would answer: *Since it is evident that thou hast circumcised Timothy, thou mayest say what thou wilt: Notwithstanding thou hast done it.* For this is a Matter far passing all Mans Capacity, and therefore they could not understand it. Moreover, *no Defence can serve, when a Man hath lost the Favour of the People, and is fallen into such deadly Hatred and Contempt.* Paul therefore seeing this Contention, and these Clamours daily to increase more and more, and being also warned by Revelation from God, after fourteen Years (besides those wherein he had preached in *Damascus* and *Arabia*) goeth up again to *Jerusalem*, to confer his Gospel with the other Apostles: Yet not for his own Cause, but for the Peoples Sake.

Now, *this Contention touching the Observation of the Law, exerciseth Paul a long Time after, and wrought him much Trouble.* But I do not think, *that this is the Contention which Luke speaketh of in the Fifteenth of the Acts, which hapned (as it appeareth) by and by after the Beginning of the Gospel.* But this History which Paul here mentioneth, seemeth to be done long after, when Paul had now almost eighteen Years preached the Gospel.

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

He joineth unto himself two Witnessess, *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 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 of God, and saved by Faith alone in Jesus Christ, without the Law or Circumcision.*

Titus

Titus was not only a Christian, but also the chief Overseer in *Crete*: 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 here 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.*

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 all Things, from the which ye could not be justified by the Law of Moses, by him every one that believeth is justified* (*Acts xiii. 38.*) 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* 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.

Paul therefore confesseth, *that he conferred the Gospel with the Apostles, but* (saith he) *they profited me, or taught me nothing: But I rather for the Defence of the Liberty of the Gospel, in the Presence of the Apostles did constantly resist those which would needs force the Observation of the Law upon the Gentiles, and so did overcome them.* Wherefore your false Apostles lie, in saying that I circumcised *Timothy*, that I shaved my Head in *Cenchrea*, and that I went up to *Jerusalem* at the Commandment of the Apostles. Nay, rather, I glory, *that in going up to Jerusalem, by the Revelation of God, and not at the Commandment of the Apostles, and there conferring my Gospel with them, I brought to pass the contrary, that is to say, obtained that the Apostles did approve me, and not those which were against me.*

Now, the Question whereupon the Apostles conferred together in this Assembly, was this: *Whether the keeping of the Law were necessary to Justification or no.* To this *Paul* answereth: *I have preached unto the Gen-*

tiles, according to my Gospel which I received from God, Faith in Christ, and not the Law, and at this Preaching of Faith, they received the Holy Ghost: And hereof Barnabas shall bear me Witness. Wherefore I conclude, that the Gentiles ought not to be burdened with the Law, nor to be circumcised. Notwithstanding, I give no Restraint to the Jews herein: Who if they will needs keep the Law and be circumcised, I am not against it, so that they do it with Freedom of Conscience. And thus have I taught and lived among the Jews, being made a Jew unto the Jews: Holding ever the Truth of the Gospel notwithstanding.

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, for as much 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. Moreover, this Opinion daily more and more increased, that the Law was necessary to Justification. Wherefore, in going up to Jerusalem by Revelation, he meant so to remedy this Evil, that by this Conference, all Men might plainly see his Gospel to be in no Point contrary to the Doctrine of the other Apostles, to the End that by this Means he might stop the Mouths of the Adversaries, which would else have said, that he ran, or had run in vain. Note here by the Way, the Virtue of Man's own Righteousness, or the Righteousness of the Law to be such, that they which teach it, do run and live in vain.

Verse 3. *But neither yet Titus, which was with me, though he were a Grecian, was compelled to be circumcised.*

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 (least 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.

Paul then did not reject Circumcision as a damnable Thing, neither did he by Word or Deed enforce the Jews to forsake it. For in the 1 Cor. vii. he saith: *If any Man be called, being circumcised, let him not add Uncircumcision.* But he rejected Circumcision as a Thing not necessary to Righteousness, seeing the Fathers themselves were not justified thereby (Rom.

iv. 11.) but it was unto them as a Sign only, or a Seal of Righteousness, whereby they testified and exercised their Faith. Notwithstanding the believing *Jews* which were yet weak, and bear a Zeal to the Law, hearing that Circumcision was not necessary to Righteousness, could understand this no otherwise, but that it was altogether unprofitable and damnable. And this fond Opinion of the weak *Jews*, the false Apostles did increase, to the End, that the Hearts of the People being stirred up against *Paul*, by this Occasion, they might thoroughly discredit his Doctrine. So we at this Day do not reject Fasting, and other good Exercises as damnable Things: But we teach, *that by these Exercises, we do not obtain Remission of Sins.* When the People hear this, by and by they judge us to speak against good Works. And this Opinion the *Papists* do confirm and increase by their Preachings and Writings. But they lie, and do us great Wrong. For many Years past, there was never any that taught more sound and godly Doctrine, as touching good Works, than we do at this Day.

Paul therefore did not so condemn Circumcision, as though it were sin to receive it, or keep it: For the *Jews* would have been highly offended: But it was decided in this Conference and Council, *that it was not necessary to Justification, and therefore not to be forced upon the Gentiles.* So this Moderation was found, that for the Reverence of the Fathers, and Charity towards the weak in Faith, the *Jews* should keep the Law and Circumcision still for a Time: Notwithstanding they should not thereby seek to be justified. And moreover, that the *Gentiles* should not be burdened therewith, both because it would have been to them a very strange Thing, and also a *Burden intolerable*: (Acts xv. 10.) Briefly, *that none should be constrained to be circumcised, or any restrained from Circumcision.*

Paul therefore compelled none that would be circumcised, to remain uncircumcised, so that he knew *Circumcision not to be necessary to Justification.* This Constraint would *Paul* take away. Therefore he suffered the *Jews* to keep the Law, so that they did it with a free Conscience. For he had ever taught, as well the *Jews* as the *Gentiles*, *that in Conscience they ought to be free from the Law and Circumcision: Like as all the Patriarchs, and all the Faithful in the Old Testament, were free in Conscience, and justified by Faith, and not by the Law or Circumcision.* And indeed, *Paul* might have suffered *Titus* to be circumcised: But because he saw that they would compel him thereunto, he would not. For if they had prevailed therein, by and by they would have gathered, *that it had been necessary to Justification,* and so through this Sufferance, they would have triumphed against *Paul*.

Now, as the false Apostles would not leave Circumcision and the Observation of the Law indifferent, but required the same as necessary to Salvation, so at this Day our Adversaries do obstinately contend, *that Mens Traditions cannot be omitted without Peril of Salvation:* And thus of an Example of Charity, they make an Example of Faith, when notwithstanding there is but one Example of Faith, which is to believe in Jesus Christ. And this, as it is alone necessary to Salvation, so doth it also indifferently pertain to all Men. Notwithstanding the Adversaries would rather worship the Devil ten Times instead of God, than they would suffer this. Therefore they are daily hardened more and more, and seek to establish their Impieties and Blasphemies against God, defending the same by Force
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and Tyranny, and will not agree, or consent unto us in any Point. But what then? Let us go on boldly in the Name of the Lord of Hosts, and for all this, let us not cease to set forth the Glory of Jesus Christ: And let us fight valiantly against the Kingdom of Antichrist, by the Word, and by Prayer, *that the Name of God alone may be sanctified, that his Kingdom may come, and that his Will may be done* (Mat. vi. 9. 10.) And that this may speedily come to pass, we desire even from the Bottom of our Hearts, and say, *Amen, Amen.*

This Triumph of *Paul* therefore was very glorious: Namely, *that Titus which was a Gentile, although he were in the Midst of the Apostles, and all the Faithful, where this Question was so vehemently debated, was not yet constrained to be circumcised.* This Victory *Paul* carrieth away, and saith, *that in this Conference, it was decided by the Consent of all the Apostles, the whole Church also approving the same, that Titus should not be circumcised.* This is a strong Argument, and maketh very much against the false Apostles. And with this Argument: *Neither was Titus compelled to be circumcised, Paul* was able to repress and mightily to convince all his Adversaries. As if he should say: Why do these counterfeit Apostles so falsely Report of me, saying, that I am compelled to keep Circumcision by the Commandment of the Apostles, seeing I have the Witness of all the Faithful in *Jerusalem*, and moreover, of all the Apostles themselves, that by my Pursuit and Travel, the contrary was there determined, and that I did not only there prevail *that Titus should not be circumcised, but that the Apostles also did approve and ratify the same.* Your counterfeit Apostles therefore do lie deadly, which slander me under the Name of the Apostles, and thereby deceive you: *For I have the Apostles, and all the Faithful, not against me, but with me.* And this I prove by the Example of *Titus.*

Notwithstanding, *Paul* (as I have often said) did not condemn Circumcision as an unprofitable Thing, nor constrained any Man thereunto. For it is neither Sin nor Righteousness to be circumcised or uncircumcised, as it is neither Sin nor Righteousness to eat or drink. *For whether thou eat or eat not, thou art neither better nor worse* (1 Cor. viii. 8.) But if any Man should add thereto either Sin or Righteousness, and say: *If thou eat thou sinnest, if thou abstain thou art righteous, he should shew himself both foolish and wicked.* Therefore to join Ceremonies with Sin or Righteousness, is great Impiety: As the Pope doth, who in his Form of Excommunication, threatneth to all those that do not obey the Law of the Bishop of *Rome*, God's great Curse and Indignation, and so maketh all his Laws necessary to Salvation. Wherefore the Devil himself speaketh in the Person of the Pope in all the Pope's Decrees. *For if Salvation consisteth in keeping of the Pope's Laws, what need have we of Christ to be our Justifier and Saviour.*

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
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the Gōspel by the Apostles, for he nothing doubted thereof: *But that the Truth of the Gospel might continue in the Churches of the Galatians, and in all the Churches of the Gentiles. We see then, that the Business of Paul, was no light Matter.*

Now, where he speaketh of the Truth of the Gospel, he sheweth that there be two Gospels, a true and a false Gospel. Indeed, the Gospel of itself is simple, true and sincere: But by the Malice of Satan's Ministry, it is corrupt and defaced. Therefore where he saith: *The Truth of the Gospel*, he would have us to understand also the contrary. As if he would say: *The false Apostles do also preach a Faith and a Gospel, but they are both false: Therefore have I set myself so constantly against them. And in that I would not give Place unto them, this have I brought to pass, that the Truth of the Gospel continueth with you.* So the Pope and Anabaptists do brag at this Day, that they teach the Gospel, and Faith in Christ. True it is: But with such Fruit as the false Apostles once did, whom Paul calleth before in the first Chapter, *Troublers of the Church, and Subverters of the Gospel of Christ.* On the other Side, he saith, that he teacheth the Truth of the Gospel. As if he should say: *Those Things which the false Apostles teach, bragg they never so much that they teach the Truth, are nothing else but stark Lies.* So all Hereticks pretend the Name of God, of Christ, and of the Church. Also they pretend that they will not teach Errors or Lies, but most certain Truth and the pure Gospel of Christ.

Now, the Truth of the Gospel is, that our Righteousness cometh by Faith alone, without the Works of the Law. The Corruption, or Falshood of the Gospel is, that we are justified by Faith, but not without the Works of the Law. With the like Condition the false Apostles also preached the Gospel. Even so do our Papists at this Day. For they say, that we must believe in Christ, and that Faith is the Foundation of our Salvation: But it justifieth not, except it be furnished with Charity. This is not the Truth of the Gospel, but Falshood and Dissimulation. But the true Gospel indeed is, that Works or Charity are not the Ornament or Perfection of Faith: But that Faith of itself is God's Gift, and God's Work in our Hearts, which therefore justifieth us, because it apprehendeth Christ our Redeemer. Man's Reason hath the Law for his Object, thus thinking with itself: This I have done, this I have not done. But Faith being in her own proper Office, hath no other Object but Jesus Christ the Son of God, delivered to Death for the Sins of the whole World. It looketh not to Charity. It saith not: What have I done? What have I offended? What have I deserved? But what hath Christ done? What hath he deserved? Here the Truth of the Gospel answereth thee: He hath redeemed thee from thy Sin, from the Devil and from eternal Death, Faith therefore acknowledgeth, that in this one Person, Jesus Christ, it hath Forgiveness of Sins and eternal Life. He that turneth his Eyes away from this Object, hath no true Faith, but a Fantasy and a vain Opinion, and turneth his Eyes from the Promise to the Law, which terrifieth and driveth to Desperation.

Wherefore those Things which the Popish Schoolmen have taught concerning the justifying Faith being furnished with Charity, are nothing else but meer Dreams. For that Faith which apprehendeth Christ the Son of God, and is furnished with him, is the same Faith that justifieth, and not the Faith which includeth Charity. For a true and stedfast Faith must lay

hold upon nothing else but Christ alone, and in the Affections and Terrors of Conscience, it hath nothing else to lean unto, but this Diamond Christ Jesus. *Wherefore he that apprehendeth Christ by Faith, although he be never so much terrified with the Law, and oppressed with the Weight of his Sins, yet may he be bold to glory that he is righteous. How, or by what Means? Even by that precious Pearl Christ Jesus, which he possesseth by Faith.* This our Adversaries understand not, and therefore they cast away this precious Pearl Christ, and in his Place they set Charity, which they say is their precious Diamond. Now, when they cannot tell what Faith is, it is impossible that they should have Faith: Much less can they teach it unto others. And as for that which they will seem to have, it is nothing else but natural Reason, an Opinion; a very Dream and no Faith.

This I say, to the End ye may perceive and Note that by these Words, *the Truth of the Gospel*, Paul vehemently reproveth the contrary. For he reprehendeth the false Apostles, because they had taught a false Gospel: Requiring Circumcision, and the Observation of the Law as necessary to Salvation. Moreover, they went about by wonderful Craft and Subtilty to entrap Paul: For they watched him narrowly, to see whether he would circumcise Titus or no: Also whether he durst withstand them in the Presence of the Apostles, and for this Cause he reprehendeth them bitterly. *They went about (saith he) to spy out our Liberty which we have in Christ Jesus, that they might bring us into Bondage.* Wherefore the false Apostles armed themselves on every Side, that they might convince and confound him before the whole Congregation. Besides this, they went about to abuse the Authority of the Apostles, in whose Presence they accused him, saying: *Paul hath brought Titus being uncircumcised, into the Company of all the Faithful: He denieth and condemneth the Law in your Presence which are Apostles. If he dare be so bold to attempt this here and before you, what will not he attempt in your Absence among the Gentiles?*

Wherefore when he perceived that he was so craftily assailed, he strongly withstood the false Apostles, saying: We did not suffer our Liberty which we have in Christ Jesu to come in Danger, although the false Brethren sought by all Means to snare us, and put us to much Trouble: But we overcame them even by the Judgment of the Apostles themselves, and we would not yield unto them, no not one Hour (for, no Doubt, their Drift was to have caused Paul to surcease from this Liberty for a Time) since we saw that they required the Observation of the Law as necessary to Salvation. But if they had alledged nothing else but charitable bearing with the Brethren, no doubt but Paul would have given them Place. But it was another Thing that they sought: To wit, *that they might bring Paul, and all that stuck to his Doctrine, into Bondage.* Therefore he would not yield unto them, no not the Space of one Moment.

In like Manner do we also offer to the Papists all that is to be offered, yea, and more than we ought. Only we except the Liberty of Conscience which we have in Christ Jesus. For we will not suffer our Consciences to be bound to any Work, so that by doing this Thing or that, we should be righteous, or leaving the same undone we should be damned. We are contented to eat the same Meats that they eat, we will keep their Feasts and fasting Days, so that they will suffer us to do the same with a free Conscience, and leave these threatenng Words, wherewith they have terrified and
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brought under their Subjection the whole World: Saying: *We command, we charge, we charge again, we excommunicate, &c.* but this Liberty we cannot obtain: Like as *Paul* also could not in his Time. Therefore we do as he did. For when he saw that he could not obtain this Liberty, he would not give Place to the false Apostles, the Space of one Hour.

Wherefore, like as our Adversaries will not leave this free unto us, *that only Faith in Christ justifieth*: So on the other Side, neither will we, nor can we give Place unto them, *that Faith furnished with Charity justifieth*. Here we will, and we ought also to be rebellious and obstinate against them, for else we should lose *the Truth of the Gospel*: We should lose our Liberty which we have, not in the Emperor, not in Kings and Princes, not in that Monster the Pope, not in the World, not in Flesh, Blood, Reason, &c. *but which we have in Christ Jesus*. We should lose Faith in Christ, which (as before I have said) apprehendeth nothing else: but that precious Diamond Christ Jesus. This Faith whereby we are regenerate, justified, and engrafted into Christ, if our Adversaries will leave unto us sound and uncorrupt, we offer unto them, that we will do all Things, *so that they be not contrary to this Faith*. But because we cannot obtain this at their Hands, *we again for our Part will not yield unto them one Hair's Breadth*. For the Matter which we have in Hand is weighty and of great Importance, even touching the Death of the Son of God: Who by the Will and Commandment of the Father was made Flesh, was crucified and died for the Sins of the World. If Faith here give Place, then is this Death and Resurrection of the Son of God in vain: Then is it but a Fable, that Christ is the Saviour of the World: Then is God found a Liar, because he hath not performed that he promised. Our Stoutness therefore in this Matter is godly and holy. For by it we seek to preserve our Liberty which we have in Christ Jesus, and thereby to retain the Truth of the Gospel: Which if we lose, then do we also lose God, Christ, all the Promises, Faith, Righteousness, and everlasting Life.

But here will some Man say: *the Law is divine and holy*. Let the Law have his Glory, but yet no Law, be it never so divine and holy, *ought to teach me that I am justified, and shall live through it*. I grant it may teach me, *that I ought to love God and my Neighbour: Also to live in Chastity, Soberness, Patience, &c.* but it ought not to shew me, *how I should be delivered from Sin, the Devil, Death and Hell*. Here I must take Counsel of the Gospel, I must hearken to the Gospel, which teacheth me, *not what I ought to do (for that is the proper Office of the Law:)* But what *Jesus Christ the Son of God hath done for me: To wit, that he suffered and died to deliver me from Sin and Death*. The Gospel willeth me to receive this, and to believe it. *And this is the Truth of the Gospel*. It is also the principal Article of all Christian Doctrine, wherein the Knowledge of all Godliness consisteth. Most necessary it is therefore, *that we should know this Article well, teach it unto others, and beat it into their Heads continually*. For as it is very tender, so is it soon hurt. This *Paul* had well tried, and of this have all the godly also good Experience.

To conclude, *Paul would not circumcise Titus, and (as he saith) for no other Cause, but for that certain false Brethren were crept in, to espy out their Liberty, and would have constrained Paul to circumcise Titus*. *Paul* seeing this Constraint and Necessity, *would give no Place, no, not for one Hour;*
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but strongly resisted them, and therefore he saith: *Neither Titus which was with me, being a Gentile, was compelled to be circumcised* (Gal. ii. 3.) If they had required this in the Way of brotherly Charity, doubtless he would not have denied it. But seeing they would have *done it as a necessary Thing, and that by Compulsion, to the evil Example of others, to the overthrowing of the Gospel, and to bring Mens Consciences into Bondage,* therefore he set himself mightily against them, and prevailed so, *that Titus was not circumcised.*

It may seem but a small Matter to be circumcised, or not circumcised. But when a Man hath an Affiance in keeping of it, or else is in Fear for not keeping of it, *here God is denied, Christ is rejected, the Grace and all the Promises of God are refused.* But if Circumcision be kept without this Addition, there is no Danger. If the Pope would in this Sort require of us the keeping of his Traditions, *as bare Ceremonies,* it should not be so grievous unto us to keep them: *But to bind Mens Consciences to these Ceremonies, and to make of them an high and acceptable Service unto God, yea, and moreover, to add that Life and Salvation, or Death and Damnation, consisteth in the Observation hereof, is a devilish Superstition, and full of Blasphemy. Whoso will not cry against this, accursed be he.*

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 a stout Confutation. For he giveth not to the true Apostles themselves any glorious Title: But as it were abasing their Dignity, he saith: *Which seemed to be great,* that is, *which were in Authority, upon whom the Determination of all Matters depended.* Notwithstanding the Authority of the Apostles was indeed very great in all the Churches. And *Paul* also did not seek any whit to diminish their Authority, but he thus contemptuously answereth the false Apostles, which set the Authority and Dignity of the Apostles against *Paul* in all the Churches, that thereby they might weaken his Authority, and bring his whole Ministry into Contempt. This *Paul* might not suffer. To the End therefore, that the Truth of the Gospel, and Liberty of Conscience in Christ, might continue among the *Galatians,* and in all the Churches of the *Gentiles,* he answereth stoutly to the false Apostles, *that he passed not how great the Apostles were, or what they had been in Times past: And whereas they alledged the Authority of the Name of the Apostles against him, it touched him nothing at all. He confesseth that the Apostles are indeed somewhat, and that their Authority is to be revered. Notwithstanding his Gospel and Ministry ought not to be overthrown for the Name or Title of any, whatsoever he be, an Apostle, or an Angel from Heaven.*

And this was one of the greatest Arguments that the false Apostles used against *Paul.* The Apostles (said they) were familiarly conversant with Christ for the Space of three Years. They heard and saw all his Preachings and Miracles. Moreover, they themselves preached and wrought Miracles while *Christ* was yet living in the World: Whom *Paul* never saw in the Flesh, and as touching his *Conversion,* it was long after the Glorification of *Christ.* Wherefore they should now consider which of these they ought more to believe: *Paul* which was but one and alone, and also but a Disciple,

ple, yea, and one of the last of all: Or the chiefest and most excellent Apostles, which long before *Paul* were sent and confirmed by Christ himself. To this *Paul* answereth: *What of all this? This Argument concludeth nothing.* Let the Apostles be never so great, yea, let them be Angels from Heaven, it is no Matter to me. The Controversy is not here concerning the Excellency of the Apostles, *but concerning the Word of God, and the Truth of the Gospel.* This ought to be kept pure and uncorrupt: This ought to be preferred above all Things. Therefore how great *Peter* and the other Apostles have been, what great Miracles they have wrought, it is no Matter to me. *This is it that I only seek, even that the Truth of the Gospel may continue among you.* This seemeth to be but a slender Answer of *Paul*, when of Purpose he so contemneth the Authority of the Apostles, which the false Apostles alledged against him, and giveth no other Solution to their mighty Argument than this: *It is no Matter to me.* Notwithstanding he addeth a Reason of the Confutation.

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

This Place he alledgeth out of *Moses*, who useth the same, not once but many Times: *Thou shalt not accept in Judgment the Person of the rich Man or of the Poor* (Luke xix. 15.) And this is a Principle of Divinity: *God is no Acceptor of Persons* (2 Cor. xix. 7. Rom. ii. 11. Acts x. 34. Eph. vi. 9. Col. iii. 25.) With the which Saying he stoppeth the Mouths of the false Apostles. As though he would say: *Ie set these against me which seem to be somewhat: But God careth not for such outward Things.* He regardeth not the Office of Apostleship. It is not the Dignity or Authority of Men that he looketh upon. And in Token hereof, he suffered *Judas*, one of the chiefest Apostles, and *Saul* one of the greatest Kings, yea, and the first of all, to fall away and to be damned. *Ismael* also and *Esau* he refused, being both first born. So shall you find throughout all the whole Scripture, *that God oftentimes rejected those which in outward shew were very good and holy Men.* And in these Examples God seemeth sometimes to be cruel: But it was most necessary, *that such fearful Examples should be shewed, and also be written.* For this Vice is naturally grafted in us, that we highly esteem the Persons and outward Appearance of Men, and more regard the same than the Word of God. Contrariwise God will have us to fix our Eyes, and to rest wholly upon the Word itself: He will not have us to reverence and adore the Apostleship in the Persons of *Peter* and *Paul*, but Christ speaking in them, and the Word which they bring, and preach unto us.

This the natural Man cannot see: But the spiritual Man only discerneth the Person from the Word, the Veil of God from God himself. Now, this Veil of God is every Creature. Moreover, God here in this Life dealeth not with us Face to Face, but covered and shadowed from us: That is, as *Paul* saith in another Place: *We see now as it were through a Glass darkly: But then we shall see Face to Face* (1 Cor. xiii. 12.) Therefore we cannot be without Veils in this Life. But here Wisdom is required, which can discern the Veil from God himself: and this Wisdom the World hath not. The covetous Man hearing that Man liveth not by Bread only, but by every Word that proceedeth out of the Mouth of God,

(*Deut. viii. 10. Mat. iv. 4.*) eateth the Bread, but he seeth not God in the Bread: For he beholdeth the Veil only and outward Shew. So he doth with Gold and other Creatures, trusting to them so long as he hath them: But when they leave him, he dispaireth. *And thus he honoureth not the Creator, but the Creatures, not God, but his own Belly.*

This I speak, lest any Man should think that *Paul* utterly condemneth these outward Veils or Persons. For he saith not, *that there ought to be no Person, but that there is no Respect of Persons with God.* There must be Persons and outward Veils: God hath given them, and they are his good Creatures: But we must not trust in them. *All the Matter is in the right using of Things, and not in the Things themselves, as before I have said.* There is no Fault in Circumcision or Uncircumcision (*for Circumcision is nothing, and Uncircumcision is nothing*) but in the Use thereof. To put Righteousness in the one, and Unrighteousness in the other, *that Use is damnable, and ought to be taken away:* Which being removed, Circumcision and Uncircumcision are Things tolerable.

So the Prince, the Magistrate, the Preacher, the Schoolmaster, the Scholar, the Father, the Mother, the Children, the Master, the servant, are Persons and outward Veils, which God will have us to acknowledge, Love and Reverence as his Creatures, which also must needs be had in this Life: But he will not have us so to Reverence them, or Trust unto them, that we forget him. And to the End that we should not too much magnify the outward Persons, or put any Trust in them, God leaveth in them Offences and Sins, yea, great and foul Sins, to teach us what Difference there is between the Person and God himself. *David, that good King, because he should not seem to be a Person upon whom Men should trust, fell into horrible Sins, Adultery and Murder. Peter, that excellent Apostle denied Christ.* These, and such like Examples, whereof the Scripture is full, ought to warn us, *that we repose not our Trust in the Person and outward Veil, nor think, that when we have the outward Shews and Shadows, we have all Things:* As it is in Popery, where they judge all Things according to the outward Veil, and therefore all Popery is nothing else but a meer respecting of Persons and outward Shews. God hath given his Creatures to our Use, and to do us Service, and not as Idols, that we should do Service unto them. *Let us then use Bread, Wine, Apparel, Possessions, Gold, Silver, and all other Creatures: But let us not Trust or Glory in them: For we must Trust and Glory in God alone.* He only is to be loved, he only is to be feared and honoured.

Paul calleth here the Apostleship or Office of the Apostles (*which wrought many and great Miracles, taught and converted many to the Faith, and were also familiar with Christ*) the Person of Man.

Briefly, this Word *Person* comprehendeth the whole outward Conversation of the Apostles which was holy, and their Authority which was great. Notwithstanding (saith he) *God esteemeth not these Things:* Not that he esteemeth them not at all, *but in the Matter of Justification he regardeth them not, be they never so great and so glorious.* For we must diligently mark this Distinction, *that in Matters of Divinity we must speak far otherwise than in Matters of Policy.* In Matters of Policy (as I have said) God will have us to honour and reverence these outward Veils or Persons as his Instruments by whom he governeth and preserveth the World. But when the Question is as touching *Religion, Conscience, the Fear of God, Faith,*
and

and the Service of God, we must not Fear these outward Persons, we must put no Trust in them, look for no Comfort from them, or hope Deliverance by them, either corporally or spiritually. For this Cause God will have no Respect of Persons in Judgment: For Judgment is a divine Thing. Wherefore I ought neither to fear the Judge, nor trust in the Judge: But my Fear and Trust ought to be in God alone, who is the true Judge. The civil Judge, or Magistrate, I ought indeed to reverence for God's Cause (Deut. i.) whose Minister he is: But my Conscience may not stay or trust upon his Justice and Equity, or be feared through his unjust Dealing or Tyranny, whereby I might fall into any Offence against God, in Lying, in bearing false Witness, in denying the Truth, &c. Otherwise I will reverence and honour the Magistrate withal my Heart.

So I would also Honour the Pope, and Love his Person, if he would leave my Conscience free, and not compel me to sin against God. But he will so be feared and adored, as cannot be done without Offence to the Majesty of God. Here since we must needs lose the one, let us lose the Person and stick to God. We could be content to suffer the Dominion of the Pope: But because he abuseth the same so tyrannously against us, and would compel us to deny and blaspheme God, and him only to acknowledge as our Lord and Master, dragging our Consciences, and spoiling us of the Fear and Trust which we should have in God, therefore we are compelled by the Commandment of God, to resist the Pope: For it is written: That we must rather obey God than Men (Acts iv. 19.) Therefore, without Offence of Conscience (which is our singular Comfort) we condemn the Authority of the Pope.

There is a certain Vehemency therefore to be noted in this Word [God.] For in the Cause of Religion, and the Word of God, there must be no Respect of Persons. But in Matters of Policy, we must have regard to the Person: For otherwise, there must needs follow a Contempt of all Reverence and Order. In this World God will have an Order, a Reverence and a Difference of Persons. For else the Child, the Servant, the Subject would say: I am a Christian as well as my Father, my Schoolmaster, my Master, my Prince: Why then should I reverence him? Before God then, there is no Respect of Persons, neither of Grecian nor of Jew, but all are one in Christ: Although not so before the World.

Thus Paul confuteth the Argument of the false Apostles as touching the Authority of the Apostles, and saith, that it is nothing to the Purpose. For the Question is not here concerning the Respect of Persons, but there is a far weightier Matter in Hand, that is to say, a divine Matter concerning God and his Word, and whether this Word ought to be preferred before the Apostleship or no. Whereunto Paul answereth: So that the Truth of the Gospel may continue, so that the Word of God, and the Righteousness of Faith, may be kept pure and uncorrupt, let the Apostleship go, let an Angel from Heaven, let Peter, let Paul altogether perish.

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 by his Revelation

velation 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 Thing, 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.

Now, if Paul would give no Place to the false Apostles which set the Authority of the true Apostles against him: Much less ought we to give Place to our Adversaries, which have nothing else to brag of, but the Authority of their Idol *the Pope*. I know that the godly ought to be humble: But against *the Pope* I will, and I ought to be proud, with an holy Pride, and say: *Thou Pope, I will not be subject unto thee: I will not take thee for my Master, for I am sure that my Doctrine is true and godly.* But the Pope will not hear this Doctrine. Nay, he would force us to obey his Laws and his Decrees, and if we will not, he will by and by excommunicate, curse and condemn us as Hereticks. Such Pride therefore against the Pope is most necessary. And if we should not be thus stout and proud, and in the Holy Ghost utterly condemn both him with all his Doctrine, and the Devil, the Father of Lies speaking in him, *we should never be able to defend this Article of the Righteousness of Faith.* We do not then condemn the Authority of the Pope, because we would bear rule over him, neither do we go about to exalt ourselves above all sovereign Power, since it is evident, *that we teach all Men to humble and submit themselves to the Higher Powers, ordained of God: But this is it that we only seek, that the Glory of God may be maintained, and the Righteousness of Faith may be kept pure and sound.*

Wherefore, if the *Pope* will grant unto us, *that God alone by his mere Grace through Christ doth justify Sinners, we will not only carry him in our Hands, but will also kiss his Feet.* But since we cannot obtain this, *we again in God are proud against him above Measure, and will give no Place, no, not one Hair's Breadth, to all the Angels in Heaven, not to Peter, not to Paul, not to an hundred Emperors, not to a thousand Popes, nor to the whole World.* But be it far from us, *that we should here humble ourselves, since they would take from us our Glory, even God himself, that hath created us, and given us all Things, and Jesus Christ, who hath redeemed us with his Blood.* Let this be then the Conclusion of all together, *that we will suffer our Goods to be taken away, our Name, our Life, and all that we have: But the Gospel, our Faith, Jesus Christ, we will never suffer to be wrested from us. And cursed be that Humility which here abaseth and submitteth itself. Nay, rather, let every Christian Man here be proud and spare not, except he will deny Christ.*

Wherefore, God assisting me, *my Forehead shall be more hard then all Mens Foreheads.* Here I take upon me this Title, according to the Proverb: *Cedo nulli, I give Place to none.* Yea, I am glad even with all my Heart, in this Point, to be called rebellious and obstinate. And here I
confess,

confess, that I am, and ever will be stout and stern, and will not one Inch give Place to any Creature. Charity giveth Place: For it suffereth all Things, believeth all Things, hopeth all Things, endureth all Things (1 Cor. xiii. 7.) But Faith giveth no Place, yea, it can suffer nothing, according to this ancient Verse: *Non patitur ludum fama, fides, oculus*: That is, *Man's good Name, his Faith, and his Eye, will not be dallied withal.* Wherefore a Christian, as touching his Faith, can never be too proud nor too stout, neither must he relent or give Place, no not the Breadth of one Hair. For Faith maketh a Man here like unto God: But God suffereth nothing, he giveth Place to none, for he is immutable. So is Faith immutable, and therefore may suffer nothing, give Place to no Man. But as touching Charity; let a Christian Man yield and suffer all Things, for therein he is but a Man.

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 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. For the Apostles, when they saw the Gospel over the Uncircumcision to be committed to me, and knew of the Grace that to me was given, gave to me and Barnabas the Right-hands of Fellowship, approving my Ministry, and giving Thanks unto God for the Gifts which I had received.* Thus he returneth the Argument of the false Apostles upon themselves. And in these Words there is an ardent Vehemency, and more contained in Matter, than in Words is able to be expressed.

What meaneth Paul, when he saith, that the Gospel over the Uncircumcision was committed unto him, and over the Circumcision unto Peter, when notwithstanding Paul almost every where preached to the Jews in their Synagogues, and Peter likewise to the Gentiles. There are Examples and Testimonies of both in the *Acts*. Peter converted the Centurion with his Family, which was a Gentile (*Acts* x. 3.) He wrote also to the Gentiles, as his first Epistle testifieth. Paul preaching Christ among the Gentiles, entred notwithstanding into the Synagogues of the Jews, and there preacheth the Gospel (*Acts* ix. 10.) And our Saviour Christ in *Matthew* and *Mark*, commandeth his Apostles to go throughout the whole World, and preach the Gospel to every Creature. Paul likewise saith: *The Gospel preached to every Creature which is under Heaven* (*Mat.* xxviii. 9. *Mark* xvi. 15. *Col.* i. 23.) Why then doth he call himself the Apostle of the Gentiles, and Peter with the other, the Apostles of the Circumcision?

Paul hath respect unto this, that the other Apostles remained specially in *Jerusalem*, until God called them unto other Places. Thus stood the Mat-

ter then for the Time, that while the political State of the *Jews* continued, the Apostles still remained in *Judea*: But when the Destruction of *Jerusalem* approached, they were dispersed throughout the whole World. But *Paul*, as it is written in the *Acts* (*Acts* xiii. 2.) by a singular Vocation, was chosen to be the Apostle of the *Gentiles*, and being sent out of *Judea*, he travelled through the Countries of the *Gentiles*. Now were the *Jews* dispersed almost throughout the whole World, and dwelt here and there in Cities and other Places among the *Gentiles*. *Paul* coming thither, was wont (as we read in the *Acts*) (*Acts* ix. 10.) to go into the Synagogues of the *Jews*, and by this Occasion he first brought unto them, as the Children of the Kingdom, this glad Tidings, that the Promises made unto the Fathers, were accomplished by *Jesus Christ*. When they would not bear this, he turned to the *Gentiles*, as *Luke* witnesseth, *Acts* xiii. where he bringeth in *Paul* thus boldly speaking against the *Jews*: *It was necessary that we should first preach the Word of God unto you: But seeing ye reject it, and judge yourselves unworthy of everlasting Life, loe we turn to the Gentiles* (*Acts* xxviii. 28.) And in the *Acts*: *Be it known therefore unto you, that this Salvation of God is sent unto the Gentiles, and they shall hear it.* Wherefore *Paul* was sent specially unto the *Gentiles* (*Rom.* i. 14.) But because he was a Debtor unto all, and became all Things unto all Men, therefore Occasion being offered, he went into the Synagogues of the *Jews*, where not only the *Jews*, but also the *Gentiles* heard him preaching Christ. Other while he preached publickly in the Market Place, in Houses, and by the Rivers Sides. He was specially then the Apostle of the *Gentiles*: As *Peter* was of the *Jews*: Who notwithstanding preached Christ to the *Gentiles* also, when Occasion was offered.

And here he calleth Uncircumcision the *Gentiles*, and Circumcision the *Jews*, by a Figure named *Synecdoche*, which under a Part comprehendeth the Whole: Which Figure is commonly used in the Scripture: The Gospel then over Uncircumcision, is that which was appointed to be sent unto the *Gentiles*. This Gospel, saith he, was committed unto him, as the Gospel over Circumcision was unto *Peter*. For as *Peter* preached the Gospel among the *Jews*, so did he among the *Gentiles*.

This he often repeateth, that *Peter*, *James* and *John*, which seemed to be the Pillars of the Church, taught him nothing, nor committed unto him the Office of Preaching the Gospel, as having Authority and Rule over him. But they themselves (saith he) did see that the Gospel was committed unto me, but not by *Peter*. For as I did not receive, or learn any Gospel of Man, so did I receive no Commandment by Man to preach the same, but both the Knowledge and the Commandment to preach it among the *Gentiles*, I received immediately from God: Like as the Charge was given of God unto *Peter* to preach the same among the *Jews*.

This Place witnesseth very plainly that the Apostles had like Calling, like Charge, and all one Gospel. *Peter* preached no other Gospel than the rest of the Apostles did, neither did he appoint to others their Charge and Office: But there was an Equality among them all, for they were all taught of God, that is, both their Vocation and Charge was wholly and immediately from God. There was none therefore greater than other: None that had any Prerogative above other. And therefore, where the Pope vaunteth
that

that *Peter* was the Chief of the Apostles, that thereby he might confirm and establish his usurped Primacy, *it is an impudent Lie.*

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 mighty, that he converted many, that he wrought many and great Miracles, raised up the Dead, and with his Shadow healed the Sick? (*Acts* v. 15.) I grant all these Things to be true: But *Peter* received this Power from Heaven. God gave a Virtue 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 in the 19th of the *Acts* in these Words: *And God wrought no small Miracles by the Hands of Paul, so that from his Body were brought Napkins and Handkerchiefs, and the Diseases departed from them, and the evil Spirits went out of them* (*Acts* xix. 11. 12.) Read more hereof in the 13. 16. 20. 28. of the *Acts*.

To conclude, *Paul* will be counted in no Point inferior to the rest of the *Apostles*: And herein he glorieth with a godly and a holy Pride. Necessity constrained him stoutly to withstand *Peter*, and the burning Zeal he had for the Glory of God, moved him so to do. Certain prophane Spirits, as *Julianus* and *Porphyrius* not considering this, thought it to be but a carnal Pride that caused *Paul* thus to do: Such as at this Day we see in the Pope and his Generation. But *Paul* had not here his own Business in Hand, but a Matter of Faith. Now, as concerning Faith, we ought to be invincible, and more hard if it might be, than the adamant Stone. But as touching Charity, we ought to be soft, and more flexible than the Reed or Leaf that is shaken with the Wind, and ready to yield to every Thing. Therefore the Controversy was not here touching the Glory of *Paul*, but the Glory of God, the Word of God, the true Worship of God, true Religion, and the Righteousness of Faith, to the End that these Things might still remain pure and uncorrupt.

Verse 9. *And when James, and Cephas, and John, knew of the Grace that was given unto me, which are counted to be Pillars, they gave to 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.*

He calleth Grace here, whatsoever he had received of God: To wit, *that of a Persecutor and Waster of the Church, he was made an Apostle, was*
taught

taught by Jesus Christ, and enriched with spiritual Gifts. And here withal he sheweth, that Peter gave Testimony unto him, that he was a true Apostle, sent and taught not by himself, nor by the other Apostles, but by God alone, and not only acknowledged the Ministry and Authority of Paul, and the Gifts of the Spirit which were in him, as heavenly Things, but also approved and confirmed the same, and yet not as a Superior and Ruler, but as a Brother and Witness. James and John did likewise the same. Wherefore he concludeth, that they which are esteemed for the chief Pillars amongst the Apostles, are wholly with him, and not against him.

Verse 9. *The Right-hands of Fellowship.*

As if they should have said: We (O Paul) in Preaching the 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 doest: But the same Gifts which we have, we see to be in thee also, saving that to thee is committed the Gospel over the Uncircumcision, as the Gospel over the Circumcision is unto us. But we conclude here, that neither Uncircumcision nor Circumcision ought to hinder our Society and Fellowship, since it is but one Gospel which we both preach.

Hitherto Paul hath proved by manifest Witnesses, not only from God, but also from Man, that is to say, the Apostles, that he had truly and faithfully preached the Gospel. Therefore he sheweth, that whatsoever the false Apostles said to diminish his Authority, is but feigned and forged Matter, and that the Testimony of the Apostles maketh for him, and not for the false Apostles. But for that he is alone and without Witness, therefore he addeth an Oath, and calleth God to record that the Things which he hath spoken are true.

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* (Isa. lxi. 1. Mat. xi. 5. Luke iv. 26.) For the World and the Devil do persecute the Church, and bring many to Poverty, who are afterwards forsaken and despised of the World. Moreover the World not only offendeth herein, but also is Careless for the Preservation of the Gospel, true Religion, and the true Service of God. There is none that will now take any Care for the Maintenance of the Ministers of the Church, and erecting of Schools: But for the erecting and establishing of false Worship, Superstition and Idolatry, no Cost was spared, but every Man was ready to give most liberally and largely. And hereof came so many Monasteries, so many cathedral Churches, so many Bishopricks in the Pope's Church, where all Impiety reigned, with so great Revenues provided for their Sustainment:*

stentation: Whereas now a whole City thinketh much to find one or two poor Ministers and Preachers of the Gospel, which before, while the Pope and all Impiety reigned, did sustain sundry Monasteries of Monks, Friars, Nuns, and whole Swarms of massing Priests. To be brief, true Religion is ever in Need. And Christ complaineth, *that he is hungry, thirsty, labourless, naked and sick* (Mat. xxv. 35.) Contrariwise, false Religion and Impiety flourisheth and aboundeth with all worldly Wealth and Prosperity. Wherefore a true and faithful Pastor must have a Care of the Poor also: And this Care *I will* here confess that he had.

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 Testimonies 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*? 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 uncorrupt. For it is written: *He that loveth Father or Mother, or his own Life more than me, is not worthy of me* (Mark x. 37.)

Wherefore we are not ashamed, for the Defence of the Truth, to be counted and called of the Hypocrites, proud and obstinate, and such as will be only wise, will hear none, will give Place to none. Here we must needs be obstinate and inflexible. For the Cause why we offend Man, that is to say, tread down the Majesty of the Person or of the World, is so great, that the Sins which the World judgeth to be most heinous, are counted singular Virtues before God. *In that we love our Parents, honour the Magistrate, show Reverence to Peter, and other Ministers of the Word, we do well.* But here we have in Hand the Cause neither of *Peter*, nor Parents, nor Magistrate, nor of the World, nor of any other Creatures, *but of God himself.* Here if I give no Place to my Parents, to the Magistrate, or an Angel from Heaven, I do well. For what is the Creature in respect of the Creator? Yea, what are all Creatures being compared unto Him? *Even as one Drop of Water in respect of the whole Sea.* Why then should I so highly esteem *Peter*, which is but a Drop, and set God aside which is the whole Sea? Let the Drop therefore give Place to the Sea, and let *Peter* give Place unto God. This I say, to the End that ye should diligently weigh and consider the Matter whereof *Paul* intreateth: *For he intreateth of the Word of God, which can never be magnified enough.*

And where he saith [*to his Face*] this Clause maketh specially against the venomous Vipers and Apostles of Satan, which slander those that are absent, and in their Presence dare not once open their Mouth: As the false Apostles did, whom also here he toucheth by the Way: Which durst not speak Evil of him in his Presence, but in his Absence slandered him most spitefully. *So did not I (saith he) speak Evil of Peter, but frankly and openly I withstood him, not of any colourable Pretence, Ambition, or other carnal Affection, but because he was to be blamed and sharply reprov'd.*

Here let other Men debate whether an Apostle may sin or no: This say I, *that we ought not to make Peter's Fault less then it was indeed. The Prophets themselves have sometimes erred and been deceived. Nathan of his own Spirit said unto David, that he should build the House of the Lord (2 Sam. vii. 3. 4. 5.) But this Prophecy was by and by after corrected by a Revelation from God, that it should not be David, because he was a Man of War and had shed much Blood, but his Son Solomon that should build up the House of the Lord. So did the Apostles err also: For they imagined that the Kingdom of Christ should be carnal and worldly, as we may see in the First of the Acts, when they asked of Christ, saying: Lord wilt thou at this Time restore the Kingdom of Israel? (Acts i. 6.) And Peter, although he heard this Commandment of Christ: Go into the whole World, &c. (Mat. xxviii.) had not gone unto Cornelius, if he had not been admonished by a Vision (Acts x. 12.) And in this Matter he did not only err, but also committed a great Sin, and if Paul had not resisted him, all the Gentiles which did believe, had been constrained to receive Circumcision and to keep the Law: The believing Jews also had been confirmed in their Opinion: To wit, that the Observation of these Things were necessary to Salvation, and by this Means they had received again the Law instead of the Gospel. Moses instead of Christ: And of all this great Enormity and horrible Sin, Peter, by his Dissimulation, had been the only Occasion. Therefore we may not attribute to the Saints such Perfection as though they could not sin.*

Luke witnesseth, that there was such great Dissention between Paul and Barnabas (which were put apart together for the Ministry of the Gospel among the Gentiles, and had travelled through many Regions (Acts xv. 1. 39.) and preached unto them the Gospel) that the one departed from the other. Here we must needs say, that there was a Fault either in Paul or Barnabas. And Doubtless it could not be, but that the Discord was exceeding great which separated these two, being joined together in such a holy Fellowship, as the Text witnesseth. Such Examples are written for our Consolation. For it is a great Comfort unto us, when we hear, that even the Saints, which have the Spirit of God, do sin. Which Comfort they would take from us, which say, that the Saints do not sin.

Sampson, David, and many other excellent Men, full of the Holy Ghost, fell into great Sins (Judges-xvi. 2 Sam. xi. 24.) Job and Jeremy curse the Day of their Nativity (Job iii. 12. Job iv. Jer. xx. 14.) Elias and Jonas are weary of their Life, and desire Death (Jonas iv.) Such Errors and Offences of the Saints, the Scripture setteth forth to the Comfort of those that are afflicted and oppressed with Desperation, and to the Terror of the Proud. No Man hath so grievously fallen at any Time, but he may rise again. And on the other Side, no Man taketh so fast Footing, but he may fall. If Peter fell, I may likewise fall. If he rose again, I may also rise again.

again. And such Examples as these are, *the weak hearted, and tender Consciences ought to make much of*, that they may the better understand what they pray for, when they say: *Forgive us our Trespases: And, I believe the Forgiveness of Sins.* We have the self same Spirit of Grace and Prayer which the Apostles and all the Saints had, neither had they any Prerogative above us. We have the same Gifts which they had, the same Christ, Baptism, Word, Forgiveness of Sins: All which they had no less need of than we have, *and by the same are sanctified and saved as we be.*

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

The *Gentiles* which were converted to the Faith, did eat Meats forbidden by the Law, and *Peter* being conversant with the *Gentiles* which were converted, did 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.) Wherefore *Peter* in eating and drinking with the *Gentiles*, sinned not, but did well, and knew that it was lawful for him so to do. *For he shewed by this Transgression, that the Law was not necessary to Righteousness, and also delivered the Gentiles from the Observation of the Law. For if it were lawful for Peter in one Thing to break the Law, it was lawful for him to break it in all Things.* And *Paul* doth not here reprove *Peter* for his Transgression, but for his Diffimulation, as followeth.

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 Diffimulation 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. For in that he did withdraw, and utterly separate himself, abstaining from Meats forbidden in the Law (which notwithstanding he had eaten of before) he ministred a Scruple of Conscience to the Faithful, thus to gather upon his Example: *Peter abstaineth from Meats forbidden in the Law: Therefore he that eateth Meats forbidden in the Law, sinneth and transgresseth the Law: But he that abstaineth is righteous and keepeth the Law, for else would not Peter have withdrawn himself. But because he did so, and of Purpose refused those Meats which before he did eat, it is a sure Argument that such as eat against the Law do sin, and such as abstain from Meats which the Law forbiddeth, do keep the Law, and are justified thereby.*

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Here note, *that the End of this Façt of Peter, is reported of Paul, and not the Façt itself: For the Façt in itself was not Evil. To eat and drink, or not to eat or drink is nothing: But the End, that is: If thou eat thou sinnest: If thou abstain thou art righteous, is Evil.* So Circumcision of itself is good, but this End is evil: If thou be not circumcised after the Law of *Moses*, thou canst not be saved. Also to eat Meats prohibited in the Law, is not evil: But this shrinking and Dissimulation of *Peter* is evil. For it might be said: *Peter* abstaineth from Meats forbidden in the Law, wherefore if thou doest not likewise abstain, thou canst not be saved. This *Paul* might in no wise dissemble: *For the Truth of the Gospel was here in Danger.* To the End therefore that this Truth might continue sound and uncorrupt, he resisted *Peter* to his Face.

And here we must make a Distinction. For Meats may be refused two Manner of Ways (1 Cor. ix.) First for Christian Charity sake. And herein there is no Danger: For to bear with the Infirmity of my Brother it is good. So *Paul* himself both did and taught. Secondly, by abstaining from them to obtain Righteousness, and for not abstaining, to sin, and to be damned. Here accursed be Charity with all the Service and Works of Charity, whatsoever. For thus to refrain from Meats, is to deny Christ, to tread his Body under our Feet, to blaspheme the Holy Ghost, and to despise all holy Things. Wherefore, if we must lose the one, let us rather lose Man our Friend and Brother, *then God our Father.* For if we lose God our Father, Man our Friend and Brother cannot continue.

Jerom, who neither understood this Place, nor the whole Epistle besides, thinketh this to be but a feigned Reprehension of *Paul*, and therefore he excuseth *Peter's* Fall, saying, *that it was done by Ignorance.* But *Peter* offended through Dissimulation, and thereby had established the Necessity of the Law, had constrained both Gentiles and Jews to revolt from the Truth of the Gospel, had given them great Occasion to forsake Christ, to despise Grace, to return to the Jewish Religion, and to bear all the Burdens of the Law, if *Paul* had not reprovèd him, and by that Means revoked the Gentiles and Jews, which were offended through this Example of *Peter*, to the Liberty which is in Christ Jesus, and to the Truth of the Gospel. Wherefore if a Man would here set forth and amplify *Peter's* Offence, it should appear to be very great, and yet was it not done by Malice or Ignorance, but by Occasion and fear only. Thus we see what Ruins may come by one Man's Fall and Offence, if it be not well seen to and corrected in Time. Wherefore, *we may not trifle with this Article of Justification:* Neither is it without good Cause, *that we do so often and so diligently put you in Mind thereof.*

And it is much to be marvelled, *that Peter, being such an excellent Apostle, should thus do: Who before, in the Council of Jerusalem, stood, in a Manner, alone in Defence of this Article, and prevailed therein, namely, that Salvation cometh by Faith without the Law (Acts xv.)* He that before did so constantly defend the Truth and Liberty of the Gospel, now by his Fall in abstaining from Meats forbidden in the Law, is not only the Cause of great Offence, but also offendeth against his own Decree. *Wherefore let him which thinketh he standeth, take heed lest he fall (1 Cor. x. 12.)* No Man would think what Danger there is in Traditions and Ceremonies: Which notwithstanding we cannot want. What is more necessary than the
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Law and the Works thereof? And yet there is great Danger lest by the same, Men be brought to the Denial of Christ. For of the Law cometh oftentimes a Trust and Affiance in Works, and where that is, there can be no Trust in Christ. Christ therefore is soon denied and soon lost, as we may see in *Peter*: Who knew this *Article of Justification better than we do*, and yet how easily should he have given Occasion of such an horrible Ruin, if *Paul* had not withstood him, *that all the Gentiles should thereby have fallen away from the Preaching of Paul, and by this Means should have lost the Gospel and Christ himself?* And this should have been done under a holy Presence. For they might have said: *Paul hitherto thou hast taught us that we must be justified by Grace without the Law: Thou seest now that Peter doth the contrary: For he abstaineth from Meats forbidden in the Law, and hereby he teacheth us that we cannot be saved except we receive Circumcision and observe the Law.*

Verse 13. *And the other Jews dissimbled 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* dissimbled, then did he certainly know what was the Truth, and what was not. He that dissimbleth sinneth not of Ignorance, but deceiveth by a Colour which he knoweth himself to be false. *All other* (which he) *dissimbled 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.* Ye have here then *Peter's* Offence plainly described to be meer Dissimulation, which afterwards had been an Occasion of the Ruin of the Gospel then newly received, if *Paul* had not resisted him.

And this is a wonderful Matter, *that God preserved the Church, being yet but young, and the Gospel itself, by one only Person.* *Paul* alone standeth to the Truth: For he had lost *Barnabas* his Companion, and *Peter* was against him. So sometimes one Man is able to do more in a Council, than the whole Council besides. Which Thing the *Papists* themselves do witness. And for Example they alledge *Papinutius*, who withstood the whole Council of *Nice* (which was the best of all that were after the Council of the Apostles at *Jerusalem*) and prevailed against it.

This I say, to the End *that we should diligently learn the Article of Justification, and make a plain Difference between the Law and the Gospel, and that in this Matter we should do nothing by Dissimulation, or give Place to any Man, if we will retain the Truth of the Gospel, and Faith sound and uncorrupt: Which* (as I have said) *are soon hurt.* Wherefore in this Case, away with Reason, which is an Enemy to Faith: Which also in Temptations of Sin and Death, leaneth not to the Righteousness of Faith (for thereof it is utterly ignorant) *but to her own Righteousness, or at the least, to the Righteousness of the Law.* Now, as soon as the Law and Reason join together, Faith loseth her Virginity: For nothing fighteth more strongly against Faith than the Law and Reason. And these two Enemies cannot be conquered but with great Labour and Difficulty: Which we must conquer notwithstanding, if we will be saved.

Wherefore, when thy Conscience is terrified with the Law, and wrestleth with the Judgment of God, ask Counsel neither of Reason nor of the Law, but rest only upon Grace and the Word of Consolation, and so stand herein, as if thou hadst never heard any Thing of the Law, ascending up to the Glass of Faith, where neither the Law nor Reason do shine, *but only the Light of Faith, which assureth us that we are saved by Christ alone without any Law.* Thus the Gospel leadeth us beyond and above the Light of the Law and Reason, into the deep Secrets of Faith, where the Law and Reason have nothing to do. Notwithstanding we must hearken also unto the Law, but in Place and Time. *Moses* while he was in the Mountain, where he talked with God Face to Face, had no Law, made no Law, ministred no Law: But when he was come down from the Mountain, he was a Lawgiver, and governed the People by the Law. So the Conscience must be free from the Law, but the Body must be obedient to the Law.

Hereby it appeareth that *Paul* reproveth *Peter* for no light Matter, *but for the chiefest Article of all Christian Doctrine, which by Peter's Dissimulation was in great Danger.* For *Barnabas* and the other Jews dissembled together with him, which did all offend, not through Ignorance or Malice, but for Fear of the Jews: *Whereby their Hearts were so blinded, that they did not see their Sin.* And certainly it is much to be marvelled, that such excellent Men as *Peter*, *Barnabas*, and others, should so suddenly and so lightly fall, especially in that Thing which they knew to be well done, and had also before taught unto others. It is a perilous Thing therefore, to trust to our own Strength, be we never so holy, never so well learned, and although we think ourselves never so sure of that we know: For in that whereof we think ourselves most sure, we may err and fall, and bring ourselves and other into great Danger. Let us therefore *diligently, and with all Humility, exercise ourselves in the Study of the Holy Scriptures, and let us heartily pray that we never lose the Truth of the Gospel.*

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 ourselves, our Wisdom and Knowledge is nothing. For in the Hour of Temptation, it may suddenly come to pass, *that by the Subtilty 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 Apostle: *Lord increase our Faith* (Luke xvii. 7.)

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

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 Infirmary of the weak Jews. . Wherefore it was very necessary that *Paul* should reprove their Offence,
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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.* It is a great Matter that *Peter* should be accused of *Paul* as one that was faln from the Truth of the Gospel. He could not be more grievously reprehended. Yet he suffered it patiently, and no Doubt, but he gladly acknowledged his Offence. I said before, that many have the Gospel, but not the Truth of the Gospel. So *Paul* saith here, that *Peter, Barnabas, and other of the Jews, went not the right Way to the Truth of the Gospel:* That is to say, they had the Gospel, but they walked not uprightly according to the Gospel. For albeit they preached the Gospel, yet thorough their Dissimulation (which could not stand with the Truth of the Gospel) they established the Law: But the establishing of the Law is the abolishing of the Gospel.

Who so then can rightly judge between the Law and the Gospel, let him thank God, and know that he is a right Divine. In the Time of Temptation, I confess, that I myself do not know how to do it as I ought. Now the Way to discern the one from the other, is to place the Gospel in Heaven, and the Law on the Earth: *To call the Righteousness of the Gospel heavenly, and the Righteousness of the Law earthly, and to put as great Difference between the Righteousness of the Gospel and of the Law; as God hath made between Heaven and Earth, between Light and Darkness, between Day and Night.* Let the one be as the Light and the Day, and the other as the Darkness and the Night. And would to God we could yet further separate the one from the other. Wherefore if the Question be concerning the Matter of Faith or Conscience, let us utterly exclude the Law, and leave it on the Earth: But if we have to do with Works, then let us lighten the Lanthorn of Works and of the Righteousness of the Law. So let the Sun and the inestimable *Light of the Gospel and Grace shine in the Day,* and the *Lanthorn of the Law in the Night.* Wherefore if thy Conscience be terrified with the Sense and Feeling of Sin, think thus with thyself: *Thou art now remaining upon Earth: There let the Ass labour and travel: There let him serve and carry the Burden that is laid upon him, that is to say, let the Body with his Members be subject to the Law.* But when thou mountest up into Heaven, then leave the Ass with his Burden on the Earth: For the Conscience hath nothing to do with the Law, or Works, or with the earthly Righteousness. So doth the Ass remain in the Valley, but the Conscience ascendeth with *Isaac* into the Mountain, knowing nothing at all of the Law or Works thereof, but only looking to the Remission of Sins and pure Righteousness offered and freely given unto us in Christ.

Contrariwise in civil Policy, Obedience to the Law must be severely required. There nothing must be known as concerning the Gospel, Conscience, Grace, Remission of Sins, heavenly Righteousness, or Christ himself, but *Moses* only with the Law and the Works thereof. If we mark well this Distinction, *neither the one, nor the other, shall pass his Bounds, but the Law shall abide without Heaven, that is, without the Heart and Conscience,* and contrariwise, *the Liberty of the Gospel shall abide without the Earth, that is to say, without the Body and Members thereof.* Now therefore, as soon as the Law and Sin come into Heaven, that is, into the Conscience, let them by and by be cast out. For the Conscience being feared with the Terror of the Wrath and Judgment of God, ought to know nothing of
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the Law, and Sin, but of Christ only. And on the other Side, when Grace and Liberty come into the Earth, that is, into the Body, then say: Thou oughtest not to dwell in the Dregs and Dunghill of this corporal Life, but thou belongest unto Heaven.

This Distinction of the Law and the Gospel, *Peter* confounded through his Dissimulation, and thereby perswaded the believing *Jews*, that they must be justified by the Gospel and the Law together. This might not *Paul* suffer, and therefore he *reproved Peter*: Not to put him to any Reproach, but to the End, *that he might again establish a plain Difference between these two: Namely, that the Gospel justifieth in Heaven, and the Law on Earth.* The *Pope* hath not only mixed the Law with the Gospel, but also of the Gospel hath made meer Laws, yea, and such as are ceremonial only. He hath also confounded and mixed political and ecclesiastical Matters together: Which is a devilish and hellish Confusion.

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, 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: *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 within thee: For Reason hath the Knowledge of the Law naturally.* Wherefore when thy Conscience is terrified with Sin, which the Law uttereth and increaseth, then say thou: *There is a Time to die, and a Time to live: There is a Time to hear the Law, and a Time to despise the Law: There is a Time to hear the Gospel, and there is a Time to be ignorant of the Gospel. Let the Law now depart, and let the Gospel come: For there is now no Time to hear the Law, but the Gospel.* But thou hast done no good: Nay, thou hast done wickedly, and hast grievously sinned. I grant: Notwithstanding I have Remission of all my Sins for Christ's Sake. But out of the Conflict of Conscience, when external Duties must be done, there is no Time to hearken to the Gospel: Then must thou follow thy Vocation, and the Works thereof.

Verse 14. *I said unto Peter openly: If thou bring 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 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 *Jews* 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,
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which also he 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 then that *Paul* reproveth not Ignorance in *Peter* (for he knew that he might freely eat with the *Gentiles* all Manner of Meats) but Diffimulation, whereby he compelleth the *Gentiles* to live like the *Jews*.

Here I say again, *that to live as the Jew, is not evil of itself, for it is a Thing indifferent, either to eat Swines Flesh, or any other Meats. But so to play the Jew, that for Conscience sake thou abstainest from certain Meats, this is to deny Christ, and to overthrow the Gospel.* Therefore when *Paul* saw that *Peter's* Act tended to this End, he withstood him, and said: *Thou knowest that the keeping of the Law is not necessary to Righteousness, but that we are justified only through Faith in Christ, and therefore thou keepest not the Law, but transgressesst the Law, and eatest all Manner of Meats. Notwithstanding by thy Example, thou constrainest the Gentiles to forsake Christ, and to return to the Law.* For thou givest them Occasion thus to think: *Faith only is not sufficient to Righteousness, but the Law and Works are also required.* And this *Peter* teacheth us by his Example. Therefore the Observation of the Law must needs be joined with Faith in Christ, if we will be saved. *Wherefore, Peter by his Example, is not only prejudicial to the Purity of Doctrine, but also to the Truth of Faith and Christian Righteousness. For the Gentiles received this of him, that the keeping of the Law was necessary to Righteousness: Which Error, in Case it be admitted, then doth Christ profit us nothing at all.*

Hereby it plainly appeareth to what End this Discord between *Paul* and *Peter* tendeth. *Paul* doth nothing by Diffimulation, but dealeth sincerely, and goeth plainly to work, *Peter* dissembleth, but his Diffimulation *Paul* reproveth. The Controversy was for the Maintenance of pure Doctrine, and the Verity of the Gospel: And in this Quarrel *Paul* did not Care for the Offence of any. In this Case, all People and Nations, all Kings and Princes, all Judges and Magistrates, ought to give Place. *Since then it is so dangerous a Thing to have to do with the Law, and that this Fall was so sudden and so great, as if it had been from Heaven above, even down into Hell, let every Christian diligently learn to discern between the Law and the Gospel. Let him suffer the Law to rule over the Body and Members thereof, but not over the Conscience.* For that Queen and Spouse may not be defiled with the Law, but must be kept without Spot for her only Husband Christ, as *Paul* saith, 2 Cor. xi. *I have espoused you to one Husband, &c.* Let the Conscience then have her Bride-chamber, not in the low Valley, but in the high Mountain: in the which let Christ lie and there rule and reign, who doth not terrify and afflict Sinners, but comforteth them, pardoneth their Sins and saveth them. *Wherefore let the afflicted Conscience think upon nothing, know nothing, set nothing against the Judgment of God, but the Word of Christ, which is the Word of Grace, of Remission of Sins, of Salvation and everlasting Life. But this to perform indeed, is a hard Matter.* For Man's Reason and Nature cannot stedfastly cleave unto Christ, but oftentimes it is carried away with the Cogitations of the Law and Sin, and so always seeketh to be at Liberty after the Flesh, but according to Conscience, a Servant and a Slave.

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. For God commanded Abraham to circumcise every Man Child the eighth Day (Gen. xvii. 10.) This Law of Circumcision received from the Fathers, Moses afterward confirmed. It is a great Matter therefore, that we are Jews by Nature. Notwithstanding, although we have this Prerogative, that we are righteous by Nature, born to the Law, and the Works thereof, and are not Sinners as the Gentiles, yet are we not therefore righteous before God.*

Hereby it is evident, that *Paul speaketh not of Ceremonies, or of the ceremonial Law, as some do affirm, but of a far weightier Matter, namely, of the Nativity of the Jews, whom he denieth to be righteous, although they be born holy, be circumcised, keep the Law, have the Adoption, the Glory, the Covenant, the Fathers, the true Worship, God, Christ, the Promises, live in them and glory in the same: As they say, John viii. We are the Seed of Abraham. Also, We have one Father, which is God. And to the Romans: Behold thou art called a Jew, and restest in the Law, &c. (Rom. ii. 17.) Wherefore, although Peter and the other Apostles were the Children of God, righteous according to the Law, the Works and the Righteousness thereof, Circumcision, the Adoption, the Covenants, the Promises, the Apostleship, &c. yet Christian Righteousness cometh not thereby: For none of all these is Faith in Christ, which only (as followeth in the Text) justifieth, and not the Law: Not that the Law is evil or damnable, for the Law, Circumcision, and such like, are not therefore condemned because they justify not: But Paul therefore taketh from them the Office of Justification, because the false Apostles contended that by them, without Faith, and only by the Work wrought, Men are justified and saved. This was not to be suffered of Paul. For without Faith all Things are deadly. The Law, Circumcision, the Adoption, the Temple, the Worship of God, the Promises, yea, God and Christ himself, without Faith, profiteth nothing. Paul therefore speaketh generally against all Things which are contrary to Faith, and not against Ceremonies only.*

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

This Word [*the Work of the Law*] reacheth far, and comprehended much. We take the Work 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 couldst do the Works of the Law according to this Commandment: Thou shalt*
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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 before God: For a Man is not justified by the Works of the Law. But hercof 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.

Now, the Works of the Law may be done either before Justification or after. There were many good Men even amongst the *Pagans*, as *Xenophon*, *Aristides*, *Fabius*, *Cicero*, *Pomponius Atticus*, and others, which before Justification performed the Deeds of the Law, and did notable Works. *Cicero* suffered Death valiantly in a good and just Cause. *Pomponius* was a constant Man, and loved Truth, for he never made Lie himself, nor could suffer the same in any other. Now, Constancy and Truth are noble Virtues and excellent Works of the Law, and yet were they not justified thereby. After Justification, *Peter*, *Paul*, and all other Christians have done and do the Works of the Law, yet are they not justified thereby. *I know not myself guilty in any Thing* (saith *Paul*) and yet am I not thereby justified (1 Cor. iv. 4.) We see then that he speaketh not of any Part of the Law, but of the whole Law, and all the Works thereof.

The Divinity of the Popish Sophisters, commonly called the Schoolmen.

WHEREFORE the wicked and pernicious Opinion of the *Papists*, is utterly to be condemned, which attribute the Merit of Grace and Remission of Sins to the Work wrought. For they say, that a good Work before Grace, is able to obtain Grace of Congruence (which they call *meritum de congruo*) because it is meet that God should reward such a Work. But when Grace is obtained, the Work following deserveth everlasting Life of due Debt and Worthiness, which they call *meritum de condigno*. As for Example: If a Man being in deadly Sin, without Grace, do a good Work of his own good natural Inclination: That is, if he say or hear a Mass, or give Alms, and such like, this Man of Congruence deserveth Grace. When he hath thus obtained Grace, he doth now a Work which of Worthiness deserveth everlasting Life. For the first, God is no Debtor: But because he is just and good, it behoveth him to approve such a good Work, though it be done in deadly Sin, and to give Grace for such a Service. But when Grace is obtained, God is become a Debtor, and is constrained of Right and Duty to give eternal Life. For now it is not only a Work of Freewill, done according to the Substance, but also done in Grace, which maketh a Man acceptable unto God, that is to say, in Charity.

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This is the Divinity of the Antichristian Kingdom: Which here I recite, to the End, that the Disputation of Paul may be the better understood (for two contrary Things being set together, may be the better known:) And moreover, that all Men may see how far from the Truth these blind Guides, and leaders of the Blind have wandered, and how by this wicked and blasphemous Doctrine they have not only darkned the Gospel, but have taken it clean away, and buried Christ utterly. For if I being in deadly sin, can do any little Work which is not only acceptable in God's Sight of itself, and according to the Substance, but also is able to deserve Grace of Congruence, and when I have received Grace, I may do Works according to Grace, that is to say, according to Charity, and get of Right and Duty eternal Life, what need have I now of the Grace of God, Forgiveness of Sins, of the Promise, and of the Death and Victory of Christ? Christ is now to me unprofitable, and his Benefit of none effect: For I have Freewill and Power to do good Works, whereby I deserve Grace of Congruence, and afterwards by the Worthiness of my Work, eternal Life.

Such monstrous and horrible Blasphemies should have been set forth to the *Turks* and *Jews*, and not to the Church of Christ. And hereby it plainly appeareth, *that the Pope with his Bishops, Doctors, Priests, and all his religious Rabble, had no Knowledge or Regard of holy Matters, and that they were not careful for the Health of the silly and miserable scattered Flock.* For if they had seen, but as it were through a Cloud, what *Paul* calleth Sin, and what he calleth Grace, they would never have compelled the People to believe such Abominations and execrable Lies. By deadly Sin they understood only the external Work committed against the Law, as Murder, Theft, and such like. *They could not see, that Ignorance, Hatred, and Contempt of God in the Heart, Ingratitude, murmuring against God, and resisting the Will of God, are also deadly Sin, and that the Flesh cannot think, speak, or do any Thing, but that which is devilish and altogether against God.* If they had seen these Mischiefs fast rooted in the Nature of Man, they would never have devised such impudent and execrable Dreams touching the Desert of Congruence and Worthiness.

Wherefore we must properly and plainly define what a wicked Man or a deadly Sinner is. *He is such a holy and a bloody Hypocrite as Paul was when he went to Damascus, to persecute Jesus of Nazareth, to abolish the Doctrine of the Gospel, to murder the Faithful, and utterly to overthrow the Church of Christ.* And who will not say, but that these were horrible Sins? Yet could not *Paul* see them. For he was so blinded with a perverse Zeal of God, *that he thought these Abominations to be perfect Righteousness, and high Service unto God: And shall we say, that such as defend these horrible Sins to be perfect Righteousness, do deserve Grace?*

Wherefore with *Paul*, we utterly deny the Merit of Congruence and Worthiness, and affirm, *that these Speculations are nothing else but meer Deceits of Satan, which were never done in Deed, nor notified by any Examples.* For God never gave to any Man Grace and everlasting Life for the Merit of Congruence or Worthiness. These Disputations therefore of the Schoolmen touching the Merit of Congruence and Worthiness, are nothing else but vain Toys and Dreams of idle Brains, to no other End and Purpose but to draw Men from the true Worship of God. And hereupon is the whole *Papacy* grounded. For there is no religious Person, but he hath this Imagination:

nation: *I am able by the Observation of my holy Order to deserve Grace of Congruence, and by the Works which I do after that I have received this Grace, I am able to heap up such Treasure of Merit, as shall not only be sufficient for me to obtain eternal Life, but also to give or sell unto others.* Thus have all the religious Orders taught, and thus have they lived. And to defend this horrible Blasphemy against Christ, the *Papists* do at this Day attempt against us what they can. And there is not one of them all, but the more holy Hypocrite and Meritmonger he is, the more cruel and deadly Enemy he is to the Gospel of Christ.

The true Way to Christianity.

NOW, the true Way to Christianity, is this, *that a Man do first acknowledge himself by the Law, to be a Sinner, and that it is impossible for him to do any good Work.* For the Law saith: *Thou art an evil Tree, and therefore all that thou thinkest, speakest, or doest, is against God* (Mat. vii. 17.) Thou canst not therefore deserve Grace by thy Works. Which if thou go about to do, thou doublest thy Offence: For since thou art an evil Tree, thou canst not but bring forth evil Fruits, that is to say, Sins. *For whatsoever is not of Faith, is Sin* (Rom. xiv. 23.) Wherefore he that would deserve Grace by Works going before Faith, goeth about to please God with Sins, which is nothing else but to heap Sin upon Sin, to mock God, and to provoke his Wrath. When a Man is thus taught and instructed by the Law, then is he terrified and humbled, then he seeth indeed the Greatness of his Sin, and cannot find in himself one Spark of the Love of God: Therefore he justifieth God in his Word, and confesseth that he is guilty of Death and eternal Damnation. *The first Part then of Christianity is the Preaching of Repentance, and the Knowledge of ourselves.*

The second Part is: *If thou wilt be saved, thou mayst not seek Salvation by Works: For God hath sent his only begotten Son into the World, that we might live through him. He was crucified and died for thee, and offered up thy Sins in his own Body.* Here is no Congruence or Work done before Grace, but Wrath, Sin, Terror and Death. Wherefore the Law doth nothing else but utter Sin, terrify and humble, *and by this Means prepareth us to Justification, and driveth us to Christ.* For God hath revealed unto us by his Word, *that he will be unto us a merciful Father, and without our Deserts (seeing we can deserve nothing) will freely give unto us Remission of Sins, Righteousness, and Life everlasting for Christ's his Son's Sake.* For God giveth his Gifts freely unto all Men, and that is the Praise and Glory of his Divinity. But the Justiciaries and Meritmongers will not receive Grace and everlasting Life of him freely, but will deserve the same by their own Works. For this Cause they would utterly take from him the Glory of his Divinity. To the End therefore that he may maintain and defend the same, he is constrained to send his Law before, which as a lightning and thundring from Heaven, may bruise and break those hard Rocks.

This briefly is our Doctrine as touching Christian Righteousness, contrary to the Abominations and Blasphemies of the *Papists*, concerning the Merit of Congruence and Worthiness, or Works before Grace and after Grace. Which monstrous Dreams were devised by such as were never exercised with any Temptations, never had any true feeling of Sin, or of the

Terror of Death, and therefore they know not what they say, or what they teach. Moreover, they can shew no Example of any Work done either before or after Grace that could justify before God. Wherefore they are nothing else but vain Toys and foolish Fables, whereby the *Papists* deceive both themselves and other. For *Paul* here plainly affirmeth, *that no Man is justified by the Werks of the Law, either going before Grace (whereof he speaketh in this Place) or coming after Grace.* You see then that Christian Righteousness is not such an essential Quality engrafted in the Nature of Man, as the Schoolmen do imagine when they say:

(The Divinity of the Schoolmen.)

WHEN a Man doth any good Work, God accepteth it, and for that Work he powreth into him Charity, which they call Charity infused. This Charity (say they) is a Quality remaining in the Heart, and this they call formal Righteousness (which Manner of speaking it is expedient for you to know) and they can abide nothing less then to hear that this Quality forming and adorning the Soul, as Whiteness doth the Wall, should not be counted Righteousness. They can climb no higher than to this Cogitation of Man's Reason, that Man is righteous by his own formal Righteousness, which is Grace making him acceptable unto God, that is to say, Charity. So to this Quality cleaving unto the Soul, that is to wit, Charity. (which is a Work after the Law, for the Law saith: *Thou shalt love the Lord thy God, &c.*) they attribute formal Righteousness, that is to say, true Christian Righteousness, and they say that this Righteousness is worthy of everlasting Life, and he that hath it, is formally righteous: And moreover he is effectually or actually righteous, because he now doth good Works, whereunto everlasting Life is due. *This is the Opinion of the Popish Schoolmen, yea, even of the best of them all.*

Some other there be which are not so good, as *Scotus* and *Occam*, which said, *that for the obtaining of the Grace of God, this Charity infused or given of God, is not necessary: But that a Man even by his own natural Strength, may procure this Charity above all Things.* For so reasoneth *Scotus*: If a Man may love a Creature, a young Man a Maiden, a covetous Man Money, which are the less Good, he may also love God, which is the greater Good. If he have a Love of the Creature through his natural Strength, much more hath he a Love of the Creator. With this Argument were all the Sophisters convicted, and none of them all was able to refute it. Notwithstanding thus they reply.

The Scripture compelleth us to confess (say they) *that God, besides that natural Love and Charity which is engrafted in us (wherewith alone he is not contented) requireth also Charity which he himself giveth.* And hereby they accuse God as a Tyrant and a cruel Exactor, who is not content that we keep and fulfil his Law, but above the Law (which we ourselves are able to fulfil) requireth also, that we should accomplish it with other Circumstance and Furniture, as Apparel to the same. As if a Mistress should not be contented that her Cook had dressed her Meat excellently well, but should chide her for that she did not prepare the same, being decked with precious Apparel, and adorned with a Crown of Gold. Now, what a Mistress were this, who when her Cook had done all that she was bound to do,

do, and also exactly performed the same, would moreover require that she should wear such Ornaments as she could not have? Even so, what a one should God be if he should require his Law to be fulfilled of us (which notwithstanding by our own natural Strength we observe and fulfil) with such Furniture as we cannot have?

But here lest they should seem to avouch contrary Things, they make a Distinction, and say, *that the Law is fulfilled two Manner of Ways: First, according to the Substance of the Deed, and secondly, according to the Mind of the Commander.* According to the Substance of the Deed (say they) we may fulfil all Things which the Law commandeth, but not according to the *Mind* of the Commander, which is, *that God is not contented that thou hast done all Things which are commanded in the Law (although he can require no more of thee) but he further requireth, that thou shouldst fulfil the Law in Charity: Not that Charity which thou hast by Nature, but that which is above Nature and heavenly, which he himself giveth.* And what is this else but to make of God a Tyrant and a Tormentor, which requireth that of us which we are not able to perform? And it is in a manner as much as if they should say, *that the Fault is not in us if we be damned, but in God, which with this Circumstance requireth his Law to be accomplished of us.*

These Things I do the more diligently repeat, that you may see how far they have strayed from the true Sense of the Scripture, which have said that by our own natural Strength we may love God above all Things, or at least, by the Work wrought we may deserve Grace and everlasting Life. And because God is not content that we fulfil the Law according to the Substance of the Deed, but will have us also to fulfil the same according to the *Mind* of the Commander: Therefore the Scripture further compelleth us to have a Quality above Nature poured into us from Above, and that is Charity, which they call formal Righteousness, adorning and beautifying Faith, being also the Cause that Faith justifieth us. *So Faith is the Body, and the Shell: Charity the Life, the Kernel, the Form and Furniture.* These are the monstrous Dreams of the Schoolmen.

But we, *in the Stead of this Charity do place Faith*, and we say, *that Faith apprehendeth Jesus Christ, who is the Form which adorneth and furnisheth Faith, as the Colour adorneth and beautifieth the Wall.* Christian Faith therefore is not an idle Quality or empty Husk in the Heart, which may be in deadly Sin until Charity come and quicken it: But if it be true Faith, it is a sure Trust and Confidence of the Heart, and a firm Consent whereby Christ is apprehended: *So that Christ is the Object of Faith, yea rather even in Faith Christ himself is present.* Faith therefore is a certain obscure Knowledge, or rather Darknes which seeth nothing, and yet Christ apprehended by Faith, sitteth in this Darknes: Like as God in *Sinai* and in the Temple sate in the *Midst of Darknes* (Exod. ix. 9. 1 Kings viii. 10.) Wherefore our formal Righteousness is not Charity furnishing and beautifying Faith, but it is Faith itself, which is, as it were, *a certain Cloud in our Hearts: That is to say, a stedfast Trust and Affiance in the Thing which we see not, which is Christ: Who although he be not seen at all, yet he is present.*

Faith therefore justifieth, because it apprehendeth and possesseth this Treasure, even Christ present. But this Presence cannot be comprehended of us, because it is in Darknes, as I have said. Wherefore, where assured
Trust

Trust and Affiance of the Heart is, *there Christ is present, yea even in the Cloud and Obscurity of Faith.* And this is the true formal Righteousness, whereby a *Man* is justified, and not by Charity, as the *Popish Schoolmen* do most wickedly affirm.

To conclude, like as the Schoolmen say, that Charity furnisheth and adorneth Faith: So do we say, *that it is Christ which furnisheth and adorneth Faith, or rather, that he is the very Form and Perfection of Faith.* Wherefore Christ apprehended by Faith, and dwelling in the Heart, is the true Christian Righteousness, for the which God counteth us righteous and giveth us eternal Life. Here is no Work of the Law, no Charity, but a far other manner of Righteousness, and a certain new World beyond and above the Law. *For Christ or Faith is not the Law nor the Work of the Law.* But concerning this matter, which the Schoolmen neither well understood nor taught, we intend to speak more largely hereafter. Now it shall be enough that we have shewed that *Paul* speaketh not here of the ceremonial Law only, but of the whole Law.

The true Rule of Christianity.

CONTRARY to these vain Trifles and doting Dreams (as we have also noted before) we teach Faith, and give a true Rule of Christianity in this Sort: First, that a *Man* must be taught by the Law to know himself, that so he may learn to say with the Prophet: *All have sinned and have need of the Glory of God.* Also, *There is not one righteous, no not one: Not one that understandeth, not one that seeketh after God: All have gone astray.* Also, *Against thee only have I sinned* (Rom. i. 23. Psal. xiv. 1. Psal. liii. 4. Psal. li. 4.) Thus we by a contrary Way, do drive Men from the Merit of Congruence and Worthiness. Now, when a *Man* is humbled by the Law, and brought to the Knowledge of himself, then followeth true Repentance (for true Repentance beginneth at the Fear and Judgment of God) and he seeth himself to be so great a Sinner, that he can find no Means how he may be delivered from his Sin by his own Strength, Works or Merits. Then he perceiveth well what *Paul* meaneth when he saith, *That Man is the Servant and Bondslave of Sin.* Also, *That God hath shut up all under Sin* (Rom. vii. 14. Rom. xi. 31. Rom. iii. 19.) and that the whole World is guilty before God, &c. Then he seeth that all the Divinity of the Schoolmen touching the Merit of Congruence and Worthiness, is nothing else but meer Foolishness, and that by this means the whole *Papacy* falleth.

Here now he beginneth to sigh, and saith in this wise: *Who then can give Succour? For he being thus terrified with the Law, utterly despaireth of his own Strength:* He looketh about, and sigheth for the Help of a Mediator and Saviour. Here then cometh in good Time the healthful Word of the Gospel, and saith: *Son, thy Sins are forgiven thee:* (Mat. ix. 2.) Believe in Christ Jesus crucified for thy Sins. *If thou feel thy Sins and the Burden thereof, look not upon them in thyself, but remember that they are translated and laid upon Christ, whose Stripes have made thee whole,* Isa. liii. 1.

This is the Beginning of Health and Salvation. By this Means we are delivered from Sin: Justified and made Inheritors of everlasting Life: Not for our own Works and Deserts, but for our Faith, whereby we lay hold upon

upon Christ. Wherefore we also do acknowledge a Quality and a formal Righteousness in the Heart: Not Charity (*as the Sophisters do*) but Faith, and yet so notwithstanding, *that the Heart must behold and apprehend nothing but Christ the Saviour.* And here it is necessary, *that you know the true Definition of Christ.* The Schoolmen being utterly ignorant hereof, have made Christ a Judge and a Tormentor, devising this fond Fancy concerning the Merit of Congruence and Worthiness.

But Christ, according to his true Definition, is no Lawgiver, *but a Forgiver of Sins, and a Saviour.* This doth Faith apprehend and undoubtedly believe, *that he hath wrought Works and Merits of Congruence and Worthiness before and after Grace abundantly.* For he might have satisfied for all the Sins of the World by one only Drop of his Blood: But now he hath shed it plentifully, and hath satisfied abundantly. *Heb. ix. By his own Blood hath he entered into the holy Place once for all, and obtained eternal Redemption.* Also *Rom. iii. and iv. And we are justified freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a Reconciliation unto us, through Faith in his Blood.* Wherefore it is a great Matter to lay hold upon Christ by Faith bearing the Sins of the World. And this Faith alone is counted for Righteousness.

Here is to be noted, *that these three Things, Faith, Christ, Acceptation, or Imputation, must be joined together.* Faith taketh hold of Christ, *and hath him present,* and holdeth him inclosed, as the Ring doth the precious Stone. And whosoever shall be found having this Confidence in Christ apprehended in the Heart, *him will God account for Righteous.* This is the mean, and this is the Merit whereby we attain the Remission of Sins and Righteousness. *Because thou believest in me, saith the Lord, and thy Faith layeth hold upon Christ, whom I have freely given unto thee that he might be thy Mediator and High-Priest, therefore be thou justified and righteous.* Wherefore God doth accept or account us as righteous, only for our Faith in Christ.

And this Acceptation, or Imputation, is very necessary: First, because we are not yet perfectly righteous, *but while we remain in this Life, Sin dwelleth still in our Flesh:* And this Remnant of Sin God purgeth in us. Moreover, we are sometimes left of the Holy Ghost, and fall into Sins, as did *Peter, David,* and other holy Men. Notwithstanding we have always recourse to this Article: *That our Sins are covered, and that God will not lay them to our Charge,* *Psal. xxxii. and Rom. iv.* Not that Sin is not in us (*as the Papists have taught, saying, that we must be always working well until we feel that there is no Guilt of Sin remaining in us:*) yea, *Sin is indeed always in us, and the godly do feel it, but it is covered, and is not imputed unto us of God for Christ's Sake: Whom because we do apprehend by Faith, all our Sins are now no Sins.* But where Christ and Faith be not, *there is no Remission or covering of Sins, but meer Imputation of Sins and Condemnation.* Thus will God glorify his Son, *and will be glorified himself in us through him.*

When we have thus taught Faith in Christ, then do we teach also good Works. Because thou hast layed hold upon Christ by Faith, through whom thou art made Righteousness, begin now to work well. *Love God and thy Neighbour, call upon God, give Thanks unto him, praise him, confess him.* These are good Works indeed, which flow out of this Faith and

this Chearfulness conceived in the Heart, *for that we have Remission of Sins freely by Christ.*

Now, what Cross or Affliction soever do afterwards ensue, they are easily borne, and chearfully suffered (*Mat. xi. 30.*) *For the Yoke that Christ layeth upon us, is sweet, and his Burden is easy.* When Sin is pardoned, and the Conscience delivered from the Burden and Sting of Sin, then may a Christian bear all Things easily. Because he feelth all Things within sweet and comfortable, therefore he doth and suffereth all Things willingly. But when a Man walketh in his own Righteousness, whatsoever he doth is grievous and tedious unto him, because he doth it unwillingly.

We therefore do make this Definition of a Christian, *that a Christian is, not he which hath no Sin, but he to whom God imputeth not his Sin, through Faith in Christ.* This Doctrine bringeth great Consolation to poor afflicted Consciences in serious and inward Terrors. It is not without good Cause therefore, *that we do so often repeat and beat into your Minds the Forgiveness of Sins, and Imputation of Righteousness for Christ's sake: Also that a Christian hath nothing to do with the Law and Sin, especially in the Time of Temptation. For in that he is a Christian, he is above the Law and Sin. For he hath Christ the Lord of the Law present and inclosed in his Heart (as we have said) even as a Ring hath a Jewel or precious Stone inclosed in it.* Therefore when the Law accuseth and Sin terrifieth him, he looketh upon Christ, and when he hath apprehended him by Faith, he hath present with him the Conqueror of the Law, Sin, Death and the Devil: Who reigneth and ruleth over them, so that they cannot hurt him. Wherefore a Christian Man, if ye desire him rightly, is free from all Laws, and is not subject unto any Creature, either within or without: In that he is a Christian (I say) and not in that he is a Man or a Woman, that is to say, in that he hath his Conscience adorned and beautified with this Faith, with this great and inestimable Treasure, or (as *Paul* saith) this *unspeakable Gift* (*1 Cor. ix. 19.*) Which cannot be magnified and praised enough, for it maketh us the Children and Heirs of God. *And by this Means a Christian is greater than the whole World. For he hath such a Gift, such a Treasure in his Heart, that although it seemeth to be but little, yet notwithstanding the Smallness thereof, is greater than Heaven and Earth, because Christ, which is this Gift is greater.*

While this Doctrine pacifying and quieting the Conscience, remaineth pure and uncorrupt, Christians are made Judges over all Kinds of Doctrine, and are Lords over the Laws of the whole World. Then can they certainly judge that the *Turk* with his *Alcoran* is damned, because he goeth not the right Way, that is, *he acknowledgeth not himself to be miserable and damnable, nor apprehendeth Christ by Faith, for whose Sake he might be assured that his Sins are pardoned.* In like Manner they boldly pronounce Sentence against the *Pope*, that he is condemned with all his Kingdom, because he so walketh and so teacheth (with all his religious Rabble of *Sophisters* and *Schoolmen* (that by the Merit of Congruence we must come to Grace, and that afterward by the Merit of Worthiness we are received into Heaven. Here saith the Christian, *this is not the right Way to justify us, neither doth this Way lead us to Heaven.* For I cannot (saith he) by my Works going before Grace, deserve Grace, nor by my Works following Grace, deserve eternal Life: But to him that believeth, Sin is pardoned
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and Righteousness imputed. This Trust, and this Confidence, maketh him the Child of God, and Heir of his Kingdom: For in Hope he possesseth already everlasting Life, assured unto him by Promise. *Through Faith in Christ therefore all Things are given unto us, Grace, Peace, Forgiveness of Sins, Salvation and everlasting Life, and not for the Merit of Congruence and Worthiness.*

Wherefore this Doctrine of the Schoolmen, with their Ceremonies, Masses, and infinite Foundations of the papistical Kingdom, are most abominable Blasphemies against God, Sacrileges and plain Denials of Christ, as *Peter* hath foretold in these Words: *There shall be (saith he) false Teachers among you, which shall privily bring in damnable Heresies, denying the Lord that hath bought them, &c.* (2 Pet. ii. 1.) As though he would say: The Lord hath redeemed and bought us with his Blood, that he might justify and save us: This is the Way of Righteousness and Salvation. But there shall come false Teachers, which denying the Lord, shall blaspheme the Way of Truth, of Righteousness and Salvation: They shall find out new Ways of Falshood and Destruction, and many shall follow their damnable Ways. *Peter* throughout this whole Chapter most lively painteth out the Papacy, which neglecting and despising the Gospel and Faith in Christ, hath taught the Works and Traditions of Men: As the Merit of Congruence and Worthiness, the Difference of Days, Meats, Vows, Invocation of Saints, Pilgrimages, Purgatory, and such like. In these fantastical Opinions the Papists are so nuzzled, that it is impossible for them to understand one Syllable of the Gospel, of Faith, or of Christ.

And this the Thing itself doth well declare. For they take that Privilege unto themselves which belongeth unto Christ alone. *He only forgiveth Sins, he only giveth Righteousness and everlasting Life: And they most impudently and wickedly do vaunt that they are able to obtain these Things by their own Merits and Worthiness before and after Grace.* This, saith *Peter* and the other Apostles, is to bring in damnable Heresies and Sects of Perdition. For by these Means they deny Christ, tread his Blood under their Feet, blaspheme the Holy Ghost, and despise the Grace of God. Wherefore no Man can sufficiently conceive how horrible the Idolatry of the Papists is. As inestimable as the Gift is which is offered unto us by Christ, even so, and no less abominable are these Prophanations of the Papists. Wherefore they ought not to be lightly esteemed or forgotten, but diligently weighed and considered. And this maketh very much also for the amplifying of the Grace of God, and Benefit of Christ, as by the contrary. For the more we know the Prophanation of the papistical Mass, so much the more we abhor and detest the same, and embrace the true Use of the Holy Communion, which the Pope hath taken away, and hath made Merchandise thereof, that being bought for Money, it might profit others. For he saith, that the massing Priest, an Apostata, denying Christ and blaspheming the Holy Ghost, standing at the Altar, doth a good Work, not only for himself, but also for others both quick and dead, and for the whole Church, and that only by the Work wrought, and by no other Means.

Wherefore even by this we may plainly see the inestimable Patience of God, in that he hath not long ago destroyed the whole Papacy, and consumed it with Fire and Brimstone; as he did *Sodom* and *Gomorrhah*. But now these jolly Fellows go about, not only to cover, but highly to advance their

their Impiety and Filthiness. This we may in no Case dissemble. *We must therefore with all Diligence set forth the Article of Justification, that as a most clear Sun, it may bring to Light the Darknes of their Hypocrisy, and discover their Filthiness and Shame.* For this Cause we do so often repeat, and so earnestly set forth *the Righteousness of Faith, that the Adversaries may be confounded, and this Article established and confirmed in our Hearts. And this is a most necessary Thing: For if we once lose this Sun, we fall again into our former Darknes.* And most horrible it is, *that the Pope should ever be able to bring this to pass in the Church, that Christ should be denied, trodden under Foot, spit upon, blasphemed, yea, and that even by the Gospel and Sacraments: Which he hath so darkned, and hath turned into such an horrible Abuse, that he hath made them to serve him against Christ, for the establishing and confirming of his detestable Abominations.* O deep Darknes! O horrible Wrath of 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, *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 Schoolmen, which say, *that Faith then justifieth, when Charity and good Works are joined withal.* With this pestilent Gloss the Sophisters have darkned 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 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 allege 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 brasen 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.*

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 for that we will not suffer ourselves 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

Matter therefore we do generally cut of 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 Handmaidens 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* (John i. 29.) This doth Faith alone lay hold of, and not Charity, which notwithstanding, as a certain Thankfulness must follow Faith. Wherefore Victory over Sin and Death, Salvation and everlasting Life, come not by the Law, nor by the Works of the Law, nor yet by the Power of Freewill, *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 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. 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 saith: *Abraham believed God, and it was counted to him for Righteousness* (Gen xv. 6. Rom. iv. 3.)

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 be nothing at all, *but only receive the Treasure which is Christ, and apprehend him in our Hearts, by Faith, although we feel ourselves to be never so full of Sin.* These Words therefore

of the Apostle: *That we might be justified by Faith, and not by the Works of the Law*, are very 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* 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* (saith he) *is Flesh* (*John iii. 6.*) *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 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 entreteth into this or that holy Order, and keepeth his Rule, to him we assuredly promise everlasting Life*. It cannot be uttered what an horrible Blasphemy it is to attribute that to the Doctrine of Devils, to the Decrees and 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*.

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 profane 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.

Horrible and unspeakable is the Wrath of God, *in that he hath so long Time punished the Contempt of the Gospel and Christ in the Papists, and also*
their

their Ingratitude, in giving them over into a reprobate Sense, insomuch that they blaspheming *and denying Christ altogether as touching his Office, instead of the Gospel*, received the execrable Rules, Ordinances and Traditions of Men, which they devoutly adored and honoured, yea, and preferred the same far above the Word of God, until at length they were forbidden to marry, and were bound to that incestuous single Life: Wherein they were outwardly polluted and defiled with all Kinds of horrible Wickedness, *as Adultery, Whoredom, Uncleanness, Sodomy, and such other Abominations.* This was the Fruit of that filthy single Life.

So God punishing Sin with Sin, *inwardly gave them over into a reprobate Mind, and outwardly suffered them to fall into such horrible Abominations, and that justly, because they blasphemed the only Son of God, in whom the Father would be glorified, and whom he delivered to Death, that all which believe in him, might be saved by him, and not by their own execrable Rules and Orders.* *Him that honoureth me (saith he) I will honour (2 Sam. ii. 30.)* Now, God is honoured in his Son. *Whoso then believeth that the Son is our Mediator and Saviour, he honoureth the Father, and him again doth God Honour, that is to say, adorneth him with his Gifts, Forgiveness of Sins, Righteousness, the Holy Ghost, and everlasting Life.* Contrariwise: *They that despise me (saith he) shall be despised.*

This is then a general Conclusion: *By the Deeds of the Law no Flesh shall be justified.* The Law of God is greater than the whole World, for it comprehendeth all Men, and the Works of the Law do far excel even the most glorious Will-workers of all the Meritmongers: And yet Paul saith, *that neither the Law, nor the Works of the Law, do justify.* Therefore we conclude with Paul, *that Faith only justifieth.* This Proposition he goeth about to confirm in this Manner.

Verse 17. *If then while we seek to be made righteous by Christ, we ourselves are found Sinners, is Christ therefore the Minister of Sin? God forbid.*

If this be true (saith he) *that we are justified by Christ*, then is it impossible that we should be Sinners, or should be justified by the Law. On the contrary, if this be not true, but *that we must be justified by the Law, and the Works of the Law*, it is then impossible, *that we should be justified by Christ.* One of these two must needs be false. *Either we are not justified by Christ, or we are not justified by the Law.* But the Truth is, *that we are justified by Christ: Therefore we are not justified by the Law.* He reasoneth therefore after this Manner: *If then while we 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 Lawgiver, 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,*

Law, but in Christ, Now, if they which are justified in Christ, are yet found Sinners, that is, 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 them of 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.

With these Words he vehemently chargeth the false Apostles and all Meritmongers, *that they pervert altogether: For they make of the Law Grace, and of Grace the Law, of Moses Christ, and of Christ Moses. For they teach, that besides Christ, and all the Righteousness of Christ, the Observation of the Law is necessary to Justification. And thus we see, that by their intolerable Perverseness, they make the Law Christ: For by this Means they attribute that to the Law, which properly belongeth unto Christ. If thou do the Works of the Law (say they) thou shalt be saved: But if thou do them not, thou shalt not be justified, although thou do believe in Christ never so much. Now, if it be so, that Christ justifieth not, but is the Minister of Sin (as it needs must follow by their Doctrine) then is Christ the Law: For we have nothing else of him, seeing he teacheth that we are Sinners, than that we have by the Law. So Christ being the Minister of Sin, sendeth us to the Law, and to Moses, as to our Justifier.*

It cannot be therefore, but that the Papists, and all such as are ignorant of the Righteousness of Christ, or have not the true Knowledge thereof, must needs make of Christ Moses and the Law, and of the Law Christ. For thus they teach: *It is true (say they) that Faith in Christ justifieth, but without we must needs keep the Commandments of God. For it is written: If thou wilt enter into Life, keep the Commandments (Mat. xix. 17.) Here even at the first Dash, Christ is denied, and Faith abolished, because that is attributed to the Commandments of God, or to the Law, which belongeth to Christ alone. For Christ, according to his true Definition, is a Justifier and a Redeemer from Sins. If I attribute this to the Law, then is the Law my Justifier, delivering me from my Sins, because I do the Works thereof: And so now the Law is Christ, and Christ utterly loseth his Name, his Office and Glory, and is nothing else but a Minister of the Law, reproving, terrifying, presenting and sending the Sinner to another that may justify him: Which is the proper Office of the Law.*

But the proper Office of Christ is, after the Law hath pronounced a Man to be guilty, to raise him up again, and to loose him from his Sins, if he believe the Gospel. For to all that do believe, *Christ is the End and full finishing of the Law unto Righteousness: He is the Lamb of God that taketh away the Sins of the World (Rom. x. 4. John i. 30.)* But the Papists and Anabaptists, because they understand not this Doctrine, do turn all clean contrary, making of Christ Moses, and of Moses Christ. And this is indeed (although they will say otherwise) their principal Proposition: *That Christ is Moses. Moreover, they deride us, because we do so diligently teach, and so earnestly require Faith. Ha ha (say they) Faith, Faith: Wait thou the Time until thou come to Heaven by Faith. Nay, thou must strive to do greater and weightier Matters. Thou must fulfil the Law, according to that Saying: Do this and thou shalt live (Luke x. 18.) Faith which ye so highly extol, doth nothing else but make Men Careless, idle and negligent.*

negligent. Thus are they become nothing else but Ministers of the Law, and Law-workers, calling back the People from Baptism, Faith, the Promises of Christ, to the Law and Works, turning Grace into the Law, and the Law into Grace.

Who would ever believe, *that these Things could so easily be confounded and mingled together?* There is no Man so unsensible, which doth not perceive this Distinction of the Law and Grace to be most plain and manifest. For the very Nature and Signification of the Words maketh this Distinction and Difference. For who understandeth not that these Words, *Law and Grace*, do differ in Name and Signification? Wherefore it is a monstrous Thing, *that this Distinction being so plain, the Adversaries should be so devilish and perverse, as to mingle together the Law and Grace, and to transform Christ into Moses.* Therefore I oftentimes say, *that this Doctrine of Faith is very plain, and that every Man may easily understand this Distinction of the Law and Grace, as touching the Words, but as touching the Use and Practise, it is very hard.*

The Pope and his School-doctors do plainly confess, *that the Law and Grace are diverse and distinct Things, and yet when they come to the Use and Practise thereof, they teach clean contrary.* Faith in Christ (say they) whether it be gotten by the Strength, Operation and Qualities of Nature, or whether it be Faith infused and poured into us of God, yet is it but a dead Faith, if charity be not joined therewith. Where is now the Distinction and Difference of the Law and Grace? Indeed, they do distinguish them in Name, but in Effect they call Grace Charity. Thus do all they which so straightly require the Observation of the Law, and attribute Justification to the Law and Works. Wherefore whosoever doth not perfectly understand the Article of Justification, must needs confound and mingle the Law and Grace together.

Let every Man therefore diligently learn above all Things, to put a Difference between the Law and Grace in Deed and in Practise: Not in Words only, as the Pope and the fantastical Anabaptists do: Who as touching the Words, *do confess that they are two distinct Things:* But in very deed (as I have said) they confound and mingle them together, for they will not grant that *Faith justifieth without Works.* If this be true, then Christ profiteth me nothing. For though my Faith be never so perfect, yet after their Opinion, *if this Faith be without Charity, I am not justified. And thus Christ apprehended by Faith is not a Justifier, Grace profiteth nothing, neither can Faith be true Faith without Charity.*

With this Doctrine these lying Spirits and Sects of Perdition do darken and deface the Benefit of Christ at this day: They take away from him the Glory of a Justifier, and make him a Minister of Sin. *They are in all Things like to the false Apostles.* For even as they throughout all the Churches did require Circumcision and the Observation of the Law besides Faith in Christ, insomuch, that without Circumcision and keeping of the Law, they denied the Justification of Faith (*for except ye be circumcised, said they, after the law of Moses, ye cannot be saved:*) Even so at this Day, these strait Exactors of the Law, besides the Righteousness of Faith, do require the keeping of the Commandments of God, according to that saying: *Do this and thou shalt live.* Also, *If thou wilt enter into Life, keep the Commandments* (Luke x. 18. Mat. xix. 17.) Wherefore there is

not one among them, be he never so wise, that understandeth the Difference between the law and Grace.

But we put a Difference, and say, that we do not here dispute whether we ought to do good Works: whether the law be good, holy and just: whether it ought to be kept or no: for this is another Manner of Question. But our Question is concerning Justification, and whether the law do justify or no. This the Adversaries will not hear: They will not answer to this Question, nor make any Distinction as we do: But only cry out, that good Works ought to be done, that the law ought to be observed. We know that well enough. But because these are divers and distinct Matters, we will not suffer them to be mingled together. That good works ought to be done, we will hereafter declare when Time shall serve. But since we are now in the Matter of Justification, we set aside here all good works, for the which the Adversaries do so earnestly strive, ascribing unto them wholly the Office of justifying: which is to take from Christ his Glory, and to ascribe the same unto works.

Wherefore this is a strong Argument, which I have oftentimes used to my great Comfort: *If then while we seek to be made righteous by Christ, &c.* As though *Paul* should say: If we being justified by Christ, are counted yet as not justified and righteous, but as Sinners which are yet to be justified by the law, then may we not seek Justification in Christ, but in the law. But if Justification cometh by the Law, then cometh it not by Grace. Now if Justification cometh not by Grace, but by the Law, what hath Christ done and wrought by his Death, by his Preaching, by his Victory which he hath obtained over the law, Sin and Death, and by sending the Holy Ghost? We must conclude therefore, that either we are justified by Christ, or else that we are made Sinners, culpable and guilty through him. But if the law do justify, then can it not be avoided, but needs it must follow, *that we are made Sinners through Christ, and so Christ is a Minister of Sin.* The Case standing thus, let us then set down this Proposition. *Every one that believeth in the Lord Jesus Christ is a Sinner, and is Guilty of eternal Death, and if he fly not unto the Law, doing the Works thereof, he shall not be saved.*

The holy Scripture, especially the New Testament, maketh often mention of Faith in Christ, and highly advanceth the same: Which faith, *that whosoever believeth in him, is saved, perisheth not, is not judged, is not confounded, hath eternal Life, &c.* (John iii. 16. John v. 24.) But contrariwise they say, he that believeth in him is condemned, &c. because he hath Faith without Works which doth condemn. Thus do they pervert all Things, making of Christ a Destroyer and a Murderer, and of *Moses* a Saviour. And is not this an horrible Blasphemy, so to teach, that by doing good Works thou shalt be made worthy of eternal Life: But by believing in Christ thou shalt be made culpable and guilty of eternal Death? That the Law being kept and accomplished saveth, and Faith in Christ condemneth?

The self same Words (I grant) the Adversaries do not use: But in very Deed, such is their Doctrine. For Faith infused (say they) which properly they call Faith in Christ, doth not make us free from Sin, but that Faith which is furnished with Charity. Hereof it followeth, that Faith in Christ, without the Law, saveth us not. This is plainly to affirm, that Christ leaveth us in our Sins, and in the Wrath of God, and maketh us
guilty

guilty of eternal Death. On the other Side, if thou keep the Law, and do the Works thereof, then Faith justifieth thee, because it hath Works; without the which Faith availeth nothing. Therefore Works justify and not Faith. O horrible Impiety! What pernicious and curſed Doctrine is this?

Paul therefore groundeth his Argument upon an Impossibility and a sufficient Division. If we being justified in Christ, are yet found Sinners, and cannot be justified by another Mean than by Christ, that is to wit, by the Law, then cannot Christ justify us, but he only accuseth and condemneth us: And so consequently it followeth, that Christ died in vain, and that these with other like Places are false: *Behold the lamb of God, that taketh away the Sins of the World.* Also: *He that believeth in him hath everlasting life:* (John i. 16.) Yea, the whole Scripture is false; which beareth Witness that Christ is the Justifier and Saviour of the World. For if we be found Sinners after that we be justified by Christ, it followeth of Necessity, that they which fulfil the Law, are justified without Christ. If this be true, then are we either *Turks*, or *Jews*, or *Tartarians*, professing the Name and Word of God in outward shew, but in Deed and Verity utterly denying Christ and his word. It is great Impiety therefore to affirm that Faith, except it be formed with Charity, justifieth not. But if the Adversaries will needs defend this Doctrine, why do they not then reject Faith in Christ altogether: Especially seeing they make nothing else of it but a vain Quality in the Soul, which without Christ availeth nothing? Why do they not say in plain Words, *that Works do justify and not Faith?* Yea, why do they not generally deny, not only *Paul*, but also the whole Gospel (as in very Deed they do) *which attribute Righteousness to Works, and not to Faith alone?* For if Faith and Works together do justify, then is the Disputation of *Paul* altogether false, which plainly pronounceth, *that a Man is not justified by the Deeds of the Law, but by Faith alone in Jesus Christ.*

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

This is a Kind of Speech used of the *Hebrews*, which *Paul* in 2 *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.*

Now, a Minister of Sin is nothing else but a Lawgiver, or a Schoolmaster of the Law, which teacheth good Works and Charity, and that a Man must suffer the Cross and Afflictions, and follow the Example of Christ and of the Saints. He that teacheth and requireth this, is a Minister of the Law, of Sin, of Wrath, and of Death: For by this Doctrine he doth nothing else but terrify and afflict Mens Consciences and shut them under Sin. For it is impossible for the Nature of Man, to accomplish the Law: Yea, in those that are justified and have the Holy Ghost, the Law of the
Members

Members fighteth against the Law of the Mind (1 Tim. i. 7.) What will it not then do in the wicked which have not the Holy Ghost? Wherefore he that teacheth, that Righteousness cometh by the law, doth not understand what he saith, or what he affirmeth, and much less doth he keep the law, but rather he deceiveth himself and others, and layeth upon them such a Burden, as they are not able to bear, requiring and teaching impossible Things, and at the last he bringeth himself and his Disciples unto Desperation.

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. 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 he that abideth not in all Things that are written in this Book* (Deut. xxvii. 26. Gal. iii. 10.) Therefore he that teacheth the law is a Minister of the law.

Wherefore it is not without good Cause, that Paul in 2 Cor. iii. calleth the Minister of the law the Minister of Sin: For the law sheweth and uttereth Sin, which without the law is dead. Now the Knowledge of Sin (I speak not here of that speculative Knowledge of Hypocrites, but of a true Knowledge, by the which we see the Wrath of God against Sin, and feel a true Taste of Death) terrifieth the Heart, driveth down to Desperation, killeth and destroyeth, Rom. vii. Wherefore these Schoolmasters of the law and works, are called in the Scripture Oppressors and Tyrants. For as the Taskmasters in Egypt did oppress the Children of Israel (Exod. v.) with corporal Servitude, so do these Lawgivers and Taskmasters drive Men into spiritual and most miserable Bondage of Soul, and at length bring them to Desperation and utter Destruction. These do neither know themselves nor the Force of the Law: Neither is it possible for them to have Quietness and Peace of Conscience in great and inward Terrors, and in the Agony of Death, yea, though they have observed the Law, loved their Neighbours, done many good Works, and suffered great Afflictions: For the law always terrifieth and accuseth, saying: *thou never diddest accomplish all that is commanded in the Law: But accursed is he that hath not done all Things contained therein.* Wherefore these Terrors remain still in the Conscience and increase more and more. And if such Schoolmasters of the law be not raised up by Faith and the Righteousness of Christ, they are driven down Headlong to Desperation.

This also was notably figured when the law was given, as we may see in the 19th and 20th of Exodus. Moses brought the People out of the Tents to meet with the Lord, that they might hear him speak unto them out of the dark Cloud. Then the People being astonished and trembling for Fear, fled back (which a little before had promised to do all that God had commanded) and standing aloof off, said unto Moses: *Who can abide to see the Fire, and to hear the Thundrings and Noise of the Trumpet? Talk thou with us, and we will hear thee: But let not God talk with us, lest we die.* So the proper Office of the law is to lead us out of our Tents and Tabernacles, that

that is to say, *from the Quietness and Security wherein we dwell, and from trusting in ourselves, and to bring us before the Presence of God, to reveal his Wrath unto us, and to set before us our Sins.* Here the Conscience feelth that it hath not satisfied the law; neither is able to satisfy it, nor to bear the Wrath of God, which the law revealeth when it bringeth us forth after this Manner before the Presence of God; that is to say, *when it feareth us, accuseth us, and setteth before us our Sins.* Here it is impossible that we should be able to stand: And therefore being thoroughly afraid, we fly; and we cry out with the Children of Israel: *We shall die, we shall die: Let not the Lord speak unto us, but speak thou unto us, &c.*

He then which teacheth *that Faith in Christ justifieth not without the Observation of the law, maketh Christ a Minister of Sin*, that is to say, a *Schoolmaster of the law, which teacheth the self same Doctrine that Moses did.* By this Means Christ is no Saviour, no Giver of Grace, but a cruel Tyrant, who requireth such Things (as *Moses* did) which no Man is able to perform. See how all the Meritmongers do take Christ to be but a new lawgiver, and the Gospel to be nothing else but a certain Book which containeth new laws concerning Works, as the *Turks* dream of their *Alcoran*. But as touching laws there is enough in *Moses*. The Gospel then is a Preaching of Christ, which forgiveth Sins, giveth Grace, justifieth and saveth Sinners. Now, whereas there are Commandments found in the Gospel, they are not the Gospel, but Expositions of the law, and matters depending upon the Gospel.

To conclude, if the law be the Ministry of Sin, then is it also the Ministry of Wrath and of Death. For as the law revealeth Sin, so doth it terrify a Man, it sheweth unto him his Sin and the Wrath of God, and striketh into him a Terror of Death and Damnation. For thus the Conscience by and by gathereth: *Thou hast not kept the Commandments of God: Therefore is God angry with thee. If he be angry with thee, he will destroy thee and condemn thee for ever. And it thinketh this to be an infallible Consequence: I have sinned, therefore I must die.* And so it followeth, that the Ministry of Sin, isthe Ministry of Wrath and Condemnation. *For after that Sin is revealed, by and by ensueth the Wrath of God, Death and Damnation. And hereof it cometh, that many which are not able to bear the Judgment and Wrath of God, which the Law setteth before their Eyes, do kill, hang or drown themselves.*

Verse 17. *God forbid.*

As though he would say, *Christ is not the Minister of Sin, but the Giver of Righteousness and eternal Life.* Wherefore *Paul* separateth *Moses* far from Christ. Let *Moses* then tarry on the Earth: Let him be the Schoolmaster of the Letter, and Exactor of the Law: Let him torment and crucify Sinners. But the Believers (saith *Paul*) have another Schoolmaster in their Conscience: Not *Moses*, but *Christ*, which hath abolished the Law and Sin, hath overcome the Wrath of God, and destroyed Death. He biddeth us that labour and are oppressed with all Manner of Calamities, to come unto him. Therefore when ye fly unto him, *Moses* with his Law vanisheth away (*Deut. iii. 4.*) so that his Sepulchre can no where be seen; Sin and Death can hurt us no more. For Christ our Instructor is Lord over the

Law, Sin and Death: So that they which believe in him, are delivered from the same. It is therefore the proper Office of Christ to deliver from Sin and Death: *And this Paul teacheth and repeateth every where.*

We are condemned and killed by the Law, but by *Christ we are justified and restored to Life.* The Law astonisheth us, and driveth us from God: *But Christ reconcileth us to God, and maketh for us an Entrance, that we may boldly come unto him. For he is the Lamb of God, that hath taken away the Sins of the World.* Now, if the Sin of the World be taken away, then is it taken away from me also, which do believe in him. *If Sin be taken away, then is the Wrath of God, Death and Damnation taken away also.* And in the Place of Sin succeedeth Righteousness, in the Place of Wrath, Reconciliation and Grace, *in the Place of Death, Life, and in the Place of Damnation, Salvation.* Let us learn to practise this Distinction, not in Words only, but in Life and lively Experience, and with an inward Feeling. For where Christ is, there must needs be Joy of Heart and Peace of Conscience: *For Christ is our Reconciliation, Righteousness, Peace, Life and Salvation.* Briefly, *whatsoever the poor afflicted Conscience desireth, it findeth in Christ abundantly.* Now Paul goeth about to amplify this Argument, and to perswade as followeth.

Verse 18. *For if I build again the Things that I have destroyed, I make myself 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 myself 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 and *Moses*, I should make Grace and *Christ*. Now, by the Ministry of *the Gospel*, I have abolished Sin, Heaviness of Heart, Wrath and Death. For thus have I taught: Thy Conscience, O Man, is subject to the Law, Sin and Death: From *which thou canst not be delivered either by Men or Angels.* But now *cometh the Gospel*, and preacheth *unto thee Remission of Sins by Jesus Christ, who hath abolished the Law, and hath destroyed Sin and Death.* *Believe in him: So shalt thou be delivered from the Curse of the Law, and from the Tyranny of Sin and Death: Thou shalt become righteous, and have eternal Life.*

Behold how I have destroyed the Law, by the Preaching of the Gospel, to the End that it should not reign in thy Conscience any more. For *when the new Guest Christ Jesus cometh into the new House, there to dwell alone, Moses the old Inhabiter must give Place unto him, and depart some whither else.* Also *where Christ the new Guest is come to dwell, there can Sin, Wrath and Death have no Place: But there now dwelleth meer 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's Christ's sake.* Should I then, driving out Christ, and destroying his Kingdom, *which I have planted through the Preaching of the Gospel,* now build up again the Law, and set up the Kingdom of *Moses*? Indeed this should I do, if I should teach Circumcision and the Observation of the Law to be necessary to Salvation, as the false Apostles do: And by this Means, in the
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stead of Righteousness and Life, I should restore again Sin and death. For the Law doth nothing else but utter Sin, procure God's Wrath, kill and destroy.

What are the Papists (I pray you) yea, the best of them all; but destroyers of the Kingdom of Christ, and Builders up of the Kingdom of the devil and of Sin, of Wrath and eternal death? Yea, they destroy the Church, which is God's Building, not by the Law of *Moses*, as did the false Apostles, but by Mens Traditions and doctrines of devils. And even so the fantastical Heads which are at this day, and shall come after us, do destroy, and shall destroy those Things which we have built: do build, and shall build up again those Things which we have destroyed.

But we by the Grace of Christ holding the Article of Justification, do assuredly know, that we are justified and reputed righteous before God by Faith only in Christ. Therefore we do not mingle the Law and Grace, Faith and Works together: But we separate them far asunder. And this distinction or difference between the Law and Grace, let every true Christian mark diligently, and let him suffer the same to take Place, not in Letters and Syllables, but in Practice and inward Experience: So that when he heareth that good Works ought to be done, and that the Example of Christ is to be followed, he may be able to judge rightly and say: Well, all these Things will I gladly do. What then followeth? Thou shalt then be saved and obtain everlasting Life. Nay, not so. I grant indeed, that I ought to do good Works; patiently to suffer Troubles and Afflictions, and to shed my Blood also, if need be, for Christ's Cause: But yet am I not justified, neither do I obtain Salvation thereby.

We must not therefore draw good Works into the Article of Justification, as the Monks have done, which say; that not only good Works, but also the Punishments and Torments which Malefactors suffer for their wicked Deeds, do deserve everlasting Life. For thus they comfort them when they are brought to the Gallows, or Place of Execution: Thou must suffer willingly and patiently this shameful Death: Which if thou do, thou shalt deserve Remission of thy Sins and everlasting Life. What an horrible Thing is this, that a wretched Thief, a Murderer, a Robber, should be so miserably seduced in that extream Anguish and Distress, that even at the very Point of Death, when he is now ready to be hanged, or to have his Head cut off, he should refuse the Gospel and sweet Promises in Christ, which are only able to bring Comfort and Salvation, and should be commanded to hope for Pardon of his Sins, if he willingly and patiently endure that opprobrious Death which he suffereth for his mischievous Deeds? What is this else but to heap upon him which is already most miserably afflicted, extreme Perdition and Destruction, and through a false Confidence in his own Death, to shew him the ready Way to Hell?

Hereby these Hypocrites do plainly declare, that they neither teach nor understand one Letter or Syllable concerning Grace, the Gospel, or Christ. They retain only in outward Shew the Name of the Gospel and of Christ, that they may beguile the Hearts of the People. Notwithstanding they denying and rejecting Christ indeed, do attribute more to the Traditions of Men, than to the Gospel of Christ. Which Thing to be true, so many Kinds of false Worships, so many religious Orders, so many Ceremonies, and so many Will-workers do plainly witness: All which Things were instituted

stituted as available to deserve Grace, Righteousness and everlasting Life. In their Confessions they make no mention of Faith or the Merit of Christ, but they teach and set forth the Satisfaction and Merits of Men, as it may plainly appear in this Form of Absolution (I speak nothing here of other Matters) which the *Monks* used among themselves, yea, and such as would be counted more devout and more religious than others: Which I think good here to set down, that our Posterity may see how great and how horrible the Kingdom of the Pope is.

The Form of a *Monkish* Absolution.

God forgive thee my Brother. The Merit of the Passion of our Lord Jesus Christ, and of blessed S. 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 in Words, and in very Deed to deny his Power, and blaspheme his Name?* I myself 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 Recompence 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.*

We conclude therefore with *Paul*, *that we are justified by Faith only in Christ, without the Law.* Now after that a Man is once justified, and possesseth Christ by Faith, and knoweth that he is his Righteousness and Life, doubtless he will not be idle, but as a good Tree he will bring forth good Fruits. For the believing Man hath the Holy Ghost, and where the Holy Ghost dwelleth, he will not suffer a Man to be idle, *but stirreth him up to all Exercises of Piety and Godliness, and of true Religion, to the Love of God, to the patient suffering of Afflictions, to Prayer, to Thanksgiving, to the Exercise of Charity towards all Men.*

Hitherto we have handled the first Argument, wherein *Paul* contendeth that either we cannot be justified by the Law, or else that Christ must needs

needs be the Minister of Sin. But this is impossible: Wherefore we conclude, *that Justification cometh not by the Law.* Of this Place we have largely intreated, as it is well worthy, and yet can it not be taught and beaten into Mens Heads sufficiently.

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

These are marvellous Words, and unknown 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 though he were moved through Indignation of the Holy Ghost, he calleth Grace itself 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:

In the eighth to the *Romans* it is said: *For Sin be condemned Sin.* Psal. lxxviii. and *Ephes.* iv. *He hath led Captivity captive.* Hof. xiii. *O Death I will be thy Death: O Hell I will be thy Destruction.* So he saith here, that through the Law he is dead to the Law. As if he said: *The Law of Moses accuseth and condemneth me: But against that accusing and condemning Law, I have another Law, which is Grace and Liberty (James i. 25.) This Law accuseth the accusing Law, and condemneth the condemning Law. So Death killeth Death: But this killing Death is Life itself. But it is called the Death of Death, by a vehement Indignation of Spirit against Death. So Righteousness taketh the Name of Sin, because it condemneth Sin, and this condemning of Sin is true Righteousness.*

And here *Paul* seemeth to be an Heretick: Yea, of all Hereticks the greatest, and his Heresy is strange and monstrous. For he saith, *That he being dead to the Law, liveth to God.* The false Apostles taught this Doctrine: *Except thou live to the Law, thou art dead to God: That is to say, unless thou live after the Law, thou art dead before God.* But *Paul* saith quite contrary: *Except thou be dead to the Law, thou canst not live to God.* The Doctrine of our Adversaries at this Day, is like to the Doctrine of the false Apostles of that Time. *If thou wilt live to God (say they) live to the Law, or after the Law.* But contrariwise we say: *if thou wilt live to God, thou must be utterly dead to the Law.* Man's Reason and Wisdom understandeth not this Doctrine: Therefore it teacheth always the contrary: That is, *If thou wilt live unto God, thou must keep the Law: For it is written, Do this and thou shalt live.* And this is a special Principle amongst all the *Popish* Divines: He that liveth after the Law, liveth unto God. *Paul* saith the contrary: That is, we cannot live unto God, unless we be thoroughly dead to the Law. Wherefore we must mount up to this hea-

venly Altitude, *that we may be assured, that we are far above the Law, yea, that we are utterly dead unto the Law.* Now, if we be dead unto the Law, then hath the Law no Power over us, like as it hath no Power over Christ, who hath delivered us from the same, *that we might live unto God.* All these Things tend to this End, *to prove that we are not justified by the Law, but by Faith only in Jesus Christ.*

And here *Paul* speaketh not of the ceremonial Law only (as before we have declared more at large) but of the whole Law, whether it be ceremonial or moral, which to a Christian is utterly abrogate, for he is dead unto it: Not that the Law is utterly taken away: Nay, it remaineth, li- veth and reigneth still in the wicked. But a godly Man is dead unto the Law, like as he is dead unto Sin, the Devil, Death and Hell: Which notwithstanding do still remain, and the World with all the wicked shall still abide in them. Wherefore, *when the Papists understandeth, that the ceremonial Law only is abolished,* understand thou, *that Paul and every Christian is dead to the whole Law, and yet the Law remaineth still.*

As for Example: *Christ rising from Death is free from the Grave, and yet the Grave remaineth still.* *Peter* is delivered from the Prison, the Sick of the Palsey from his Bed, the young Man from his Coffin, the Maiden from her Couch, and yet the Prison, the Bed, the Coffin, the Couch, do remain still. Even so the Law is abolished when I am not subject unto it, the Law is dead when I am dead unto it, and yet it remaineth still. But because I am dead unto it by another Law, therefore it is dead also unto me: As the Grave of *Christ*, the Prison of *Peter*, the Couch of the Maiden, &c. do still remain: And yet *Christ* by his Resurrection is dead unto the Grave, *Peter* by his Deliverance is freed from the Prison, and the Maid through Life is delivered from the Couch.

Wherefore these Words: *I am dead to the Law,* are very effectual. For he saith not: I am free from the Law for a Time, or I am Lord over the Law: But simply I am dead to the Law, that is to say, I have nothing to do with the Law. *Paul* could have uttered nothing more effectually against the Righteousness of the Law, than to say: I am dead to the Law, that is, I care nothing at all for the Law: Therefore I am not justified by it.

Now, to die to the Law, is, not to be bound to the Law, but to be free from the Law and not to know it. Therefore let him that will live to God, endeavour that he may be found without the Law, and let him come out of the Grave with *Christ*. The Soldiers were astonished when *Christ* was risen out of the Grave: And they also which saw the Maiden raised up from Death to Life, were amazed. So Mans Reason and Wisdom is astonished, and becometh foolish, when it heareth, *that we are not justified, except we be dead to the Law: For it is not able to reach unto this Mystery.* But we know that when we apprehend *Christ* by Faith inwardly in Conscience, we enter into a certain new Law, which swalloweth up the old Law that held us captive. As the Grave in which *Christ* lay dead, after that he was risen again, was void and empty, and *Christ* vanished away: So when I believe in *Christ*, I rise again with him, and die to my Grave, that is to say, the Law, which held me captive: So that now the Law is void, and I am escaped out of my Prison and Grave, that is to say, the

the Law. *Wherefore the Law hath no Right to accuse me, or to hold me any longer, for I am risen again.*

It is necessary that Mens Consciences should be diligently instructed, *that they may well understand the Difference between the Righteousness of the Law, and Grace.* The Righteousness of Grace, or the Liberty of Conscience; doth in no wise pertain to the Flesh. For the Flesh may not be at Liberty, but must remain in the Grave, the Prison, the Couch: It must be in Subjection to the Law, and exercised by the *Egyptians.* *But the Christian Conscience must be dead to the Law, that is to say, free from the Law, and must have nothing at all to do with it.* It is good to know this: For it helpeth very much to the comforting of poor afflicted Consciences. Wherefore, when you see a Man terrified and cast down with the Sense and Feeling of his Sin, say unto him: *Brother, thou doest not rightly distinguish. Thou placest the Law in thy Conscience, which should be placed in the Flesh. Awake, arise up, and remember that thou must believe in Christ the 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.*

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 as touching my Sins, get thee to my Flesh and Members my Servants: Teach them, exercise and crucify them: But trouble not me, not my 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 of Grace, which ruleth over Sin and the Law. By what Means? By Faith in Christ, as Paul declareth hereafter.*

But this seemeth a strange and a wonderful Definition, that to live to the Law, is to die to God: And to die to the Law, is to live to God. These two Propositions are clean contrary to Reason, and therefore no crafty Sophister or Law-worker can understand them. But learn thou the true Understanding thereof. He that liveth to the Law, that is, seeketh to be justified by the Works of the Law, is and remaineth a Sinner: Therefore he is dead and condemned. For the Law cannot justify and save him, but accuseth, terrifieth, and killeth him. Therefore to live unto the Law, is to die unto God: And contrariwise, to die to the Law, is to live unto God. Wherefore, if thou wilt live unto God, thou must die to the Law: But if thou wilt live to the Law, thou shalt die to God. Now, to live unto God, is to be justified by Grace or by Faith for Christ's sake, without the Law and Works.

This is then the proper and true Definition of a Christian, *that he is the Child of Grace and Remission of Sins, because he is under no Law, but is above the Law, Sin, Death and Hell.* And even as Christ is free from the Grave, and Peter from the Prison, so is a Christian free from the Law.

And

And such a respect there is between the justified Conscience and the Law, as is between Christ raised up from the Grave, and the Grave: And as is between *Peter* delivered from the Prison, and the Prison. And like as Christ by his Death and Resurrection is dead to the Grave, so that it hath now no Power over him, nor is able any longer to hold him, but the Stone being rolled away (*Mat. xxviii.*) the Seals broken, and the Keepers astonished, he riseth again, and goeth away without any Let: And as *Peter* by his Deliverance is freed from the Prison, and goeth whither he will: Even so the Conscience by Grace is delivered from the Law. So is every one that is born of the Spirit. But the Flesh knoweth not from whence this cometh, nor whither it goeth, for it cannot judge but after the Law. But on the contrary, the Spirit saith: *Let the Law accuse me, let Sin and Death terrify me never so much, yet I do not therefore despair: For I have the Law against the Law, Sin against Sin, and Death against Death.*

Therefore when I feel the Remorse and Sting of Conscience for Sin, *I behold that brazen Serpent Christ hanging upon the Cross.* There I find another Sin against my Sin which accuseth and devoureth me. Now, this other Sin, namely in the Flesh of Christ, which taketh away the Sins of the World, is Almighty, it condemneth and swalloweth up my Sin. So my Sin is condemned by Sin, that is, by Christ crucified: *who is made Sin for us, that we might be made the Righteousness of God through him* (*1 Cor. v. 21.*) In like Manner I find Death in my Flesh, which afflicteth and killeth me: But I have in me a contrary Death, which is the Death of Death: For this Death crucifieth and swalloweth up my Death.

These Things be not done by the Law or Works, but by Christ crucified: Upon whose Shoulders lie all the Evils and Miseries of Mankind, the Law, Sin, Death, the Devil, and Hell: And all these do die in him, for by his Death he hath killed them. But we must receive this Benefit of Christ with a sure Faith. For like as neither the Law nor any Work thereof is offered unto us, but Christ alone: So nothing is required of us but Faith alone, whereby we apprehend Christ, and believe that our Sins and our Death are condemned and abolished in the Sin and Death of Christ.

Thus have we always most certain and sure Arguments, which necessarily conclude that Justification cometh by Faith alone. For how should the Law and Works avail to Justification, seeing that *Paul* is so earnest both against the Law and Works, and saith plainly, *that we must be dead to the Law, if we will live to God. But if we be dead to the Law, and the Law be dead to us, then hath it nothing to do with us.* How then should it avail any Thing at all to our Justification? Wherefore we must needs say, *that we be justified by Grace alone, or by Faith alone in Christ, without the Law and Works.*

This the blind Sophisters do not understand, and therefore they dream *that Faith justifieth not, except it do the Works of Charity.* By this Means Faith which believeth in Christ, becometh unprofitable and of none Effect: *For the Virtue of justifying is taken from it, except it be furnished with Charity.* But let us now set apart the Law and Charity until another Time, and let us rest upon the principal Point of this present Matter: Which is this, *that Jesus Christ the Son of God died upon the Cross, did bear in his Body my Sins, the law, Death, the Devil and Hell.* These invincible Enemies

mies and Tyrants do oppress, vex and trouble me, and therefore I am careful how I may be delivered out of their Hands, justified and saved: Here I find neither Law, Work nor Charity, which is able to deliver me from their Tyranny. *There is none but the Lord Jesus only and alone, which taketh away the Law, killeth and destroyeth my Death in his Body, and by this Means spoileth Hell, judgeth and crucifieth the Devil, and throweth him down into Hell.* To be brief, all the Enemies which did before torment and oppress me, Christ Jesus hath brought to nought: *Hath spoiled them, and made a Shew of them openly, triumphing by himself over them* (Col. ii. 15.) in such Sort, *that they can now rule and reign no more over me, but are constrained to obey me.*

By this we may plainly see, *that there is nothing here for us to do: Only it belongeth unto us, to bear that these Things have been wrought and done in this Sort, and by Faith to apprehend the same.* And this is the true formed and furnished Faith indeed. Now, when I have thus apprehended Christ by Faith, and through him am dead to the Law, justified from Sin, delivered from Death, the Devil and Hell, then I do good Works, I love God, I give Thanks to him, I exercise Charity towards my Neighbour. But this Charity or Works following, do neither form nor adorn my Faith, but my Faith formeth and adorneth Charity. This is our Divinity: Which seemeth strange and marvellous, or rather foolish to carnal Reason: To wit, *that I am not only blind and deaf to the Law, yea, delivered and freed from the Law, but also wholly dead unto the same.*

This Sentence of Paul: *Through the law I am dead to the law,* is full of Consolation. Which if it may enter into a Man in due Season, and take sure hold in his Heart with good Understanding, it may so work, that it will make him able, to stand against all Dangers of Death, and all Terrors of Conscience and Sin, although they assail him, accuse him, and would drive him to Desperation never so much. True it is, *that every Man is tempted: if not in his life, yet at his Death.* There, when the Law accuseth him and sheweth unto him his Sins, his Conscience by and by saith: *Thou hast sinned.* If then thou take good hold of that which Paul here teacheth, thou wilt answer: *I grant I have sinned.* Then will God punish thee. Nay, he will not so do. Why, doth not the Law of God so say? I have nothing to do with that Law. Why so? Because I have another law which striketh this Law dumb, that is to say, liberty. What liberty is that? The liberty of Christ, for by Christ I am utterly freed from the law. Therefore, that law which is and remaineth a law to the wicked, is to me liberty, and bindeth that law which would condemn me: And by this Means, that law which would bind me and hold me captive, is now fast bound itself, and holden captive by Grace and liberty, which is now my law: Which saith to that accusing law: *thou shalt not hold this Man bound and captive, for he is mine: But I will hold thee captive, and bind thy Hands that thou shalt not hurt him, for he liveth now unto Christ, and is dead unto thee.*

This to do, is to dash out the Teeth of the Law, to wrest his Sting, and all his Weapons from him, and to spoil him of all his Force: And yet the same Law notwithstanding continueth and remaineth still to the wicked and Unbelievers: And to us also that be weak, so far forth as we lack Faith, it continueth yet still in his Force, here it hath his Edge and Teeth.

But if I do believe in Christ, although Sin drive me never so much to despair, yet staying upon this Liberty which I have in Christ, I confess that I have sinned: But my Sin which is a condemned Sin, is in Christ which is a condemning Sin. Now this condemning Sin is stronger than that which is condemned: For it is justifying *Grace, Righteousness, Life and Salvation*. Thus when I feel the Terror of Death, I say: *Thou hast nothing to do with me, O Death*: For I have another Death which killeth thee my Death, and that Death which killeth, is stronger than that which is killed.

Thus a faithful Man by Faith only in Christ, may raise up himself, and conceive such sure and sound Consolation, *that he shall not need to fear the Devil, Sin, Death, or any Evils*. And although the Devil set upon him with all might and main, and go about with all the Terrors of the World to oppress him, yet he conceiveth good Hope even in the Midst thereof, and thus he sayeth: *Sir Devil, I fear not thy Threatnings and Terrors, for there is one whose Name is Jesus Christ, in whom I believe*: He hath abolished the Law, condemned Sin, vanquished Death, and destroyed Hell: And he is thy Tormentor, O Satan, for he hath bound thee and holdeth thee captive, to the End that thou shouldest no more hurt me, or any that believeth in him. This Faith the Devil cannot overcome, but is overcome of it. *For this is the Victory* (saith St. John) *that overcometh the World, even our Faith* (1 John v. 4.) Who is it that overcometh the World, but he which believeth that Jesus is the Son of God?

Paul therefore, through a vehement Zeal and Indignation of Spirit, calleth Grace itself the law, which notwithstanding is an exceeding and inestimable liberty of Grace which we have in Christ Jesu. Moreover he giveth this opprobrious Name unto the law (to let us understand for our Consolation, that there is now a new Name given unto it) that it is not now alive any more, but dead and condemned. And here (which is a pleasant Sight to behold) he bringeth forth the law, and setteth it before us as a Thief and a Robber which is already condemned and adjudged to Death. For he describeth it as it were a Prisoner having both Hands and Feet fast bound, and all his Power taken away, so that it cannot exercise his Tyranny, that is to say, *it cannot accuse and condemn any more*: And with this most pleasant Sight, he maketh it odious and contemptible to the Conscience: So that now he which believeth in Christ, dare boldly and with a holy Pride triumph over the law after this Manner, *I am a Sinner*: If thou canst do any Thing against me O law, now do thy worst. So far off is it then, *that the law is now terrible unto him which doth believe*.

Since Christ is risen from Death, why should he now fear the Grave? Since Peter is delivered from the Prison, why should he now fear it? When the Maiden was at the Point of Death, then might she indeed fear the Bed: But being now raised up, why should she fear it? In like Manner, why should a Christian which enjoyeth and possesseth Christ by Faith, fear the law? True it is, *that he feeleth the Terrors of the law, but he is not overcome of them*: But staying upon the liberty which he hath in Christ, he saith: *I hear thee murmuring, O law, that thou wouldest accuse me and condemn me: But this troubleth me nothing at all*. Thou art to me as the Grave was unto Christ: For I see that thou art fast bound Hand and Foot: And this hath my law done. What law is that? Liberty, which is called the law, not because it bindeth me, but because it bindeth my law. The law

law of the ten Commandments did bind me. But against that law I have another law, even the law of Grace: Which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law: Which law it so bindeth, that it hath no Power to hurt me any more. So against my Death which bindeth me, I have another Death, that is to say, *life, which quickneth me in Christ*: And this Death looseth and freeth me from the Bonds of my Death, and with the same Bonds bindeth my Death. So Death which bound me, is now fast bound, which killed me, is now killed by Death, that is to say, *by life itself*.

Thus Christ, with most sweet Names, is called my law, my Sin, my Death, against the law, against Sin, against Death: Whereas, in very deed, he is nothing else but meer liberty, Righteousness, life and everlasting Salvation. And for this Cause he is made the law of the law, the Sin of Sin, the Death of Death, *that he might redeem from the Curse of the law, justify me and quicken me*. So then, while Christ is the law, he is also liberty, while he is Sin, he is Righteousness, and while he is Death, he is life. For in that he suffered the law to accuse him, Sin to condemn him, and Death to devour him, he abolished the law, he condemned Sin, he destroyed Death, he justified and saved me. *So is Christ the Poison of the law, sin and Death, and the Remedy for the obtaining of liberty, Righteousness, and everlasting life*.

This Manner of Speech which *Paul* here useth, and is proper unto him alone, is full of Consolation. Likewise in the seventh Chapter to the *Romans*, he setteth the law of the Spirit against the law of the Members. And because this is a strange and marvellous Manner of Speaking, therefore it entrencheth more easily into the Mind, and sticketh faster in the Memory. Moreover, when he saith: *I through the law am dead to the law*, it soundeth more sweetly than if he should say: I through liberty am dead to the law. For he setteth before us, as it were, a certain Picture, as if the law were fighting against the law. As though he should say: *O law, if thou canst accuse me, terrify me, and bind me, I will set above and against thee another law, that is to say, another Tormentor, which shall accuse thee, bind thee and oppress thee*. Indeed thou art my Tormentor; but I have another Tormentor, even Christ, which shall torment thee. When thou art thus bound, tormented and suppressed, then am I at liberty. So then Grace is a law, not to me, for it bindeth me not, but to my law: Which this law so bindeth, that it cannot hurt me any more.

Thus *Paul* goeth about to draw us wholly from the beholding of the law, Sin, Death, and all other Evils, and to bring us unto Christ, that there we might behold this joyful Conflict: To wit, the law fighting against the law, that it may be to me liberty: Sin against Sin, that it may be to me Righteousness: Death against Death, that I may obtain life: Christ fighting against the Devil, that I may be the Child of God: And destroying Hell, that I may enjoy the Kingdom of Heaven.

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

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 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? 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*.

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.*

I speak not so (saith he) of my Death and crucifying, as though I now lived not: *Yea I live, for I am quickned by this Death and crucifying through the which I die: That is, for as much as I am delivered from the law, Sin and Death, I now live indeed*. Wherefore that crucifying and that Death whereby I am crucified and dead to the law, Sin, Death and all Evils, is to me Resurrection and life. *For Christ crucifieth the 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 itself 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

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 Christian 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 myself 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 myself, 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.

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 ourselves, and setting the Law, our Life past, and all our Works apart, which drive us to the Consideration of ourselves 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 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 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 separate 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,

ceive, 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.

Now Christ living in me aboliſheth the law, condemneth Sin, and deſtroyeth Death: for it cannot be, but at his preſence all theſe muſt needs vaniſh away. For Christ is everlaſting peace, Conſolation, Righteouſneſs and life: and to theſe the Terror of the law, Heavineſs of Mind, Sin, Hell and Death, muſt needs give Place. So Christ living and abiding in me, taketh away and ſwalloweth up all Evils which vex and afflict me. This Union or Conjunction then, is the Cauſe that I am delivered from the Terror of the Law and Sin, am ſeparate from myſelf, and tranſlated unto Christ and his Kingdom, which is a Kingdom of Grace, Righteouſneſs, peace, Joy, life, ſalvation and eternal Glory. Whiſt I thus abide and dwell in him, what evil is there that can hurt me?

In the mean ſeaſon the old Man abideth without and is ſubject to the law: but as concerning Juſtification, Christ and I muſt be entirely conjoined and united together, ſo that he may live in me and I in him. And this is a wonderful Manner of Speech. Now becauſe Christ liveth in me, therefore look what Grace, Righteouſneſs, Life, Peace and Salvation is in me, it is his, and yet notwithstanding the ſame is mine alſo, by that unſeparable Union and Conjunction which is through Faith: By the which Christ and I are made as it were one Body in Spirit. For as much then as Christ liveth in me, it followeth, that as I muſt needs be with him partaker of Grace, righteouſneſs, life and eternal ſalvation: ſo the law, ſin and Death can have no place in me: yea the law is crucified and ſwallowed up of the law, ſin of ſin, and death of death. Thus Paul goeth about to draw us from the beholding of ourſelves, the Law and Works, and to plant in us true Faith in Christ: ſo that in the matter of Juſtification we ſhould think upon nothing elſe but Grace, ſeparating the ſame far from the law and Works, which in this Matter ought to have no Place.

Paul hath his peculiar Phraſe or Kind of ſpeech, which is not after the Manner of Men, but divine and heavenly, nor uſed of the Evangelists or of the reſt of the Apoſtles, ſaving only of John: who is alſo wont ſometimes ſo to ſpeak. And if Paul had not firſt uſed this phraſe, and ſet forth the ſame unto us in plain Words, the very Saints themſelves durſt not have uſed it. For it ſeemeth a very ſtrange and a monſtrous Manner of ſpeaking thus to ſay: *I live, I live not: I am dead, I am not dead: I am a Sinner, I am not a Sinner: I have the Law, I have not the Law.* Which phraſe is ſweet and comfortable to all thoſe that believe in Christ. For in that they behold themſelves, they have both the law and ſin: but in that they look unto Christ, they are dead to the law and have no ſin. If therefore in the matter of Juſtification thou ſeparate the Perſon of Christ from thy perſon, then art thou in the law, thou abideſt in the law, thou liveſt in the law and not in Christ, and ſo thou art condemned of the law, and dead before God. For thou haſt that Faith which (as the Sophiſters dream) is furniſhed with Charity. Thus I ſpeak for Examples ſake. For there was never any one found that was ſaved by this Faith. And therefore what things ſoever the popiſh Sophiſters have written touching this Faith, are nothing elſe
but

but vain Toys and meer Deceits of Satan. But let us grant that such there be as have this Faith: yet are they not therefore justified. For they have but an historical Faith concerning Christ, which the Devil also and all the Wicked have.

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, than the Husband is coupled to his Wife. This Faith therefore is not an idle Quality, but the Excellency thereof is such, that it utterly confoundeth these foolish 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.

Hitherto we have declared this to be the first Argument of Paul, that either Christ must needs be the Minister of Sin, or else the Law doth not justify. When he had finished this Argument, he set forth himself for an Example, saying, that he was dead unto that old Law by a certain new Law. Now he answereth two Objections which might have been made against him. His first Answer is against the Cavillations of the Proud, and the Offence of the weak. For when Remission of Sins is freely preached, then do the malicious by and by slander this preaching, as Rom. iii. Let us do evil that good may come thereof. For these Fellows, as soon as they hear that we are not justified by the Law, forthwith do maliciously conclude and say: Why then let us reject the Law. Again, if Grace do there abound (say they) where Sin doth abound, let us then abound in Sin, that we may become righteous, and that Grace may the more abound. These are the malicious and proud Spirits which spitefully and wittingly slander the Scriptures and Sayings of the Holy Ghost, even as they slandered Paul whilst the Apostles lived, to their own Confusion and Condemnation, as it is said, 2 Pet. iii.

Moreover, the Weak which are not malicious, are offended when they hear that the Law and good Works are not to be done as necessary to Justification. These must be holpen, and must be instructed how good Works do not justify: how they ought to be done, how not to be done. They ought to be done, not as the Cause, but as the Fruits of Righteousness: and when we are made righteous, we ought to do them: but not contrariwise, to the End that when we are unrighteous, we may be made righteous. The Tree maketh the Apple, but not the Apple the Tree.

He said before: I am dead, &c. here the presumptuous and malicious might soon take Occasion to cavil after this Manner. What saist thou Paul? Art thou dead? How then dost thou speak? How dost thou write? The Weak also might soon be offended, and say unto him: what art thou Paul? Do we not see that thou art living, and dost such Things as pertain to this Life? To this he answereth: I live indeed, and yet now not I, but Christ liveth in me. There is then a double Life. The first is mine, which is natural: the second is the Life of another, that is to say, the Life of Christ in me.

me. As touching my natural Life I am dead, and now I live another Life, I live not now as *Paul*, but *Paul* is dead. Who is it then that liveth? The Christian. *Paul* therefore as he liveth in himself, is wholly dead through the Law: but as he liveth in Christ, or rather as Christ liveth in him, he liveth by another Life: For Christ speaketh in him, liveth in him, and exerciseth all the Operations of Life in him. This cometh not now of the Life of *Paul*, but of the Life of the Christian and regenerate Person. Therefore thou malicious Spirit, where I say that I am dead, now slander my Words no more. And thou that art weak, be not offended, but distinguish and divide this Matter rightly. For (as I said) there are two Lives: To wit, *my natural Life, and the Life of another*. By mine own Life I live not: For if I did, the Law would have Dominion over me, and hold me in Captivity. To the End therefore that it should not hold me in Captivity and Bondage, I am dead to it by another Law: *And this Death purchaseth unto me the Life of another, even the Life of Christ*: Which Life is not mine by Nature, but is given unto me by Christ through Faith.

Secondly, this Objection might have been made against *Paul*: What saist thou *Paul*? Dost thou not live by thine own Life, or in thine own Flesh, but in Christ? We see thy Flesh, but we see not Christ. Wouldest thou then delude us by thine Inchantments, that we should not see thee present in Flesh, living as thou didst before; and doing all Things in this corporal life as others do? He answereth:

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

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 bearest 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. For this Time of life which I now live, I live indeed in the Flesh, but not through the flesh, or according to the flesh, but through faith and according to faith. *Paul* then denieth not that he liveth in the flesh, because he doth all things that belong to a natural Man. He useth also carnal Things, as Meat, Drink, Apparel and such like, which is to live in the flesh: but he saith that this is not his life: And although he useth these Things, yet he liveth not through them, as the World liveth through the flesh and after the flesh: for it neither knoweth nor hopeth for any life besides this.

Therefore (saith he) this life which I now live in the Flesh, whatsoever it is, I live in the faith of the Son of God. For this Word which I now corporally speak, is the Word not of flesh, but of the Holy Ghost, and of Christ. This Sight which goeth in, or cometh out at mine Eyes, proceedeth not of flesh, that is to say, it is not governed of the flesh, but of the Holy Ghost. So my Hearing cometh not of the flesh, although it be in the flesh, but of the Holy Ghost. A Christian speaketh none other but chaste, sober and holy Things, which pertain unto Christ, to the Glory of God and the Profit of his Neighbour. These Things come not of the
flesh,

flesh, neither are done according to the flesh, and yet are they in the flesh: For I cannot teach, write, pray or give Thanks, but with these Instruments of the Flesh, which are necessary to the accomplishing of these Works: and yet notwithstanding these Works proceed not of the Flesh, but are given by God from above. In like Manner I behold a Woman, but with a chaste Eye; not lusting after her. This beholding cometh not of the flesh, although it be in the flesh, because the Eyes are the carnal Instruments of this Sight: but the Chasteness of this Sight cometh from Heaven.

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* (Phil. ii. 7.) yet notwithstanding there is great Difference. For I live in the flesh (I grant) but I live not of myself: 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 heardst of me before. *Paul* before his Conversion spake with the same Voice and Tongue wherewith he spake afterwards: but his Voice and his Tongue were then blasphemous, and therefore he could 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 perceive, for he knoweth not what Manner of Life this is. He heareth the Wind, but whence it cometh, or whither it goeth, he knoweth not. He heareth the Voice of the 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.*

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 him-*

self for me. It was not I then that first loved the Son of God, and delivered myself for him: as the Sophisters dream, that they love the Son of God, and deliver themselves for him. For they teach that a Man, *ex puris naturalibus*, that is, of his own pure natural Strength, is able to do meritorious Works before Grace, and love God and Christ above all Things. These Fellows prevent the Love of God and Christ: for they do that is in them (say they) that is, they do not only fulfil the Commandments, but also they observe the Counsels, they do the Works of Supererogation, and sell their superfluous Merits to Laymen, and so (as they dream) they give themselves for Christ, and thereby save both themselves and others, turning the Words of *Paul: Which loved me, &c.* clean contrary, and saying: we have loved Christ and given ourselves for him. Thus, while the wicked, being puffed up with the Wisdom of the Flesh, imagine that they do what in them lieth, they love God, they deliver themselves for Christ: What do they else but abolish the Gospel, deride, deny and blaspheme Christ, yea spit upon him and tread him under Foot: They confess in Words that he is a Justifier and a Saviour: in very deed they take from him the Power both to justify and save, and give the same to their own Will-works, their Ceremonies and Devotions. This is to live in their own Righteousness and Works, and not in the faith of the Son of God.

Wherefore this is not the true Way to attain Justification, to do that which in thee lieth: As the *Popish* Sophisters and School-doctors do teach, which affirm that if a Man do what in him lieth, God will undoubtedly give unto him his Grace. But this Saying may not be straitly urged, say they. For if we do those Works which may be approved by the Judgment of any good Man, it is enough: for then Grace shall surely follow, because God, in that he is good and just, must needs give Grace as a Recompence for such good Works. And hereof cometh this Verse:

Ultra posse viri non vult Deus ulla requiri. That is,

*God will no more require of Man,
Than of himself perform he can.*

Indeed this is a good Saying if it be used rightly, and in Place convenient: That is, in the Government of Common-weals or Families. As if I being in the Kingdom of Reason, do execute the Office of a Magistrate or govern a Family, doing that in me lieth, I am excused. This Kingdom hath his Bounds and Limits: To the which also these Sayings do pertain: *To do what in us lieth: To do as much as we are able.* But the Papists apply these Sayings to the spiritual Kingdom, wherein a Man can do nothing else but Sin: for he *is sold under Sin* (Rom. vii. 14.) But in external Things (such I mean as pertain to civil and household Government) he is not a Servant, but a Lord and a Ruler. Wherefore they have done wickedly in applying these Sentences to the Church, which properly pertain to the Government of Common-weals and Families. For the Kingdom of Man's Reason and the spiritual Kingdom must be separate far asunder.

Moreover, they say that Nature is corrupt, but the Qualities of Nature notwithstanding are sound and uncorrupt? Which also they attribute even unto Devils. Upon this Ground they Reason after this Manner. *If the natural*

natural Qualities of Man be sound and uncorrupt, then is his Understanding and his Will sound and uncorrupt, and so consequently all other Qualities of Nature are pure and perfect in him. To know these Things it is necessary for you that ye may hold the Sincerity of the Doctrine of Faith. Where they say then that the natural Qualities of Man are sound and uncorrupt; and thereof do infer, that a Man is able of himself to fulfil the Law, and to love God with all his Heart, applying these Qualities to the spiritual Kingdom, I deny the Consequence. And here I make a Distinction between the natural and the spiritual Qualities (which they confound and mingle together) and I say that the spiritual Qualities are not sound, but corrupt, yea utterly quenched through Sin both in Man and Devil, so that there is in them nothing else but corrupt Understanding, and a Will continually striving against the Will of God, which can think nothing else but that which is altogether against God. Notwithstanding, I grant that the natural Qualities are uncorrupt. But what Qualities are they? That a Man being drowned in Sin and Iniquity, and a Bondslave of Satan, hath Will, Reason, and Power notwithstanding to execute the Office of a Magistrate, to govern a Family, to guide a Ship, to build a House, and to do such other Things as are subject unto Man: for these Things are not taken from him. We do not then deny but that these Sentences are true in the corporal Kingdom: But if ye wrest them to the spiritual Kingdom, I utterly deny them: For there (as I said) we are clean overwhelmed and drowned in Sin. Whatsoever is in our Will is evil: Whatsoever is in our Understanding is Error. Wherefore in spiritual Matters Man hath nothing but Darknes, Errors, Ignorance, Malice, and Perverseness both of Will and Understanding. How then shall he work well, fulfil the Law, and love God?

Wherefore Paul saith here that Christ first began and not we. He, even he (saith Paul) loved me and gave himself for me. As if he said: He found in me no good Will or right Understanding: But this good Lord had Mercy upon me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from him more and more: yea rebelling against God, taken, led and carried away captive of the Devil. Thus of his meer Mercy preventing my Reason, my Will, and my Understanding, he loved me, and so loved me, that he gave himself for me, to the End that I might be freed from the Law, Sin, the Devil and Death.

Again, these Words: *The Son of God loved me, and gave himself for me,* are mighty Thundrings and Lightnings from Heaven against the Righteousness of the Law and all the Works thereof. So great and so horrible Wickedness, Error, Darknes and Ignorance was in my Will and Understanding, that it was impossible for me to be ransomed by any other Means than by such an inestimable Price. Why do we then vaunt of the Integrity and Soundness of Nature, of the Rule of Reason, of Freewill, and of doing what in us lieth? Why do I offer to pacify the Wrath of God (who as Moses saith, is a consuming Fire) this my rotten Stubble and Straw, yea horrible Sins, and claim of him to reward me with Grace and everlasting Life for them, since here I learn such Wickedness to lie lurking in my Nature, that the whole World and all Creatures therein were not able to countervail the Indignation of God, but that the very Son of God himself must needs be delivered for the same?

But let us consider well this Price, and let us behold this Captive delivered (as *Paul* saith) *for me*, the Son of God I mean, and we shall see him, without all Comparison to exceed and excel all Creatures. *What wilt thou do when thou hearest the Apostle say that such an inestimable Price was given for thee?* Wilt thou bring thy Cowle, thy shaven Crown, thy Chastity, thy Obedience, thy Poverty, thy Works, thy Merits? What shall all these do? Yea what shall the Law of *Moses* avail? What shall the Works of all Men, and all the suffering of the Martyrs profit thee? What is the Obedience of all the holy Angels in Comparison of the Son of God delivered, and that most shamefully, even to the Death of the Cross, so that there was no Drop of his most precious Blood, but it was shed, and that for thy Sins? If thou couldest rightly consider this incomparable Price, thou shouldest hold as accursed all these Ceremonies, Vows, Works and Merits before Grace and after, and throw them all down to Hell. For it is an horrible Blasphemy to imagine that there is any Work whereby thou shouldest presume to pacify God, since thou seest that there is nothing which is able to pacify him but this inestimable Price, even the Death and Blood of the Son of God, one Drop whercof is more precious than the whole World.

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 needed he to deliver himself for me? *Herby it appeareth how coldly the Papists handled, yea how they utterly neglected the holy Scriptures, and the Doctrine of Faith.* For if they had considered but only these Words, that it behoved the Son of God to be given for me, it had been impossible that so many monstrous Sects should have sprung up amongst them. For Faith would by and by have answered: *Why dost thou choose this Kind of Life, this Religion, this Work? Dost thou this to please God, or to be justified thereby? Dost thou not hear, O thou Wretch, that the Son of God shed his Blood for thee? Thus true Faith in Christ would easily have withstood all Manner of Sects.*

Wherefore I say (as I have oftentimes said) that there is no Remedy against Sects, or Power to resist them, but this only Article of Christian Righteousness. If we lose this Article, it is impossible for us to withstand any Errors or Sects: As we may see at this Day in the fantastical Spirits the *Anabaptists*, and such like: *Who being fallen away from this Article of Justification, will never cease to fall, err, and seduce others until they come to the Fulness of all Iniquity.* There is no Doubt, but they will raise up innumerable Sects, and still devise new works. But what are all these Things (though they have never so goodly a Shew of Holiness) if ye compare them to the Death and Blood of the Son of God, *who gave himself for me?* Consider well, I pray you, who this Son of God is, how glorious he is, how mighty he is. What is Heaven and Earth in Comparison of him? Let all the Papists and all the Authors of Sects, yea though the whole world take their Part, be thrown down into Hell, with all their Righteousness, works and Merits, rather than the Truth of the Gospel should be blemished, and the Glory of Christ perish. *What mean they then, to brag*

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so much of Works and Merits? If I being a Wretch and a damned Sinner could be redeemed by any other Price, what needed the Son of God to be given for me? But because there was no other Price either in Heaven or in Earth, but Christ the Son of God, therefore it was most necessary that he should be delivered for me. Moreover, this he did of inestimable Love: For Paul saith; which loved me.

Wherefore these Words: *Which loved me*, are full of Faith. And he that can utter this Word *Me*, and apply it unto himself with a true and a constant Faith, as *Paul* did, shall be a good Disputer with *Paul* against the Law. For he delivered neither Sheep, Oxe, Gold nor Silver, but even God 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 to Death for me, I take comfort and apply this Benefit unto myself. *And this Manner of applying is the very true Force and Power of Faith.*

These Words (*which are the pure preaching of Grace and Christian Righteousness indeed*) *Paul* setteth against the Righteousness of the Law. As if he said: *Be it so that the Law is an heavenly Doctrine, and hath also his Glory: yet notwithstanding it loved not me, nor gave itself 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 itself 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 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 Lawgiver, 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 himself a Sacrifice for us Sinners, that he might sanctify us for ever.

Christ then is no *Moses*, no Exactor, no Giver of Laws, but a Giver of Grace, a Saviour, and one that is full of Mercy: briefly: *He is nothing else but infinite Mercy and Goodness, freely given and bountifully giving unto us. And thus shall you paint out Christ in his right Colours. If you suffer him any otherwise to be painted out unto you, when Temptation and Trouble cometh 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 myself even in this great Light of the Gospel, wherein I have been so long exercised, have much ado to hold this Definition of Christ which *Paul* here giveth: So deeply hath the Doctrine and pestilent Opinion that *Christ is a Lawgiver*, entred 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 nused and so drowned even from my Youth, that at the very

But let us consider well this Price, and let us behold this Captive delivered (as *Paul* saith) *for me*, the Son of God I mean, and we shall see him, without all Comparison to exceed and excel all Creatures. *What wilt thou do when thou hearest the Apostle say that such an inestimable Price was given for thee?* Wilt thou bring thy Cowle, thy shaven Crown, thy Chastity, thy Obedience, thy Poverty, thy Works, thy Merits? What shall all these do? Yea what shall the Law of *Moses* avail? What shall the Works of all Men, and all the suffering of the Martyrs profit thee? What is the Obedience of all the holy Angels in Comparison of the Son of God delivered, and that most shamefully, even to the Death of the Cross, so that there was no Drop of his most precious Blood, but it was shed, and that for thy Sins? If thou couldest rightly consider this incomparable Price, thou shouldest hold as accursed all these Ceremonies, Vows, Works and Merits before Grace and after, and throw them all down to Hell. For it is an horrible Blasphemy to imagine that there is any Work whereby thou shouldest presume to pacify God, since thou seest that there is nothing which is able to pacify him but this inestimable Price, even the Death and Blood of the Son of God, one Drop whereof is more precious than the whole World.

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bearing 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 Travail, and Trouble to correct and reform this Evil: First to forget, to condemn, and to resist this old grounded Error, that Christ is a Lawgiver 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 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 Lawgiver, not only in Word but also in Deed and Practice, 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 this 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 thyself, that thou, with a sure Faith maist conceive and print this *Me* in thy Heart, and apply it unto thyself, not doubting but thou art of the Number of those to whom this *Me* belongeth: Also that Christ hath not only 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 myself 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 steadfastly 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.

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

Now he prepareth a Way to the second Argument of this Epistle. And here ye must diligently consider, *that to 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?* It is enough and too much already that we are wicked Sinners and Transgressors of all 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. Hereof it cometh, *that Paul above the rest, doth so sharply inveigh against Antichrist, for that he despiseth the Grace of God, and refuseth the Benefit of Christ our High Priest, who offered up himself a Sacrifice for our Sins.* Now, thus to deny Christ, what is it else but to spit in his Face, to tread him under Foot, to set himself in his Place, and to say: *I will justify thee, and I will save thee.* By what Means? By Masses, Pilgrimages, Pardons, Merits and such like. We see then how proudly Antichrist hath lift up himself against and above God, and set himself in the Place of Christ, rejected the Grace of God, and denied the Faith. For this is his Doctrine: Faith availeth nothing (saith he) unless it be joined with Works: And by this false and detestable Doctrine he hath defaced, darkned, and utterly buried the Benefit of Christ, and in the stead of the Grace of Christ and his Kingdom, he hath established the Doctrine of Works and the Kingdom of Ceremonies, and hath confirmed the same with meer Trifles and doting Dreams, and by this Means he hath wrested the whole World out of Christ's Hands (who alone ought to reign in the Conscience) and hath thrown it down Headlong into Hell.

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 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.*

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 itself 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, 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 myself 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 Meritmongers, 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?*

Wherefore, to reject the Grace of God, is an horrible Sin and commonly reigning throughout the World: whereof all they are Guilty which seek Righteousness by their own Works. For while they seek to be justified by their own Works and Merits, or by the Law, they reject the Grace of God and Christ, as I have said. And of all these Abominations the Pope hath
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been the only Author. For he hath not only defaced and trodden under his Feet the Gospel of Christ, but hath also replenished the World with his cursed Traditions. And hereof, amongst other Enormities, his Bulls and Pardons are a sufficient Witness: whereby he absolveth, not such as believe, but such as are contrite, make Confession to a Priest; and reach out their helping Hand to the Maintenance of his Pomp and Traditions. Yet notwithstanding in this great Light of the Gospel, the blind and obstinate Papists do continue still in their wicked Opinions and dotting Dreams, saying *that the Qualities of Nature do remain sound and uncorrupt, and that Men are able to prepare themselves to Grace, or to deserve Grace by their own Works and Merits.* And so far off is it that they will acknowledge their Impiety and Error, that they do yet still obstinately defend the same even against their own Conscience.

But we do constantly affirm with *Paul* (for we will not reject the Grace of God) that either Christ died in vain, or else the Law justifieth not. But Christ died not in vain: therefore the Law justifieth not. Christ the Son of God, of his own free Grace and Mercy, hath justified us: Therefore the Law could not justify us: For if it could, then had Christ done unwisely in that he gave himself for our Sins, that we thereby might be justified. We conclude therefore, *that we are justified neither by our own Works and Merits before Grace or after, neither yet by the Law.*

Now if my Salvation was so costly and dear a Price unto Christ, *that he was constrained to die for my Sins, then all my Works with all the Righteousness of the Law, are but vile and nothing Worth in Comparison of this inestimable Price.* For how can I buy that for a Farthing, which cost many thousand Talents of Gold? Now the Law (to speak nothing of other Matters which are of much less Value) with all the Works and Righteousness thereof, is but as a Farthing, if ye compare it unto Christ: who by his Death hath vanquished my Death, and hath purchased Righteousness and everlasting Life. Should I then despise and reject this incomparable Price, and by the Law or by the Works and Merits of Men (vile Dross and Dung, for so *Paul* calleth them, if they be compared unto Christ) seek that Righteousness which Christ freely and of meer Love hath given unto me already, and hath cost him so great a Price, *that he was constrained to give himself and even his own Heart Blood for me?* This (as I have said) the whole World doth, and especially such as will be counted more holy and religious than others. Whereby they plainly witness, *that Christ died in vain, although with their Mouths they confess the contrary never so much: Which is most horribly to blaspheme the Son of God, to spit in his Face, to tread him under Foot, to count the Blood of the Testament as an unholy Thing, and utterly to despise the Spirit of Grace.*

Paul here disputing of Righteousness, hath no civil Matter in Hand, that is, *he speaketh not of civil Righteousness:* Which God notwithstanding alloweth and requireth, and giveth Rewards thereunto accordingly: which also Reason is able in some Part to perform: But he intreateth here of the Righteousness that availeth before God, whereby we are delivered from the Law, Sin, Death and all Evils, *and are made Partakers of Grace, Righteousness and everlasting Life, and finally, are now become Lords of Heaven and Earth, and of all other Creatures.* This Righteousness neither Man's Law, neither the Law of God is able to perform.

The Law is given besides and above Reason, to be a light and a help to Man, and to shew him what he ought to do, and what to leave undone. Notwithstanding Man, with all his Strength and Reason, yea with this great light also and heavenly Benefit (the Law I mean) cannot be justified. Now if that which is the most excellent Thing in the world (the law I say) which as a bright shining Sun is joined to the divine and obscure light of Man's Reason to lighten and to direct it, is not able to justify, what can Reason do (I pray you) without the law? What? Doubtless nothing else but that which the Pope with his dreaming Sophisters and his whole Synagogue hath done, who with their own Traditions have darkned the light even of the first Commandment. Wherefore there is not one of them that is able rightly to understand any one Syllable of the Law but every Man walketh in meer Darknes of Man's Reason. And this Error is much more pernicious and deadly, than that which proceedeth of the Doctrine of works and the law.

These words therefore are very effectual and full of Power, when he saith: *If Righteousness come by the Law, then Christ died in vain.* He speaketh here nothing of Man's Strength, Reason or Wisdom, be it never so great (for the greater it is, the sooner it deceiveth a Man). but he saith plainly without all Condition: *If by the Law, &c.* Wherefore Reason lightned, aided and directed by the Law, yea even by the law of God, is so unable to attain Righteousness, that it draweth a Man from Righteousness, and rejecteth Christ. Set thou therefore the Death of Christ alone against all laws, and with *Paul, know nothing but Jesus Christ crucified.* (1 Cor. ii. 2.) Receive no light either of Reason, or of the law, or of any Thing else, than of Christ alone. *Then shalt thou be learned indeed, righteous and holy, and shalt receive the Holy Ghost, which shall preserve thee in the Purity of the Word and Faith: But set Christ aside, and all Things are but vain.*

Here again we see, what a goodly Commendation *Paul* giveth to the Righteousness of the law, or Man's own Righteousness, namely, *that it is a contemning and rejecting of the Grace of God, and an abolishing of the Death of Christ.* *Paul* is no great *Rhetorician*, and yet see what Matter he ministreth to him that listeth to play the *Rhetorician*. What Eloquence is able sufficiently to set forth these Words: *To reject the Grace: the Grace of God: Also, that Christ died in vain.* The Horribleness whereof is such, *that all the Eloquence in the World is not able to express it.* It is a small Matter to say, *that any Man died in vain: But to say that Christ died in vain, is to take him quite away.* Who so listeth to play the *Rhetorician*, hath here Matter enough to dilate and amplify at large, what an horrible and blasphemous Doctrine it is to set up the Righteousness of the law and works. For what can be more blasphemous and horrible, than to make the Death of Christ unprofitable? And what do they else which keep the law to this End, that they may be justified thereby? Now, *to make the Death of Christ unprofitable,* is to make his Resurrection, his Victory, his Glory, his Kingdom, Heaven, Earth, God himself, the Majesty of God, and briefly all Things else unprofitable, and of none Effect.

This thundring and lightning from Heaven against the Righteousness of the law and Man's own Righteousness, should make us to abhor it. And here with this Thunderclap falleth down all the Orders of *Monks and Fri-*
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ers, with all such superstitious Religions. For who will not detest his own Vows, his Cowls, his shaven Crown, all Mens Traditions, yea the very law of *Moses* also, if he hear that for these Things he rejected the Grace of God, and maketh the Death of Christ unprofitable: The World hearing this, doth not believe that it is true. It thinketh that such horrible Wickedness cannot enter into any Man's Heart, that he should reject the Grace of God, and esteem the Death of Christ as a Thing of Nought? And yet this Sin commonly reigneth. For whosoever seeketh Righteousness without Christ's, either by Works, Merits, Satisfaction, Afflictions, or by the Law, rejecteth the Grace of God, and despiseth the Death of Christ whatsoever he protesteth with his Mouth to the contrary.

CHAP. 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: Improve, 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.

Now after that he hath sufficiently proved, and with two strong Arguments confirmed this Article, *that Christian Righteousness cometh not by keeping of the Law, but by Faith in Christ, and withal hath confuted the Doctrine of the false Apostles*: In the midst of this Discourse he turneth his Talk to the *Galatians*, and reproveth them, saying: *O ye foolish Galatians, &c.* As if he should say: Alas, from whence are ye fallen, O ye miserable *Galatians*? I have most carefully and diligently taught you the Truth of the Gospel, and ye also have received the same of me with fervent Zeal and great Diligence. How then cometh it to pass, that ye are so suddenly fallen away from it? Who hath bewitched you?

He reproveth the *Galatians* very sharply (as it seemeth) when he calleth them Fools bewitched, and disobedient to the Truth. Now whether he did this of Zeal or Compassion, I will not here contend: both may be true. A carnal Man would interpret this to be a reviling, rather than a godly Reprehension. Did *Paul* then give an evil Example, or was he spiteful against the Churches of *Galatia*, because he called them foolish and bewitched? No, not so. For with a Christian Zeal it is lawful for an Apostle, a Pastor or Preacher, sharply to reprove the People committed to his Charge: And such Reprovings are both fatherly and godly. So Parents of a fatherly and motherly Affection, do sharply reprove and rebuke their Children: Which they would not bear if another should do it. The Schoolmaster sometimes is angry with his Scholar, he rebuketh him and beateth him: All which he taketh in good Part, and would not bear it at
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the Hands of his equal. The Magistrate likewise is angry: He reproveth and punisheth such as are under his Charge. And this Discipline is not only good, but also very necessary: Without the which nothing can be well done. Wherefore unless the Magistrate, the Minister, the Father and Mother be angry, and use to reprove or rebuke when the Case requireth, he is unprofitable, and never shall discharge his Office rightly.

Wherefore sharp Chidings and bitter Words are as necessary in every Kind of Life, as any other Virtue else. Yet notwithstanding this Anger must be so tempered, that it proceed not of any Envy or Malice, but only of a fatherly Affection and Christian Zeal: That is to say, it ought not to be childish or womanlike, seeking Revenge: but only for the correcting of the Fault: As the Father correcteth not his Child with Desire to revenge, but only that the Child thereby may be the better. And these Kinds of Anger are good, and are called in the Scripture Zeals or Jealousies. For in chastising my Brother, my Child, my Scholar or Subject in this Sort, I seek not his Destruction, but his Profit and Welfare.

It may be then *that Paul here rebuketh the Galatians, either of a very Zeal (not to destroy them, but by this Means to reduce them into the Way again, and to amend them) or else of Pity and Compassion, as it were by Way of Complaint, for that it grieveth him that they should be so miserably seduced.* As if he should say: *I am sorry and ashamed to hear of this your miserable Case, your wretched Doings, &c.* In like Manner do we also reprehend the miserable: *not that we tread them down, or upbraid them with their Misery, but as having Compassion on them, and seeking their Amendment.* This I say, lest any Man should cavil, that *Paul* railed upon the Churches, contrary to the Rule of the Gospel.

In like Manner Christ rebuketh the *Pharisees*, calling them Serpents, the Generation of Vipers, the Children of the Devil. But these are the Rebukings of the Holy Ghost. They are fatherly and motherly, and as the Chidings of a faithful Friend: As it is said also in the *Proverbs*: *Better are the Wounds of a Friend, than the Kisses of an Enemy* (Prov. xvii. 6.) Thus one and the self same Rebuke, if it come out of the Mouth of a Father, may be a great Benefit: but if it proceed out of the Mouth of our Equal or Enemy, it is a spiteful Reproach. When two Men do one Thing, in the one it is commendable, and in the other it is reprov'd. But when Christ and *Paul* do reprove, it is done with singular Virtue and Commendation: but when a private Man shall do the like, it is in him a great Vice. Therefore one and the self same Word in the Mouth of *Paul* is a Benefit: but in the Mouth of another, it is a Reproach.

There is a certain Vehemency to be noted in this Word *Galatians*. For he calleth them not Brethren, as elsewhere he is wont to do: but he calleth them by the Name which was proper to their Country. And it seemeth that it was the natural Vice of that Nation to be foolish: like as it was the Fault of the *Cretenses* to be Liars. As if he should say: As ye are called, even so are ye indeed, and so ye continue, that is to say, foolish *Galatians* and so you shew yourselves to be even now in the Business of the Gospel (wherein notwithstanding ye ought to have been most wise) yet ye continue still in your own Nature, and are no Changelings. Thus *Paul* by Way of Correction, putteth the *Galatians* in Mind of their corrupt Nature.

Moreover,

Moreover, we are here admonished, that according to the Flesh, *there are yet natural Vices remaining in the Churches, and in the Gally.* Grace maketh not such a Change in the Faithful, *that by and by they become altogether new Creatures and perfect in all Things:* But there remain yet certain Dregs of their old and natural Corruption. As if a Man that is naturally inclined to Anger, be converted to Christ, although he be mollified by Grace (the Holy Ghost so framing his Heart, *that he is now become more meek and gentle*) yet this natural Vice is not utterly quenched in his Flesh. Likewise, such as are by Nature severe and sharp, although they be converted to the Faith; yet notwithstanding they cannot utterly forsake this Vice. Hereof it cometh *that the Holy Scriptures, which do contain all one Truth, of diverse Spirits are diversly handled.* One in teaching is mild and gentle: Another more rough and rigorous. *Thus the Spirit of God being poured into diverse Vessels, doth not quench at once the Vices of Nature: But by little and little during this Life, he purgeth that Sin which is rooted, not only in the Galatians, but also in all Men of all Nations.*

Albeit then, *that the Galatians were lightned and did believe, and had now received the Holy Ghost by the Preaching of Faith, notwithstanding this Remnant of Vice (this Foolishness I mean) and the original Corruption which afterward did easily burst out into the Flame of false Doctrine remained in them still.* Wherefore let no Man trust so much in himself, as to think *that when he hath received Grace, he is thoroughly purged from his old Vices.* Indeed many Things are purged in us, and principally *the Head of the Serpent, that is to say, Infidelity and Ignorance of God is cut off and bruised, but the slimy Body and the Remnants of Sin remain still in us.* Let not Man therefore presume so much of himself, *that when he hath once received Faith, he can by and by be thoroughly changed into a new Man:* Nay, he shall keep somewhat of his *old Vices still cleaving unto him* (Heb. xii. 1.) though he be never so good and so perfect a Christian. For we are not yet dead, but we still live in the Flesh: Which, because it is not yet pure, *continually lusteth against the Spirit. I am carnal (saith Paul) sold under Sin. I see another Law in my Members rebelling against the Law of my Mind* (Rom. vii. 14. Gal. v. 17.) Wherefore the natural Vices that were in us before we received Faith, do still remain in us after that we have received Faith: Saving that now they are subdued to the Spirit, which hath the upper Hand, to keep them under that they rule not: And yet not without great Conflict. This Glory is due to Christ alone, and this Title he beareth, *that he is pure and without Blemish, 1 Pet. ii. Who did no Sin, neither was there any Guile found in his Mouth.*

· Verse 1. *Who hath bewitched you that you should not believe the Truth?*

Here have ye another Commendation of this goodly Righteousness of the Law, and of our own Righteousness, namely *that it maketh us to condemn the Truth:* It bewitcheth us in such Sort *that we do not believe nor obey the Truth, but rebel against it.*

Of the bodily and spiritual Witchcraft.

PAUL calleth the *Galatians* foolish and bewitched; comparing them to Children, to whom *Witchcraft* doth much Harm. As though he should say: *It happeneth to you as it doth to Children, whom Witches, Sorcerers and Incanters are wont to charm by their Enchantments, and by the Illusion of the Devil.* Afterwards in the fifth Chapter he rebearseth Sorcery among the Works of the Flesh, which is a Kind of Witchcraft, whereby he plainly testifieth, that indeed such *Witchcraft* and Sorcery there is, and that it may be done. Moreover, it cannot be denied but that the Devil liveth, yea and reigneth throughout the whole World. *Witchcraft* and Sorcery therefore are the Works of the Devil: Whereby he doth not only hurt Men, but also, by the Permission of God, he sometimes destroyeth them. Furthermore, we are all subject to the Devil both in Body and Goods: And we be Strangers in this World, whereof he is the Prince and God. Therefore the Bread which we eat, the Drink which we drink, the Garments which we wear, yea the Air and whatsoever we live by in the Flesh, is under his Dominion.

But he doth not only bewitch Men after this gross Manner, but also after a more subtle Sort and much more dangerous: Wherein he is a marvelous cunning Workman. And hereof it cometh that Paul applieth the bewitching of the Senses to the bewitching of the Spirit. For by this spiritual *Witchcraft* that old Serpent bewitcheth not Mens Senses, but their Minds with false and wicked Opinions: Which Opinions they that are so bewitched, do take to be true and godly. Briefly, so great is the Malice of his Sorcerer the Devil, and his Desire to hurt, that not only he deceiveth those secure and proud Spirits with his Enchantments, but even those also which are Professors of true Christianity, and well affected in Religion: Yea, as touching myself, to say the Truth, he sometimes assaileth me so mightily, and oppresseth me with such heavy Cogitations, that he utterly shadoweth my Saviour Christ from me, and in a Manner taketh him clean out of my Sight. To be brief, there is none of us all which is not oftentimes bewitched with false Perswasions: that is to say, which doth not fear, trust, or rejoice where he ought not, or doth not sometimes think otherwise of God, of Christ, of Faith, of his Vocation, &c. than he should do.

Let us therefore learn to know the subtle Sights of this Sorcerer, lest if he find us sleeping in Security, he deceive us by his Enchantments. True it is, that by his Sorcery he can do no Hurt to our Ministry: Yet is he with us in Spirit. Day and Night he rangeth about; seeking how he may devour every one of us alone, and unless he find us sober and armed with spiritual Weapons, that is to say, with the Word of God and Faith, he will devour us.

This is the Cause that he oftentimes stirreth up new Battles against us. And indeed it is very profitable for us, that he thus assaileth us, and by his subtle Trains exerciseth us: For by this Means he confirmeth our Doctrine, he stirreth up and increaseth Faith in us. Indeed we have been many Times cast down, and yet still are cast down in this Conflict, but we perish not: For Christ hath always triumphed, and doth triumph through us. Wherefore we hope assuredly, that we shall also hereafter by Jesus Christ obtain the Victory against the Devil. And this Hope bringeth unto us sure Consolation,

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Let no Man think therefore *that the Galatians only were bewitched of the Devil:* But let every Man think *that he himself might have been, and yet may be bewitched by him.* There is none of us so strong that he is able to resist him, and specially if he attempt to do it by his own Strength. *Job was an upright and a just Man, fearing God, and there was none like unto him upon the Earth* (Job i. 8.) But what Power had he against the Devil when God withdrew his Hand? Did not this holy Man horribly fall? Therefore this Enchanter was not only mighty in the *Galatians;* but he goeth about continually to deceive, if not all Men, yet as many as he can with his Illusions and false Perswasions: *For he is a Liar, and the Father of Lies* (John viii. 44.)

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So we also at this Day do labour by the Word of God against those fantastical Opinions of the *Anabaptists,* that we may set at Liberty those that are intangled therewith, and reduce them to the pure Doctrine of Faith and there hold them. And this our Labour is not altogether in vain. For we have called back many whom they have bewitched, and have delivered them out of their Snares. Notwithstanding such there are as will not suffer themselves to be taught, especially the chief Sorcerers and Authors of this *Witchery.* They will bear no Reason, nor admit the Scripture: Yea, they abuse and corrupt the Scripture, and avoid such Places as are alledged against them, with their false Glosses and devilish Dreams clean contrary to the Scripture: Which is a manifest Sign that they are bewitched of the Devil: Wherefore they are nothing amended by our Admonitions, but are much more hardened and more obstinate than they were before. And surely I could never have believed, but that I have good Experience thereof at this Day, that the Power of the Devil is so great, that he is able to make *Falshood* so like the Truth. Moreover (which is yet much more horrible) when he goeth about to overwhelm sorrowful Consciences with over much Heaviness, he can so cunningly and so lively change himself into the Likeness of Christ,

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Christ, that it is impossible for the poor tempted and afflicted Soul to perceive it: Whereby many simple and ignorant Persons are deceived and driven down to Desperation, and some also destroy themselves: For they are so bewitched of the Devil, that they believe this to be a most certain Truth, that they are tempted and accused, not of the Devil, but of Christ himself.

Such a like Thing of late happened to that miserable Man Dr. Kraus of Hal, which said: *I have denied Christ, and therefore he standeth now before his Father and accuseth me.* He being blinded with the Illusion of the 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 meer Lie, 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.*

But the poor Man deluded by the Devil, could not then see this, and therefore against all Scripture, he thinketh this to be an undoubted Truth: *Christ accuseth thee before his Father: He standeth not for thee, but against thee: Therefore thou art damned.* And this Temptation is not of Man, but of the Devil, which that Enchanter most strongly imprinteth in the Heart of the tempted. But unto us which are led and taught by another Spirit, it is a cursed Lie, and a bewitching of the Devil. But unto those that are thus bewitched, it is so certain a Truth, *that none can be more certain.*

Seeing then that the Devil is able to print in our Hearts so manifest a Lie, that we would swear a thousand Times it were an undoubted Truth, we must not be proud, but walk in Fear and Humility, calling upon the Lord Jesus, *that we be not led into Temptation.* Worldly and secure Men, which having heard the Gospel once or twice preached, do by and by imagine that they have received Abundance of the Spirit, fall at length in like Manner, because they fear not God, they are not thankful unto him, but perswade themselves that they are able, not only to hold and defend the Doctrine of true Religion, but also to stand against the Devil in any Assault or Conflict, be it never so great. Such are meet Instruments for the Devil to bewitch and to throw down to Desperation.

On the other Side, say not thou: *I am perfect, I cannot fall:* But humble thyself, and fear, *lest if thou stand to Day, to morrow thou be overthrown.* I myself, although I be a Doctor of Divinity, and have now preached Christ, and fought against the Devil in his false Teachers a great while, by mine own Experience have found how hard a Matter this is. For I cannot shake off Satan as I desire: Neither can I so apprehend Christ as the Scripture setteth him forth: But oftentimes the Devil setteth before mine Eyes a false Christ. But Thanks be to God who keepeth us in the Word, in Faith and in Prayer, *that we may walk before him in Humility and Fear, and not presume of our own Wisdom, Righteousness and Strength, but trust in the Power of Christ, who is strong when we are weak, and by us weak and feeble Creatures continually overcometh and triumpheth: To whom be Glory for ever.*

This bewitching then, and this Sorcery, is nothing else but a plain Illusion of the Devil, printing in the Heart a false Opinion of Christ and against Christ, and he that is deluded with this Opinion, is bewitched.

They.

They therefore that have this Opinion, *that they are justified by the Works of the Law, or by the Traditions of Men, are bewitched: For this Opinion is against Faith and against Christ.* Paul useth this Word [bewitching] in Contempt of the false Apostles, which so vehemently urged the Doctrine of the Law and Works. As if he should say: *What a 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. For he signifieth by these Words that they are bewitched, and that he would deliver them from this Witchery, and yet they will not acknowledge nor receive this Benefit. For it is certain that he did not reduce all from the Errors of the false Apostles unto the Truth, but that many of them remained yet still bewitched. Therefore he useth these sharp and vehement Words: *Who hath bewitched you?* As if he would say: *Ye are so deluded and bewitched, that now ye cannot obey the Truth. I fear lest many of you are utterly lost, and so fallen away, that ye will never return again to the Truth.*

And here ye have again to note by the Way, another goodly Commendation of the Law and of Man's own Righteousness, that the Doctrine and Preaching thereof, be it never so fervent, if the Preaching of Christ and of the Gospel do not go withal, never bringeth with it true Conversion and hearty Repentance. Hereof manifest Demonstrations we have, not only by plain Words of the Scripture, but also by evident Experience. For as it is true which is written to the *Hebrews*, that the Law bringeth none to Perfection: So in this Epistles St. Paul by manifest Example confirmeth the same, reasoning thus with the *Galatians*: Tell me, saith he, ye that would be justified by the Law, received ye the Spirit of God, by hearing the Law, or by the Gospel of Faith preached? Proving by their own Experience, that it is not the Law nor the Preaching thereof, but the Gospel and Preaching of Faith that raiseth a Man being fallen, and quickneth him to true Repentance, as more fully is to be expressed hereafter when we come to the Place. And yet neither is the Preaching of the Law without his Effect: The Use whereof only serveth to shew forth the Wrath of God and to cast down: But to raise up a Man, that cometh by the Ministration of the Gospel, and the Preaching of Faith only in Christ.

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

It was bitterly spoken where he said before, that they were so bewitched, that they could not obey the Truth: But it is more bitterly said, when he addeth that Christ was so lively described before them, that they might handle him with their Hands, and yet they would not obey the Truth. Thus he convinceth them even by their own Experience. As though he would say: *Ye are so bewitched and deluded with the devilish Opinions of*

the false Apostles, that now ye will not obey the Truth. And whereas I have with great Travel and Diligence set forth Christ plainly before your Eyes, yet doth this Profit you nothing at all.

In these Words he hath respect to the former Arguments, whereby he proved, *that to those that will be justified by the Law, Christ is but the minister of 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.*

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 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.*

If a Man did but hear the Name of a Monk, of his shaven Crown, of his Cowle, of his Rule, it should make him afraid (how much soever the Papists do adore these Abominations, and brag that they are perfect Religion and Holiness, as I and others did judge of them before God revealed his Gospel unto us: for we were brought up in the Traditions of Men, which darkned Christ and made him utterly unprofitable unto us) when he heareth *Paul* say, that even they which seek to be justified by the Law of God, be not only Deniers and Murderers of Christ, but also they do most wickedly crucify him again. Now, if they be Crucifiers of Christ which seek to be justified by the Righteousness of the Law of God, and the Works thereof, what are they (I pray you) which seek Salvation and eternal Life by the Dregs and filthy Dung of Man's Righteousness, and by the Doctrine of Devils?

But who could ever believe or think that it was so horrible and so abominable a Sin to be made a religious Man (for so they call them) namely to be made a massing Priest, a Monk, a Frier, a Nun? Doubtless no Man. Yea they themselves say moreover that Monkery is a new Baptism. Can there be any Thing more horrible than that the Kingdom of the Papists is the Kingdom of such as spitefully spit in the Face of Christ the Son of God, and crucify him again? For indeed they crucify him afresh (who was once crucified and rose again) both in themselves, in the Church, and in the Hearts of the Faithful: For with their spiteful Reproaches, Rebukes, Slanders and Injuries, they spit upon him, and with their wicked Opinions they wound him, and thrust him through, that in them he may die most miserably:

miserably: And in the stead of him they set up a glorious Witchcraft, whereby Men are so miserably charmed and deluded, *that they cannot know Christ to be their Justifier, their Reconciler and Saviour, but a Minister of Sin, their Accuser, their Judge and their Destroyer, which must be pacified no otherwise then by our Works and Merits.*

And out of this Opinion did afterwards spring the most pestilent and pernicious Doctrine that is in the whole Papacy, which is this: *If thou wilt serve God, thou must merit Forgiveness of Sins and everlasting Life, and must also help others that they may attain to Salvation: Thou must enter into a Monastery, vow Obedience, Chastity, Poverty, &c. Monks and Friars, and the rest of that religious Rabble, being puffed up with this Opinion of their own Holiness, bragged that they only were in the Life and State of Perfection, and that other Christians led but a common Life, for they did no undue Works, or more than they were bound to do, that is, they did not vow and keep Chastity, Poverty, Obedience, &c. they were but only baptized, and kept the Ten Commandments: But as for themselves, besides that which was common as well to them as to other Christians, they kept also the Works of Supererogation, and the Counsels of Christ: Wherefore they hoped to have Merits and a Place in Heaven among the principal Saints, far above the common Sort of Christians.*

This was undoubtedly an horrible Illusion of the Devil, whereby he hath bewitched almost the whole World. And every Man, the more holy he would seem to be, the more he is snared with that Witchery, that is to say, *with the pestilent Perswasion of his own Righteousness.* And this was the Cause that we could not know that Jesus Christ was our Mediator and Saviour: But we thought that he was a severe Judge, which should be pacified by our own Works: Which was nothing else but most horribly to blaspheme Christ, and as *Paul* said before, to reject the Grace of God, to make the Death of Christ of none effect, and not only to kill him, but also most shamefully to crucify him again. And this is the right Meaning of that which Christ alledgeth out of *Daniel: That Abomination standeth in the holy Place* (Dan. ix. 27. Mat. xiv. 15.) Wherefore every Monk and religious Person, and every Justiciary seeking Remission of Sins and Righteousness by his own Works or by his Afflictions, *is a Crucifier of Christ now reigning and living, although not in the proper Person of Christ, yet in his own Heart and in the Hearts of others. And whosoever do enter into Monasteries to the End, that by the keeping of their Rule they may be justified, do enter into the Dens of Thieves, and such as crucify Christ again.*

Wherefore *Paul* useth in this Place very severe and sharp Words, to the End that he may fear and call back the *Galatians* from the Doctrine of the false Apostles. As if he should say: *Consider well what ye have done. Ye have crucified Christ again (and this do I so plainly shew and paint out before your Eyes, that ye may see it, yea and touch it with your Hands) because ye seek to be justified by the Law. But if Righteousness come by the Law, then is Christ a Minister of Sin, and his Death altogether in vain. If this be true, then must it needs follow that Christ is crucified again in you.*

And it is not without Cause that he addeth this Clause, *in you, or among you.* For Christ is no more crucified, he dieth no more in his own Person, as is said *Rom. vi.* but he dieth in us when we, rejecting true Doctrine, Grace, Faith, free Remission of Sins, seek to be justified by our own Works,

Works, or else by the Works commanded in the Law. Here Christ is crucified in us again. Now this false and wicked Perswasion, to seek Righteousness by the Law and Works, is nothing else (as I have before more amply declared) but the Illusion of the Devil, wherewith Men are so bewitched, that in no wise they can acknowledge the Benefit of Christ: Yea in all their Life they can do nothing else, but deny the Lord who had bought them, and in whose Name they were baptized, and crucify him again in themselves. *Whosoever then hath any Fear of God or Love unto Christ and his true Religion, let him fly quickly out of this Babylon, and let him tremble at the very Name of the Papacy. For the Impiety and Abomination thereof is so horrible, that no Man is able to express it with Words, neither can it be otherwise seen, than with spiritual Eyes only.*

These two Arguments Paul prosecuteth and beateth into the Heads of the Galatians very diligently: First, *that they are so bewitched of the Devil, that they obey not the Truth most clearly set forth before their Eyes: Secondly, that they crucify Christ again in themselves. These seem to be simple and plain Words, and without any high Eloquence, but in very Deed they are so mighty, that they exceed all the Eloquence of Man. It cannot therefore be comprehended, but only in Spirit, how great an Impiety it is to seek to be justified by the Righteousness of the Law, or by the Righteousness and Merits of Man. For, as Paul saith here, it is nothing else but to be bewitched of the Devil, to be disobedient to the Truth, and to crucify Christ again. Are not these goodly Commendations of the Righteousness of the Law, and Man's own Righteousness.*

The Apostle therefore is inflamed with a vehement Zeal, and with bitter Words he reproveth and condemneth the Presumption of Man's own Righteousness, rising upon the Observation of the Law of God, and chargeth it with this Impiety, *that it crucifieth again the Son of God.* Seeing then it is so dangerous a Thing, it cannot be beaten down enough, or condemned as it should be: *For thereof ensueth such a Fall, as is no less than the Fall of Lucifer, and such a Loss can never be recovered, and therefore he useth so sharp and rigorous Words against it, that he spareth not the very Law of God: Against the which he so bitterly inveigheth, that he seemeth utterly to reject and condemn it. And this doth he, being constrained by great Necessity: For otherwise he could not withstand the false Apostles, nor defend the Righteousness of Faith against them. Albeit then that the Law be holy, just and good, yet must it put on as it were the Vizour of an Hypocrite, seeking to be justified by Works.* Now he presseth them with an Argument, whereof they themselves had good Experience, and which they could not deny.

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 Indignation 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 groundeth his Argument upon a sufficient Division. If he should speak of the ceremonial Law only, it were not a sufficient Division. It is an Argument therefore standing upon two Parts; whereof the one must needs be true and the other false: That is, *either ye received the Holy Ghost by the Law, or by the Hearing of Faith. If by the Law, then not by the Preaching of Faith. If by the Preaching of Faith, then not by the Law.* There is no 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.

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It is manifest therefore that by the only Preaching of Faith, ye received the Holy Ghost before ye did any good Work, or brought forth any Fruits of the Gospel. On the other Side, the accomplishing of the Law never brought the Holy Ghost: Much less could the only Hearing of the Law do it. Therefore not only the Hearing of the Law, but that Affection and Zeal also, whereby ye go about to accomplish the Law by your Works, is vain and unprofitable. Wherefore although a Man labour to do all Things: That is to say, although he have a Zeal of God, and with all his Endeavour go about to be saved by the Law, and exercise himself Day and Night in the Righteousness thereof, notwithstanding he doth but labour and consume himself in vain. For they which are ignorant of the Righteousness of God, and go about to establish their own Righteousness (Rom. x. 3.) (as *Paul* saith in another Place) do not submit themselves unto the Righteous-

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ness of God. Again: *Israel which followed the Law of Righteousness, attained not to the Law of Righteousness; &c. (Rom. xi. 7.)* Now, *Paul* speaketh here of the Manifestation of the Holy Ghost in the primitive Church. For *the Holy Ghost came down in a manifest Likeness upon those that did believe (Mat. iii. 16.)* and by this Sign did plainly Witness that he was there present at the Preaching of the Apostles: Also that they which heard the Word of Faith preached by the Apostles, were accepted as righteous before God: For else the Holy Ghost would not have come down upon them.

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

WHHEREFORE we must diligently weigh and consider the Force of this Argument, which is so often repeated in the Acts of the Apostles. Which Book is written to confirm and establish this Argument: For it teacheth nothing else but that the Holy Ghost is not given by the Law, but by the Hearing of the Gospel. For when *Peter* preached, the Holy Ghost forthwith fell upon all those that heard him, and *in one Day three thousand which were present at the Preaching of Peter, believed and received the Holy Ghost, Acts ii.* So *Cornelius* received the Holy Ghost, not by the Alms which he gave, but when *Peter* had opened his Mouth, and was yet in Speaking, the Holy Ghost fell upon all them which with *Cornelius* heard the Word, *Acts x.* These are manifest Arguments, Experiences, and divine Works, which cannot deceive us.

Luke also writeth of *Paul* in the Fifteenth of the *Acts*, that where he had preached the Gospel together with *Barnabas* among the *Gentiles*, and was returned to *Jerusalem*; he set himself against the Pharisees and Disciples of the Apostles, which urged Circumcision and the keeping of the Law, as necessary to Salvation: Whose Mouths he so stopped (saith *Luke*) in shewing what Things he and *Barnabas* had done amongst the *Gentiles*: That the whole Church was amazed at the Hearing thereof, especially when they heard that God had wrought so many and so great Miracles and Wonders by them among the *Gentiles*: And when they which bare a Zeal to the Law, did wonder how it could be that the uncircumcised *Gentiles*, not doing the Law nor the Works thereof, nor having the Righteousness of the Law, should notwithstanding attain to this Grace, to be justified and receive the Holy Ghost as well as the *Jews* that were circumcised: Here *Paul* and *Barnabas* did alledge nothing else but manifest Experience: Wherewith they were so confounded, that they had nothing to reply again. By this Means *Paulus Sergius* the Lieutenant, and all those Cities, Regions, Kingdoms and Countries where the Apostles had preached, by the only Preaching of Faith did believe, without the Law and the Works thereof.

In the whole Book therefore of the Acts, there is nothing else handled in Effect, but that it behoveth as well *Jews* as *Gentiles*, as well righteous as unrighteous, to be justified by Faith alone in Christ Jesus, without the Law and the Works thereof. The which Thing doth appear as well by the Preaching of *Peter*, of *Paul*, of *Stephen*, of *Philip* and the other Apostles, as also by the Examples of the *Gentiles* and *Jews*. For as God gave the Holy Ghost to the *Gentiles* which lived without the Law, by the Preaching of the Gospel: So did he give the same to the *Jews*: Yet not
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by the Law nor by the Ceremonies and Sacrifices commanded in the Law, but by the only Preaching of Faith. Now if the Law had been able to justify, and the Righteousness of the Law had been necessary to Salvation, then Doubtless the Holy Ghost had not been given to the *Gentiles* which kept not the Law. But Experience itself doth plainly Witness, *that the Holy Ghost was given unto them without the Law (and this did the Apostles, both Peter, Paul, Barnabas and others see) therefore the Law doth not justify; but Faith only in Christ, which the Gospel setteth forth.*

These Things are diligently to be marked, because of the Adversaries, which do not consider what is handled in the *Acts* of the Apostles. I myself in Times past also read this Book, when indeed I understood in it nothing at all. Therefore when thou hearest or readest in the *Acts* of the Apostles, or wheresoever it be in the Scriptures, this Word *Gentiles*, thou must think that it is not to be understood literally of the common Nature of the *Gentiles*, but it carrieth with it a spiritual Meaning, and is to be taken, not for those which are under the Law, as were the *Jews* (as before is said in the second Chapter: *We by Nature Jews, &c.*) but for those which are without the Law. Wherefore to say that the *Gentiles* are justified by Faith, is nothing else, *but that they which observe not the Law nor do the Works thereof, which are not circumcised, which sacrifice not, &c. are justified and receive the Holy Ghost.* By what Means? Not by the Law and the Works thereof (for they have no Law) *but freely and without any other Means, except only the Hearing of the Gospel.*

So *Cornelius* and his Friends whom he had called to his House, do nothing; neither look they upon any Works going before, and yet as many as are present, receive the Holy Ghost. No Man speaketh but *Peter*: They sitting by do nothing: They think not of the Law, much less do they keep it: They sacrifice not: They care not for the receiving of Circumcision, but only are bent to hear that which *Peter* speaketh. He by his Preaching brought the Holy Ghost into their Hearts, as it were visibly: *For they spake with Tongues, and glorified God.*

But some Man may here cavil and say: Who knoweth whether it were the Holy Ghost or no? Well, let him cavil. Sure it is that the Holy Ghost so bearing Witness, doth not lie, but hereby sheweth that he accepteth the *Gentiles* for righteous, and justifieth them by no other Means, than by the only Voice of the Gospel, or Hearing of Faith in Christ preached. We may see also in the *Acts* how greatly the *Jews* marvelled at this new and strange Thing. For the Faithful which were of the Circumcision, and came with *Peter* to *Cæsarea*, seeing the Gift of the Holy Ghost to be poured out also upon the *Gentiles* in the House of *Cornelius*, were astonished (*Acts* x. 45.) Also they that were at *Jerusalem* complained of *Peter* for that he went in to Men uncircumcised, *and did eat with them* (*Acts* xi. 3.) But when they heard the Matter declared by *Peter* in order as it was done touching *Cornelius*, they marvelled, and glorified God, saying: *Then hath God also given Salvation unto the Gentiles.*

This Report therefore and this Fame, *that God had given Salvation also to the Gentiles, was at the first not only intolerable, but also a great Offence even to the believing Jews.* Which they could not easily shake off: For they had this Prerogative above all other Nations, *that they were the People of God. The Adoption, the Glory, the Worship, &c. belonged to them,* Rom.

ix. Moreover, they exercised themselves in the Righteousness of the Law, they laboured all the Day long, they bear the Burthen and Heat of the Day. Moreover, they had the Promise as touching the Observation of the Law: Therefore they could not but murmur against the Gentiles (*Mat. xx.*) and say: *Behold the Gentiles come but even now, and have not suffered any Heat, or borne any Burthen: Notwithstanding they have the same Righteousness and Holy Ghost without Labour, which we by Labour and by the Heat and Burthen of the Day could not obtain.* Indeed they have laboured, but that was but one Hour, and by this Labour they are more refreshed than wearied. Wherefore then hath God tormented us with the Law, if it avail nothing to the obtaining of Righteousness? He now preferreth the Gentiles before us, which have been so long burthened with the Yoke of the Law. For we which are the People of God, have been vexed all the Day long: But they which are not the People of God, neither have any Law, nor have done any Good at all, are made equal with us.

And for this Cause the Council of the Apostles, upon great Necessity was assembled at *Jerusalem* to satisfy and pacify the Jews, who though they believed in Christ, yet was this Opinion notwithstanding deeply rooted in their Hearts, that the Law of *Moses* ought to be observed. There *Peter*, upon his own Experience, set himself against them, saying: *If God have given the same Grace unto the Gentiles, which he hath given unto us which have believed in the Lord Jesus Christ, who was I, that I could let God? (Acts xi. 17.)* Again: *God who knoweth their Hearts, bear them Witness in giving unto them the Holy Ghost, even as he did unto us. And he put no Difference between us and them, purifying their Hearts by Faith. Now therefore, why tempt ye God, to lay a Yoke on the Disciples Necks, which neither our Fathers nor we were able to bear? &c. (Acts xv. 8, 9, 10.)* With these Words *Peter* at once overthroweth the whole Law. As if he should say: We will not keep the Law: For we are not able to keep it: But we believe through the Grace of our Lord Jesus Christ to be saved, even as they did. So *Peter* here standeth altogether upon this Argument, that God gave unto the *Gentiles* the self same Grace that he gave to the Jews. As though he would say: When I preached to *Cornelius*, I learned by mine own Experience, that the Holy Ghost was given without the Law to the *Gentiles*, by the only Hearing of Faith: Therefore in no Case are they to be burthened with the Law. To conclude, since it is certain that neither we nor our Fathers were ever able to fulfil the Law, it behoveth you also to reject this Error, that Righteousness and Salvation cometh by the Law. And this the believing Jews did by little and little: But the Wicked which by this Preaching were offended, at the length were altogether hardned.

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
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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 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 the 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.*

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 may we 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. Therefore 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 clean 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.

Of Cornelius in the Tenth of the Acts.

HERE our Adversaries set against us the Example of *Cornelius*. *Cornelius* (say they) was (as *Luke* witnesseth) *a good Man, just, and fearing God, which gave Alms to the People, and prayed to God continually:* Therefore of Congruence he did merit the Forgiveness of Sins, and the sending of the *Holy Ghost*. I answer: *Cornelius* was a *Gentile*, and this cannot the Adversaries deny: For the Words which *Peter* alledgeth *Acts* x. 28. do plainly witness the same. *Ye know (saith he) that it is unlawful for a Man that is a Jew, to accompany with one of another Nation: But God hath shewed me that I should not call any Man polluted or unclean.* He

ix. Moreover, they exercised themselves in the Righteousness of the Law, they laboured all the Day long, they bear the Burthen and Heat of the Day. Moreover, they had the Promise as touching the Observation of the Law: Therefore they could not but murmur against the Gentiles (*Mat. xx.*) and say: *Behold the Gentiles come but even now, and have not suffered any Heat, or borne any Burthen: Notwithstanding they have the same Righteousness and Holy Ghost without Labour, which we by Labour and by the Heat and Burthen of the Day could not obtain.* Indeed they have laboured, but that was but one Hour, and by this Labour they are more refreshed than wearied. Wherefore then hath God tormented us with the Law, if it avail nothing to the obtaining of Righteousness? He now preferreth the Gentiles before us, which have been so long burthened with the Yoke of the Law. For we which are the People of God, have been vexed all the Day long: But they which are not the People of God, neither have any Law, nor have done any Good at all, are made equal with us.

And for this Cause the Council of the Apostles, upon great Necessity was assembled at *Jerusalem* to satisfy and pacify the Jews, who though they believed in Christ, yet was this Opinion notwithstanding deeply rooted in their Hearts, that the Law of *Moses* ought to be observed. There *Peter*, upon his own Experience, set himself against them, saying: *If God have given the same Grace unto the Gentiles, which he hath given unto us which have believed in the Lord Jesus Christ, who was I, that I could let God? (Acts xi. 17.)* Again: *God who knoweth their Hearts, bear them Witness in giving unto them the Holy Ghost, even as he did unto us. And he put no Difference between us and them, purifying their Hearts by Faith. Now therefore, why tempt ye God, to lay a Yoke on the Disciples Necks, which neither our Fathers nor we were able to bear? &c. (Acts xv. 8, 9, 10.)* With these Words *Peter* at once overthroweth the whole Law. As if he should say: We will not keep the Law: For we are not able to keep it: But we believe through the Grace of our Lord Jesus Christ to be saved, even as they did. So *Peter* here standeth altogether upon this Argument, that God gave unto the *Gentiles* the self same Grace that he gave to the Jews. As though he would say: When I preached to *Cornelius*, I learned by mine own Experience, that the Holy Ghost was given without the Law to the *Gentiles*, by the only Hearing of Faith: Therefore in no Case are they to be burthened with the Law. To conclude, since it is certain that neither we nor our Fathers were ever able to fulfil the Law, it behoveth you also to reject this Error, that Righteousness and Salvation cometh by the Law. And this the believing Jews did by little and little: But the Wicked which by this Preaching were offended, at the length were altogether hardned.

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

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 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 the 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.*

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 bear 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 may we 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. Therefore 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 clean 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.

Of Cornelius in the Tenth of the Acts.

HERE our Adversaries set against us the Example of *Cornelius.* *Cornelius* (say they) was (as *Luke* witnesseth) *a good Man, just, and fearing God, which gave Alms to the People, and prayed to God continually:* Therefore of Congruence he did merit the Forgiveness of Sins, and the sending of the *Holy Ghost.* I answer: *Cornelius* was a *Gentile*, and this cannot the Adversaries deny: For the Words which *Peter* alledgeth *Acts* x. 28. do plainly witness the same. *Ye know* (saith he) *that it is unlawful for a Man that is a Jew, to accompany with one of another Nation: But God hath shewed me that I should not call any Man polluted or unclean.* He

was therefore a *Gentile*, and not circumcised, not keeping the *Law*, yet not once thinking of it, because it pertained nothing unto him: And yet notwithstanding he was justified and received the *Holy Ghost*. And this Argument (as I said) is handled throughout the whole Book of the *Acts*: To wit, that the *Law* availeth nothing to Righteousness.

Let this suffice then for the Defence of the Article of Justification, that *Cornelius* was a *Gentile*, not circumcised, not keeping the *Law*: Therefore he was not justified by the *Law*, but by the hearing of Faith. God justifieth therefore without the *Law*, and so consequently the *Law* availeth nothing to Righteousness. For otherwise *God* would have given the *Holy Ghost* to the Jews only, which had the *Law* and kept it, and not to the *Gentiles* which had not the *Law*, and much less did accomplish it. But *God* wrought clean contrary: For the *Holy Ghost* was given to them that kept not the *Law*: Wherefore Righteousness cometh not by the *Law*. By this Means the Objection of the Adversaries which do not understand the true Manner of Justification, is answered.

Here again the Adversaries object against us, and say: Be it so that *Cornelius* was a *Gentile*, and did not receive the *Holy Ghost* by the *Law*, yet notwithstanding forasmuch as the Text saith plainly, *that he was a just Man, fearing God, giving Alms, &c.* it may seem that by these Works he deserved to have the *Holy Ghost* afterwards given unto him. I answer, that *Cornelius* was a just and a holy Man in the Old Testament, because of his Faith in Christ which was to come, as all the Fathers, Prophets and godly Kings were righteous and received secretly the *Holy Ghost* through Faith in Christ to come. But these Popish Sophisters put no Difference between Faith in Christ to come, and in Christ which is already come. Wherefore if *Cornelius* had died before Christ was revealed, yet had he not been damned, because he had the Faith of the Fathers, which were saved by Faith only in Christ to come, *Acts xv. 11.* He remaineth then always a *Gentile*, uncircumcised and without the *Law*, and yet notwithstanding he worshipped the self same God whom the Fathers worshipped by Faith in the *Messias* to come. But now, because the *Messias* was already come, necessary it was that it should be shewed unto him by the Apostle *Peter*, *that he was not now to be looked for, but that he was already come.*

And this Article concerning Faith in Christ to be revealed, and in Christ now revealed (that I may touch this also by the Way) is very necessary to be known. For seeing that Christ is now revealed, we cannot be saved by Faith in Christ to come, but we must believe *that he is already come, hath fulfilled all Things, and abolished the Law.* Therefore necessary it was also that *Cornelius* should be brought to another Belief, not that Christ was yet to come, as he did believe before: But that he was already come. So Faith giveth Place to Faith: *From Faith to Faith, Rom. i.*

The Popish Schoolmen therefore are deceived, when they say, for the Maintainance of their *opus congruum*, or Merit before Grace, *that Cornelius by the natural and moral Works of Reason, deserved Grace and the sending of the Holy Ghost.* For to be a just Man and fearing God, are the Properties, not of a *Gentile* or of a natural Man, but of a spiritual Man, who hath Faith already. For unless he did believe in God and fear God, he could not Hope to obtain any Thing of him by Prayer. The first Commendation therefore that *Luke* giveth unto *Cornelius*, is this, *that he is a righteous Man*

Man and fearing God: Afterwards he commendeth him for his Works and Alms-deeds. This our Adversaries do not consider, but lay hold only upon this Sentence, *that he gave Alms unto the Poor*: For that seemeth to make for the establishing of their Merit of Congruence or Desert going before Grace. But first the Person or the Tree must be commended, and then the Works and the Fruit. *Cornelius* is a good Tree, for he is righteous and feareth God: Therefore he bringeth forth good Fruit, *he giveth Alms, he calleth upon God, and these Fruits please God because of his Faith*. Wherefore the Angel commendeth *Cornelius* for his Faith in Christ which was to come, and bringeth him from that Faith, to another Faith in Christ which was already come, when he saith: *Call for Simon whose Surname is Peter: He shall tell thee what thou oughtest to do, &c.* (*Acts* x. 5, 6.) Like as then *Cornelius* was without the Law before Christ was revealed: Even so after Christ was revealed, he received neither the Law nor Circumcision. And as he kept not the Law before: So did he not keep it afterwards. This Argument therefore concludeth strongly: *Cornelius was justified without the Law, therefore the Law justifieth not.*

Naaman the Syrian.

LIKewise *Naaman* the Syrian was (no doubt) a good and a godly Man, and had a religious and a reverent Opinion of God. And although he was a *Gentile* and belonged not to the Kingdom of *Moses*, which then flourished: Yet notwithstanding his Flesh was cleansed, and the God of *Israel* was revealed unto him, and he received the *Holy Ghost*. For thus he saith: *Now I know assuredly that there is no other God in all the World, but in Israel* (*2 Kings* 5, &c.) He doth nothing at all, he keepeth not the Law, he is not circumcised: But only he prayeth, that so much of that Earth might be given unto him, as two Mules should be able to carry away. Moreover it appeareth that Faith was not idle in him. For thus he speaketh to the Prophet *Heliseus*: *Thy Servant will henceforth neither offer burnt Sacrifice, nor Offering unto any other God, saving the Lord. But in this Thing the Lord be merciful unto thy Servant, that when my Master goeth into the House of Rimmon to worship there, and leaneth on my Hand, and I bow myself in the House of Rimmon: When I do bow down (I say) in the House of Rimmon, the Lord be merciful to thy Servant in this Point. To whom the Prophet saith, Go in Peace.* So was he justified. The Jew hearing this, fretteth for Anger, and saith: *What? Should the Gentile be justified without the keeping of the Law? Should he be compared with us which are circumcised?*

The Gentiles justified without the Law, even when the Law and Policy of Moses was yet in Force.

THEREFORE God, long before, when the Kingdom of *Moses* was yet standing and flourishing, did shew *that he justified Men without the Law*, as indeed he justified many Kings in *Egypt* and in *Babylon*: Also *Job* and many other Nations of the *East*. Moreover, *Ninive* a great City was justified, and received the Promise of God, *that it should not be destroyed*. By what Means? Not because it heard and fulfilled the Law: But because

it believed the Word of God which the Prophet *Jonas* preached. For so saith the Prophet: *And the Ninivites believed God, and proclaimed a Fast, and put on Sackcloth:* That is to say, they repented. Our Adversaries do craftily pass over this Word [*Believed*] and yet the Effect of all together resteth therein. Thou readest not in *Jonas*: And the *Ninivites* received the Law of *Moses*, were circumcised, offered Sacrifice, fulfilled the Works of the Law: But believing the Word, they repented in Sackcloth and Ashes.

This was done before Christ was revealed, when that Faith yet reigned, which believed in Christ to come. If then the *Gentiles* were justified without the Law, and received secretly the *Holy Ghost*, when the Law was yet in Force, why should the Law be required as necessary to Righteousness, which by the Coming of Christ is now abolished? Wherefore this is a strong Argument, grounded upon the Experience of the *Galatians*: *Received ye the Holy Ghost by the Works of Law, or by the Hearing of Faith preached?* (Gal. iii. 11.) For they were compelled to grant that they heard nothing of the *Holy Ghost*, before the Preaching of *Paul*: But when he preached the Gospel, then they received the *Holy Ghost*.

So we also at this Day, convicted by the Testimony of our own Conscience, are constrained to confess, *that the Holy Ghost* is not given by the Law, but by the Hearing of Faith. For many heretofore in the Papacy, have gone about with great Labour and Study, to keep the Law, the Decrees of the Fathers, and the Traditions of the Pope: And some with painful and continual Exercises in Watching and Praying, did so weary and weaken their Bodies, that afterwards they were able to do nothing: Whereby notwithstanding they gained nothing else, but that they miserably afflicted and tormented themselves. They could never attain to a quiet Conscience, and Peace in Christ, but continually doubted of the good Will of God towards them. But now, since the Gospel teacheth *that the Law and Works do not justify, but Faith alone in Jesus Christ, hereupon followeth a most certain Knowledge and Understanding, a most joyful Conscience, and a true Judgment of every Kind of Life, and of all Things else whatsoever.* The believing Man may now easily judge that the Papacy, with all the religious Orders and Traditions thereof is wicked: Which before he could not do. For so great Blindness reigned in the World, that we thought those Works which Men had devised, not only without the Will of God, but also contrary to his Commandment, to be much better than those, which the Magistrate, the Householder, the Child, the Servant did at the Commandment of God.

Indeed we ought to have learned by the Word of God, that the religious Orders of the Papists (which only they call Holy) are wicked, since there is no Commandment of God, or Testimony in the Holy Scriptures as touching the same. Contrariwise, other Orders of Life which have the Word and Commandment of God, are holy and ordained of God. But we were then wrapped in such horrible Darkness, *that we could not truly judge of any thing.* But now, since the clear Light of the Gospel doth appear, all Kinds of Life in the World are under our Judgment. We may boldly pronounce out of the Word of God, that the Condition of Servants, which before the World is most vile, is far more acceptable unto God than all the religious Orders of the Papists. For by this Word he commendeth

commendeth, approveth and adorneth the State of Servants, and so doth he not the Orders of Monks, Priers and such other. Therefore this Argument grounded upon Experience, ought to prevail with us also. For although many Men in the Papacy wrought many and great Works, yet could they never be certain of the Will of God towards them, but they were always in Doubt: They could never attain to the Knowledge of God, of themselves, of their Calling: They never felt the Testimony of the Spirit in their Hearts. But now that the Truth of the Gospel appeareth, they are fully instructed by the only Hearing of Faith, in all these Things.

It is not without Cause that I do so largely intreat of these Things. For it seemeth to Reason but a small Matter, that the Holy Ghost is received by the only Hearing of Faith, and that there is nothing else required of us, but that we setting apart all our Works, should give ourselves only to the Hearing of the Gospel. Man's Heart doth not understand nor believe that so great a Treasure, namely, the Holy Ghost, is given by the only Hearing of Faith: But reasoneth after this Manner: Forgiveness of Sins, Deliverance from Death, the giving of the Holy Ghost, of Righteousness and everlasting Life, are great Things: Therefore if thou wilt obtain these inestimable Benefits, thou must perform some other great and weighty Matter. This Opinion the Devil doth well like and approve, and also increaseth the same in the Heart. Therefore when Reason heareth this: Thou canst do nothing for the obtaining of the Forgiveness of Sins, but must only hear the Word of God, by and by it crieth out, and saith: Fie, thou makest too small Account of the Remission of Sins, &c. So the inestimable Greatness of the Gift, is the Cause that we cannot believe it: And because this incomparable Treasure is freely offered, therefore it is despised.

But this we must needs learn, that Forgiveness of Sins, Christ, and the Holy Ghost are freely given unto us at the only Hearing of Faith preached, notwithstanding our horrible Sins and Demerits. And we must not weigh, how great the Thing is that is given, and how unworthy we are of it (for so should the Greatness of the Gift, and our Unworthiness terrify us) but we must think that it pleaseth God freely to give unto us this unspeakable Gift, unto us (I say) which are unworthy, as Christ in *Luke* saith: *Fear not little Flock: For it is your Father's Pleasure to give unto you: Lo, to give unto you* (saith he) *a Kingdom* (*Luke* xii. 22.) To whom? To you unworthy which are his little Flock. If I then be little and the Thing great (nay rather of all Things the greatest) which God hath given unto me, I must thus think, that he also is great and only great, which giveth it. If he offer it and will give it, I consider not mine own Sin and Unworthiness, but his fatherly good Will towards me which is the Giver, and I receive the greatness of the Gift with Joy and gladness, and am thankful for so inestimable a Gift given freely unto me, to me (I say) unworthy by the Hearing of Faith.

Here again foolish Reason is offended, and reproveth us, saying: *Where ye teach Men to do nothing at all for the obtaining of so great and inestimable a Gift, but to hear the Word of God, this seemeth to tend to the great Contempt of Grace, and to make Men secure, idle and dissolute, so that they slack their Hands and do no good at all.* Therefore it is not good to preach this Doctrine, for it is not true: But Men must be urged to labour and to exercise themselves unto Righteousness, and then shall they obtain this Gift.

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The self same Thing the *Pelagians* in Times past objected against the Christians. But here what *Paul* saith in this Place: *Ye have received the Holy Ghost*: Not by your own Labour and Travel, not by the Works of the Law, *but by the Hearing of Faith*. Briefly, hear what Christ himself saith, and what he answereth to *Martha*, being very careful and hardly bearing, that her Sister *Mary*, sitting at the Feet of Jesus and hearing his Word, should leave her to minister alone. *Martha, Martha* (saith he) *thou carest, and art troubled about many Things, but one Thing is needful. Mary hath chosen the good Part which shall not be taken from her* (Luke x. 41, 42.) A Man therefore is made a Christian, not by working but by hearing, wherefore he that will exercise himself to Righteousness, must first exercise himself in hearing the Gospel. Now when he hath heard and received the Gospel let him give Thanks to God with a joyful and a glad Heart, and afterwards let him exercise himself in those good Works which are commanded in the Law, so that the Law and Works may follow the hearing of Faith. So may he quietly walk in the Light which is Christ, and boldly chuse and do Works, not hypocritical, but good Works indeed, such as he knoweth to please God and to be commanded of him, and contemn all those hypocritical Shadows of freewill Works.

Our Adversaries think that Faith, whereby we receive the *Holy Ghost*, is but a light Matter: But how high and hard a Matter it is, I myself do find by Experience, and so do all they which with me do earnestly embrace the same. It is soon said that by the only Hearing of Faith, the *Holy Ghost* is received: But it is not so easily heard, laid hold on, believed and retained, as it is said. Wherefore if thou hear of me *that Christ is that Lamb of God sacrificed for thy Sins, see also that thou bear it effectually*. *Paul* very aptly calleth it *the Hearing of Faith*, and not the Word of Faith (although there be small Difference) that is, such a Word as thou hearing dost believe, so that the Word be not only my Voice, but may be heard of thee, and may enter into thy Heart, and be believed of thee: Then is it truly and indeed the Hearing of Faith, through the which thou receivest the *Holy Ghost*: Which after thou hast once received, thou shalt also mortify thy Flesh.

The Faithful do find by their own Experience, how gladly they would hold and embrace the Word when they hear it, with a full Faith, and abandon this Opinion of the Law and of their own Righteousness: But they feel in their Flesh a mighty Resistance against the Spirit. For Reason and the Flesh will needs work together. This saying: *Ye must be circumcised and keep the Law*, cannot be utterly rooted out of our Minds, but it sticketh fast in the Hearts of all the Faithful. There is in the Faithful therefore a continual Conflict between the Hearing of Faith and the Works of the Law. For the Conscience always murmureth, and thinketh, that this is too easy a Way, that by the only Hearing of the Word, Righteousness, the *Holy Ghost*, and Life everlasting is promised unto us. But come once to an earnest Trial thereof, and then tell me how easy a Thing it is to hear the Word of Faith. Indeed he which giveth is great: Moreover, he giveth great Things willingly and freely, and upbraideth no Man therewith: But thy Capacity is hard and Faith weak, still striving against thee, so that thou art not able to receive this Gift. But let thy Conscience murmur against thee never so much, and let this (*Must*) come never so often into thy Mind, yet stand fast and hold out, until thou overcome this (*Must*)

So,

So, as Faith increaseth by little and little, that Opinion of the Righteousness of the Law will diminish. But this cannot be done without great Conflicts.

Verse 3. *Are ye so foolish, that after ye have begun in the Spirit, ye would now End in the Flesh?*

This Argument being concluded, how that the Holy Ghost cometh not by the Works of the Law, but by the Preaching of Faith: He beginneth here to exhort and 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.

Paul setteth here the Spirit against the Flesh. He calleth not the Flesh (as before I have said) 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 itself.

And this Place must be well considered, because of the slanderous and cavilling Papists, which wrest the same against us, saying that we in Popery began in the Spirit, but now, having married Wives, we end in the Flesh. As though a single Life, or not to have a Wife, were a spiritual Life: And as though it nothing hindred their spiritual Life, if a Man not contented with one Whore, have many. They are mad Men, not understanding what the Spirit, or what the Flesh is. The Spirit is whatsoever is done in us according to the Spirit: The *Flesh*, whatsoever is done in us according to the *Flesh*, without the Spirit. Wherefore all the Duties of a Christian Man, as to love his Wife, to bring up his Children, to govern his Family, and such like (which unto them are worldly and carnal) are the Fruits of the Spirit. These blind Buzzards cannot discern Things, which are the good Creatures of God, from Vices.

Here is also to be noted the Manner of Speech which the Apostle useth when he saith: *Ut carne consummami*, speaking in the passive Voice. As if he said: Ye end, yea rather ye are ended in the *Flesh*. For the Righteousness of the Law, which *Paul* here calleth the *Flesh* is so far off from justifying, that they which after the receiving of the Holy Ghost through the Hearing of *Faith*, fall back again unto it, are ended in it, that is to say, *are utterly destroyed*. Therefore whosoever teach *that the Law ought to be fulfilled to this End, that Men might be justified thereby, while they go about to quiet their Consciences, they hurt them, and while they would justify them, they condemn them.*

Paul

The self same Thing the *Pelagians* in Times past objected against the Christians. But here what *Paul* saith in this Place: *Ye have received the Holy Ghost*: Not by your own Labour and Travel, nor by the Works of the Law, *but by the Hearing of Faith*. Briefly, hear what Christ himself saith, and what he answereth to *Martha*, being very careful and hardly bearing, that her Sister *Mary*, sitting at the Feet of Jesus and hearing his Word, should leave her to minister alone. *Martha, Martha* (saith he) *thou carest, and art troubled about many Things, but one Thing is needful. Mary hath chosen the good Part which shall not be taken from her* (Luke x. 41, 42.) A Man therefore is made a Christian, not by working but by hearing, wherefore he that will exercise himself to Righteousness, must first exercise himself in hearing the Gospel. Now when he hath heard and received the Gospel let him give Thanks to God with a joyful and a glad Heart, and afterward let him exercise himself in those good Works which are commanded in the Law, so that the Law and Works may follow the hearing of Faith. So may he quietly walk in the Light which is Christ, and boldly chuse and do Works, not hypocritical, but good Works indeed, such as he knoweth to please God and to be commanded of him, and condemn all those hypocritical Shadows of freewill Works.

Our Adversaries think that Faith, whereby we receive the *Holy Ghost*, is but a light Matter: But how high and hard a Matter it is, myself do find by Experience, and so do all they which with me do exercise themselves this time. It is soon said that by the only Hearing of Faith, the *Holy Ghost* is received: But it is not so easily heard, hid hold on, believed and retained, as it is said. Wherefore if thou hear of me *that Christ is that Lamb of God sacrificed for thy Sins, see also that thou hear it spiritually*. Paul very aptly calleth it *the Hearing of Faith*, and not the Word of Faith (although there be small Difference) that is, such a Word as thou hearing dost believe, so that the Word be not only my Voice, but may be heard of thee, and may enter into thy Heart, and be believed of thee: Then is it truly and indeed the Hearing of Faith, through the which thou receivest the *Holy Ghost*: Which after thou hast once received, thou shalt also mortify thy Flesh.

The Faithful do find by their own Experience, how gladly they would hold and embrace the Word when they hear it, with a full Faith, and abandon this Opinion of the Law and of their own Righteousness: But they feel in their Flesh a mighty Resistance against the Spirit. For Reason and the Flesh will needs work together. This saying: *Ye must be circumcised and keep the Law*, cannot be utterly rooted out of our Minds, but it sticketh fast in the Hearts of all the Faithful. There is in the Faithful therefore a continual Conflict between the Hearing of Faith and the Works of the Law. For the Conscience always murmureth, and thinketh, that this is too easy a Way, that by the only Hearing of the Word, Righteousness, the *Holy Ghost*, and Life everlasting is promised unto us. But come once to an earnest Trial thereof, and then tell me how easy a Thing it is to hear the Word of Faith. Indeed he which giveth is great: Moreover, he giveth great Things willingly and freely, and upbraideth no Man therewith: But thy Capacity is hard and Faith weak, still striving against thee, so that thou art not able to receive this Gift. But let thy Conscience murmur against thee never so much, and let this (*Must*) come never so often into thy Mind, yet stand fast and hold out, until thou overcome this (*Must*).

So, as Faith increaseth by little and little, that Opinion of the Righteousness of the Law will diminish. But this cannot be done without great Controversie.

Verſe 3. *Are ye ſo ſiſhly, 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 terriſy them from a double Danger or Incommodity. The firſt is: *Are ye ſo ſiſhly 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 ſaid: *Ye vainly, &c.* But what have ye gotten thereby? Forſooth ye will now End in the Fleſh.

Paul ſetteth here the Spirit againſt the Fleſh. He calleth not the Fleſh (as before I have ſaid) fleſhly Luſt, beaſtly Paſſion, 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 itſelf.

And this Place muſt be well conſidered, becauſe of the ſlanderous and cavilling Papiffs, which wrett the ſame againſt us, ſaying that we in Popery began in the Spirit, but now, having married Wives, we end in the Fleſh. As though a ſingle Life, or not to have a Wife, were a ſpiritual Life: And as though it nothing hindred their ſpiritual Life, if a Man not contented with one Whore, have many. They are mad Men, not underſtanding what the Spirit, or what the Fleſh is. The Spirit is whatſoever is done in us according to the Spirit: The *Fleſh*, whatſoever is done in us according to the *Fleſh*, without the Spirit. Wherefore all the Duties of a Chriſtian Man, as to love his Wife, to bring up his Children, to govern his Family, and ſuch like (which unto them are worldly and carnal) are the Fruits of the Spirit. Theſe blind Buzzards cannot diſcern Things, which are the good Creatures of God, from Vices.

Here is alſo to be noted the Manner of Speech which the Apoſtle uſeth when he ſaith: *Ut carne conſummamini*, ſpeaking in the paſſive Voice. As if he ſaid: Ye end, yea rather ye are ended in the *Fleſh*. For the Righteouſneſs of the Law, which *Paul* here calleth the *Fleſh* is ſo far off from juſtifying, that they which after the receiving of the Holy Ghoſt through the Hearing of *Faith*, fall back again unto it, are ended in it, that is to ſay, *are utterly deſtroyed*. Therefore whoſoever teach that the Law ought to be fulfilled to this End, that Men might be juſtified thereby, while they go about to quiet their Conſciences, they hurt them, and while they would juſtify them, they condemn them.

Paul

Paul hath always a Glance at the false Apostles: For they still urged the Law, saying: Faith only in Christ taketh not away Sin, pacifieth not the Wrath of God, justifieth not: Therefore if ye will obtain these Benefits, ye must not only believe in Christ, but therewith ye must also keep the Law, be circumcised, keep the Feasts, Sacrifices, &c. Thus doing ye shall be free from Sin, from the Wrath of God, from everlasting Death. Yea rather (saith Paul) by the self same Things ye establish Unrighteousness, ye provoke the Wrath of God, ye add Sin to Sin, ye quench the Spirit, ye fall away from Grace, and utterly reject the same, and ye together with your Disciples do end in the *Flesh*. This is the first Danger, from the which he terrifieth the *Galatians*, lest if they seek to be justified by the Law, they lose their Spirit, and forego their good Beginnings for a wretched End.

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

The other Danger or Incommodity is this: *Have ye suffered so many Things in vain?* As though he would say: Consider, not only how well ye began, and how miserably ye have forsaken your good Beginning and your Course well begun: Moreover, that not only ye have lost the first Fruits of the Spirit, being fallen again into the Ministry of Sin and Death, and into a doleful and a miserable Bondage of the Law: But consider this also, that ye have suffered much for the Gospel Sake, and for the Name of Christ: To wit, the Spoiling of your Goods, Railings and Reproaches, Dangers both of Bodies and Lives, &c. All Things were in a happy Course and great towardness with you. Ye taught purely, ye lived holily, and ye endured many Evils constantly for the Name of Christ. But now all is lost, as well Doctrine as Faith, as well doing as suffering, as well the Spirit as the Fruits thereof.

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 these 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 itself, 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: 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 ourselves 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.*

This he addeth as a Correction: Whereby he mitigateth the Reprehension that goeth before, which was somewhat sharp. And 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.*

He saith therefore: *If notwithstanding it be in vain.* As if he would say: Yet I do not take away all Hope from you: But if ye would so end in the *Flesh*, that is to say, follow the Righteousness of the Law and forsake the Spirit, as ye have begun, then know ye, *that all your Glory and Affiance which ye have in God, is in vain, and all your Afflictions are unprofitable.* Indeed I must needs speak somewhat roughly unto you in this Matter: I must be fervent in the Defence thereof, and somewhat sharp in chiding of you, especially the Matter being so weighty and constraining me thereunto, lest ye should think it to be but a Trifle to reject the Doctrine of *Paul*, and receive another. . . Notwithstanding, I will not utterly discourage you, *so that ye repent and amend.* For sickly and scabbed Children may not be cast away, but must be tendred and cherished more diligently, than they which are in Health. So that *Paul* here like a cunning Physician, layeth all the Fault in a Manner upon the false Apostles, the Authors and only Cause of his deadly Disease. Contrariwise he handleth the *Galatians* very gently, that by his Mildness he might heal them. We therefore by the Example of *Paul*, ought in like Manner to reprehend the weak, and so to cure their Infirmary, that in the mean Time we leave not off to cherish and comfort them, lest if we handle them too sharply, they fall into Desperation.

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

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 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 (1 Cor. iv. 20.)* 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.

When a Preacher then so preacheth, that the Word is not Fruitless; but effectual in the Hearts of the Hearers, that is to say: When Faith, Hope, Love and Patience do follow, then God giveth his Spirit and worketh Miracles in the Hearers. In like Manner Paul saith here, *That God hath given his Spirit to the Galatians, and hath wrought Miracles among them.* As though he would say: God hath not only brought to pass through my Preaching, that ye should believe: But also that ye should live holily, bring forth many Fruits of Faith, and suffer many Afflictions. Also by the same Power of the Holy Ghost, of Adulterers, of wrathful, impatient and covetous Persons, and of very Enemies, ye are become liberal, chaste, gentle, patient, and Lovers of your Neighbours. Whereupon afterwards he giveth Testimony of them in the fourth Chapter, *that they received him as an Angel of God, yea rather as Christ Jesus: And that they loved him so entirely, that they were ready to have plucked out their own Eyes for him.*

Now, to love thy Neighbour so heartily, that thou art ready to bestow thy Money, thy Goods, thine Eyes, and all that thou hast for his Salvation, and moreover to suffer patiently all Adversities and Afflictions; these (no Doubt) are the Effects and Fruits of the Spirit, and these (saith he) ye received and enjoyed before these false Teachers came among you. But ye received them not by the Law, but of God, who so ministred unto you, and daily increased in you his Holy Spirit; that the Gospel had a most happy Course amongst you, in teaching, believing, working and suffering. Now, seeing ye know these Things (being convicted even by the Testimony of your own Consciences) how cometh it to pass *that ye shew not the same Fruits that ye did before: That is, that ye teach not truly, that ye believe not faithfully, that ye live not holily, that ye work not rightly, and that ye suffer not patiently?* Finally, who hath so corrupted you, that you bear not so loving Affection towards me, as ye did before? That ye receive not Paul now as an Angel of God, nor as Jesus Christ? That ye will not pluck out your Eyes to give them unto me? How cometh it to pass (I say) that this fervent Zeal of yours waxeth so cold towards me, and that ye now prefer before me, the false Apostles, which do so miserably seduce you?

In like Manner it happeneth unto us at this Day. When we first preached the Gospel, there were very many that favoured our Doctrine, and had a good and reverend Opinion of us: And after the Preaching thereof, followed the Fruits and Effects of Faith? But what ensued? A Sort of light and brainfick Heads sprang up, and by and by destroyed all that we had in long Time and with much travail planted before, and also made us so odious unto them which before loved us dearly, and thankfully received our Doctrine, *that now they hate nothing more than our Name.* But of this Mischief the Devil is the Author, working in his Members contrary Works, which wholly fight against the Works of the Holy Ghost. Therefore saith the Apostle, your Experience (O ye Galatians) ought to teach you, that these great and excellent Virtues proceeded not of the Works of the Law: For as ye had them not before the Hearing of Faith preached: So have ye them not now, although the false Apostles reign in the Midst of you.

We likewise may say at this Day to those which vaunt themselves to be Gospellers, and to be freed from the Tyranny of the Pope: Have ye overcome the Tyranny of the Pope, and obtained Liberty in Christ through the *Anabaptists* and such other fantastical Spirits, or through us which have preached Faith in Jesus Christ? Here if they will confess the Truth, they must needs say: *No Doubt, by the Preaching of Faith.* And true it is, that at the Beginning of our Preaching, the Doctrine of Faith had a most happy Course, and down fell the Pope's Pardons, Purgatory, Vows, Masses and such like Abominations, which drew with them the Ruin of all Popery. No Man could justly condemn us: For our Doctrine was pure, raising up and comforting many poor Consciences, which had been long oppressed with Mens Traditions under the Papacy, which was a plain Tyranny, a racking and crucifying of Consciences. Many therefore gave Thanks unto God, and through the Gospel (which we first, by *the Grace of God* then preached) they were so mightily delivered out of these Snares, and this Slaughterhouse of Consciences. But when these new fond Heads sprang up (who went about by all Means to work our Discredit) then began our Doctrine to be evil thought of: For it was commonly bruted abroad, that the Professors thereof disagreed among themselves. Whereat many being greatly offended, fell quite from the Truth, putting the Papists in Comfort, that we together with our Doctrine, should shortly come to nought, and by this Means they should recover their former Dignity and Authority again.

Wherefore, like as the false Apostles vehemently contended that the *Galatians*, now justified by Faith in Christ, ought to be circumcised and keep the Law of *Moses*, if they would be delivered from their Sins, and from the Wrath of God, and obtain the Holy Ghost, and yet notwithstanding by the self same Means they burdened them the more with Sins (for Sin is not taken away by the Law, neither is the Holy Ghost given through it, but only it worketh Wrath, and driveth Men into great Terrors) *So at this Day these rash Heads, which ought to provide for the Safety of the Catholick Church, and at once to drive down all Popery, have done no Good, but much Hurt to the Church: They have not overthrown the Papacy, but have more established it.*

But if they had (as they began) with a common Consent together with us, taught and diligently urged the Article of Justification: That is to say, that we are justified neither by the Righteousness of the Law, nor by our own Righteousness, but by only Faith in Jesus Christ: Doubtless this one Article by little and little (as it began) had overthrown the whole Papacy, with all her Brotherhoods, Pardons, religious Orders, Relicks, Ceremonies, Invocation of Saints, Purgatory, Masses, Watchings, Vows and infinite other like Abominations. But they leaving off the Preaching of Faith and true Christian Righteousness, have gone another Way to work, to the great Hindrance both of sound Doctrine, and of the Churches.

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

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 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 *Gen. xv. 6. Abraham believed God, &c.* 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 Rejoycing, but not before God, but before Men (Rom. iv. 2, 3.)* 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 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, &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 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 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 Righteousness, the Religion of Religions, and Sacrifice of Sacrifices. Hereby we may perceive, what an high and excellent Righteousness Faith is, and so by the contrary, what an horrible and grievous 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, Lies, foolish,*

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, 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 Power both in Heaven and in Earth. For this Cause Paul calleth the Gospel of Christ crucified, the Word of the Cross and foolish Preaching (1 Cor. i. 18) 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 do be Heresy and the Word of the Devil, for it seemeth unto it, absurd and foolish.

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 Sarah, 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 Sarah, who 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: But herein Faith got the Victory, killed and sacrificed Reason, that most cruel and pestilent Enemy of God. So all the Godly, entering with Abraham into the Darknes 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.

And in Comparison of this Sacrifice of the Faithful, all the Religions of all Nations, and all the Works of all Monks and Merit-mongers are nothing at all. For by this Sacrifice, first (as I said) they kill Reason, a great and mighty Enemy of God. For Reason despiseth God, denieth his Wisdom, Justice, Power, Truth, Mercy, Majesty and Divinity. Moreover, by the same Sacrifice they yield Glory unto God: That is, they believe him to be just, good, faithful, true, &c. they believe that he can do all Things, that all his Words are holy, true, lively and effectual, &c. which is a most acceptable Obedience unto God. Wherefore there can be no greater or more Holy Religion in the World, nor more acceptable Service unto God, than Faith is.

Contrariwise, the Justiciaries and such as seek Righteousness by their own Works, lacking Faith, do many Things. They fast, they pray, they watch,

watch, they lay Crosses upon themselves. But because they think to appease the Wrath of God and deserve Grace by these Things, they give no *Glory to God*, that is, they do not judge him to be merciful, true, and keeping Promise, &c. but to be an angry Judge, which must be pacified with Works, and by this Means they despise *God*, they make him a Liar in all his Promises, they deny Christ and all his Benefits: To conclude, they thrust *God* out of his Seat, and set themselves in his Place. For, they rejecting and despising the Word of *God*, do chuse unto themselves such a Service of *God*, and such Works as *God* hath not commanded. They imagine that *God* hath a Pleasure therein, and they hope to receive a Reward of him for the same. Therefore they kill not Reason, that mighty Enemy of *God*, but quicken it: And they take from *God* his Majesty and his Divinity, and attribute the same unto their own Works. Wherefore *only Faith giveth Glory unto God*, as *Paul* witnesseth of *Abraham*. *Abraham* (saith he) *was made strong in the Faith, and gave Glory to God, being fully assured, that whatsoever God had promised, he was able to perform, and therefore it was imputed to him for Righteousness* (Rom. iv. 20, 21, 22.)

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 fifteenth Chapter of *Genesis*: *And it was imputed to 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 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. We have received the first Fruits of the Spirit, but not yet the Tenths. Besides this, Reason is not utterly killed in this Life. Which may appear by our Concupiscence, Wrath, 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.

The Popish Sophisters and Schoolmen dispute also of Imputation, when they speak of the good Acceptation of the Work: But besides and clean contrary to the Scripture: For they wrest it only to Works. They do not consider the Uncleaness and inward Poison lurking in the Heart, as Incredulity, doubting, contemning, and hating of God, which most pernicious and perilous Beasts are the Fountain and Cause of all Mischief. They consider no more but outward and gross Faults and Unrighteousness, which are little Rivers proceeding and issuing out of those Fountains. Therefore they
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attribute Acceptation to Works: That is to say, that God doth accept our Works, not of Duty, but of Congruence. Contrariwise we, excluding all Works, do go to the very Head of this Beast which is called Reason, which is the Fountain and head Spring of all Mischiefs. For Reason feareth not God, it loveth not God, it trusteth not in God, but proudly contemneth him. It is not moved either with his Threatnings or his Promises. It is not delighted with his Words or Works, but it murmureth against him, it is angry with him, judgeth and hateth him: To be short, *it is an Enemy to God, not giving him his Glory* (Rom. viii. 7.) This pestilent Beast (Reason I say) being once slain, all outward and gross Vices should be nothing.

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 God under Heaven that are invented by Men to get Righteousness before God, be not condemned, *the Righteousness of Faith can take no Place.*

When Reason heareth this, by and by it is offended: it rageth and uttereth all her Malice against God, saying: *Are then my good Works nothing? Have I then laboured and borne the Burthen and Heat of the Day in vain?* (Mat. xx. 11.) *Hereof rise those Uproars of Nations, Kings and Princes, against the Lord and his Christ* (Psal. ii. 2.) For the World neither will nor can suffer that his Wisdom, Righteousness, Religions and Worshippings should be reprov'd and condemned. The Pope with all his Popish Rablement, will not seem to err, much less will he suffer himself to be condemned.

Wherefore let those which give themselves to the Study of the Holy Scripture, learn out of this Saying: Abraham *believed God, and it was counted to him for Righteousness*, to set forth truly and rightly this true Christian Righteousness after this Manner: *That it is a Faith and Confidence in the Son of God, or rather a Confidence of the Heart in God through Jesus Christ: And let them add this Clause as a Difference: Which Faith and Confidence is accounted Righteousness for Christ's Sake.* For these two Things (as I said before) work Christian Righteousness: Namely, *Faith in the Heart, which is a Gift of God, and assuredly believeth in Christ: And also that God accepteth this imperfect Faith for perfect Righteousness, for Christ's Sake, in whom I have begun to believe.* Because of this Faith in Christ, God seeth not my doubting of his Good-will towards me, my Distrust, Heaviness of Spirit, and other Sins which are yet in me. For as long as I live in the Flesh, Sin is truly in me. But because I am covered under the Shadow of Christ's Wings, as is the Chicken under the Wing of the Hen, and dwell without all Fear under that most ample and large Heaven of the Forgiveness of Sins, which is spread over me, God covereth and pardoneth the Remnant of Sin

in me: That is to say, *because of that Faith wherewith I began to lay hold upon Christ, he accepteth my imperfect Righteousness even for perfect Righteousness, and counteth my Sin for no Sin, which notwithstanding is Sin indeed.*

So we shroud ourselves under the Covering of Christ's Flesh, who is our *cloudy Pillar for the Day, and our Pillar of Fire for the Night* (Exod. xiii. 21.) lest God should see our Sin. And although we see it, and for the same do feel the Terrors of Conscience, yet flying unto Christ our Mediator and Reconciler (through whom we are made perfect) we are sure and safe: *For as all Things are in him, so through him we have all Things, who also doth supply whatsoever is wanting in us.* When we believe this, God winketh at the Sins and the Remnants of Sin yet sticking in our Flesh, and so covereth them, as if they were no Sin. *Because (saith he) thou believest in my Son, although thou have many Sins yet notwithstanding they shall be forgiven thee, until thou be clean delivered from them by Death.*

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 must 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 though 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.*

Thus a Christian Man is both righteous and a Sinner, holy and profane, an Enemy of God and yet a Child of God. These Contraries no Sophister will admit, for they know not the true Manner of Justification. And this was the Cause why they constrained Men to work well so long, until they should feel in themselves no Sin at all. Whereby they gave Occasion to many (which, striving with all their Endeavour to be perfectly righteous, could not attain thereunto) to become stark mad: Yea, an infinite Number also of those which were the Authors of this devilish Opinion, at the Hour of Death were driven unto Desperation. *Which Thing had happened unto me also, if Christ had not mercifully looked upon me, and delivered me out of this Error.*

Contrariwise, we teach and comfort the afflicted Sinner after this Manner: *Brother, it is not possible for thee to become so righteous in this Life, that thou shouldst feel no Sin at all, that thy Body should be clear like the Sun, without Spot or Blemish: But thou hast as yet Wrinkles and Spots, and yet art thou Holy notwithstanding.* But thou wilt say: How can I be Holy, when I have and feel Sin in me? I answer: In that thou dost feel and acknowledge thy Sin, it is a good Token: Give Thanks unto God, and despair not. It is one Step of Health, when the sick Man doth acknowledge and confess his Infirmity. But how shall I be delivered from Sin? Run to Christ the Physician, which healeth them that are broken in Heart, and saveth Sinners. Follow not the Judgment of Reason, which telleth thee, that he is angry with Sinners: But kill Reason and believe in Christ. If thou believe, thou art righteous, because thou givest Glory unto God, that he

he is Almighty, merciful, true, &c. thou justifiest and praisest *God*. To be brief, thou yieldest unto him his Divinity, and whatsoever else belongeth unto him: And the Sin which remaineth in thee, is not laid to thy Charge, but is pardoned for Christ's Sake in whom thou believest, who is perfectly just: Whose Righteousness is thy Righteousness, and thy Sin is his Sin.

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.*

This is therefore a strange and a wonderful Definition of Christian Righteousness, *that it is the Imputation of God for Righteousness or unto Righteousness, because of our Faith in Christ, or for Christ's Sake.* When the Popish Schoolmen hear this Definition, they laugh at it. For they imagine that Righteousness is a certain Quality poured into the Soul, and afterwards spread into all the Parts of Man. They cannot put away the vain Imaginations of Reason, which teacheth that a right Judgment, and a Good-will, or a good Intent is true Righteousness. This unspeakable Gift therefore excelleth all Reason, that God doth account and acknowledge him for righteous without Works, which embraceth his Son by Faith alone, who was sent into the World, was born, suffered, and was crucified for us.

This Matter, as touching the Words, is easy (to wit, that Righteousness is not essentially in us, as the Papists reason out of *Aristotle*, but without us in the Grace of God only and in his Imputation: And that there is no essential Substance of Righteousness in us besides that weak Faith or first Fruits of Faith, whereby we have begun to apprehend Christ, and yet Sin in the mean Time remaineth verily in us) but in very Deed it is no small or light Matter, but weighty and of great Importance. For Christ which was given for us, and whom we apprehend by Faith, hath done no small Thing for us, but (as *Paul* said before) *He hath loved us and given himself in very Deed for us: He was made accursed for us, &c.* (*Gal. ii. 20. Gal. iii. 13.*) And this is no vain Speculation, *that Christ was delivered for my Sins, and was made accursed for me, that I might be delivered from everlasting Death.* Therefore to apprehend that Son by Faith (*Isa. ix. 6.*) and with the Heart to believe in him, given unto us and for us of God, causeth that God doth account that Faith, although it be imperfect, for perfect Righteousness.

And here we are altogether in another World far from Reason, where we dispute not, what we ought to do, or with what Works we may deserve Grace and Forgiveness of Sins: But we are in a Matter of most high and heavenly Divinity, where we do hear this Gospel or glad Tidings, *that Christ died for us, and that we believing this, are counted righteous, though Sins notwithstanding do remain in us, and that great Sins.* So our Saviour Christ also defineth the Righteousness of Faith. *The Father* (saith he) *loveth you.* Wherefore doth he love you? Not because ye were Pharisees,

unreproveable in the Righteousness of the Law, circumcised, doing good Works, Fasting, &c. but because I have chosen you out of the World, and ye have done nothing, but that ye have loved me and believed that I came out from the Father. This Object (*I*) being sent from the Father into the World, pleased you. And because you have apprehended and embraced this Object, therefore the Father loveth you, and therefore ye please him. And yet notwithstanding in another Place he calleth them evil, and commandeth them to ask Forgiveness of their Sins. These two Things are quite contrary: to wit, *that a Christian is righteous and beloved of God, and yet notwithstanding he is a Sinner.* For God cannot deny his own Nature, that is, he must needs hate Sin and Sinners: And this he doth of Necessity, for otherwise he should be unrighteous and love Sin. How then can these two Contradictories stand together? I am a Sinner, and most worthy of God's Wrath and Indignation: And yet the Father loveth me? Here nothing cometh between, but only Christ the Mediator. The Father (saith he) doth not therefore love you because ye are worthy of Love, but because ye have loved me, and have believed that I came out from him (*John xvi. 27. John xvii. 8.*)

Thus a Christian Man abideth in true Humility, feeling Sin in him effectually, and confessing himself to be worthy of Wrath, the Judgment of God, and everlasting Death for the same, that he may be humbled in this Life: And yet notwithstanding he continueth still in his holy Pride, in the which he turneth unto Christ, and in him he lifteth up himself against this feeling of God's Wrath and Judgment, and believeth that, not only the Remnants of Sin are not imputed unto him, but that also he is loved of the Father, not for his own Sake, but for Christ's Sake, whom the Father loveth.

Hereby now we may see, how Faith justifieth without Works, and yet notwithstanding, how Imputation of Righteousness is also necessary. Sins do remain in us, which God utterly hateth. Therefore it is necessary that we should have Imputation of Righteousness, which we obtain through Christ and for Christ's Sake, who is given unto us and received of us by Faith. In the mean Time as long as we live here, we are carried and nourished in the Bosom of the Mercy and Long-sufferance of God, until the Body of Sin be abolished, and we raised up as new Creatures in that great Day. Then shall there be new Heavens and a new Earth, in which Righteousness shall dwell. In the mean while under this Heaven Sin and wicked Men do dwell, and the Godly also have Sin dwelling in them. For this Cause *Paul Rom. vii.* complaineth of Sin which remaineth in the Saints: Yet notwithstanding he saith afterwards in the eighth Chapter: *That there is no Damnation to them which are in Christ Jesu.* Now, how shall these Things so contrary and repugnant, be reconciled together, that Sin in us is no Sin? that he which is damnable shall not be condemned? That he which is rejected shall not be rejected? That he which is worthy of the Wrath of God and everlasting Damnation, shall not be punished? The only Reconciler hereof is the Mediator between God and Man, even the Man Jesus Christ, as *Paul saith: There is no Condemnation to them which are in Christ Jesu (1 Tim. i. 5. Rom. viii. 1.)*

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

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 (*Rom. ix. 7, 8.*) This Disputation *Paul* vehemently prosecuteth in this Place, and in the fourth and ninth Chapters 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 *Jews* this strong Affiance in themselves. And this could he, as the elect Vessel of Christ (*Acts ix. 15.*) 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.

So then *Paul* reasoneth against the *Jews* which stood so proudly in this Opinion, that they were the Children of *Abraham*, saying: *We are the Seed of Abraham*. Well, what then? *Abraham* was circumcised and kept the Law: we do the same. All this I grant: But will ye therefore look to be justified and saved? Nay not so. But let us come to the Patriarch *Abraham* himself, and let us see by what Means he was justified and saved. Doubtless, not for his excellent Virtues and holy Works: Not because he forsook his Country, Kindred, and Father's House: Not because he was circumcised and observed the Law: Not because he was about to offer up in Sacrifice at the Commandment of God, his Son *Isaac*, in whom he had the Promise of Posterity: but because he believed (*Gen. xii. 1. Gen. xvii. 24. Gen. xxii. 1, 3.*) Wherefore he was not justified by any other Means than by Faith alone. If ye then will be justified by the Law, much more ought *Abraham* your Father to be justified by the Law. But *Abraham* could not otherwise be justified, nor receive Forgiveness of Sins and the Holy Ghost, than by Faith alone. Since this is true by the Testimony of the Scripture, why stand ye so much upon Circumcision and the Law, contending that ye have Righteousness and Salvation thereby, when as *Abraham* himself, your Father, your Fountain and head Spring, of whom ye do so much glory, was justified and saved without these by Faith alone? What can be said against this Argument?

Paul therefore concludeth with this Sentence: *They which are of Faith, are the Children of Abraham*, that corporal Birth or carnal Seed maketh not the Children of *Abraham* before God. As though he would say: There is none before God accounted as the Child of this *Abraham* (who is the Servant of God, whom God hath chosen and made righteous by Faith) through carnal Generation: But such Children must be given him before God, as he was a Father. But he was a Father of Faith, was justified and pleased God, not because he could beget Children after the Flesh, not because he had Circumcision and the Law, but because he believed in God.

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He therefore that will be a Child of the believing *Abraham*, must also himself believe, or else he is not a Child of the Elect, the beloved and the justified *Abraham*, but only of the begetting *Abraham*, which is nothing else but a Man conceived, born, and wrapt in Sin, without the Forgiveness of Sins, without Faith, without the Holy Ghost, as another Man is, and therefore condemned. Such also are the Children carnally begotten of him, having nothing in them like unto their Father, but Flesh and Blood, Sin and Death: Therefore these are also damned. This glorious Boasting then: *We are the Seed of Abraham* (*Jobn* viii. 38, 33.) is to no Purpose.

This Argument *Paul* setteth out plainly in the Ninth to the *Romans* by two Examples of the Holy Scripture. The first is of *Ismael* and *Isaac*, which were both the Seed and natural Children of *Abraham*, and yet notwithstanding *Ismael* (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 made Children to *Abraham*) is shut out, and yet the Scripture saith: *In Isaac shall thy Seed be called*. The second is of *Esau* and *Jacob*, who when they were as yet in their 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*.

But some will here object (as the *Jerres* do, and certain cavilling Spirits at this Day) saying *that this Word Faith in the Hebrew signifieth Truth*, and therefore we do not rightly apply it: And moreover, that this Place out of *Gen. xv. 5.* speaketh of a corporal Thing, namely of the Promise of Posterity, and therefore is not well applied of *Paul* to Faith in Christ, but ought simply to be understood of the Faith of *Abraham*, whereby he believed according to the Promise of God, *that he should have Seed*: And hereby they would prove *that the Arguments and Allegations of Paul do conclude nothing*. In like Manner they may cavil also, that the Place which *Paul* a little after alledgeth out of *Hab. ii. 4.* speaketh of Faith, as touching the full accomplishing of the whole Vision, and not of Faith only in Christ, for the which *Paul* alledgeth it. Likewise they may wrest all the eleventh Chapter to the *Hebrews*, which speaketh of Faith and the Examples of Faith. By these Things such vain-glorious and arrogant Spirits do hunt for Praise, and seek to be counted wise and learned, where they least of all deserve it. But because of the simple and ignorant, we will briefly answer to their Cavillations.

To the first I answer thus, *that Faith is nothing else, but the Truth of the Heart*: That is to say, *a true and a right Opinion of the Heart as touching God*. Now, Faith only thinketh and judgeth rightly of God, and not Reason. And then doth a Man think rightly of God, when he believeth his Word. But when he will measure God without the Word, and believe him according to the Wisdom of Reason, he hath no right Opinion of God in his Heart, and therefore he cannot think or judge of him as he should do. As for Example: when a Monk imagineth that his Coule, his shaven Crown, and his Vows do please God, and that Grace and everlasting Life is given unto him for the same, he hath no true Opinion of God, but false and full of Impiety. Truth therefore is *Faith* itself, which judgeth rightly of God, namely that God regardeth not our Works and Righteousness, because we are unclean: But that he will have Mercy upon us, look upon us,
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accept us, justify us, and save us, if we believe in his Son, whom he hath sent to be a Sacrifice for the *Sins of the whole World* (1 John ii. 2.) This is a true Opinion of God, and in very Deed nothing else but Faith itself. I cannot comprehend nor be fully assured by Reason, that I am received into God's Favour for Christ's Sake: But I hear this to be pronounced by the Gospel, and I lay hold upon it by Faith.

To the second Cavillation I answer, *that* Paul doth rightly alledge the Place out of the Fifteenth of *Genesis*, applying it to Faith in Christ. For with Faith always must be joined a certain Assurance of God's Mercy. Now this Assurance comprehendeth a faithful Trust of Remission of Sins for Christ's Sake. For it is impossible that thy Conscience should look for any Thing at God's Hand, except first it be assured, that God is merciful unto thee for Christ's Sake. Therefore all the Promises are to be referred to that first Promise concerning Christ: *The Seed of the Woman shall bruise the Serpent's Head* (Gen. iii. 15.) So did all the Prophets both understand it and teach it. By this we may see that the Faith of our Fathers in the Old Testament, and ours now in the New is all one, although they differ as touching their outward Objects. Which Thing *Peter* witnesseth in the *Acts* when he saith: *Which neither we nor our Fathers were able to bear. But we believe through the Grace of our Lord Jesus Christ to be saved even as they did* (Acts v. 10, 11.) And *Paul* saith: *Our Fathers did all drink of that spiritual Rock that followed them, which Rock was Christ* (1 Cor. x. 4.) And Christ himself saith: *Abraham rejoiced to see my Day, and he saw it and was glad* (John viii. 56.) Notwithstanding, the Faith of the Fathers was grounded on Christ which was to come, as ours is on Christ which is now come. *Abraham* in his Time was justified by Faith in Christ to come, but if he lived at this Day, he would be justified by Faith in Christ now revealed and present: Like as I have said before of *Cornelius*, who at the first believed in Christ to come, but being instructed by *Peter*, he believed that Christ was already come (Acts x. 1, 2, 3.) Therefore the Diversity of Times never changeth Faith, nor the Holy Ghost, nor the Gifts thereof. For there hath been, is, and ever shall be one Mind, one Judgment and Understanding concerning Christ, as well in the ancient Fathers, as in the Faithful which are at this Day, and shall come hereafter. So we have as well Christ to come and believe in him, as the Fathers in the Old Testament had. For we look for him to come again in the Last-Day with Glory, to judge both the Quick and the Dead, whom now we believe to be come already for our Salvation. Therefore this Allegation of *Paul* offendeth none but those blind and ignorant Cavillers.

Paul therefore (as I have said) rightly alledgeth that Place out of *Genesis*, of Faith in Christ, when he speaketh of the Faith of *Abraham*. For all the Promises past, were contained in Christ to come. Therefore as well *Abraham* and the other Fathers, as also we, are made righteous by Faith in Christ: They by Faith in him then to come, we by Faith in him now present. For we entreat now of the Nature and Manner of Justification, which is all one both in them and in us, whether it be in Christ to be revealed, or in Christ now revealed and present. It is enough therefore that *Paul* sheweth, that the Law justifieth not, but only Faith, whether it be in Christ to come, or in Christ already come.

At this Day also Christ to some is present, to other some he is to come: To all Believers he is present: To the Unbelievers he is not yet come, neither doth he profit them any Thing at all: But if they hear the Gospel, and believe that he is present unto them, he justifieth and saveth them.

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

As if he would say: Ye know by this Example 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 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* 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* (Gen. xvii. 4. Rom. iv. 17.) Therefore *Abraham* is not only the *Father* of the *Jews*, but also of the *Gentiles*.

Hereby we may plainly see that the Children of *Abraham* are not the Children of the *Flesh*, but the Children of *Faith*, as *Paul*, Rom. iv. declareth: *Who is the Father of us all (as it is written: I have made thee a Father of many Nations) even before God whom he did believe*: So that *Paul* maketh two *Abrahams*, a begetting and a believing *Abraham*. *Abraham* hath Children and is a *Father* of many Nations. Where? Before God, where he believeth: Not before the World where he begetteth.

For in the World he is the Child of *Adam* and a Sinner, or (which is more) he is a Worker of Righteousness of the Law, living after the Rule of Reason, that is, after the Manner of Men: But this pertaineth nothing to the believing *Abraham*.

This Example therefore of *Abraham* wrappeth in it the holy Scripture itself, which saith that we are counted righteous by *Faith*. Wherefore this is a strong and a mighty Argument two Manner of Ways, both by the Example of *Abraham*, and also by the Authority of the Scripture.

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

These Things pertain to the former Argument. As if he should say: Ye *Jews* do glory in the Law above Measure: Ye highly commend *Moses* because God spake unto him in the Bush, &c. As the *Jews* do proudly brag against us (as I have myself at sundry Times heard) saying: Ye Christians have Apostles, ye have a Pope and ye have Bishops: But we *Jews* have Patriarchs, Prophets, yea we have God himself, who spake unto us in the Bush, in *Sinai* where he gave unto us the Law, and in the Temple, &c. Such a Glory and such an excellent Testimony alledge ye for yourselves against us, if ye can. To this answereth *Paul* the Apostle of the *Gentiles*: This your proud Bragging and Boasting is to no Purpose: For the Scripture prevented

prevented it, and foresaw long before the Law, that the *Gentiles* should not be justified by the Law, but by the Blessing of *Abraham's* Seed, which was promised unto him (as *Paul* saith afterwards) four hundred thirty Years before the Law was given. Now the Law being given so many Years after, could not hinder or abolish this Promise of the Blessing made unto *Abraham*, but it hath continued firm, and shall continue for ever. What can the *Jews* answer to this?

This Argument grounded upon the Certainty of Time, is very strong. The Promise of Blessing is given unto *Abraham* four hundred thirty 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* (Gen. xvii. 5. 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 then brag, 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 thirty Years after the Promise?

Thus the false Apostles did advance the Law and the *Glory* thereof. But the Promise made unto *Abraham* four hundred thirty Years before the Law was given, they neglected and despised, and would in no wise know that *Abraham* (of whom they gloried notwithstanding as the *Father* of their whole Nation) being yet uncircumcised, and living so many Ages before the Law, was made righteous by no other Means than by *Faith* only, as the Scripture most plainly witnesseth: *Abraham believed God, and it was counted to him for Righteousness* (Gen. xv. 6.) Afterwards, when he was now accounted righteous because of his Faith, the Scripture maketh mention of Circumcision in the Seventeenth of *Genesis*, where it saith: *This is my Covenant which ye shall keep between me and you, &c.* (Gen. xvii. 10.) With this Argument *Paul* mightily convinceth the false Apostles, and sheweth plainly that *Abraham* was justified by *Faith* only, both without and before Circumcision, and also four hundred thirty Years before the Law. This self same Argument he handleth in the fourth Chapter to the *Romans*: To wit, *that Righteousness was imputed to Abraham before Circumcision, and that he was righteous being yet uncircumcised: Much more then he was righteous before the Law.*

Therefore (saith *Paul*) the Scripture did well provide against this your glorious Bragging of the Righteousness of the Law and Works. When? Before Circumcision and before the Law. For the Law was given four hundred thirty Years after the Promise, whereas *Abraham* was not only justified without the Law and before the Law, but was also dead and buried: And his Righteousness without the Law did not only flourish until the Law, but also shall flourish even to the End of the World. If then the *Father* of the whole *Jewish* Nation was made righteous without the Law and before the Law, much more are the Children made righteous by the same Means that their *Father* was. *Therefore Righteousness cometh by Faith only and not by the Law.*

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

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 entreat of *Faith* towards *God*, and of Righteouſneſs before *God*. With like Malice alſo they handle this notable Place of the ſpiritual Bleſſing: *In thee all the Nations of the Earth ſhall be bleſſed* (Gen. xii. 3. *Acts* iii. 25.) For (ſay they) to bleſs ſignifieth nothing elſe but to praiſe, to pray for Proſperity, and to be glorious in the Sight of the World. After this Manner the *Jew* (ſay they) which is born of the Seed of *Abraham*, is bleſſed: And the Proſelite or Stranger which worſhippeth the *God* of the *Jews* and joineth himſelf unto them, is alſo bleſſed. Therefore they think that Bleſſing is nothing elſe but Praise and *Glory* in this World, in that a Man may glory and vaunt *that he is of the Stock and Family of Abraham*. But this is to corrupt and pervert the Sentences of the Scriptures, and not to expound them. By theſe Words, *Abraham believed, Paul* defineth and ſetteth before our Eyes a ſpiritual *Abraham*, faithful, righteous, and having the Promiſe of *God*: An *Abraham* (I ſay) which is not in Error, and in the old *Fleſh*: *Which is not born of Adam, but of the Holy Ghoſt*. And of this *Abraham* renewed by *Faith* and regenerate by the *Holy Ghoſt*, ſpeaketh the Scripture, and pronounceth of him, *that he ſhould be a Father of many Nations*: Alſo that all the *Gentiles* ſhould be given unto him for an Inheritance, when it ſaith: *In thee ſhall all the Nations of the Earth be bleſſed*. This *Paul* vehemently urgeth by the Authority of the Scripture, which ſaith, *Gen. xv. Abraham believed God, &c.*

The Scripture then attributeth no Righteouſneſs to *Abraham*, but in that he believeth, and it ſpeaketh of ſuch an *Abraham*, as he is accounted before *God*. Such Sentences therefore of the Scripture do ſet forth unto us a new *Abraham*, which is ſeparate from the carnal Marriage and Bed, and from the carnal Generation, and make him ſuch a one as he is before *God*, that is to ſay, *believing and juſtified through Faith*, to whom now *God* maketh this Promiſe becauſe of his Faith: *Thou ſhalt be a Father of many Nations*. Again: *In thee ſhall all the Nations of the Earth be bleſſed*. And this is the Meaning of *Paul*, where he ſheweth how the Scripture preventeth the vain Preſumption and proud Brags of the *Jews* as touching the Law. For the Inheritance of the *Gentiles* was given unto *Abraham*, not by the Law and Circumciſion, but long before the ſame, by the only Righteouſneſs of Faith.

Therefore, whereas the *Jews* will be counted and called bleſſed, becauſe they are the Children and Seed of *Abraham*, it is nothing elſe but a vain-glorious Brag. It is (no Doubt) a great Prerogative and Glory before the World, to be born of *Abraham's* Seed, as *Paul* ſheweth, *Rom. ix.* but not ſo before *God*. Wherefore the *Jews* do wickedly pervert this Place concerning the Bleſſing, in applying it only to a carnal Bleſſing, and do great Injury to the Scripture, which ſpeaketh moſt manifeſtly of the ſpiritual Bleſſing

Blessing before *God*, and neither can nor ought otherwise to be understood: This is then the true Meaning of this Place: *In thee shall be blessed.* In which thee? In thee *Abraham* believing, or in thy Faith, or in Christ (thy Seed) to come, in whom thou believest: All the Nations of the Earth (I say) shall be blessed, that is, all the Nations shall be thy blessed Children, even like as thou art blessed, as it is written: *So shall thy Seed be* (Gen. xv. 5.

Hereof it followeth that the Blessing and Faith of *Abraham* is the same that ours is: *That Abraham's Christ is our Christ: That Christ died as well for the Sins of Abraham, as for us.* *Abraham which saw my Day and rejoiced,* John viii. Therefore all sound one and the same Thing. We may not suffer this Word *Blessing* to be corrupted. The *Jews* look but through a Veil into the Scripture, and therefore they understand not what, or whereof the Promise is which was made to the Fathers: Which we notwithstanding ought to consider above all Things. So shall we see that *God* speaketh to *Abraham* the Patriarch, not of the Law nor of Things to be done, but of Things to be believed: That is to say, that *God* speaketh unto him of Promises which are apprehended by Faith. Now, what doth *Abraham*? He believeth those Promises. And what doth *God* to that believing *Abraham*? He imputeth Faith unto him for Righteousness, and addeth further many more Promises, as: *I am thy Defender. In thee shall all Nations be blessed. Thou shalt be a Father of many Nations. So shall thy Seed be* (Gen. xv. 1. Gen. xii. 3. Gen. xv. 5.) These are invincible Arguments, against the which nothing can be said, if the Places of the Holy Scripture be throughly considered.

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.*

Wherefore the Blessing is nothing else but the Promise of the Gospel. And that all Nations are blessed, is as much to say, *as 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 Heathen 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 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 also afterward published to all the *Gentiles*.

Hereby then we see that to *bless* 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 ministering 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 all Evils, and will give unto us Righteousness, Life and eternal Salvation. Of this Blessing (as I have said) do the Prophets preach in every Place, who did not so coldly consider those Promises made unto the Fathers, as the wicked *Jews* 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 or his Kingdom. So the Prophecy of *Hesai* xiii. 14. *I will redeem them from the Power of the Grave: I will deliver them from Death: O Death, I will be thy Death: O Grave, I will be thy Destruction,* and such like Places of the other Prophets, did all spring out of these Promises, in the which God promised to the Fathers *the bruising of the Serpent's Head and the Blessing of all Nations* (Gen. iii. 25.)

Moreover, if the Nations be blessed, that is to say, if they be accounted righteous before God, it followeth that they are free from Sin and Death, and are made Partakers of Righteousness, Salvation and everlasting Life, not for their Works, but for their Faith in Christ. Wherefore that Place of *Gen.* xii. 9. *In thee shall all the Nations be blessed,* speaketh not of the Blessing of the Mouth, but of such a Blessing as belongeth to the Imputation of Righteousness, which is available before God, and redeemeth from the Curse of Sin, and from all those Evils that do accompany Sin. Now this Blessing is received only by Faith. For the Text saith plainly: *Abraham believed, and it was accounted unto him for Righteousness.* Wherefore it is a mere spiritual Blessing, and there is no Blessing indeed, but this: Which although it be accursed in the World (as indeed it is) yet is it available before God. This Place therefore is of great Force, that they which are of Faith, are become Partakers of this Promise of the Blessing made unto the believing *Abraham*. And by this Means *Paul* preventeth the Cavillation of the

the *Jews*, which brag of a begetting and a working *Abraham* and just before Men, and not of a believing *Abraham*.

Now like as the *Jews* do glory only of a working *Abraham*, even so the Pope setteth out only a working Christ, or rather an Example of Christ. He that will live *Godly* (saith he) must walk as Christ hath walked, according to his own Saying in *John* xiii. 12. *I have given you an Example, that you should do even as I have done to you.* We deny not but that the Faithful ought to follow the Example of Christ, and to work well: But we say that they are not justified thereby before God. And *Paul* doth not here reason what we ought to do, but by what Means we are made righteous. In this Matter we must set nothing before our Eyes, but *Jesus Christ* dying for our Sins, and rising again for our Righteousness, and him must we apprehend by Faith, as a *Gift*, not as an Example. This Reason understandeth not, and therefore as the *Jews* follow a working and not a believing *Abraham*, even so the *Papists* and all that seek Righteousness by Works, do behold and apprehend, not a justifying, but a working Christ, and by this Means they swerve from Christ, from Righteousness and Salvation. And like as the *Jews* which were saved, ought to follow the believing *Abraham*: So we also, if we will be delivered from our Sins and be saved, must take hold of the justifying and saving Christ, whom *Abraham* himself also by Faith did apprehend, and through him was blessed.

It was indeed a great Glory, that *Abraham* received Circumcision at the Commandment of God, that he was endued with excellent Virtues, that he obeyed God in all Things: As it is also a great Praise and Felicity to follow the Example of Christ working, to love thy Neighbour, to do Good to them that hurt thee, to pray for thine Enemies, patiently to bear the Ingratitude of those which render Evil for Good: But all this availeth nothing to Righteousness before God. The excellent Deeds and Virtues of *Abraham* were not the Cause that he was counted righteous before God: So likewise the Imitation and following of the Example of Christ, doth not make us righteous before God. For to make us righteous before God, there is far more excellent Price required, which is neither the Righteousness of Man, nor yet of the Law. Here we must have Christ, to bless us and save us, like as *Abraham* had him for his Blessor and Saviour. How? Not by Works, but by Faith. Wherefore, as there is great Difference between the believing and working *Abraham*: So is there great Difference between Christ blessing and redeeming, and Christ working and giving Example. Now *Paul* speaketh here of Christ redeeming and *Abraham* believing, and not of Christ giving Example, or of *Abraham* working. Therefore he addeth purposely, and that with great Vehemency: *They which are of Faith, are blessed with faithful Abraham.*

Wherefore we must separate the believing and the working *Abraham* as far asunder, as there is Distance betwixt Heaven and Earth. A Man believing in Christ, is altogether a divine Person, the Child of God, the Inheritor of the World, a Conqueror of Sin, Death, the World and the Devil: Therefore he cannot be praised and magnified enough. Let us not suffer this faithful *Abraham* to lie hid in his Grave, as he is hid from the *Jews*: But let us highly extol and magnify him: And let us fill both Heaven and Earth with his Name: So that in respect of this faithful *Abraham*, we see nothing at all in the working *Abraham*. For when we speak of
this

this faithful *Abraham*, we are in Heaven. But afterwards, doing those Things which the working *Abraham* did, which were carnal and earthly, and not divine and heavenly (but in as much as they were given unto him of God) we are among Men in Earth. *The believing Abraham therefore filleth both Heaven and Earth. So every Christian through his Faith filleth Heaven and Earth, so that besides it, he ought to behold nothing.*

Now, by these Words, *shall be blessed*, Paul gathereth an Argument of the contrary: For the Scripture is full of Oppositions, as when two Contraries are compared together. And it is a Point of Cunning to mark well these Oppositions in the Scriptures, and by them to expound the Sentences thereof. As here, this Word *Blessing* importeth alio the contrary, that is to say, *Malediction*. For when the Scripture saith, *that all Nations which are of Faith, are blessed with faithful Abraham*, it followeth necessarily, *that all, as well Jews as Gentiles, are accursed without Faith, or without this faithful Abraham. For the Promise of Blessing was given to Abraham, that in him all Nations should be blessed.* There is no Blessing then to be looked for, but only in the Promise made unto *Abraham*, now published by the Gospel throughout the whole World. Therefore, whatsoever is without that Blessing, is accursed. And this *Paul* sheweth plainly when he saith.

Verse 10. *For as many as are of the Works of the Law, are accursed.*

Here ye see that the Curse is as it were a Flood, swallowing-up whatsoever is without *Abraham*: That is to say, *without Faith, and the Promise of the Blessing of Abraham.* Now, if the Law itself given by *Moses* at the Commandment of God, maketh them subject to the Curse which are under it, much more shall the Laws and Traditions so do. which are devised by Man. He therefore that will avoid the Curse, must lay hold upon the Promise of Blessing, or upon the Faith of *Abraham*, or else he shall remain under the Curse. Upon this Place therefore (*shall be blessed in thee*) it followeth, *that all Nations, whether they were before Abraham, in his Time, or after him, are accursed, and shall abide under the Curse for ever, unless they be blessed in the Faith of Abraham, unto whom the Promise of the Blessing was given to be published by his Seed, throughout the whole World.*

To know these Things it is very necessary, for they help greatly to comfort troubled and afflicted Consciences: And moreover they teach us to separate the Righteousness of Faith from the Righteousness of the Flesh, or civil Righteousness. For we must note that *Paul* is here in Hand, not with a Matter of Policy, but with a divine and a spiritual Matter, lest any mad Brain should cavil, and say that he curseth and condemneth politick Laws and Magistrates. Here all the Sophisters and Popish Schoolmen are dumb and can say nothing. Wherefore the Readers must be admonished that in this Place there is nothing handled as touching civil Laws, Manners, or Matters political (which are the Ordinances of God and good Things, and the Scripture elsewhere approveth and commendeth the same) but of a spiritual Righteousness, by the which we are justified before God, and are called the Children of God in the Kingdom of Heaven. To be brief, there is nothing handled here concerning the bodily Life, but concerning everlasting Life, where no Blessing is to be hoped for, or Righteousness to be sought
either

either through the Law, or Traditions, or whatsoever can be named in this Life, besides the Promise of *Abraham's* Blessing. Let civil Laws and Ordinances abide in their Place and Order: Let the Magistrate make never so good and excellent Laws: Yet notwithstanding they deliver no Man from the Curse of God's Law. The Kingdom of *Babylon* ordained of God, and by him committed unto Kings, had excellent Laws, and all Nations were commanded to obey them: Notwithstanding, this Obedience of the Laws did not save it from the Curse of the Law of God. In like Manner we obey the Laws of Princes and Magistrates, but we are not therefore righteous before God: For here we are in another Matter.

It is not without Cause that I do so diligently teach and repeat this Distinction: For the Knowledge thereof is very necessary. Albeit there are few that mark it or understand it indeed. Again, the confounding and mingling together of the heavenly and civil Righteousness, is very easy. In the civil Righteousness we must have regard to Laws and Works: But in the spiritual, divine and heavenly Righteousness, we must utterly reject all Laws and Works, and set the only Promise and Blessing before our Eyes, which layeth before us Christ the Giver of this Blessing and Grace, and our only Saviour. So that this spiritual Righteousness, secluding the Law and all Works, looketh only unto the Grace and Blessing which is given by Christ, as it was promised to *Abraham*, and of him believed.

Hereby we may plainly see, that this Argument is invincible. For if we must hope to receive this Blessing by Christ alone, then it must needs follow of the contrary, that it is not received by the Law. For the Blessing was given to faithful *Abraham* before the Law and without the Law. Now like as *Abraham* believed in Christ which was to come, the Giver of the Blessing: So and by the same Faith, we believe in Christ which is come and present, and so are we now justified by Faith, as *Abraham* was then justified by Faith. They therefore which are under the Law, are not blessed, but remain under the Curse.

This the Pope and his proud Prelates do not believe, nor can believe, neither can they abide this Doctrine. Yet must we not hold our Peace, but must confess the Truth and say, that the Papacy is accursed: Yea all the Laws and civil Ordinances of the Emperor are accursed: For according to *Paul*, whatsoever is without the Promise and Faith of *Abraham*, is accursed. When our Adversaries hear this, by and by they pervert and slander our Words, as though we taught that the Magistrates should not be honoured, but that we raise up Seditions against the Emperor, that we condemn all Laws, that we overthrow and destroy Common-weals, &c. But they do us great Wrong. For we put a Difference between the corporal and the spiritual Blessing, and we say that the Emperor is blessed with a corporal Blessing. For, to have a Kingdom, Laws and civil Ordinances, to have a Wife, Children, House and Lands, is a Blessing. For all these Things are the good Creatures and Gifts of God. "But we are not delivered from the everlasting Curse by this corporal Blessing, which is, but temporal and must have an End. Therefore we condemn not Laws, neither do we stir up Sedition against the Emperor: But we teach that he must be obeyed, that he must be feared, revered and honoured, but yet civilly. But when we speak of the Blessing after the Manner of Divines, then we say boldly with *Paul*, that all Things which are without the Faith and Promise

of Abraham, are accursed and abide under that everlasting Curse of God. For there we must look for another Life after this, and another Blessing after this corporal Blessing.

To conclude, we say that all corporal Things are the good Creatures of God. Therefore (as I have said) to have Wife, Children, Goods, to have politick Laws and Ordinances, are the good Blessings of God in their Place: That is to say, they are temporal Blessings belonging to this Life. But these Blessings the Justiciaries and Law-workers of all Ages, as the Jews, Papists, Sectaries, and such like, do confound and mingle together. For they put no Difference between corporal and spiritual Blessings. Therefore they say: *We have a Law, and this Law is good, holy and righteous: Therefore we are justified through it.* Who denieth but that the Law is good, holy and righteous? But yet is it also the Law of *Malediction, of Sin, of Wrath, and of Death.* Wherefore we make here a Distinction between the corporal and spiritual Blessing, and say, that God hath a double Blessing: One corporal for this Life, and another spiritual for the everlasting Life. Therefore to have Riches, Children, and such like, we say it is a Blessing, but in his Degree, that is to say, in this Life present. But as touching Life everlasting, it is not enough to have corporal Blessings: For the very wicked do therein abound most of all. It is not sufficient that we have civil Righteousness or the Righteousness of the Law: For therein also the wicked do specially flourish. These Things God distributeth in the World freely, and bestoweth them both upon the good and bad, like as he suffereth the Sun to rise both upon the good and the evil, and sendeth Rain upon the Righteous and Unrighteous: For he is liberal unto all. And to him it is a small Matter to put all Creatures under the Feet of the Wicked. *The Creature is subject to Vanity, not of his own Will,* Rom. viii. They therefore which have but only these corporal Blessings, are not the Children of God, blessed before God spiritually, as was Abraham: But they are under the Curse, as Paul here saith: *Whosoever is under the Works of the Law, is under the Curse.*

Paul might have said by a general Proposition: *Whosoever is without Faith, is under the Curse.* He saith not so, but he taketh that which besides Faith is the best, the greatest and most excellent among all corporal Blessings of the World: To wit, *the Law of God.* The Law (saith he) indeed is holy and given of God: Notwithstanding it doth nothing else but make all Men subject to the Curse, and keep them under the same. Now, if the Law of God do bring Men under the Curse, much more may the same be said of inferior Laws and Blessings. And that it may be plainly understood what Paul calleth it to be under the Curse, he declareth by this Testimony of the Scripture, saying:

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,* Deut. xxvii. 26.

Paul goeth about to prove by this Testimony taken out 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,

corporeal, but of a spiritual Curse, which must needs be the Cause 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.

Paul (no doubt) being among the *Galatians*, had before more largely entreated of this Matter: For else they could not have understood it, seeing he doth here but touch it by the Way. But because they had heard him declare the same unto them before, they being now again put in Mind thereof, do call it to remembrance. And these two Sentences are not repugnant, but do very well agree. We also do teach in like Manner: *That the Hearers of the Law are not righteous before God, but the Doers of the Law shall be justified*, Rom. ii. And contrariwise, *They that are of the Works of the Law, are under the Curse.* For the Article of Justification teacheth, *that whatsoever is without the Faith of Abraham, is accursed.* And yet notwithstanding the Righteousness of the Law must be fulfilled in us, Rom. viii. To a Man that is ignorant of the Doctrine of Faith, these two Sentences seem to be quite 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 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.

He that considereth this, shall easily understand, that to observe the Law, is not to do that which is commanded in the Law in outward shew only (as the Hypocrites imagine) but in Spirit: That is to say, truly and perfectly. But where shall we find him that will so accomplish the Law? Let us see him and we will praise him. Here our Adversaries have their Answer ready, saying: *The Doers of the Law shall be justified*, Rom. ii.

Very

Very well. But let us first define who be these Doers of the Law. They call him a Doer of the Law, which doth the Works of the Law, and so by those Works going before, is made righteous. This is not to do the Law according to *Paul*: For (as I have said) to be of the Works of the Law and to be of Faith; are contrary Things. Therefore to seek to be justified by the Works of the Law, is to deny the Righteousness of Faith. Wherefore these Justiciaries and Law-workers, when they do the Law, even in so doing deny the Righteousness of Faith, and sin against the first, the second, and third Commandment, yea even against the whole Law. For God commandeth that we should worship him in Faith, and in the Fear of his Name. On the contrary, they make Righteousness of Works, without Faith and against Faith: Therefore in that they do the *Law*, they do clean contrary to the *Law*, and sin most deadly. For they deny the Righteousness of God, his Mercy and his Promises: They deny Christ with all his Benefits, and in their Heart they stablish, not the Righteousness of the *Law* (which they understand not, and much less do it) but a meer Fancy and an Idol of the *Law*. Therefore we must needs say, that not only in doing of the *Law* they do it not, but also they sin, and deny the divine Majesty in all his Promises. And to this End the *Law* was not given.

Wherefore, they, not understanding the *Law*, abuse the *Law*, and as *Paul* saith: *They being ignorant of the Righteousness of God, and seeking to stablish their own Righteousness, have not submitted themselves to the Righteousness of God*, Rom. x. 3. For they are blind, and know not how to judge of *Faith* and of the Promises, and therefore without all Understanding they rush into the Scripture, taking hold but of one Part thereof: To wit, *the Law*, and this they imagine that they are able to fulfil by Works. But this is a very Dream, a bewitching and Illusion of the Heart: And that Righteousness of the *Law*, which they think they do fulfil, is nothing else in very Deed, but Idolatry and Blasphemy against God. Therefore it cannot be but they must needs abide under the Curse.

It is impossible therefore that we should do the *Law* in such Sort as they imagine, and much less that we should be justified thereby. This Thing first the *Law* itself testifieth, which hath a clean contrary Effect: For it increaseth Sin, it worketh Wrath, it accuseth, it terrifieth and condemneth. How then should it justify? Moreover, the Promise also sheweth the very same Thing. For it was said unto *Abraham*: *In thee shall all the Nations of the Earth be blessed* (Gen. xii.) There is no Blessing therefore but in the Promise of *Abraham*: And if thou be without that Promise, thou art under the Curse. If thou be under the Curse, thou fulfillest not the *Law*, because thou art under Sin, the Devil, and everlasting Death: All which do assuredly follow the Curse. To conclude, *If Righteousness should come by the Law, then should the Promise of God be in vain, and in vain should he pour out his Blessing in so great Abundance*. Therefore when God saw that we could not fulfil the *Law*, he provided for this long before the *Law*, and promised the Blessing to *Abraham*, saying: *In thee shall all the Nations of the Earth be blessed*. And so hath he testified that all the Nations should be blessed, not by the *Law*, but through the Promise made unto *Abraham*. They therefore that lay hold on the *Law*, and seek to be justified thereby, despising the Promise, are accursed.

Wherefore

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 lightened and made new Creatures, begin to do the *Law*, that is to say, *to love God and our Neighbour*. But the Holy Ghost is not received through the *Law* (for they which are under the *Law*, as *Paul* saith, are under the Curse) but by the Hearing of Faith, that is to say, through the Promise. We must be blessed 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 setteth 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.

There is not one therefore to be found in all the World, unto whom this Name and Title, *to be called a Doer of the Law, appertaineth, without the Promise of the Gospel*. Wherefore this Word [*Doer of the Law*] is a feigned Term, which no Man understandeth unless he be without and above the *Law in the Blessing and Faith of Abraham*. So that the true *Doer of the Law* is he, *who receiving the Holy Ghost through Faith in Christ, beginneth to love God and to do Good unto his Neighbour*. So that this Word [*to do the Law*] must comprehend *Faith* also which maketh the Tree, and when the Tree is made, then follow the Fruits. The Tree must be first, and then the *Fruit*. For the Apples make not the Tree, but the Tree maketh the Apples. So *Faith* first maketh the Person, which afterwards bringeth forth Works. Therefore to do the *Law* without *Faith*, is to make the Apples of Wood and Earth without the Tree: Which is not to make Apples, but meer Fancies. Contrariwise, if the Tree be made, that is to say, *the Person or Doer, which is made through Faith in Christ, Works will follow*. For *the Doer must needs be before the Things which are done, and not the Things which are done, before the Doer*.

The Doer then is not so called of the Things that are done, but of the Things that are to be done. For Christians are not made righteous in doing righteous Things, but being now made righteous by *Faith in Christ*, they do righteous Things. In politick Matters it cometh so to pass, that the Doer or Worker is made of the things which are wrought, as a Man in playing the Carpenter becometh a Carpenter: But in divine Matters the Workers are not made of the Works going before, but the Persons made and framed already by *Faith* which is in Christ, are now become Doers and Workers. Of such speaketh *Paul* when he saith: *The Doers of the Law shall be justified* (Rom. ii. 13.) that is, shall be counted righteous.

Yea, the very Sophisters and Schoolmen are compelled to confess, and so they teach also, *that a moral Work outwardly done, if it be not done with a pure Heart, a good Will, and true Intent, it is but Hypocrisy*. And hereof

cometh the Proverb among the *Germans*: *Such a Cowle covereth many a Knave*. For the vilest and the wickedst Knave in the World may counterfeit the same Works that a godly Man worketh by Faith. *Judas* did the same Works that the other Apostles did. What Fault was there in the Works of *Judas*, seeing he did the self same Works that the other Apostles did? Here mark what the Popish Sophister answereth out of his moral Philosophy. Although he did the self same Works (saith he) which the other Apostles did, notwithstanding, because the Person was reprobate, and the Judgment of Reason perverse, therefore his Works were hypocritical and not true, as were the Works of the other Apostles, how like soever they seemed to be in outward shew. Wherefore they themselves are constrained to grant that in politick and eternal Matters, Works do not justify, unless there be joined withal an upright Heart, Will and Judgment. How much more are they compelled to confess the same in spiritual Matters, where, before all Things, there must be a Knowledge of God, and *Faith* which may purify the Heart? They walk therefore in Works and in the Righteousness of the Law, as *Judas* did in the Works of the Apostles: Not understanding what they say or what they affirm. And although *Paul* saith plainly every where that the *Law* justifieth not, but causeth Wrath, uttereth Sin, revealeth the Indignation and Judgment of God, and threatneth everlasting Death: Yet notwithstanding, reading these things they see them not, much less do they understand them. Therefore they deserve not to be called Hypocrites, but Visours and Shadows of disguised Hypocrites, most miserably bewitched in that they dream that they are justified by the Works of the Law. Wherefore (as I have said) this Word [*Doer of the Law*] as they define it, is an imagined Term, a very Monster, and no where to be found.

Wherefore, when *Paul* proveth this Place: *Whosoever are of the Works of the Law are under the Curse* (Gal. iii.) by this Sentence of *Moses*: *Cursed is every one that abideth not in all that is written in this Book*, he proveth not one contrary by another, as at the first Sight it may appear, but he proveth it rightly and in due Order. For *Moses* meaneth and teacheth the self same thing that *Paul* doth, when he saith: *Cursed is every one which doth not all, &c.* But no Man doth them: therefore whosoever are of the Works of the Law, keep not the Law. If they keep it not, they are under the Curse. But seeing there be two Sorts of Men that are Doers of the *Law* (as before I have said) that is to say, *true Doers and Hypocrites*, the true Doers must be separated from the Hypocrites. The true Doers of the *Law* are they which through Faith are the good Tree before the Fruit, Doers and Workers before the Works. Of these speaketh *Moses* also: And except they be such, they are under the Curse. But the Hypocrites are not of this Sort: For they think to obtain Righteousness by Works, and by them to make the Person just and acceptable. For thus they dream: *We that are Sinners and Unrighteous, will be made righteous*. How shall that be? *By good Works*. Therefore they do even like as a foolish Builder, which goeth about of the Roof to make the Foundation, of the Fruits to make the Tree. For when they seek to be justified by Works, of the Works they would make the *Worker*, which is directly against *Moses*, which maketh such a *Worker* subject to the Curse, as well as *Paul* doth. Therefore while they go about to do the *Law*, they not only do it not, but
also

also deny (as I have said) the first Commandment, the Promises of God; the promised Blessing of *Abraham*, they renounce *Faith*, and they go about to make themselves blessed by their own Works: that is to say, *to justify themselves, to deliver themselves from Sin and Death, to overcome the Devil, and violently to lay hold upon the Kingdom of Heaven.* And this is plainly to renounce God, and to set themselves in the Place of God. For all these are the *Works of the divine Majesty alone*, and not of any Creature either in Heaven or in Earth.

Hereupon *Paul* was able easily to foreshew out of the first Commandment, the Abominations that were to come, which *Antichrist* should bring into the Church. For all they which teach *that any other Worship is necessary to Salvation, than that which God requireth of us by the first Commandment, which is the Fear of God, Faith and the Love of God,* are plain *Antichrists*, and set themselves in the Place of God. That such should come, *Christ* himself foretold, when he saith, *Mat. xxiv. 5. Many shall come in my Name, saying: I am Christ.* So we also at this Day may boldly and easily pronounce, *that whosoever seeketh Righteousness by Works without Faith, denieth God and maketh himself God.* For thus he thinketh: *If I do this Work, I shall be righteous, I shall be a Conqueror of Sin, Death, the Devil, the Wrath of God, and of Hell, and shall obtain Life everlasting.* And what is this else (I pray you) but to challenge that Work unto himself which doth belong to God alone, and to shew indeed that he himself is God? Therefore it is an easy Matter for us to prophecy, and more certainly to judge of all those which are without Faith, that they are not only Idolaters, but very Infidels, which deny God and set themselves in the Place of God. Upon the same Ground *Peter* also prophesieth when he saith: *There shall be amongst you false Teachers, which privily shall bring in damnable Heresies, and shall deny the Lord, &c. and make Merchandise of the People* (2 Pet. ii. 1, 2.)

And in the Old Testament all the Prophecies against Idolatry sprang out of the first Commandment. For all the wicked Kings and Prophets, with all the unfaithful People, did nothing else but that which the Pope and all Hypocrites always do. They, contemning the first Commandment and Worship appointed of God, and despising the Promise of *Abraham's* Seed, even that Seed in whom all Nations should be blessed and sanctified, ordained a wicked Worship clean contrary to the Word of God, and said: *With this Worship will we serve God and set out his Praise, which hath brought us out of the Land of Egypt.* So *Jeroboam* made two golden Calves and said: *Behold thy Gods, O Israel, which brought thee out of the Land of Egypt* (1 Kings xii. 28.) This he said of the true God which had redeemed *Israel*, and yet both he and all his People were Idolaters: *For they worshipped God contrary to the First Commandment.* They only regarded the Work: which being done, they counted themselves righteous before God. And what was this else, but to deny God himself, whom they confessed with their Mouth, and said *that he had brought them out of the Land of Egypt?* *Paul* speaketh of such Idolaters when he saith: *They confess that they know God, but in their Deeds they deny him* (Tit. i. 16.)

Wherefore all Hypocrites and Idolaters go about to do those Works, which properly pertain to the divine Majesty, and belong to *Christ* only and alone. Indeed they say not in plain Words, *I am God, I am Christ,* and yet
in

in very Deed they proudly challenge unto themselves the Divinity and Office of Christ, and therefore it is as much in Effect as if they said: *I am Christ, I am a Saviour, not only of myself, but also of others.* This the Monks have not only taught, but also have made the whole World to believe: to wit, *that they are able, not only to make themselves righteous through their hypocritical Holiness, but also others unto whom they communicate the same: Whereas notwithstanding it is the proper and only Office of Christ to justify the Sinner.* The Pope in like Manner, by publishing and spreading his Divinity throughout the whole World, hath denied and utterly buried the Office and Divinity of Christ.

It is expedient that these things should be well taught and well weighed, for thereby we may learn to judge of the whole Christian Doctrine, and the Life of Man: Also to confirm Mens Consciences: To understand all Prophecies and all the Holy Scriptures, and rightly to judge of all other things. He that knoweth all these things rightly, may certainly judge that the Pope is *Antichrist*, because he teacheth a far other Manner of Worship, than the first Table setteth out. He may perfectly know and understand, what it is to deny God, to deny Christ, and what Christ meaneth when he saith: *Many shall come in my Name, saying, I am Christ* (Mat. xxiv. 5.) What it is to be against God, and to be lifted up above all that is called God, or that is worshipped: What signifieth, that *Antichrist sitteth in the Temple of God, shewing himself as God: What it is, to see the Abomination of Desolation standing in the Holy Place, &c.* (2 Thes. ii. 4. Mat. xxiv. 15. Mark xiii. 14. Dan. ix. 27.)

Now hereof spring all these Mischiefs, *that this cursed Hypocrisy will not be made righteous by the divine Blessing, nor created a new of God the Creator.* It will in no wise be a Patient, or suffer any thing to be wrought in her: But will needs be altogether an Agent, and work those things which she should suffer God to work in her and receive of him. Therefore she maketh herself a Creator and a Justifier through her own Works, despising the Blessing promised and given to *Abraham* and to his believing Children: So that every Hypocrite is both the Matter and the Worker (although this be against Philosophy, for one and the self same Thing cannot work upon itself) *the Matter, because he is a Sinner: The Worker, because he putteth on a Cowle, or chooseth some other Work through the which he hopeth to deserve Grace, and to save himself and others: Therefore he is both the Creature and the Creator.* No Man therefore can express with Words, how execrable and horrible it is, *to seek Righteousness in the Law by Works, without the Blessing.* For it is *the Abomination standing in the Holy Place* which denieth God, and setteth up the Creature in the Place of the Creator.

The Doers of the Law therefore are not the Hypocrites, observing the Law outwardly: But the true Believers, who receiving the Holy Ghost, do accomplish the Law, that is to say, *they love God and their Neighbour, &c.* So that a true Doer of the Law, is to be understood, not in respect of the Works which he worketh, but in respect of the Person now regenerate by Faith. For according to the Gospel, *they that are made righteous do righteous Things*, but according to Philosophy it is not so: But contrariwise, *they that do righteous Things are made just and righteous.* Therefore we being justified by Faith do good Works, through the which (as it is said 2 Pet. i.) *our Calling and Election is confirmed, and from Day to Day is*
made

made more sure. But because we have not only the first Fruits of the Spirit, and have not as yet the Tenths, and the Remnants of Sin do still remain in us: therefore we do not the Law perfectly. But this Imperfection is not imputed unto us which do believe in Christ, who was promised to *Abraham*, and hath blessed us. For we are nourished and tenderly cherished in the mean Season for Christ's Sake, in the Lap of God's Long-sufferance. We are that wounded Man, which fell into the Hands of Thieves, whose Wounds the *Samaritan* bound up, pouring in Oil and Wine, and afterwards laying him upon his Beast, he brought him into the Inn, and made Provision for him, and departing, commended him to the Host, saying: *Take Care of him* (Luke x. 30; 31, 32, 33, &c. And thus we in the mean Time are cherished as it were in an Inn, until the Lord put to his Hand the second time (as *Isaiah* saith) *that he may deliver us* (Isa. xi. 11.)

Wherefore the Sentence of *Moses*: *Cursed is every one that abideth not in all the Things that are written in this Book*, is not contrary to *Paul*, who pronounceth all them to be accursed, which are of the Works of the Law. For *Moses* requireth such a Doer, as may do the Law perfectly. But where shall we find him? No where. For *David* saith: *Lord enter not into Judgment with thy Servant, for no Flesh is righteous in thy Sight* (Psal. cxliii. 2.) And *Paul* saith: *For what I would, that do I not: But what I hate, that do I* (Rom vii. 15.) Wherefore *Moses* together with *Paul* doth necessarily drive us to Christ, through whom we are made Doers of the Law, and are not accounted Guilty of any Transgression. How so? First by Forgiveness of Sins and Imputation of Righteousness, because of our Faith in Christ. Secondly by the Gift of God and the Holy Ghost, which bringeth forth a new Life and new Motions in us, so that we may also do the Law effectually. Now, that which is not done, is pardoned for Christ's Sake: And moreover, what Sin soever is left in us, is not imputed. So *Moses* agreeth with *Paul*, and meaneth the self same thing that he doth, when he saith: *Cursed is every one that abideth not*, &c. For he saith that they do not the Law, because they would justify themselves by Works, and concludeth with *Paul*, that *they are under the Curse*. Therefore *Moses* requireth true Doers of the Law, which are of Faith, even as *Paul* condemneth those which are not true Doers of the Law, that is to say, which are not of Faith. Herein is no Repugnance, that *Moses* spake negatively and *Paul* affirmatively, so that you define rightly what is meant by this Word *do*. So both Sentences are true, to wit, *that all are accursed which abide not in all that is written in this Book*: And, *that all they are accursed, which are of the Works of the Law*.

An Answer to those Arguments which the Adversaries alledge against the Doctrine and Righteousness of Faith.

Seeing this Place offereth unto us an Occasion, we must say something as touching the Arguments which our Adversaries do object against the Doctrine of Faith, which is: *That we are justified by Faith alone*. There are many Places both in the Old Testament, and in the New, as concerning Works and Rewards of Works, which our Adversaries do alledge, and think themselves able thereby utterly to overthrow the Doctrine of Faith

which we teach and maintain. Therefore we must be well furnished and armed, that we may be able, not only to instruct our Brethren, but also to answer the Objections of our Adversaries.

The Schoolmen and all such as understand not the Article of Justification, do know no other Righteousness than the civil Righteousness and the Righteousness of the Law, which after a Sort the *Gentiles* also do know. Therefore they borrow certain Words out of the Law and moral Philosophy, as [*to do, to work*] and such like, and they apply the time unto spiritual Matters: wherein they deal most perversly and wickedly. We must put a Difference between Philosophy and Divinity. The Schoolmen themselves grant and teach, that in the Order of Nature, Being goeth before Working, for naturally the Tree is before the Fruit. Again, in Philosophy they grant, that a Work morally wrought, is not good, except there be first a right Judgment of Reason, and a good Will or a good Intent. So then they will have a right Judgment of Reason, and a good Intent to go before the Work, that is to say, they make the Person morally righteous before the Work. Contrariwise in Divinity, and in spiritual Matters, where they ought most of all so to do, such senseless Asses they are, that they pervert and turn all quite contrary, placing the Work before right judgment of Reason and good Intent.

Wherefore, Doing is one thing in Nature, another in moral Philosophy, and another in Divinity. In Nature the Tree must be first, and then the Fruit. In moral Philosophy, doing requireth a good Intent and a sound Judgment of Reason to work well, going before. And here all the Philosophers are at a Stay, and can go no further. Therefore the Divines say, that moral Philosophy taketh not God for the Object, and final Cause. For *Aristotle*, or a *Sadducee*, or a Man of any civil Honesty, calleth this right Reason and a good Intent, if he seek the publick Commodity of the Common-wealth, and the Quietness and Honesty thereof. A Philosopher or Law-worker ascendeth no higher. He thinketh not through a right Judgment of Reason and a good Intent to obtain Remission of Sins and everlasting Life, as the Sophister or the Monk doth. Wherefore the heathen Philosopher is much better than such an Hypocrite. For he abideth within his Bounds, having only Consideration of the Honesty and Tranquility of the Common-wealth, not mingling heavenly and earthly things together. Contrariwise, the blind Sophister imagineth that God regardeth his good Intent and Works. Therefore he mingleth earthly and heavenly things together, and polluteth the Name of God. And this Imagination he learneth out of moral Philosophy, saving that he abuseth it much worse than the heathen Man doth.

Wherefore we must ascend up higher in Divinity with this Word *doing*, than in natural things and in Philosophy, so that now it must have a new Signification, and be made altogether new, joined with a right Judgment of Reason, and a good Will, not morally, but divinely: which is, *that I know and believe by the Word of the Gospel, that God hath sent his Son into the World to redeem us from Sin and Death*. Here *doing* is a new thing, unknown to Reason, to Philosophers, to Law-workers, and unto all Men: For it is a Wisdom hidden in a Mystery. Therefore in Divinity the Work necessarily requireth Faith going before.

Therefore,

Therefore, when our Adversaries do alledge against us the Sentences of the Scripture touching the Law and Works, where mention is made of *working* and *doing*, thou must answer them, that *they are Terms pertaining to Divinity, and not to natural or moral Things*. If they be applied to natural or moral things, they must be taken in their own Signification. But if they be applied to Matters of Divinity, they must include such a right Judgment, Reason and good Will, as is incomprehensible to Man's Reason. Wherefore *doing* in Divinity, must be always understood of a faithful *doing*. So that this faithful *Doing* is altogether as it were a new Kingdom, separate from the natural or moral *Doing*. Therefore, when we that are Divines speak of *Doing*, we must needs speak of that faithful *Doing*: For in Divinity we have no other right Judgment of Reason, no good Will or Intent besides Faith.

This Rule is well observed in the eleventh Chapter to the *Hebrews*. There are recited many and sundry Works of the Saints, out of the Holy Scripture: as of *David*, who killed a Lion and a Bear, and slew *Goliath*. There the Sophister or Schoolman, that foolish Ass, looketh upon nothing else but the outward Appearance of the Work. But this Work of *David* must be so looked upon, that first we must consider what Manner of Person *David* was, before he did this Work: Then shall we see that he was such a Person, whose Heart trusted in the Lord God of *Israel*, as the Text plainly witnesseth. *The Lord that delivered me out of the Paw of the Lion, and out of the Paw of the Bear, will deliver me out of the Hand of the Philistian: Moreover: Thou comest to me with a Sword, and with a Spear, and with a Shield: but I come to thee in the Name of the Lord of Hosts, the God of the Host of Israel, upon whom thou hast railed this Day. This Day shall the Lord close thee in my Hand, and I shall smite thee, and take thine Head from thee, &c. Because the Lord saveth not with Sword nor Spear (for the Battle is the Lord's) and he will give you into our Hands* (1 Sam. xvii. 37, 45, 46, 47.) You see then that he was a righteous Man, beloved of God, strong and constant in Faith, before he did this Work. This *Doing* of *David* therefore, is not a natural or moral *Doing*, but a faithful *Doing*.

So it is said of *Abel* in the same Epistle, *that through Faith he offered up a better Sacrifice unto God than Cain*. If the Schoolmen happen upon this Place as it is read *Gen. iv. 5.* (where it is simply set out, how that both *Cain* and *Abel* offered up their Gifts, and that the Lord had respect unto *Abel* and his Offerings) by and by they take hold of these Words: *They offered their Oblations unto the Lord: The Lord had respect to the Offerings of Abel*, and cry out, saying: Here ye see that God had respect to Offerings: therefore Works do justify. So that these filthy Swine do think that Righteousness is but a moral thing, only beholding the Visour or outward Shew of the Work, and not the Heart of him that doth the Work: whereas notwithstanding even in Philosophy they are constrained, not to look upon the bare Work, but the good Will of the Worker. But here they stand altogether upon these Words: *They offered up Gifts: The Lord had respect unto Abel, and to his Offerings*, and see not that the Text saith plainly in *Genesis*, that the Lord had respect first to the Person of *Abel*, which pleased the Lord because of his Faith, and afterwards to his Offerings. Therefore in Divinity we speak of faithful Works, Sacrifices, Oblations and Gifts, that is to say, which are offered up and done in Faith, as the Epistle to the

Hebrews

Hebrews declareth, saying: *Through Faith Abel offered up a better Sacrifice: Through Faith Enoch was taken away: Through Faith Abraham obeyed God, &c.* We have here then a Rule set forth in the Eleventh to the *Hebrews*, how we should simply answer to the Arguments objected of the Adversaries as touching the Law and Works, that is to say: this or that Man did this or that Work in Faith: And by this Means thou givest a Solution to all their Arguments, and so stoppest their Mouths, that they can have nothing to reply again.

Hereby it appeareth manifestly that in Divinity and divine Matters, the Work is nothing worth without Faith, but thou must needs have Faith before thou begin to work. For *without Faith it is impossible to please God* (Heb. xi. 6.) But he that will come unto God, must believe. Wherefore in the Epistle to the *Hebrews* it is said, that the Sacrifice of *Abel* was better than the Sacrifice of *Cain*, because he believed: Therefore the Work or the Sacrifice of *Abel* was faithful. Contrariwise in *Cain*, because he was wicked and an Hypocrite, there was no Faith or Trust of God's Grace and Favour, but meer Presumption of his own Righteousness, and therefore his Work, whereby he went about to please God, was hypocritical and unfaithful. Wherefore the Adversaries themselves are compelled to grant that in all the Works of the Saints, Faith is presupposed or goeth before, for the which their Works do please God, and are accepted of him. *Therefore in Divinity there is a new Doing, clean contrary to the moral Doing.*

Moreover, we are also wont to distinguish Faith after this Manner, that Faith is sometimes taken without the Work, sometimes with the Work. For like as an Artificer speaketh diversly of the Matter whereupon he worketh, and likewise a Gardener of the Tree being barren or fruitful: Even so the Holy Ghost speaketh diversly of Faith in the Scripture: Sometimes of an absolute Faith: Sometimes of a compound, or (as a Man would say) an incarnate Faith. Now, an absolute Faith is this, when the Scripture speaketh absolutely of Justification or of the justified, as is to be seen in the Epistles to the *Romans* and to the *Galatians*. But when the Scripture speaketh of Rewards and Works, then it speaketh of the compound or incarnate Faith. We will rehearse some Examples of this Faith: As, *Faith which worketh by Love. Do this, and thou shalt live. If thou wilt enter into Life, keep the Commandments. He that doth these Things shall live in them. Decline from Evil, and do that which is Good* (Gal. v. 6. Luke i. 18. Mat. xix. 17. Rom. x. 5. Psal. xxxvii. 27.) In these and such like Places (as there are many in the Holy Scripture) where mention is made of Doing, the Scripture always speaketh of faithful Doing. As when it saith: *Do this and thou shalt live*, it meaneth thus: See first that thou be faithful, that thou have a right Judgment of Reason and a good Will, that is to say, *Faith in Christ*. When thou hast this Faith, work on a God's Blessing.

What marvel is it then, if Rewards be promised to this incarnate Faith: that is to say, to the working Faith, as was the Faith of *Abel*, or to faithful Works? And why should not the Holy Scripture thus speak diversly of Faith, when it speaketh divers Ways of Christ, as he is God and Man: that is to say, sometimes of his whole Person, sometimes of his two Natures apart, either of his divine or of his humane Nature? If it speak of the Natures apart, it speaketh of Christ absolutely: But if it speak of the divine Nature united in one Person to the humane Nature, then it speaketh of
Christ

Christ compound and incarnate. There is a common Rule among the Schoolmen of the Communication of the Proprieties, when the Proprieties belonging to the Divinity of Christ, are attributed to the Humanity: Which we may see every where in the Scriptures. As in *Luke ii. 10.* the Angel calleth the Infant born of the *Virgin Mary*, the Saviour of Men, and the universal Lord both of the Angels and Men. And in the first Chapter he calleth him the Son of God (*Luke i. 32.*) Hereupon I may truly say, that that Infant which lay in the Manger and in the Lap of the Virgin, created Heaven and Earth, and is Lord of the Angels. Here I speak indeed of a Man: but Man in this Proposition is a new Word, and (as the Schoolmen themselves do grant) hath relation to the Divinity, that is to say: this God which was made Man hath created all things. Creation is attributed only to the Divinity of Christ: for the Humanity doth not create, and yet notwithstanding it is truly said, Man created, because the Divinity, which only createth, is incarnate with the Humanity, and therefore the Humanity together with the Divinity, is Partaker of the same Proprieties. Wherefore it is well and godly said: This Man Jesus Christ brought *Israel* out of *Egypt*, stroke *Pharaoh*, and wrought all the Wonders from the Beginning of the World.

Therefore when the Scripture saith: *If thou wilt enter into Life, keep the Commandments of God: Do this and thou shalt live, &c.* First we must see of what Manner of keeping and doing he speaketh. For in these and such like Places (as I have said) he speaketh of a compound Faith, and not of a naked and simple Faith. And the Meaning of this Place: *Do this and thou shalt live*, is this. Thou shalt live because of this faithful Doing, or this Doing shall give unto thee Life, because of thy Faith alone. After this Manner Justification is attributed to Faith alone, as Creation is to the Divinity. And yet notwithstanding, as it is truly said: Jesus the Son of *Mary* created all things, so also Justification is attributed to the incarnate Faith, or to the faithful Doing. Therefore we must in no wise think with the Sophisters and Hypocrites, *that Works do absolutely justify, or that Rewards are promised to moral Works, but to faithful Works only.*

Let us therefore suffer the Holy Ghost to speak as he doth in the Scriptures, either of naked, simple and absolute Faith, or of compound and incarnate Faith. All things which are attributed to Works, do properly belong unto Faith. *For Works must not be looked upon morally, but faithfully and with a spiritual Eye. Faith is the Divinity of Works, and is so spread throughout the Works of the Faithful, as is the Divinity throughout the Humanity of Christ. Faith therefore doth all alone in the Works of the Faithful, Abraham is called faithful, because Faith is spread throughout the whole Person of Abraham: So that beholding him working, I see nothing of the carnal or of the working Abraham, but of the believing Abraham.*

Wherefore when thou readest in the Scriptures, of the Fathers, Prophets, and Kings, how they wrought Righteousness, raised up the Dead, overcame Kingdoms, thou must remember that these and such like Sayings are to be expounded as the Epistle to the *Hebrews* expoundeth them, that is: *By Faith they wrought Righteousness, by Faith they raised up the Dead, by Faith they subdued Kings and Kingdoms, &c.* (*Heb. xi. 33, 34, 35.* So that Faith incorporateth the Work, and giveth it his Perfection. And this the Adversaries, if they be well in their Wits, cannot deny, neither have

they any thing to say or object against it. Indeed they can cry out that the Scripture speaketh oftentimes of *Doing and Working*. And we always answer them again, *that it speaketh also of faithful Doing*. For first Reason must be lightened by Faith, before it can work. Now, when it hath a true Opinion and Knowledge of God, then is the Work incarnate and incorporate into it: *So that whatsoever is attributed to Faith, is afterwards attributed to Works also, but yet because of Faith only and alone.*

Wherefore in reading of the Scriptures we must learn to put a Difference between the true and the hypocritical, the moral, and the spiritual Doing of the Law. So shall we be able to declare the true Meaning of all those Places which seem to maintain the Righteousness of Works. Now, *the true Doing of the Law is a faithful and a spiritual Doing, which he hath not, that seeketh Righteousness by Works.* Therefore every Doer of the Law and every holy moral Worker is accursed. *For he walketh in the Presumption of his own Righteousness against God, whilst he will be justified by Man's Freewill and Reason, and so in Doing of the Law, he doth it not.* And this according to Paul, is to be under the Works of the Law, that is to say, *that hypocrites do the Law, and yet in doing it, they do it not: for they understand this Word Doing according to the literal Sense of the Law, which in true Christian Divinity is nothing worth.* Indeed they work many Things, but in the Presumption of their own Righteousness, and without the Knowledge of God and Faith, as the Pharisee did, Luke xviii. and as Paul did before his Conversion: therefore they are blind and miserably err, and so remain under the Curse. Wherefore, again I admonish you, *that such Sentences as the Adversaries do alledge out of the Scriptures concerning Works and Rewards, must be spiritually expounded.* As if they alledge this Sentence out of Dan. iv. *Redeem thy Sins by Alms-deeds*, thou must not here expound these Words morally, but spiritually. So shalt thou see that this Word *Redeem*, signifieth no moral, but a faithful Doing, that is to say, *it includeth Faith.* For in the Scriptures the *Work* (as I have said) requireth also a good *Will* and right Judgment of Reason to go before, not moral as they would have it, but divine and spiritual, *which is Faith.* By this Means thou shalt be able to stop the Mouths of these peevish Sophisters. For they themselves are compelled to grant (and so teach they also out of Aristotle) *that every good Work proceedeth out of Man's Choice or Freewill.* If this be true in Philosophy, much more must this good *Will* and right Judgment of Reason guided by Faith, go before the *Work* in Divinity and divine Matters. And this do all *Words* of the Imperative Mood, that is, all such *Words* as are commanding, signify in the Scriptures, and all such *Words* also as teach the Law, as the Epistle to the Hebrews doth plainly declare: *By Faith Abel offered, &c.*

Now, admit the Case that this Solution is not sufficient (although it be indeed most sure and certain) yet notwithstanding let this be the Argument of all Arguments, and the principal Mirror of Christians to behold, against all the Temptations and Objections, not only of the Adversaries, but also of the Devil himself, namely to apprehend and to hold fast the Head, which is Christ. Moreover, admit that the Sophisters being more crafty and subtle than I, should so snare and entangle me with their Arguments, which they bring for the Maintenance of *Works* against Faith, that I should know no Way how to wind myself out (which notwithstanding it is impossible
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for them to do) yet will I rather give Reverence and Credit to Christ alone, than be perswaded with all the Places they are able to alledge for the establishing of the Righteousness of *Works* against the Doctrine of Faith.

Wherefore, they must be simply and plainly answered after this Manner: *Here is Christ, there are the Testimonies of the Scripture touching the Law and Works: Now, Christ is the Lord of the Scripture and of all Works. He also is Lord of Heaven, the Earth, the Sabbath, the Temple, Righteousness, Life, Wrath, Sin, Death, and generally of all Things whatsoever.* And Paul his Apostle sheweth *that he was made Sin and became accursed for me* (Gal. iii. 3.) I hear then that I could by no other Means be delivered from my Sin, my Death and my Malediction, but by his Death and Bloodshedding. Wherefore I conclude that it behoveth Christ himself to overcome my Sin, Death and Malediction in his own Body, and not the *Works* of the Law or mine own *Works*. And herunto Reason is constrained to yield and say, *that Christ is not the Work of the Law, or my Work: that his Blood and Death is not Circumcision, the Observation of the Ceremonies of the Law, and much less a Monk's Cowle, a shaven Crown, Abstinence, Vows and such like.* Wherefore if he be the Price of my Redemption, if he be made Sin and Malediction that he might justify and bless me: I care not if thou bring a thousand Places of the Scripture for the Righteousness of *Works* against the Righteousness of Faith, and cry out never so much, that the Scripture is against me. I have the Author and Lord of the Scripture with me, on whose Side I will rather stand, than believe all the Repudment of Law-workers and Meritmongers. Albeit it is impossible that the Scripture should be against this Doctrine, unless it be among the senseless and obstinate Hypocrites: But to the Godly and such as have Understanding, it giveth witness for Jesus Christ his Lord. See therefore how thou canst reconcile the Scripture, which thou sayest, is against my Doctrine. As for me, I will stick to the Author and Lord of the Scripture.

Therefore if any Man thinketh himself not well able to reconcile such Places of the Scripture, or answer unto the same sufficiently, and yet notwithstanding is constrained to hear the Objections and Cavillations of the Adversaries, let him answer simply and plainly after this Sort: Thou settest against me the Servant, that is to say, the Scripture, and that not wholly, neither yet the principal Part thereof, but only certain Places as touching the Law and *Works*. But I come with the Lord himself, who is above the Scripture, and is made unto me the Merit and Price of Righteousness and everlasting Life. On him I lay hold, him I stick to, and leave *Works* unto thee: which notwithstanding thou never diddest. This Solution neither the Devil nor any Justiciary can ever wrest from thee or overthrow. Moreover thou art in Safety before God: For thy Heart abideth fixed in the Object, which is called Christ: who was nailed to the Cross and accursed, not for himself, but for us, as the Text saith: *Made a Curse for us.* Hold fast this, and lay it against all the Sentences of the Law and *Works* whatsoever, and say: Dost thou hear this, Satan? Here he must needs give Place, for he knoweth that Christ is his Lord and Master.

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* (Hab. i. 4. Rom. i. 17.

This is another Argument grounded upon the Testimony of the Prophet *Habbakuk*. 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* excludeth *Works* and the Law, as Things contrary to 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*: That is to say, by a working Faith, or formed and 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 Clarity, 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.

Wherefore, if they would make a Distinction between Faith formed (and take it as the Scripture taketh it) and the false or counterfeit Faith, *their Distinction should nothing offend me*. But they speak of Faith formed and made *perfect with Charity*, and make a double Faith, that is to say, *formed and unformed*. This pestilent and devilish Gloss I utterly detest. Although (say they) we have *Faith* infused, called (*Fides infusa*) which is the Gift of the Holy Ghost, and also *Faith* gotten by our own Industry called (*Fides acquisita*;) Yet both of them lack their Form and Perfection, which is Charity, and are formed with Charity. This is to prefer Charity before *Faith*, and to attribute Righteousness, not to *Faith*, but to Charity. Wherefore when they do not attribute Righteousness to *Faith*, but only in respect of Charity, they attribute to *Faith* nothing at all.

Moreover, these Perverters of the Gospel of Christ do teach *that even that Faith which they call Faith infused, and not received by Hearing, nor gotten by any Working, but created in Man by the Holy Ghost, may stand with deadly Sin, and that the worst Men may have this Faith*: Therefore, say they, *if it be alone, it is idle utterly and unprofitable*. Thus they take from *Faith* her Office, and give it unto Charity: so that *Faith* is nothing, except Charity, which they call the Form and Perfection thereof be joined withal. This is a devilish and a blasphemous Kind of Doctrine, which utterly

terly defaceth and overthroweth the Doctrine of Faith, and carrieth a Man clean from Christ the Mediator, and from Faith, which is the Hand and only Means whereby we apprehend him. For if Charity be the *Form and Perfection of Faith* (as they dream) then am I by and by constrained to say, *that Charity is the principal Part of the Christian Religion*, and so I lose Christ, his Blood, and all his Benefits, and now I rest altogether in a moral Doing, even as the Pope, the heathen Philosopher, and the *Turk* doth.

But the Holy Ghost which giveth to all Men both Mouth and Tongue, knoweth how to speak. He could have said (as the Sophisters do wickedly imagine :) The righteous Man shall live by Faith formed and beautified or made perfect by Charity. But this he omitteth of Purpose, and saith plainly: *The righteous Man liveth by Faith*. Let these doltish Sophisters go therefore, with this their wicked and pestilent Gloss. We will still hold and extol this *Faith*, which God himself hath called *Faith*, that is to say, *a true and a certain Faith*, which doubteth not of God, nor of his Promises, nor of the Forgiveness of Sins through Christ, that we may dwell sure and safe in this our Object Christ, and may keep still before our Eyes the Passion and Blood of the Mediator and all his Benefits. Now, *Faith* alone which layeth hold upon Christ, is the only Means that we suffer not these Benefits to be taken out of our Sight. Wherefore, rejecting this pestilent Gloss, we must understand this Place of Faith only and alone. And this *Paul* himself declareth, when he reasoneth against *Faith* formed with Charity, after this Sort.

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 itself: *Thou shalt love the Lord thy God, with all thy Soul, &c.* (*Deut. vi. 5. Mat. xxii. 37.*) Again: *Shewing Mercy unto Thousands that love him and keep his Commandments* (*Exod. xx. 6.*) Also: *In these two Commandments consisteth the Law and the Prophets* (*Mat. xxii. 40.*) 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 quickneth to everlasting Life.

Paul therefore reasoneth here out of a plain Testimony of the Prophet: That there is none which obtaineth Justification and Life before God, but the believing Man, who obtaineth Righteousness and everlasting Life without the Law and without Charity, by *Faith* alone. The Reason is, because the Law is not of Faith: That is, the Law is not Faith, or any Thing belonging to Faith, for it believeth not: Neither are the Works of the *Law* Faith, nor yet of Faith: Therefore Faith is a Thing much differing from the *Law*, like as the Promise is a Thing much differing from the

Law. For the Promise is not apprehended by working, but by believing: Yea there is as great a Difference between *the Promise* and *the Law*, and consequently between Faith and Works, as there is Distance between Heaven and Earth.

It is impossible therefore, that *Faith* should be of the *Law*. For *Faith* only resteth in the Promise, it only apprehendeth and knoweth God, and standeth only in receiving good Things of God. Contrariwise, the *Law* and Works consist in exacting, in doing, and in giving unto God. As *Abel* offering his Sacrifice, giveth unto God: But he believing, receiveth of God. *Paul* therefore concludeth mightily out of that Place of *Habbakkuk*, that the righteous Man liveth by Faith alone. For the *Law* in no wise belongeth unto *Faith*, because *the Law* is not *the Promise*. But *Faith* resteth only upon *the Promise*. Wherefore as there is a Difference between *the Law* and *the Promise*: So is there also between Works and *Faith*. That Gloss therefore of the Schoolmen is false and wicked, which joineth *the Law* and *Faith* together, yea rather it quencherh *Faith*, and setteth the *Law* in the Place of *Faith*. And here note, that *Paul* always speaketh of such as would do the *Law* morally, and not according to the Scripture. But whatsoever is said of such good Works as the Scripture requireth, the same is attributed to *Faith* alone.

Verse 12. *But the Man that shall do those Things shall live in them.*

Paul here goeth about to shew what is the very true Righteousness of the Law and of the Gospel. The Righteousness of the Law is to fulfil 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. *Paul* therefore standeth upon this Word Doing: And that he may plainly shew what is the Confidence of the Law, and what is the Confidence of Works, he compareth the one with the other, the Promise with the Law, and Faith with Works. He saith, that of the Law there cometh nothing else but only Doing: But Faith is a clean contrary Thing, namely, that which assenteth to the Promise, and layeth hold upon it.

These four Things therefore must be perfectly distinguished. For as the Law hath his proper Office, so hath the Promise. To the Law pertaineth doing, and to the Promise believing. Wherefore, as far as the Law and the Promise are separate asunder, so far also are doing and believing. By the which Distinction *Paul* here goeth about to separate Charity from Faith, and to teach that Charity justifieth not, because the Law worketh or helpeth nothing to Justification. Faith alone therefore justifieth and quickneth: And yet it standeth not alone, that is to say, it is not idle, albeit that in her Degree and Office it standeth alone. Ye see the Cause then why *Paul* here alledgeth this Place, namely that he may separate Faith and Charity far asunder.

Fie upon the Sophisters therefore with their cursed Gloss and their blind Distinction of Faith formed and unformed. For these new forged Terms; *Faith formed, Faith unformed, Faith gotten by Man's Industry*, and such like, are very Monsters devised by the Devil, to no other End but to deface and destroy *the true Christian Doctrine and Faith, to blaspheme and tread Christ under Foot, and to establish the Righteousness of Works.* Indeed Works must follow Faith, but Faith must not be Works, or Works Faith; but the Bounds and the Kingdoms of the Law or Works, and of Faith must be rightly distinguished the one from the other.

When we believe therefore, we live only by Faith in Christ, who is without Sin, who is also our Mercy-seat and Remission of Sins. Contrariwise, when we observe the Law, we work indeed, but we have no Righteousness nor Life. For the Office of the Law is not to justify and give Life, but to shew forth Sin, and to destroy. Indeed the Law saith: *He that shall do those Things, shall live in them.* But where is he which doth the Law: that is, *which loveth God with all his Heart, and his Neighbour as himself?* Therefore no Man doth the Law, and although he go about to do it never so much: yet in doing it he doth it not: therefore he abideth under the Curse. But Faith worketh not, *but believeth in Christ the Justifier.* Therefore a Man liveth not because of his Doing, but because of his Believing. *But a faithful Man performeth the Law, and that which he doth not, is forgiven him through the Remission of Sins for Christ's Sake, and that which is remaining is not imputed unto him.*

Paul therefore in this Place and in the tenth Chapter to the *Romans*, compareth the Righteousness of the Law and of Faith together, where he saith: *He that shall do those Things, shall live in them.* As though he would say: It were indeed a goodly Matter if we could accomplish the Law: but because no Man doth it, we must fly unto Christ, *who is the End of the Law to Righteousness to every one that believeth.* *He was made under the Law, that he might redeem us that were under the Law* (Rom. x. 4. Gal. iv. 4.) Believing in him we receive the Holy Ghost, and we begin to do the Law: and that which we do not, is not imputed unto us because of our Faith in Christ. *But in the Life to come we shall no more have need of Faith* (1 Cor. xiii. 12.) For then we shall not see darkly through a Glass (as we now do) but we shall see Face to Face: that is to say, *there shall be a most glorious Brightness of the eternal Majesty, in which we shall see God even as he is.* There shall be a true and a perfect Knowledge and Love of God, a perfect Light of Reason and a good Will: Not such a moral and philosophical Will as the *Popish* Schoolmen dream of, *but an heavenly, divine, and eternal Will.* Here in the mean Time, in Spirit by Faith, we look for the Hope of Righteousness. Contrariwise, *they that seek Forgiveness of Sins by the Law and not by Christ, do never perform the Law, but abide under the Curse.*

Paul therefore calleth them only righteous, which are justified through the Promise, or through Faith in the Promise without the Law. Wherefore, they that are of the Works of the Law, and will seem to do the Law, do it not. For the Apostle generally concludeth, that all they which are of the Works of the Law, are under the Curse: under the which they should not be, if they fulfilled the Law. Indeed it is true, that a Man doing the Works of the Law, shall live in them, that is, shall be blessed: but

but such a one cannot be found. Now seeing there is a double Use of the Law, the one politick, and the other spiritual, he that will understand this Sentence civilly, may do it after this Sort: *He that shall do those Things shall live in them*: that is, if a Man obey the Magistrate outwardly and in the politick Government, he shall avoid Punishment and Death: For then the civil Magistrate hath no Power over him. This is the politick Use of the Law, which serveth to bridle those that are rude and untractable. But *Paul* here speaketh not of this Use, but entreateth of this Place like a Divine: therefore there is a Condition necessarily included. As if he said: If Men could keep the Law, they should be happy. But where are they? They are not therefore Doers of the Law, except they be justified before and without the Law, through Faith.

Wherefore, when *Paul* curseth and condemneth those which are of the Works of the Law, he speaketh not of such as are justified through Faith, but of such as go about to be justified by Works, without Faith in Christ. This I say, lest any Man should follow the fond Imagination of *Jerom*, who being deceived by *Origen*, understood nothing at all in *Paul*, but took him as a meer civil Lawyer. Hereupon he reasoneth after this Manner: *The holy Patriarchs, Prophets and Kings were circumcised and offered Sacrifice: therefore they observed the Law.* But it were a wicked Thing to say, *that they are under the Curse*: therefore all they that are of the Works of the Law are not under the Curse. Thus he setteth himself against *Paul* without all Judgment, making no Difference between the true Doers of the Law justified by Faith, and those Workers which seek to be justified by the Law, without Faith.

But *Paul* speaketh here nothing against those that are justified by Faith, and are true Doers of the Law indeed, for they are not of the Works of the Law: but against those which, not only do not keep the Law, but also sin against the same. For the Law commandeth that we should fear, love, and worship God with a true Faith. This they do not, but choose out new Kinds of Worship and Works which were never commanded of God, by the which God is not pacified, but more provoked to Anger, according to that Saying: *They worship me in vain with the Commandments of Men* (Mat. xv. 9.) Therefore they are full of Impiety, Rebels against God, and Idolaters, sinning grievously against the first Commandment above all the rest. Moreover, *they are full of wicked Concupiscence, Wrath and other great Passions.* Briefly, *there is no good Thing in them, but that outwardly they would seem to be righteous and to accomplish the Law.*

So we also which are justified by Faith, as were the Patriarchs, Prophets and all the Saints, are not of the Works of the Law, as concerning Justification. But in that we are in the Flesh, and have as yet the Remnants of Sin in us, we are under the Law, and yet not under the Curse, because the Remnants of Sin are not imputed unto us for Christ's Sake, in whom we believe. For the Flesh is an Enemy unto God, and that Concupiscence which yet remaineth in us, not only fulfilleth not the Law, but also sinneth against the same, rebelling against us and leading us captive into Bondage, *Rom. vii.* Now, if the Law be not fulfilled in the Saints, but that many Things are done in them contrary to the Law, if evil Concupiscence and the Remnants of Sin are yet remaining in them, which do so hinder them that they cannot fear and love God, they cannot call upon
God

God with assured Trust; they cannot praise God and reverence his Word as they should do: Much more is this true in a Man which is not yet justified by *Faith*, but is an Enemy unto God, and with all his Heart despiseth and hateth the Word and Work of God. Ye see then that *Paul* speaketh here of such as will fulfil the Law, and be justified thereby, although they have not yet received *Faith*, and not of the *Fathers and Saints* (as *Jerom* imagineth) which are justified by *Faith* already.

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

Here again *Jerom* and the *Popish* Sophisters 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*. They shift off this Sentence after this Manner: That *Paul* spake not here in good Earnest: And therefore they most wickedly affirm, that the Scripture in *Paul* agreeth not with itself. And this they prove after this Manner: The Sentence (say they) of *Moses*, which *Paul* here alledgeth, speaketh not of Christ. Moreover this general Clause [*whosoever*] which *Paul* alledgeth, is not added in *Moses*. Again, *Paul* omitteth this Word [*of God*] which is in *Moses*. To conclude, it is evident enough, that *Moses* speaketh of a Thief or a Malefactor, which by his evil Deeds hath deserved the Gallows, as the Scripture plainly witnesseth in the twenty-first Chapter of Deut. Therefore they ask this Question, how this Sentence may be applied to Christ, that he is accursed of God and hanged upon a Tree, seeing that he is no Malefactor or Thief, but righteous and holy? This may peradventure move the simple and ignorant, thinking that the Sophisters do speak it, not only wittily, but also very godly, and thereby do defend the Honour and Glory of Christ, and give warning to all Christians to beware that they think not so wickedly of Christ, that he should be made a *Curse*, &c. Let us see therefore what the Meaning and Purpose of *Paul* is.

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 upon 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.

And this (no doubt) all the Prophets did foresee in Spirit, that Christ should become the greatest Transgressor, Murderer, Adulterer, Thief, Rebel and Blasphemer, that ever was or could be in all the World. For he being made a Sacrifice for the Sins of the whole World, is not now an innocent

Person and without Sins, is not now the Son of God born of the Virgin *Mary*: But a Sinner, which hath and carrieth the Sin of *Paul*, who was a Blasphemer, an Oppressor and a Persecutor: Of *Peter* which denied Christ: Of *David* which was an Adulterer, a Murderer, and caused the *Gentiles* to blaspheme the Name of the Lord: And briefly, which hath and beareth all the Sins of all Men in his Body: Not that he himself committed them, but for that he received them being committed or done of us, and laid them upon his own Body, *that he might make Satisfaction for them with his own Blood* (Isa. liii. 5. Mat. viii. 17.) Therefore this general Sentence of *Moses* comprehendeth him also (albeit in his own Person he was innocent) because it found him amongst Sinners and Transgressors: Like as the Magistrate taketh him for a Thief, and punisheth him whom he findeth among other Thieves and Transgressors, though he never committed any Thing worthy of Death. Now, Christ was not only found amongst Sinners, but of his own Accord and by the Will of his Father he would also be a Companion of Sinners, *taking upon him the Flesh and Blood of those which were Sinners, Thieves, and plunged in all Kinds of Sin. When the Law therefore found him among Thieves, it condemned and killed him as a Thief.*

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, 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.

But some Man will say: *It is very absurd and slanderous, to call the Son of God a cursed Sinner.* I answer: *If thou wilt deny him to be a Sinner and to be accursed, deny also that he was crucified and died.* For it is no less absurd to say, *that the Son of God* (as our Faith confesseth and believeth) *was crucified and suffered the Pains of Sin and Death,* than to say, *that he is a Sinner and accursed.* But if it be not absurd to confess and believe, *that Christ was crucified between two Thieves,* then it is not absurd to say also *that he was accursed and of all Sinners the greatest.* These Words of *Paul* are not spoken in vain: *Christ was made a Curse for us. God made Christ which knew no Sin to become Sin for us, that we in him might be made the Righteousness of God,* 2 Cor. v.

After the same Manner *John* the Baptist calleth him, *The Lamb of God which taketh away the Sins of the World* (John i. 29.) He verily is innocent, because he is the unspotted and undefiled Lamb of God. But because he beareth the Sins of the World, his Innocency is burdened with the Sins and Guilt of the whole World. Whatsoever Sins, I, thou, and we all have done or shall do hereafter, they are Christ's own Sins, as verily as if he himself had done them. To be brief, *our Sins must needs become Christ's own Sin, or else we shall perish for ever.* This true Knowledge of Christ, which *Paul* and the Prophets have most plainly delivered unto us, the wicked Sophisters have darkened and defaced.

Isaiab in Chap. liii. speaketh thus of Christ: *God* (saith he) *laid the Iniquity of us all upon him.* We must not make these Words less then they are,

are, but leave them in their own proper Signification. For God callieth not in the Words of the Prophet, but speaketh earnestly, and of great Love: to wit, *that Christ this Lamb of God should bear the Sins of us all*: But what is it to bear? The Sophisters answer, *to be punished*. Very well: But wherefore *is Christ punished*? Is it not *because he hath Sin and beareth Sin*? Now, that Christ hath Sin, the Holy Ghost witnesseth in *Psal. xl: My Sins have taken such hold of me, that I am not able to look up, yea they are more in Number than the Hairs of my Head*. In this *Psalme* and certain others, the Holy Ghost speaketh in the Person of Christ, and in plain Words witnesseth, *that he had Sins*. For this Testimony is not the Voice of an innocent, but of a suffering Christ, which took upon him to bear the Person of all Sinners, and therefore was made Guilty of the Sins of the whole World.

Wherefore Christ was not only crucified and died, but Sin also (through the Love of the divine Majesty) was laid upon him. When Sin was laid upon him, then cometh the Law and saith: *Every Sinner must die*. Therefore, O Christ, if thou wilt answer, become Guilty, and suffer Punishment for Sinners, thou must also bear Sin and Malediction. *Paul* therefore doth very well alledge this general Sentence out of *Moses* as concerning Christ: *Every one that hangeth upon the Tree is the accursed of God*: but Christ hath hanged upon the Tree, therefore Christ is the accursed of God.

And this is a singular Consolation for all Christians, so to cloath Christ with our Sins, and to wrap him in my Sins, thy Sins, and in the Sins of the whole World, and so to behold him bearing all our Iniquities. For the beholding of him after this Manner, shall easily vanquish all the fantastical Opinions of the *Papists* concerning the Justification of Works. For they do imagine (as I have said) a certain *Faith* formed and adorned with Charity. By this (say they) Sins are taken away and Men are justified before God. And what is this else (I pray you) but to unwrap Christ, and to strip him quite out of our Sins, to make him innocent, and to charge and overwhelm ourselves with our own Sins, and to look upon them, not in Christ, but in ourselves. Yea, what is this else but to take Christ clean away, and to make him utterly unprofitable unto us? For if it be so that we put away Sin by the Works of the Law and Charity, then Christ taketh them not away. For if he be the Lamb of God ordained from everlasting to take away the Sins of the World: And moreover, if he be so wrapped in our Sins, that he became accursed for us, it must needs follow that we cannot be justified by Works. For God hath laid our Sins, not upon us, but upon his Son Christ, that he bearing the Punishment thereof, might be our Peace, and that by his Stripes we might be healed (*Isa. liii. 5*) Therefore they cannot be taken away by us. To this all the Scripture beareth Witness: And we also do confess the same in the Articles of the Christian Belief, when we say: *I believe in Jesus Christ the Son of God, which suffered, was crucified and died for us*.

Hereby it appeareth that the Doctrine of the Gospel (which of all other is most sweet and full of singular Consolation) speaketh nothing of our Works or of the Works of the Law, but of the inestimable Mercy and Love of God towards us most wretched and miserable Sinners: to wit, that our most merciful Father seeing us to be oppressed and overwhelmed with the Curse of the Law, and so to be holden under the same, that we could
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never be delivered from it by our own Power, sent his only Son into the World, and laid upon him all the Sins of all Men, saying: Be thou *Peter* that Denier: *Paul* that Persecuter, Blasphemer, and cruel Oppressor: *David* that Adulterer: That Sinner which did eat the Apple in Paradise: That Thief which hanged upon the Cross, and briefly, be thou the Person which hath committed the Sins of all Men: See therefore that thou pay and satisfy for them. Here now cometh the Law and Faith: *I find him a Sinner, and that such a one, as hath taken upon him the Sins of all Men, and I see no Sins else but in him: Therefore let him die upon the Cross: And so he setteth upon him, and killeth him. By this Means the whole World is purged and cleansed from all Sins, and so delivered from Death and all Evils. Now Sin being vanquished and Death abolished by this one Man, God would see nothing else in the whole World if it did believe, but a meer cleansing and Righteousness. And if any Remnants of Sin should remain, yet for the great Glory that is in Christ, God would wink at them and would not see them.*

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 ourselves, 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.)*

But now let us see by what Means these two Things so contrary and so repugnant, may be reconciled in this one Person Christ. Not only my Sins and thine, but also the Sins of the whole World, either past, present, or to come, take hold upon him, go about to condemn him, and do indeed condemn him. But because in the self same Person, *which is the highest, the greatest, and the only Sinner, there is also an everlasting and invincible Righteousness: Therefore these two do encounter together, the highest, the greatest and the only Sin, and the highest, the greatest and the only Righteousness.* Here one of them must needs be overcome and give Place to the other, seeing they fight together with so great Force and Power. The Sin therefore of the whole World cometh upon Righteousness with all might and main. In this Combat what is done? *Righteousness is everlasting, immortal and invincible.* Sin also is a most mighty and cruel Tyrant, ruling and reigning over the whole World, subduing and bringing all Men into Bondage. To conclude, *Sin is a mighty and a strong God, which devoureth all Mankind, learned, unlearned, holy, mighty and wise Men.* This Tyrant (I say) fieth upon Christ, and will needs swallow him up, as he doth all other. But he seeth not that he is a Person of invincible and everlasting Righteousness. Therefore in this Combat Sin must needs be vanquished and killed, and Righteousness must overcome, live and reign. *So in Christ all Sin is vanquished, killed and buried, and Righteousness remaineth a Conqueror and reigneth for ever.*

In like Manner, Death which is an omnipotent Queen and Empress of the whole World, killing Kings, Princes, and generally all Men, doth mightily encounter with Life, thinking utterly to overcome it and to swallow it up: and that which it goeth about, it bringeth to pass indeed. But because Life was immortal, therefore when it was overcome, yet did it overcome and get the Victory, vanquishing and killing Death. Death therefore through Christ is vanquished and abolished throughout the whole World, so that now it is but a painted Death, which losing his Sting, can no more hurt those that believe in Christ, who is become the Death of Death, as *Hosea* the Prophet saith: *O Death I will be thy Death* (Hos. xiii. 14.)

So the Curse, which is the Wrath of God upon the whole World, hath the like Conflict with the Blessing: that is to say, *with Grace and the eternal Mercy of God in Christ*. The Curse therefore fighteth against the Blessing, and would condemn it and bring it to nought: but it cannot do so. For the Blessing is divine and everlasting, and therefore the Curse must needs give Place. For if the Blessing in Christ could be overcome, then should God himself also be overcome. But this is impossible: therefore Christ the Power of God, *Righteousness, Blessing, Grace and Life*, overcome and destroyeth these Monsters; Sin, Death and the Curse, without War or Weapons, in his own Body, and in himself, as *Paul* delighteth to speak: *Spoiling* (saith he) *all Principalities and Powers, and triumphing over them in himself* (Col. ii. 15.) so that they cannot any more hurt those that do believe.

And this Circumstance, *in himself*, maketh that Combat much more wonderful and glorious. For it sheweth that it was necessary, that these inestimable Things should be accomplished in that one only Person (to wit, *that the Curse, Sin and Death should be destroyed, and the Blessing, Righteousness and Life should succeed in their Place*) and that so the whole Creature through this one Person should be renewed. Therefore if thou look upon this Person Christ, thou shalt see Sin, Death, the Wrath of God, Hell, the Devil and all Evils vanquished and mortified in him. Forasmuch then as Christ reigneth by his Grace in the Hearts of the Faithful, there is no Sin, no Death, no Curse: *but where Christ is not known, there all these Things do still remain*. Therefore all they which believe not, do lack this inestimable Benefit and glorious Victory. *For this* (as *St. John* saith) *is our Victory that overcometh the World, even our Faith* (1 John v. 4.)

This is *the principal Article of all Christian Doctrine*, which the *Popish* Schoolmen have altogether darkned. 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 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 itself reigneth throughout the World and in the whole Creature) it was necessary to set a more high and a 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, do lose all Christianity and become altogether *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 Curse: we witness therewithal that he is naturally and substantially God.*

Hereby we may plainly see how horrible the Wickedness and Blindness of the *Papists* was, which taught *that these cruel and mighty Tyrants, Sin, Death, and the Curse* (which swallow up all Mankind) *must be vanquished, not by the Righteousness of the Law of God* (which, although it be just, good and holy, can do nothing but bring Men under the Curse:) *but by the Righteousness of Man's own Works, as by Fasting, Pilgrimages, Masses, Vows, and such other like Paltry.* But (I pray you) was there ever any found that being furnished with this Armour, overcame Sin, Death, and the Devil? *Paul* in the sixth Chapter to the *Ephesians* 13, 14, &c. describeth a far other Manner of Armour, which we must use against these most cruel and raging Beasts. Therefore in that these blind Buzzards and Leaders of the Blind, have set us naked and without Armour before these invincible and most mighty Tyrants, they have not only delivered us unto them to be devoured, but also have made us ten Times greater and more wicked Sinners than either Thieves, Whores, or Murderers. For it belongeth only to the divine Power to destroy Sin and to abolish Death, to create Righteousness and to give Life. They have attributed this divine Power to our own Works, saying: *If thou do this Work or that, thou shalt overcome Sin, Death, and the Wrath of God: And by this Means they set us in God's Place, making us in very Deed naturally* (if I may so say) *God himself.* And herein the *Papists* under the Name of Christ, have shewed themselves to be *seven-fold more wicked Idolaters, than ever were the Gentiles* 1 *Pet.* ii. 22. For it happeneth to them, as it doth to the Sow, which after she is washed, walloweth herself again in the Mire. And as Christ saith: *After they are fallen away from Faith, an evil Spirit entreteth again into the House, out of the which he was driven, and taketh unto him seven worse Spirits than himself, and there dwelleth: and then the latter End of that Man is worse than the Beginning* (Luke xi. 26.)

Let us therefore receive this most sweet Doctrine and full of Comfort, with Thanksgiving, and with an assured Faith, which teacheth *that Christ being made a Curse for us* (that is, a Sinner subject to the Wrath of God) *did put upon him our Person, and laid our 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 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

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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.

So making a happy Change with us, he took upon him our sinful Person, and gave unto us his innocent and victorious Person: wherewith we being now cloathed, are freed from the Curse of the Law. For Christ was willingly made a Curse for us, saying: As touching mine own Person, I am blessed, and need nothing. *But I will abase myself, and will put upon me your Person* (Phil. ii. 7.) that is to say, your humane Nature, and will walk in the same among you, and will suffer Death, to deliver you from Death. Now, he thus bearing the Sin of the whole World in our Person, was taken, suffered, was crucified and put to Death, and became a Curse for us. But because he was a Person divine and everlasting, it was impossible that Death should hold him. Wherefore he rose again the third Day from Death, and now liveth for ever: and there is neither Sin nor Death found in him any more, but meer Righteousness, Life and everlasting Blessedness.

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.

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 now 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 is no Defect in the Thing itself (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 feeleth the Power and Fruit of this Article.

And that there is no more Sin, Death, or Malediction, since Christ now reigneth, we daily confess also in the Creed of the Apostles, when we say: *I believe that there is an Holy Church.* Which indeed is 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 seeth 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 seest many Things in the Godly which offend thee. Thou seest them sometime to fall into Sin, and to be
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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.*

Therefore where Sins are seen and felt, there are they indeed no Sins. For according to *Paul's Divinity, there is no Sin, no Death, no Malediction any more in the World but in Christ, who is the Lamb of God that hath taken away the Sins of the World: who is made a Curse that he might deliver us from the Curse.* Contrariwise, according to Philosophy and Reason, Sin, Death and the Curse, are no where else but in the World, in the Flesh, or in Sinners. For a sophistical Divine can speak no otherwise of Sin, than doth the heathen Philosopher. *Like as the Colour (saith he) cleaveth in the Wall, even so doth sin in the World, in the Flesh, or in the Conscience: Therefore it is to be purged by contrary Operations, to wit, by Charity.* But the true Divinity teacheth *that there is no Sin in the World any more: for Christ, upon whom the Father hath cast the Sins of the whole World, hath vanquished and killed the same in his own Body (Isa. liii. 6.) He once dying for Sin and raised up again, dieth now no more.* Therefore wheresoever is a true Faith in Christ, there Sin is abolished, dead and buried. But where no Faith in Christ is, there Sin doth still remain. And albeit the Remnants of Sin be as yet in the Saints because they believe not perfectly, yet are they dead in that they are not imputed unto them because of their Faith in Christ.

This is therefore a strong and a mighty Argument, which *Paul* here prosecuteth against the Righteousness of Works. It is not the Law nor Works that do deliver us from the everlasting Curse, but Christ alone. See therefore good *Christian Reader*, I beseech thee, *that thou distinguish Christ from the Law, and diligently mark how Paul speaketh and what he saith. All (saith he) which do not fulfil the Law, are necessarily under the Curse. But no Man fulfillet the Law: therefore all Men are under the Curse.* He addeth moreover another Proposition: *Christ hath redeemed us from the Curse of the Law, being made a Curse for us: therefore it followeth, that the Law and Works do not redeem us from the Curse, but bring us rather under the Curse.* Charity therefore (which, as the Schoolmen say, giveth Form and Perfection unto Faith) hath not only not redeemed us from the Curse, but rather it wrappeth us more and more in the Curse.

This Text then is plain, that all Men, yea the Apostles, Prophets and Patriarchs had remained under the Curse, if Christ had not set himself against Sin, Death, the Curse of the Law, the Wrath and Judgment of God, and overcome them in his own Body: *for no Power of Flesh and Blood could overcome these huge and hideous Monsters.* But now, Christ is not the Law, or the Work of the Law, but a divine and humane Person, which took upon him Sin, the Condemnation of the Law and Death, not for himself, but for us: Therefore all the Weight and Force hereof consisteth in this Word, *for us.*

We must not then imagine Christ to be innocent, and as a private Person (as do the Schoolmen, and almost all the Fathers have done) which is holy and righteous for himself only. True it is indeed that Christ is a Person most pure and unspotted: but thou must not stay there: for thou hast
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not yet Christ, although thou know him to be God and Man: but then thou hast him indeed, when thou believest that this most pure and innocent Person is freely given unto thee of the Father to be thy High Priest and Saviour, yea rather thy Servant, *that he putting off his Innocency and Holiness, and taking thy sinful Person upon him, might bear thy Sin, thy Death, and thy Curse, and might be made a Sacrifice and a Curse for thee, that by this Means he might deliver thee from the Curse of the Law.*

Ye see then with what an apostolick Spirit *Paul* handleth this Argument of the Blessing and of the Curse, whilst he not only maketh Christ subject to the Curse, but saith also that he is made a Curse. So in 2 Cor. v. he calleth him Sin, when he saith: *He hath made him to be Sin for us, which knew no Sin, that we should be made the Righteousness of God in him.* And although these Sentences may be well expounded after this Manner: Christ is made a Curse, that is to say, *a Sacrifice for the Curse*: and Sin, that is, *a Sacrifice for Sin*, yet in my Judgment it is better to keep the proper Signification of the Words, because there is a greater Force and Vehemency therein. For when a Sinner cometh to the Knowledge of himself indeed, he feeleth not only *that he is miserable, but Misery itself*: not only *that he is a Sinner and is accursed, but even Sin and Malediction itself.* For it is a terrible Thing to bear Sin, the Wrath of God, Malediction and Death. Wherefore that Man which hath a true feeling of these Things (*as Christ did truly and effectually feel them for all Mankind*) is made even Sin, Death, Malediction, &c.

Paul therefore handleth this Place with a true apostolical Spirit. There is neither Sophister, nor Lawyer, nor Jew, nor Anabaptist, nor any other that speaketh as he doth. For who durst alledge this Place out of *Moses*: *Accursed is every one that hangeth on a Tree*, and apply it unto Christ? Like as *Paul* then applied this Sentence to Christ, even so may we apply unto Christ, not only that whole twenty-seventh Chapter of *Deuteronomy*, but also may gather all the Curses of *Moses* Law together, and expound the same of Christ. *For as Christ is innocent in this general Law, touching his own Person: so is he also in all the rest. And as he is Guilty in this general Law, in that he is made a Curse for us, and is hanged upon the Cross as a wicked Man, a Blasphemer, a Murderer and a Traitor: even so is he also Guilty in all others. For all the Curses of the Law are heaped together and laid upon him, and therefore he did bear and suffer them in his own Body for us. He was therefore not only accursed, but also was made a Curse for us.*

This is to interpret the Scriptures truly and like an Apostle. For a Man is not able to speak after this Manner without the Holy Ghost: that is to say, to comprehend the whole Law in this one Saying: *Christ is made a Curse for us*, and lay the same altogether upon Christ: and contrariwise to comprehend all the Promises of the Scripture, and say, *that they are all at once fulfilled in Christ.* Wherefore this is indeed an apostolick and invincible Argument, not taken out of one Place of the Law, but out of the whole Law: which *Paul* also useth as a sure Ground.

Here we may see with what Diligence *Paul* read the Holy Scriptures, and how exactly he weighed every Word of this Place: *In thy Seed shall all the Nations of the Earth be blessed.* First, out of this Word Blessing he gathered this Argument: *If Blessing shall be given unto all Nations, then are all Nations under the Curse, yea the Jews also, who have the Law.* And he

allegeth a Testimony of the Scripture, whereby he proveth that all the *Jews* which are under the Law, are under the Curse: *Cursed is every one which abideth not in all the Things that are written in this Book.*

Moreover, he diligently weigheth this Clause: *All Nations.* Out of the which he gathereth thus: *that the Blessing belongeth not only to the Jews, but also to all the Nations of the whole World.* Seeing then it belongeth to all Nations, it is impossible that it should be obtained through the Law of *Moses*, forasmuch as there was no Nation that had the Law, but only the *Jews.* And although they had the Law, yet were they so far off from obtaining the Blessing through it, that the more they endeavoured to accomplish it, the more they were subject to the Curse of the Law. *Wherefore there must needs be another Righteousness which must be far more excellent than the Righteousness of the Law, through the which, not only the Jews, but also all Nations throughout the whole World, must obtain the Blessing.*

Finally, these Words: *In thy Seed,* he expoundeth after this Manner: *that a certain Man should issue out of the Seed of Abraham, that is to say, Christ, through whom the Blessing should come afterwards upon all Nations.* Seeing therefore it was Christ that should bless all Nations, it was he also that should take away the Curse from them. But he could not take it away by the Law, for by the Law it is more and more increased. What did he then? He joined himself to the Company of the accursed, taking unto him their Flesh and their Blood, and to set himself for a Mediator between God and Men, saying: Although I be Flesh and Blood, and now dwell among the accursed, yet notwithstanding I am that blessed one, through whom all Men must be blessed. So in one Person he joineth God and Man together, and being united unto us which were accursed, he was made a Curse for us, and hid his Blessing in our Sin, in our Death, and in our Curse, which condemned him and put him to Death. But because he was the Son of God, he could not be holden of them, but overcame them, led them captive and triumphed over them: and whatsoever did hang upon Flesh, which for our Sake he took upon him, he carried it with him. Wherefore all they that cleave unto this Flesh, are blessed and delivered from the Curse, that is, from Sin, and everlasting Death.

They that understand not this Benefit of Christ (whereof the Gospel especially entreateth) and know not another Righteousness besides the Righteousness of the Law, when they hear that the Works of the Law are not necessary to Salvation, but that Men do obtain the same by only hearing and believing that Christ the Son of God hath taken upon him our Flesh, and joined himself to the accursed, to the End that all Nations might be blessed, they (I say) are offended: for all this they understand nothing, or else they understand it carnally. For their Minds are occupied with other Cogitations and fantastical Imaginations: therefore these Things seem unto them strange Matters. Yea even unto us which have received the first Fruits of the Spirit, it is impossible to understand these Things perfectly: for they mightily fight against Reason.

To conclude, all Evils should have overwhelmed us, as they shall overwhelm the wicked for ever. But Christ being made for us a Transgressor of all Laws, Guilty of all our Malediction, our Sins, and all our Evils, cometh between as a Mediator, embracing us wicked and damnable Sinners. He took upon him and bare all our Evils, which should have oppressed

pressed and tormented us for ever: and these cast him down for a little while, and ran over his Head like Water, as the Prophet in the Person of Christ complaineth when he saith: *Thy Indignation sore presseth me, and thou hast vexed me with all thy Storms.* Again: *Thine Indignations have gone over me, and thy Terrors have troubled me.* By this Means we being delivered from these everlasting Terrors and Anguish through Christ, shall enjoy an everlasting and inestimable Peace and Felicity, so that we believe this.

These are the reverend Mysteries of the Scripture, which *Moses* also somewhat darkly in some Places did foreshew: which also the Prophets and Apostles did know, and did deliver to their Posterity. For this Knowledge and Benefit of Christ to come, the Saints of the Old Testament rejoiced more, than we now do when he is so comfortably revealed and exhibited unto us. Indeed we do acknowledge that this Knowledge of Christ and of the Righteousness of Faith, is an inestimable Treasure: but we conceive not thereby such a full Joy of Spirit, as the Prophets and Apostles did. Hereof it cometh, *that they* (and especially *Paul*) *so plentifully set forth and so diligently taught the Article of Justification.* For this is the proper Office of an Apostle, to set forth the Glory and Benefit of Christ, and thereby to raise up and comfort troubled and afflicted Consciences.

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

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 Jesus Christ 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* entreateth 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.*

Ye see moreover what Merits we bring, and by what Means we obtain this Blessing. This is the Merit of Congruence and Worthiness, these are the Works preparative, whereby we obtain this Righteousness, that Christ Jesus was made a Curse for us. For we are ignorant of God, Enemies of God, dead in Sin, and accursed: and what is our Desert then? What can he deserve that is accursed, ignorant of God, dead in Sins, and subject to the Wrath and Judgment of God? When the Pope excommunicateth a Man, whatsoever he doth, is accounted accursed. How much more then may we say, that he is accursed before God (as all we are before we know Christ) which doeth nothing else but cursed Things? Wherefore there is no other Way to avoid the Curse, but to believe; and with assured Confidence to say:

say: *Thou Christ art my Sin and my Curse, or rather I am thy Sin, thy Curse, thy Death, thy Wrath of God, thy Hell: and contrariwise, thou art my Righteousness, my Blessing, my Life, my Grace of God, and my Heaven.* For the Text saith plainly: *Christ is made a Curse for us.* Therefore we are the Cause that he was made a Curse: nay rather we are his Curse.

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 quickned unto Life.* So long as Sin, Death and the Curse do abide in us, Sin terrifieth, Death killeth, 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. Let us therefore learn in all Temptations to translate Sin, Death, the Curse and all Evils which oppress us, from ourselves unto Christ: and again, from him unto ourselves, Righteousness, Mercy, Life and Blessing. For he beareth all our Evils and our Miseries, *God the Father cast the Iniquities of us all, as Isaiah the Prophet saith, upon him:* And he hath taken them upon him willingly, which was not Guilty. But this he did, *that he might fulfil the Will of his Father, by the which we are sanctified for ever.*

This is that infinite and unmeasurable Mercy of God, which *Paul* would gladly amplify with all Eloquence and Plenty of Words, but the slender Capacity of 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 engendreth in us an Hardness to believe, but also Incredulity itself.* 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 of 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 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 thorough Faith.*

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

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This is indeed a sweet and a true apostolick Doctrine, which sheweth that those things are fulfilled for us, and now given to us, which many Prophets and Kings desired to see and hear. And such like Places as this one is, were gathered together out of divers Sayings of the Prophets, which foresaw long before in Spirit, that all Things should be changed, repaired, and governed by this Man Christ. The Jews therefore although they had the Law of God, notwithstanding besides that Law, looked for Christ. None of the Prophets or Governors of the People of God, did make any new Law, but *Ely, Samuel, David*, and all the other Prophets did abide under the Law of *Moses*: they did not appoint any new Tables, or a new Kingdom and Priesthood: for that new Change of the kingly Priesthood of the Law and the Worship, was referred and kept to him only, of whom *Moses* had prophesied long before: *The Lord thy God shall raise up a Prophet unto thee of thine own Nation, and from among thy Brethren: Him shalt thou bear.* As if he should say: *Thou shalt bear him only, and none besides him.*

This the Fathers well understood, for none could teach greater and higher Points than *Moses* himself, who made excellent Laws of high and great Matters, as are the ten Commandments, especially the first Commandment: *I am the Lord thy God: Thou shalt have none other Gods but me: Thou shalt love the Lord thy God with all thy Heart, &c.* (*Exod. xx. 2.*) This Law concerning the Love of God, comprehended the very Angels also. Therefore it is the Headspring of all divine Wisdom. And yet was it necessary notwithstanding, that another Teacher should come, that is to say, Christ, which should bring and teach another Thing far passing these excellent Laws: to wit, Grace and Remission of Sins. This Text therefore is full of Power: For in this short Sentence: *That we might receive the Promise of the Spirit by Faith: Paul* poureth out at once whatsoever he was able to say. Therefore when he can go no further (for he could not utter any greater or more excellent Thing) he breaketh off, and here he stayeth.

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.*

After this principal and invincible Argument, *Paul* addeth another, grounded upon the Similitude of a Man's Testament: which seemeth to be very weak, and such as the Apostle ought not to use for the Confirmation of a Matter of so great Importance. For in high and weighty Matters, we ought to confirm earthly Things by divine Things, and not divine and heavenly Things by earthly and worldly Things. And indeed it is true, that these Arguments of all other are most weak, but when we go about to prove and confirm heavenly Matters with earthly and corruptible Things, as *Scotus* is wont to do. A Man (saith he) is able to love God above all things, for he loveth himself above all things: therefore much more is he able to love God above all Things. For a good thing, the greater it is, the more it is to be loved. And hereof he inferreth, that a Man is able, *ex puris naturalibus*, that is to say, even of his own pure natural Strength, easily to fulfil that high Commandment: *Thou shalt love the Lord thy God with all thy Heart, &c.* For (saith he) a Man is able to love the least good

good Thing above all things: yea he setteth at nought his Life (of all other things most dear unto him) for a little vile Money: therefore he can much more do it for God's Cause.

Ye have oftentimes heard of me, that civil Ordinances are of God: for God hath ordained them and alloweth them, as he doth the Sun, the Moon, and other Creatures. Therefore an Argument taken of the Ordinance or of the Creatures of God, is good, so that we use the same rightly. So the Prophets have very often used Similitudes and Comparisons taken of Creatures, calling Christ the Sun, the Church the Moon: the Preachers and Teachers of the Word, the Stars. Also there are many Similitudes in the Prophets, of Trees, Thorns, Flowers, and Fruits of the Earth. The New Testament likewise is full of such Similitudes. Therefore where *God's* Ordinance is in the Creature, there may an Argument be well borrowed and applied to divine and heavenly Things.

So our Saviour Christ in *Mat. vii.* argueth from earthly things to heavenly things, when he saith: *If ye then which are evil can give to your Children good Gifts, how much more shall your Father which is in Heaven, give good Things to them that ask him?* Likewise *Paul: We must obey Men: therefore much more must we obey God (Acts v. 29.)* *Jeremy* also in Chap. xxxv. *The Recabites obeyed their Father: how much more ought ye to have obeyed me?* Now, these things are appointed of *God*, and are his Ordinances, that Fathers should give unto their Children, and that Children should obey their Parents. Therefore such Manner of Arguments are good when they are grounded upon the Ordinance of *God*. But if they be taken from Mens corrupt Affections, they are naught. Such is the Argument of *Scotus*: I love the lesser good thing, therefore I love the greater more. I deny the Consequence. For my loving is not *God's* Ordinance, but a devilish Corruption. Indeed it should be so, that I loving myself or another Creature, should much more love *God* the Creator: but it is not so. For the Love wherewith I love myself, is corrupt and against *God*.

This I say lest any Man should cavil that an Argument taken of corruptible things, and applied to divine and spiritual Matters, is nothing worth. For this Argument (as I have said) is strong enough, so that we ground the same upon the Ordinance of *God*, as we see in this Argument which we have in Hand. For the civil Law which is an Ordinance of *God*, saith that it is not lawful to break or to change the Testament of a Man. Yea it commandeth that the last Will or Testament of a Man be straitly kept: For it is one of the holiest and most laudable Customs that are among Men. Now therefore, upon this Custom of Man's Testament, *Paul* argueth after this Manner: How cometh it to pass that Man is obeyed and not *God*? Politick and civil Ordinances, as concerning Testaments and other Things, are diligently kept. There nothing is changed, nothing is added or taken away. But the Testament of *God* is changed: that is to say, his Promise concerning the spiritual Blessing, that is, concerning heavenly and everlasting things, which the whole World ought not only to receive with great Zeal and Affection, but also ought most religiously to reverence and honour. 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 Testaments of Men and such

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 may now 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 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 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 should 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 Judgment, and shall feel what it is to contemn 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.*

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 Burdens to be laid upon them by the Testament, but they look for the Inheritance confirmed thereby.*

First of all therefore he expoundeth the Words. Afterwards he applyeth the Similitude, and standeth upon this Word *Seed*. There were no Laws given unto *Abraham* (saith he) but a Testament was made and delivered unto him: that is to say, *the Promises were pronounced unto him as touching*

touching the spiritual Blessing: therefore somewhat was promised and given unto him. If then the Testament of a Man be kept, why should not rather the Testament of God be kept? whereof the Testament of Man is but a Sign. Again, if we will keep the Signs, why do we not rather keep the Things which they signify?

Now, the Promises are made unto him, not in all the Jews or in many Seeds, but in one Seed, which is Christ. The Jews will not receive this Interpretation of Paul: For they say, that the singular Number is here put for the plural, one for many. But we gladly receive this Meaning and Interpretation of Paul, who oftentimes repeateth this Word *Seed*, and expoundeth this *Seed* to be Christ: and this he doth with an apostolick Spirit. Let the Jews deny it as much as they will: we notwithstanding have Arguments strong enough, which Paul hath before rehearsed, which also confirm this thing, and they cannot deny them. Hitherto, as touching the Similitude of God's Ordinance, that is to say: *of Man's Testament*. Now he expoundeth and amplifieth the same:

Verse 17. *And this I say, that the Law which was 430 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.*

Here the Jews might object, that God was not only content to give Promises to Abraham, but also after 430 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 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 430 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.

Why then was the Law added? Indeed it was delivered so many Ages after, to the Posterity of Abraham, not to the End he might through it obtain the Blessing (for it is the Office of the Law to bring Men under the Curse, and not to bless:) but that there might be in the World a certain People which might have the Word and Testimony of Christ, out of the which, Christ also according to the Flesh, might be born: and that Men being kept and shut up under the Law, might sigh and groan for their Deliverance through the Seed of Abraham, which is Christ: which only should and could bless, that is to say, *deliver all Nations from Sin and everlasting Death*. Moreover, the Ceremonies commanded in the Law, did foreshadow Christ. Wherefore the Promise was not abolished either by the Law, or by the Ceremonies of the Law: but rather by the same, as by certain Seals, it was for a time confirmed, until the Letters themselves or the Writing of the Testament (to wit, the Promise) might be opened,
and

and by the Preaching of the Gospel might be spread Abroad among all Nations.

But let us suffer the Law and the Promise to encounter together, and then shall we see which of them is the stronger: that is to say, *whether the Promise be able to abolish the Law, or the Law the Promise.* If the Law abolish the Promise, then it followeth, *that we by our Works make God a Liar, and his Promise of none Effect.* For if the Law do justify us and deliver us from Sin and Death, and consequently our Works and our own Strength accomplishing the Law; then the Promise made unto *Abraham* is utterly void and unprofitable, and so consequently God is a Liar and a Dissembler. For when he which promiseth, will not perform his Promise, but maketh it of none Effect, what doth he else but shew himself to be a *Liar* and a Dissembler? But it is impossible that the Law should make God a *Liar*, or that our Works should make the Promise void, nay rather it must needs be firm and stable for ever (for God promiseth not in vain) although we were able to keep and fulfil the Law. And let us admit that all Men were as holy as Angels, so that they should not need the Promise (which notwithstanding is impossible:) yet must we think that the same Promise abideth most sure and certain, or else God should be found a *Liar*, which either hath promised in vain, or else will not, or cannot perform his Promises. Therefore, like as the Promise was before the Law, so is it far more excellent than the Law.

And God did excellently well in that he gave the Promise so long before the Law. Which he did of Purpose and to this End, that it should not be said, *that Righteousness was given through the Law, and not through the Promise.* For if he would that we should have been justified by the Law, then would he have given the Law 430 Years before the Promise, or else together with the Promise. But now at the first he speaketh not a Word as concerning the Law, but at the length after 430 Years he giveth the Law. In the mean while, all that time he speaketh only of his Promises. *Therefore the Blessing and free Gift of Righteousness came before the Law through the Promise: The Promise therefore is far more excellent than the Law. And so the Law doth not abolish the Promise, but Faith in the Promise (whereby the Believers even before Christ's Time were saved) which is now published by the Gospel throughout the whole World, destroyeth the Law, so that it cannot increase Sin any more, terrify Sinners, or bring them into Desperation, laying hold upon the Promise through Faith.*

And in this also lieth a certain Vehemency specially to be noted, *that he expressly setteth down the Number of 430 Years.* As if he would say: *Consider with yourselves how long it was between the Promise given, and the Law.* It is plain that *Abraham* received the Promise a long Time before the Law. For the Law was given to the People of *Israel* 430 Years after. And this is an invincible Argument gathered and grounded upon a certain Time. And he speaketh not here of the Law in general, but only of the written Law. As if he would say: *God could not then have regard to the Ceremonies and Works of the Law, and give Righteousness to the Observers thereof.* For as yet the Law was not given, which commandeth Ceremonies, requireth Works, and promiseth Life to those that observe them, saying: *The Man that shall do these Things, shall live in them.* And although it promise such Things, yet it followeth not therefore that we obtain these Promises:

For it saith plainly: *The Man that shall do these Things, &c.* Now, it is certain that no Man can do them. Moreover, *Paul* saith that the Law cannot abolish the Promise: therefore that Promise made unto *Abraham* 430 Years before the Law, remaineth firm and constant. And that the Matter may be better understood, I will declare the same by a Similitude. *If a rich Man, not constrained, but of his own good Will, should adopt one to be his Son, whom he knoweth not, and to whom he oweth nothing, and should appoint him to be the Heir of all his Lands and Goods, and certain Years after that he hath bestowed this Benefit upon him, he should lay upon him a Law to do this or that: he cannot now say that he hath deserved this Benefit by his own Works, seeing that many Years before, he asking nothing, had received the same freely and of meer Favour: So, God could not respect our Works and Deserts going before Righteousness: for the Promise and the Gift of the Holy Ghost was 430 Years before the Law.*

Hereby it appeareth that *Abraham* obtained not Righteousness before God through the Law. For there was yet no Law. If there were yet no Law, then was there neither Work nor Merit. What then? Nothing else but the meer Promise. This Promise *Abraham* believed, and it was counted to him for Righteousness. By the self same Means then *that the Father obtained this Promise, the Children do also obtain it and retain it.* So say we also at this Day: Our Sins were purged by the Death of Christ above a thousand and five hundred Years ago, when there were yet no religious Orders, no Canon or Rule of Penance, no Means of Congruence and Worthiness. We cannot now therefore begin to abolish the same by our own Works and Merits.

Thus *Paul* gathereth Arguments of Similitudes, of a certain time, and of Persons, so sure and strong on every Side, *that no Man can deny them.* Let us therefore arm and fortify our Consciences with such like Arguments: For it helpeth us exceedingly to have them always ready in Temptations. *For they lead us from the Law and Works, to the Promise and to Faith: from Wrath to Grace: from Sin to Righteousness, and from Death to Life.* Therefore these two things (as I do often repeat:) to wit, *the Law and the Promise, must be diligently distinguished.* For in Time, in Place, and in Person, and generally in all other Circumstances they are separate as far asunder as Heaven and Earth, the Beginning of the World and the latter End. *Indeed they are near Neighbours, for they are joined together in one Man or in one Soul: but in the outward Affection and as touching their Office, they ought to be separate far asunder: so that the Law may have Dominion over the Flesh, and the Promise may sweetly and comfortably reign in the Conscience.* When thou hast thus appointed unto them both their own proper Place, then thou walkest safely between them both in the Heaven of the Promise, and in the Earth of the Law. *In Spirit thou walkest in the Paradise of Grace and Peace: In the Flesh thou walkest in the Earth of Works and of the Cross.* And now the Troubles which the Flesh is compelled to bear, shall not be hard unto thee, *because of the Sweetness of the Promise, which comforteth and rejoiceth the Heart exceedingly.* But now, if thou confound and mingle these two together, and place the Law in the Conscience, and the Promise of Liberty in the Flesh, then thou makest a Confusion (such as was in Popery:) *so that thou shalt not know what the Law, what the Promise, what Sin, or what Righteousness is.*

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Wherefore if thou wilt rightly divide the Word of Truth, thou must put a great Difference between the Promise and the Law, as touching the inward Affections and whole Practice of Life. It is not for nought that Paul prosecuteth this Argument so diligently. For he foresaw in Spirit that this Mischief should creep into the Church, that the Word of God should be confounded: that is to say, that the Promise should be mingled with the Law, and so the Promise should be utterly lost. For when the Promise is mingled with the Law, it is now made nothing else but the very Law. Therefore accustom thyself to separate the Promise and the Law afunder, even in respect of Time, that when the Law cometh and accuseth thy Conscience, thou maist say: *Lady Law, thou comest not in Season, for thou comest too soon: Tarry ye until 430 Years be expired, and when they are past, then come and spare not.* But if thou come then, yet shalt thou come too late. For then hath the Promise prevented the 430 Years: to the which I assent, and sweetly repose myself in the same. Therefore I have nothing to do with thee: I hear thee not. For now I live with the believing Abraham, or rather since Christ is now revealed and given unto me, I live in him: who is my Righteousness, who also hath abolished thee O Law. And thus let Christ be always before thine Eyes, as a certain Summary of all Arguments for the Defence of Faith, against the Righteousness of the Flesh, against the Law, and against all Works and Merits whatsoever.

Hitherto I have rehearsed almost all, but specially the principal Arguments which the Apostle Paul handleth in this Epistle, for the Confirmation of this Doctrine of Justification. Among which, the Argument as touching the Promise made unto Abraham and to the other Fathers, is the weightiest and of greatest Efficacy: which Paul doth chiefly prosecute both here and in the Epistle to the Romans, the Words whereof he diligently weigheth, and moreover intreateth both of the Times and Persons. Also he standeth upon this Word Seed, applying the same unto Christ. Finally, he declareth by the contrary, what the Law worketh: namely, that it holdeth Men under the Curse. And thus he fortifieth the Article of Christian Righteousness with strong and mighty Arguments. On the other Side, he overthroweth the Arguments of the false Apostles, which they used in Defence of the Righteousness of the Law, and turneth them upon their own Heads: that is to say, whereas they contended that Righteousness and Life is obtained by the Law, Paul sheweth that it worketh nothing but Malediction and Death in us. Ye contend (saith he) that the Law is necessary to Salvation. Have ye not read that it saith: *He that shall do these Things shall live in them?* (Levit. xviii. 5.) Now, who is he that performeth and accomplisheth them? No Man living. Therefore, as many as are of the Works of the Law, are under the Curse (Gal. iii. 10.) And again, in another Place: *The Sting of Death is Sin, and the Strength of Sin is the Law* (1 Cor. xv. 56.) Now followeth the Conclusion of all these Arguments.

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

So he saith in the fourth 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

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.* Therefore he that hath the Law, hath not enough, because he hath not yet the Blessing, without the which he is compelled to abide under the Curse. The Law therefore cannot justify because the Blessing is not joined unto it. Moreover; if the Inheritance were of the Law, then should God be found a Liar, and the Promise should be in vain. Again, if the Law could obtain the Blessing, why did God then make this Promise, *In thy Seed, &c.* Why did he not rather say: Do this and thou shalt receive the Blessing? Or else, by keeping of the Law, thou mayest deserve everlasting Life? This Argument is grounded upon Contraries: The Inheritance is given by the Promise: therefore not by the Law.

Verse 17. *But God gave it unto Abraham by Promise.*

It cannot be denied but that God, before the Law was, gave unto *Abraham* the Inheritance or Blessing by the Promise: that is to say: Remission of 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.

Hitherto we have heard the principal Part of this Epistle. Now the Apostle goeth about to shew the Use and Office of the Law, adding certain Similitudes of the Schoolmaster, and of the little Heir: Also the Allegory of the two Sons of *Abraham*, *Isaac* and *Ismael*, &c. Last of all he setteth forth certain Precepts concerning Manners.

Verse 19. *Wherefore then serveth the Law?*

When we teach that a Man is justified without the Law and Works, then doth this Question necessarily follow: If the Law do not justify, why then was it given? Also: why doth God charge us and burden us with the Law, if it do not justify? What is the Cause that we are so hardly exercised and vexed with it, if they which work but one Hour, are made equal with us which have borne the Heat and Burden of the Day? When as that Grace is once published unto us which the Gospel setteth out, by and by
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aristeth this great Murmuring: without the which the Gospel cannot be preached. The *Jews* had this Opinion, *that if they kept the Law, they should be justified thereby.* Therefore when they heard that the 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 (*Mat. xxii. 31.*) they were wonderfully offended, complaining *that they had borne 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, without any Profit, yea rather to their great Hurt:* Again, *that the Gentiles who were Idolaters, obtained Grace without any Labour or Travel.* So do our *Papists* murmur at this Day, saying: What hath it profited us that we have lived in a Cloister twenty, thirty, or forty Years: that we have vowed Chastity, Poverty, Obedience: that we have said so many Psalters, and so many canonical Hours, and so many Masses: that we have so punished our Bodies with Fasting, Prayers, Chastisements, &c. if a Husband, a Wife, a Prince, a Governor, a Master, a Scholar, if an Hireling or a Drudge bearing Sacks, if a Wench sweeping the House shall not only be made equal with us, but also be accepted as better and more worthy before God, then we?

This is therefore an hard Question, wherunto 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 meer 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 Doctrinae 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 can not 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 en-

tangled and snared with Mens Laws and Traditions, that they can wind themselves out by no Means.

As *Paul* therefore, when he saw that some resisted his Doctrine, and other some sought the Liberty of the Flesh, and thereby became worse, comforted himself after this Sort, *that he was an Apostle of Jesus Christ sent to preach the Faith of God's Elect, and that he must suffer all Things for the Elects Sake, that they also might obtain Salvation*: for we at this Day do all Things for the Elects Sake, whom we know to be edified and comforted through our Doctrine. But as for the Dogs and Swine (of whom the one Sort persecuteth our Doctrine, and the other Sort treadeth under Foot the Liberty which we have in Christ Jesus) I am so offended with them, *that in all my Life for their Sakes I would not utter so much as one Word: but I would rather wish that these Swine, together with our Adversaries the Dogs, were yet still subject to the Pope's Tyranny, rather than that the Holy Name of God should be so blasphemed and evil spoken of through them.*

Therefore, albeit not only the foolish and ignorant People, but they also which seem in their own Conceits to be very wise, do argue after this Sort: *If the Law do not justify, then is it in vain and of none Effect; yet is it not therefore true. For like as this Consequence is nothing worth: Money doth not justify or make a Man righteous, therefore it is unprofitable; the Eyes do not justify, therefore they must be plucked out; the Hands make not a Man righteous, therefore they must be cut off: so is this naught also: the Law doth not justify, therefore it is unprofitable: for we must attribute unto every Thing his proper Effect and Use.* We do not therefore destroy and condemn the Law, because we say that it doth not justify: but we answer otherwise to this Question: *To what End then serveth the Law?* then our Adversaries do, who do wickedly and perversly counterfeit an Office and Use of the Law which belongeth not unto it.

Against this Abuse and forged Office of the Law, we dispute and answer with *Paul*, *that the Law doth not justify.* But in so saying, *we affirm not that the Law is unprofitable, as they do by and by gather. If the Law do not justify (say they) then is it given in vain.* No not so. *For it hath his proper Office and Use, but not that which the Adversaries do imagine, namely, to make Men righteous: but it accuseth, terrifieth, and condemneth them.* We say with *Paul*, *that the Law is good, if a Man do rightly use it: that is to say, if he use the Law as the Law.* *If I give unto the Law his proper Definition, and keep it within the Compass of his Office and Use, it is an excellent Thing. But if I translate it to another Use, and attribute that unto it which I should not, then do I not only pervert the Law, but also the whole Scripture.*

Therefore *Paul* fighteth here against those pestilent Hypocrites, who could not abide this Sentence: *The Law was added for Transgressions.* For they think that the Office of the Law is to justify. And this is the general Opinion of Man's Reason among the Sophisters, and throughout the whole World, that Righteousness is gotten through the Works of the Law. And Reason will by no Means suffer this pernicious Opinion to be wrested from it, because it understandeth not the Righteousness of Faith. Hereof it cometh that the Papists both foolishly and wickedly do say: *The Church hath the Law of God, the Traditions of the Fathers, the Decrees of Councils: If it live after them, it is Holy.* No Man shall perswade these Men, that
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when they keep these Things, they please not God, but provoke his Wrath. To conclude, they that trust in their own Righteousness, think to pacify the Wrath of God by their will-worship and voluntary Religion. Therefore this Opinion of the Righteousness of the Law is the Sink of all Evils, and the Sin of Sins of the whole World. For gross Sins and Vices may be known and so amended, or else repressed by the Punishment of the Magistrate. But this Sin, to wit, Man's Opinion concerning his own Righteousness, will not only be counted no Sin, but also will be esteemed for an high Religion and Righteousness. This pestilent Sin therefore is the mighty Power of the Devil over the whole World, *the very Head of the Serpent, and the Snare whereby the Devil intangleth and holdeth all Men captive.* For naturally all Men have this Opinion, *that they are made righteous by keeping of the Law.* Paul therefore, to the End he might shew the true Office and Use of the Law, and might root out of Mens Hearts that false Opinion concerning the Righteousness thereof, answereth to this Objection: Wherefore then serveth the Law if it justify not? after this Sort: It was not given to make Men righteous (saith he) but,

Verse 19. *It was added because of Transgressions.*

As Things are divers and distinct, so the Uses thereof are divers and distinct: Therefore they may not be confounded. For if they be, there must needs be a Confusion of the Things also. *A Woman may not wear a Man's Apparel, nor a Man a Woman's Attire. Let a Man do the Works that belong to a Man, and the Woman the Works that belong to a Woman. Let every Man do that which his Vocation and Office requireth.* Let Pastors and Preachers teach the Word of God purely. Let Magistrates govern their Subjects, and let Subjects obey their Magistrates. Let every Thing serve in his due Place and Order. Let the Sun shine by Day, the Moon and the Stars by Night: let the Sea give Fishes; the Earth, Grain; the Woods, wild Beasts and Trees, &c. In like Manner let not the Law usurp the Office and Use of another, that is to say, *of Justification:* but let it leave this only *to Grace, to the Promise, and to Faith.* What is then the Office of the Law? Transgression, or else (as he saith in another Place) *The Law entreteth in, that Sin should abound* (Rom. v. 20.) A goodly Office forsooth. *The Law* (saith he) *was added for Transgressions:* that is to say, it was added besides and after the Promise, until Christ the Seed should come, unto whom it was promised.

Of the double Use of the Law.

HERE ye must understand that there is a double Use of the Law: *One is Civil:* For God hath ordained Civil Laws, yea all Laws to punish Transgressions. Every Law then is given to restrain Sin. If it restrain Sin, then it maketh Men righteous. No, nothing less. For in that I do not kill; I do not commit Adultery, I do not steal, or in that I abstain from other Sins, I do it not willingly or for the Love of Virtue, but I fear the Prison, the Sword, and the Hangman. These do bridle and restrain me that I sin not, as Bonds and Chains restrain a Lion or a Bear, that he tear and devour not every Thing that he meeteth: Therefore the restraining from

from Sin is not Righteousness, but rather a Signification of Unrighteousness. For as a mad or wild Beast is bound lest he should destroy every Thing that he meeteth: even so the Law doth bridle a mad and a furious Man, that he sin not after his own Lust. This Restraint sheweth plainly enough that they which have need of the Law (as all they have which are without Christ) are not righteous, but rather wicked and mad Men, whom it is necessary by the Bonds and Prison of the Law so to bridle that they sin not. Therefore the Law justifieth not.

The first Use then of the Law is, *to bridle the Wicked*. For the Devil reigneth throughout the whole Church, and enforceth Men to all Kinds of horrible Wickedness. Therefore God hath ordained *Magistrates, Parents, Ministers, Laws, Bonds, and all Civil Ordinances, that if they can do no more, yet at the least they may bind the Devil's Hands, that he rage not in his Bond-slaves after his own Lust*. Like as therefore they that are possessed, in whom the Devil mightily reigneth, are kept in Bonds and Chains lest they should hurt other: *even so in the World, which is possessed of the Devil, and carried Headlong into all Kinds of Wickedness, the Magistrate is present with his Bonds and Chains: that is to say, with his Laws, binding his Hands and Feet that he run not Headlong into all Mischief. And if he suffer not himself to be bridled after this Sort, then he loseth his Head*. This Civil Restraint is very necessary and appointed of God, as well for publick Peace, as also for the Preservation of all things, but specially lest the Course of the Gospel should be hindered by the Tumults and Seditions of wicked, outrageous and proud Men. But *Paul* intreateth not here of this Civil Use and Office of the Law. It is indeed very necessary, but it justifieth not. *For as a possessed or a mad Man is not therefore free from the Snares of the Devil or well in his Mind, because he hath his Hands and his Feet bound and can do no Hurt: even so the World, although it be bridled by the Law from outward Wickedness and Mischief, yet it is not therefore righteous, but still continueth wicked: yea this Restraint sheweth plainly that the World is wicked and outrageous, stirred up and enforced to all Wickedness by his Prince the Devil: for otherwise it need not to be bridled by Laws that it should not sin*.

Another Use of the Law is divine and spiritual, which is (as *Paul* saith) *to increase Transgressions*: that is to say, *to reveal unto a Man his Sin, his Blindness, his Misery, his Impiety, Ignorance, Hatred and Contempt of God, Death, Hell, the Judgment and deserved Wrath of God*. Of this Use the Apostle intreateth notably in the seventh to the *Romans*. This is altogether unknown to Hypocrites, to the *Popish* Sophisters and School-divines, and to all that walk in the Opinion of the Righteousness of the Law, or of their own Righteousness. But to the End that God might bridle and beat down this Monster and this mad Beast (I mean the Presumption of Man's Righteousness and Religion) which naturally maketh Men proud, and puffeth them up in such Sort, *that they think themselves thereby to please God highly*: it behoved him to send some *Hercules* which might set upon this Monster with all Force and Courage to overthrow him, and utterly to destroy him: that is to say, *he was constrained to give a Law in Mount Sinai, with so great Majesty and with so terrible a Shew, that the whole Multitude was astonished*, Exod. xix. and xx.

This, as it is the proper and the principal Use of the Law; so is it very profitable and also most necessary. *For if any be not a Murderer, an Adulterer,*

erer, a Thief, and outwardly refrain from Sin, as the Pharisee did which is mentioned in the Gospel, he would swear (because he is possessed with the Devil) that he is righteous, and therefore he conceiveth an Opinion of Righteousness, and presumeth of his good Works and Merits. Such a one God cannot otherwise mollify and humble, that he may acknowledge his Misery and Damnation, but by the Law. For that is the Hammer of Death, the Thundring of Hell, and Lightning of God's Wrath, that beateth to Powder the obdurate and senseless Hypocrites. Wherefore this is the proper and true Use of the Law, by Lightning, by Tempest, and by the Sound of the Trumpet (as in Mount Sinai) to terrify, and by Thundering to beat down and rent in Pieces that Beast which is called the Opinion of Righteousness. Therefore saith God by Jeremy the Prophet: *My Word is a Hammer breaking Rocks* (Jer. xxv 29.) For as long as the Opinion of Righteousness abideth in Man, so long there abideth also in him incomprehensible Pride, Presumption, Security, Hatred of God, Contempt of his Grace and Mercy, Ignorance of the Promises and of Christ. The Preaching of free Remission of Sins through Christ cannot enter into the Heart of such a one, neither can he feel any Taste or Savour thereof. For that mighty Rock and adamant Wall, to wit, *the Opinion of Righteousness, wherewith the Heart is environed, doth resist it.*

As therefore the Opinion of Righteousness is a great and an horrible Monster, a rebellious, obstinate and stiff-necked Beast: so for the destroying and overthrowing thereof, God hath need of a mighty Hammer, that is to say, *the Law*: which then is in his proper Use and Office, when it accuseth and revealeth Sin after this Sort: *Behold, thou hast transgressed all the Commandments of God, &c. and so it striketh a Terror into the Conscience, so that it feeleth God to be offended and angry indeed, and itself to be Guilty of eternal Death.* Here the poor afflicted Sinner feeleth the intolerable Burden of the Law, and is beaten down even to Desperation, so that now being oppressed with great Anguish and Terror, he desireth Death, or else seeketh to destroy himself. Wherefore *the Law is that Hammer, that Fire, that mighty strong Wind, and that terrible Earthquake renting the Mountains, and breaking the Rocks* (1 Kings xix. 11, 22, 23.) that is to say, *the proud and obstinate Hypocrites.* *Elijah*, not being able to abide these Terrors of the Law, which by these Things are signified, covered his Face with his Mantle. Notwithstanding when the Tempest ceased, of which he was a Beholder, there came a soft and a gracious Wind, in the which the Lord was. But it behoved *that the Tempest of Fire, of Wind, and the Earthquake should pass, before the Lord should reveal himself in that gracious Wind.*

This terrible Shew and Majesty wherein God gave his Law in Mount Sinai, did represent the Use of the Law. There was in the People of *Israel* which came out of *Egypt*, a singular Holiness. They gloried and said: *We are the People of God. We will do all those Things which the Lord our God hath commanded* (Exod. xix. 8.) Moreover, *Moses* did sanctify the People, and bad them wash their Garments, refrain from their Wives, and prepare themselves against the third Day. There was not one of them but he was full of Holiness. The third Day *Moses* bringeth the People out of their Tents to the Mountain into the Sight of the Lord, *that they might bear his Voice.* What followed then? When the Children of *Israel* did be-

hold the horrible Sight of the Mount smoking and burning, the black Clouds and the Lightnings flashing up and down in this horrible Darknets, and heard the Sound of the Trumpet blowing long and waxing louder and louder: and moreover, when they heard the Thundrings and Lightnings; they were afraid, and standing a far off, they said unto *Moses*: *We will do all Things willingly, so that the Lord speak not unto us, lest that we die, and this great Fire consume us. Teach thou us, and we will hearken unto thee* (Exod. xx. 19. Deut. v. 24, 18, 16.) I pray you, what did their purifying, their Holiness, their white Garments, and refraining from their Wives profit them? Nothing at all. There was not one of them that could abide this Presence of the Lord in his Majesty and Glory: but all being amazed and shaken with Terror, fled back as if they had been driven by the Devil. *For God is a consuming Fire, in whose Sight no Flesh is able to stand* (Deut. iv. 24.)

The Law of God therefore hath properly and peculiarly that Office which it had then in Mount *Sinai*, when it was first given, and was first heard of them that were washed, righteous, purified and chaste: and yet notwithstanding it brought that holy People into such a Knowledge of their own Misery, *that they were thrown down even to Death and Desperation*. No Purity nor Holiness could then help them: but there was in them such a Feeling of their own Uncleaness, Unworthiness and Sin, and of the Judgment and Wrath of God, that they fled from the Sight of the Lord, and could not abide to hear his Voice. *What Flesh was there ever (say they) that heard the Voice of the living God speaking out of the Midst of the Fire, and yet lived? This Day have we seen that God talketh with Man, and yet he liveth* (Deut. v. 26.) They speak now far otherwise than they did a little before when they said: *We are the holy People of God, whom the Lord hath chosen for his own peculiar People before all the Nations upon the Earth. We will do all Things which the Lord hath spoken*. So it hapneth at length to all Justiciaries, who being drunken with the Opinion of their own Righteousness, do think when they are out of Temptation, that they are beloved of God, and that God regardeth their Vows, their Fastings, their Prayers, and their Will-works, and that for the same he must give unto them a singular Crown in Heaven. But when that thundring, Lightning, Fire, and that Hammer which breaketh in Pieces the Rocks, that is to say, *the Law of God, cometh suddenly upon them, revealing unto them their Sin, the Wrath and Judgment of God: then the self same Thing hapneth unto them which hapned to the Jews standing at the Foot of Mount Sinai*.

Here I admonish all such as fear God, and specially such as shall become Teachers of others hereafter, *that they diligently learn out of Paul to understand the true and proper Use of the Law: which (I fear) after our Time will be trodden under Foot, and utterly abolished by the Enemies of the Truth*. For even now, while we are yet living, and employ all our Diligence to set forth the Office and Use both of the Law and the Gospel, there be very few, yea even among those which will be counted Christians, and make a Profession of the Gospel with us, that understand these Things rightly, and as they should do. What think ye then shall come to pass when we are dead and gone? I speak nothing of the *Anabaptists*, of the new *Arians*, and such other vain Spirits, who are no less ignorant of these Matters, than are the *Papists*, although they talk never so much to the contrary.

contrary. For they are revolted from the pure Doctrine of the Gospel, to Laws and Traditions, and therefore they teach not Christ. They brag and they swear that they seek nothing else but the Glory of Christ and the Salvation of their Brethren, and that they teach the Word of God purely: but in very Deed they corrupt it and wrest it to another Sense, so that they make it to sound according to their own Imagination. Therefore, under the Name of Christ, they teach nothing else but their own Dreams, and under the Name of the Gospel, Ceremonies and Laws. They are like therefore unto themselves, and so they still continue: that is to say, *Monks, Workers of the Law, and Teachers of Ceremonies, saying that they devise new Names and new Works.*

It is no small Matter then to understand rightly what the Law is, and what is the true Use and Office thereof. And forasmuch as we teach these Things both diligently and faithfully, we do thereby plainly testify that we reject not the Law and Works, as our Adversaries do fallily accuse us: but we do altogether stablish the Law, and require the Works thereof, and we say that the Law is good and profitable, but in his own proper Use: which is first to bridle Civil Transgressions, and then to reveal and to increase spiritual Transgressions. Wherefore the Law is also a Light, which sheweth and revealeth, *not the Grace of God, not Righteousness and Life: But Sin, Death, the Wrath and Judgment of God.* For, as in the Mount Sinai the Thundering, Lightning, the thick and dark Cloud, the Hill smoking and flaming, and all that terrible Shew did not rejoice nor quicken the Children of Israel, but terrified and astonished them, and shewed how unable they were, with all their Purity and Holiness, to abide the Majesty of God speaking to them out of the Cloud: even so the Law, when it is in his true Use, doth nothing else but reveal Sin, ingender Wrath, accuse and terrify Men, so that it bringeth them to the very Brink of Desperation. This is the proper Use of the Law, and here it hath an End, and it ought to go no further.

Contrariwise, *the Gospel is a Light which lightneth, quickneth, comforteth and raiseth up fearful Consciences.* For it sheweth that God for Christ's Sake is merciful unto Sinners, yea and to such as are most unworthy, if they believe that by his Death they are delivered from the Curse, that is to say, from Sin and everlasting Death, and that through his Victory the Blessing is freely given unto them: that is to say, *Grace, Forgiveness of Sins, Righteousness and everlasting Life.* Thus, putting a Difference between the Law and the Gospel, we give to them both their own proper Use and Office. Of this Difference between the Law and the Gospel, there is nothing to be found in the Books of the Monks, Canonists, Schoolmen, no nor in the Books of the ancient Fathers. *Augustine* did somewhat understand this Difference and shewed it. *Ierom* and others knew it not. Briefly, there was wonderful Silence many Years as touching this Difference in all Schools and Churches: And this brought Men's Consciences into great Danger. For unless the Gospel be plainly discerned from the Law, the true Christian Doctrine cannot be kept sound and uncorrupt. Contrariwise, if this Difference be well known, then is also the true Manner of Justification known, and then it is an easy Matter to discern Faith from Works, Christ from Moses and all politick Works. For all Things without Christ are the ministers of Death for the punishing of the Wicked. Therefore Paul answereth to this Question after this Manner:

Verse 19. *The Law was added because of Transgressions.*

That is to say, *that Transgressions might increase and be more known and seen.* And indeed so it cometh to 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, he wisheth that there were no God. The Law therefore of itself 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 entreateth of this Effect of the Law very largely.

Paul answereth therefore to this Question: *If the Law do not justify, to what End then serveth it? Although (saith he) it justify not, yet is it very profitable and necessary.* For first it civilly restraineth such as are carnal, rebellious and obstinate. Moreover it is a Glass that sheweth unto a Man himself, that he is a Sinner, Guilty of Death, and worthy of God's everlasting Wrath and Indignation. To what End serveth this humbling, this bruising and beating down by this Hammer, *the Law I mean?* To this End, *that we may have an Entrance into Grace.* So then the Law is a Minister that prepareth the Way unto Grace. For God is the God of the humble, the miserable, the afflicted, the oppressed and the desperate, and of those that are brought even to nothing: and his Nature is to exalt the Humble, to feed the Hungry, to give Sight to the Blind, to comfort the miserable, the afflicted, the bruised and broken-hearted, to justify Sinners, to quicken the Dead, and to save the very desperate and damned. *For he is an almighty Creator, making all Things of Nothing.* Now, that pernicious and pestilent Opinion of Man's own Righteousness, which will not be a Sinner, unclean, miserable and damnable: but righteous and holy, suffereth not God to come to his own natural and proper Work. Therefore God must needs take this Maul in Hand, *the Law I mean,* to drive down, to beat in Pieces, and to bring to nothing this Beast, with her vain Confidence, Wisdom, Righteousness and Power, that she may so learn at the length by her own Misery and Mischiefe, that she is utterly forlorn, lost and damned. Here now, when the Conscience is thus terrified with the Law, then cometh the Doctrine of the Gospel and Grace, which raiseth up and comforteth the same again, saying: *Christ came into the World, not to break the bruised Reed, nor to quench the smoking Flax: but to preach the Gospel of glad Tidings to the Poor: to heal the broken and contrite in Heart: to preach Forgiveness of Sins to the Captives, &c. (Isa. xlii. 3. Mat. xii. 20.)*

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