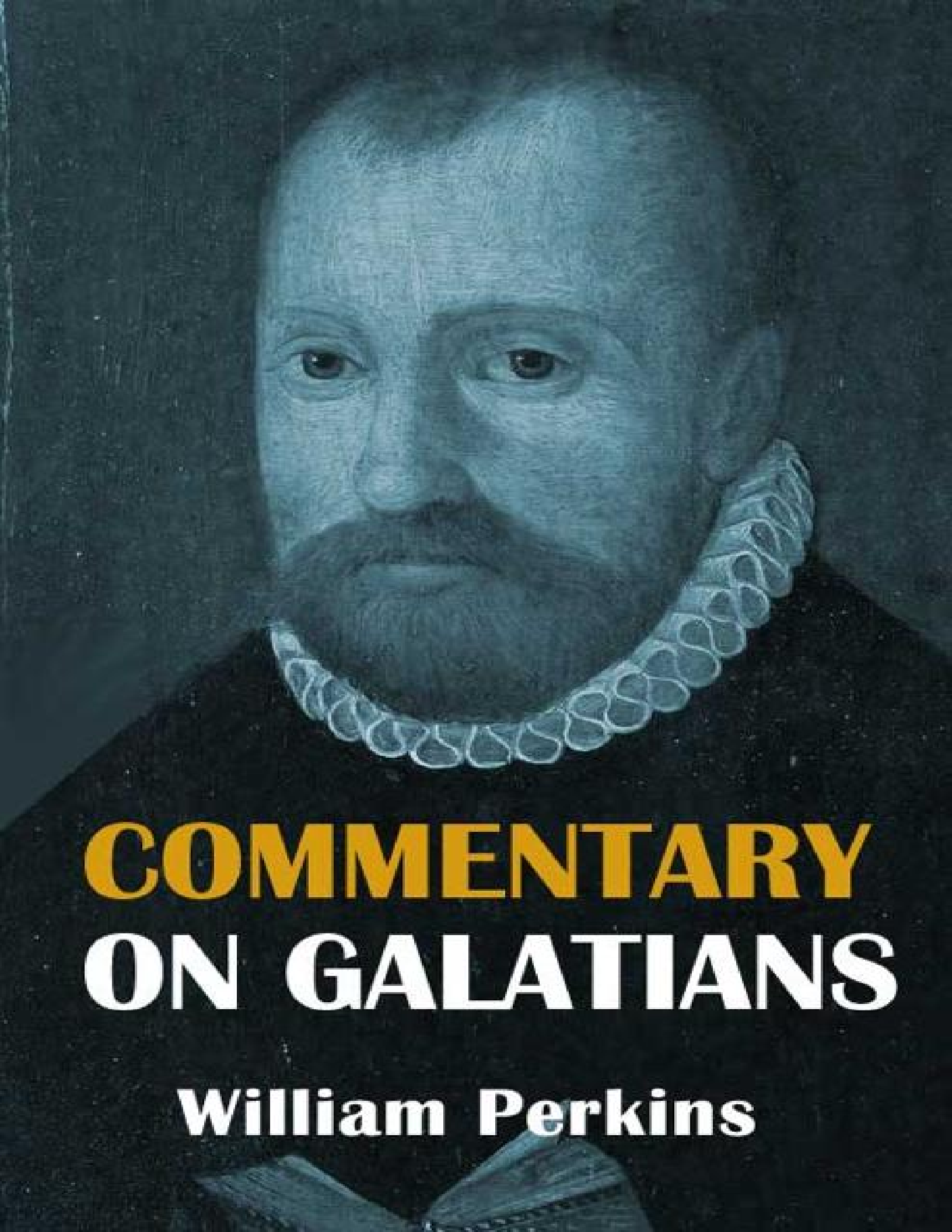
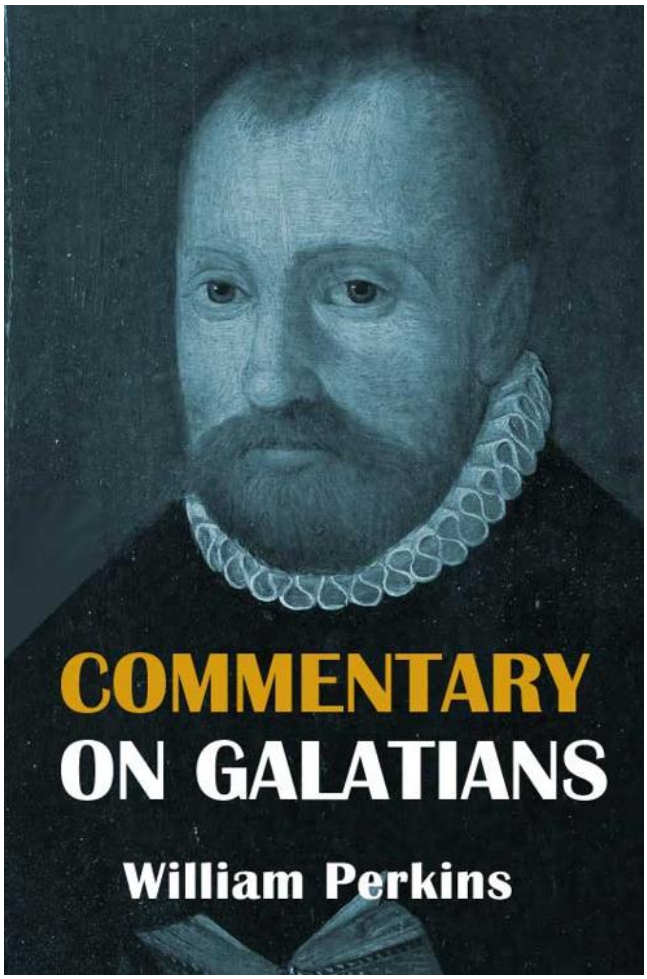


COMMENTARY ON GALATIANS

William Perkins


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Commentary on Galatians

by William Perkins

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To the Right Honorable, Right Virtuous, and Most Truly Religious Lord, Robert, Lord Rich, Baron of Leeze, etc. Grace and peace.

THE holy Scriptures (Right Honourable) given by divine inspiration, and penned by the holy men of God, Prophets, Apostles, and

Apostolic writers, not by private motion, but as they were guided by the Holy Ghost; are not only commended by God, and left unto the Church as a pretious depositum carefully to be kept in their integrity (for which cause the Church is called the ground and pillar of truth. 1. Tim. 3. 15.) nor to be defended only by the sword of the Magistrate, against Heretikes, Schismatikes, and men of scandalous life, in which respect he is called (and that truly,) Custos vtrius{que} tabula: But also to be the pillar and foundation whereon to rest our faith; the touch-stone of truth; the shop of remedies for all spiritual maladies; an anchor in the blasts of Temptation, and wages of affliction; a two edged sword to foil and put to flight our spiritual enemies; the only Oracle to which we must hare recourse, and whereat we are to enquire the will of God: In a word, the bread and water of life, whereon our souls are to feed unto eternal life. Therefore we are commanded to search the Scriptures as for silver, and to seek in them as for treasures, to read in them continually, to meditate of them day and night, to use them as bracelets upon our armies, and frontlets between our eyes; to teach them to our posterity, and to talk of them when we are in our houses, and when we walk by the way, when we lie down, and when we rise up. And great reason there is of this commandment, seeing that (as an ancient writer saith) Quicquid in cis docetur veritas est: quicquid praecipitur bonitas est: quicquid promittitur foelicitasest: that is, Whatsoever is taught in them, is truth it self: whatsoever is commanded, is goodness it self: whatsoever is promised, is happiness it self. They being of such perfection, that nothing may be added unto them, nor any thing taken from them: of such infallible certainties, that heaven and earth shall sooner passe away, then one title fall to the ground: so pleasant and delight | full, that they exceed the honey and the honey comb: and so profitable, that no treasures may be compared unto them: seeing they are able to make us wiser then our enemies, then the aged, then our teachers: to make us wise unto salvation; to give us an

inheritance among them that are sanctified: nay, able to save our souls. Which being so; I cannot sufficiently wonder, that any calling themselves Christians should make less account of the book of God, then the Romans in old time, did of their twelve Tables, and other Heathens of their Ritual books: or then the Iewes at this day doe of their Talmud, the Turks of their Alcoran, the Aethiopians of their Abetelis: especially that those which profess themselves Divines, should so distaste the holy Scripture, that leaving it the clear fountain of the water of life, they should betake themselves to the troubled streams of mens deuises, and digge unto themselves pits which will hold no water. Wherein the schoolmen (I mean the Centenaries, the Summists, and Quodlibetaries) are chiefly (if not only) to be censured, who setting aside the Scriptures have vanished away in vain speculations in their Questions upon Lombard the Master of the Sentences, and upon Thomas their new Master. So that had it not been for some few Glosses (which notwithstanding like the gloss of Orleans doe often corrupt the text) Nicolaus de Lyra, Hugo de S. Charo, and Peter Comestor (whom I should have named first, being so good a text man, that (as his name importeth) he did eat up the text, as the poor mans horse drank up the moon) we should not have had among such a multitude of writers, one poor comment upon the Bible for divers hundred years. And no maruaile, seeing it is an ordinary thing for young novices in Popish Universities (and I would it were but there only) not to lay the foundation of their study in Divinity upon the rock, but upon the waters: that is, not upon the Scripture, but upon Aquinas, or some such Summist: and to read the Scripture no further then they give them light for the understanding of their School-doctors Witness one of their own writers, who testifieth of himself that he had studied School-divinity and the Canon Law for the space of 16. years, and yet never so much as saluted either the Scriptures or the Fathers. Which course they take, either because they presume to understand, about that which is

writē, cōntrary to the commandment of the Apostle, Rom. 12. 3. or for that they judge the Scriptures too simple and shallow for them to wade in, as not affording them sufficient matter for their wits to work upon. Not considering that whilst they condemn the simplicity of the Scriptures, & look beyond the Moon, in the mean time with Thales they fall into the ditch: and that whilst they strive with the wings of their wit to soar above the clouds of other mens conceits, they sink into a Sea of absurdities and errors. Nor yet remembering that the Scripture hath great majesty joined with simplicity, and as great difficulty mixed with plains and facilitie: and therefore not unfitly resembled by S. Gregorie, to the main Ocean in which the lamb may wade & the Elephant may swim. For the spirit of God hath in wonderful wisdom so tempered the Scriptures, that they are both obscure & perspicuous: in some places like a clasped or sealed book. Isa 29. 11. in other places like a book that is opened. Apoc. 5. 5. being both easy & difficult. easy, in that the entrance into the word, giveth light and understanding so the simple. Psal. 119. 130. Difficult, in that some things are hard to be understood. 2. Pet. 3. 16. and hard to be interpreted. Ebr. 5. 11. Easy, to inuite vs to read and learn thē: Difficult, to exercise vs lest we should cōndemn them. From the easy and plain places are gathered principles of religion, both articles of faith & rules of good life, which we call Catechisms. The difficult places require interpretation, & the Cōmentaries of the learned. Both which are necessary in the church of God. Catechisms have a necessary use, both in regard of the simple, who are to be fed with milk, being but babes in Christ: and of the learned who are strong men in Christ, that they may hare some rule, whereby to try the spirits, consonant to the analogy of faith, and the doctrine of the orthodox Fathers of the Church: which Paul calleth the forme of knowledge. Rom. 2. 20. and The form of doctrine. Rom. 6. 17. and a pattern of wholesome words. 2. Tim. 1. 13. which formes of doctrine were in use in the primitive church in the Apostles days, as it is

manifest Heb. 6. 1. where the Apostle sets down the principal points of the Catechism, calling them the doctrine of the beginning of Christ. And after the Apostles, we find that they were used by the learned Fathers, both of the Greek and Latin Church. Clement Alex. had his Pedagogue. Cyril of Jerusalem his Catechism and Mystagog. books. Origen (that famous Catechist) his books o of principles. Theodoret his Epitome 〈 in non-Latin alphabet 〉. Lactantius his Institutions. Augustine his Enchiridion. Hugo de S. Victore his books of the Sacraments, or mysteries of Christian religion. And it were greatly to be wished that as in other reformed churches beyond the Sea, they have a set Catechism which all men follow; and in the church of Rome one approved by the Council of Trent: so there were an uniform Catechism enjoined by public authority to be used in all Families, Schools, and Churches in this land, that we might all with one mind and one mouth, judge and speak the same thing.

Now as Catechisms gathered out of plain and easy places are necessary for the simple: so Commentaries are as necessary for the understanding of such places as are more abstruse and difficult. Our Savior Christ (the great Doctor of the Church) hath by his own practise given us a president hereof in expounding the law, Matth. 5. in expounding all hard parables to his disciples a part: for the text saith, that he unfolded or expounded them unto them. Mark 4. 33. That he interpreted untothem in all the scriptures the things which were written of him. Luk. 24. 27. That he opened unto them the scriptures. v. 32. And they hare bin always so accounted in the Church of God. For the Iewes (as we know) had their Per•shim, the Greek church their Scholia, the Latin Church their Glosses, with other Paraphrases, & Expositions. Neither was it ever called in question by any, save by the fantastical Anabaptists, who rest only upon immediate relations. And some preiudicate Papists, who hold the consent of all Catholics to be the true Scripture, both the gloss,

and the text, the written word, but inkie Divinity, and a dead letter. And certain arrogant spirits who with Nestorius skorne to read any Interpreters. But how Commentaries ought to be written, it is not so easy to define, there being such difference as well in regard of the manner of writing, as of the measure. For besides that the Popish writers make four several senses of the Scripture, commending Jerome to excel in the Literal, Origen in the Allegorical, Ambrose in the Analogical, Chrysostome in the Topological; they have above fifty several ways of expounding the Scripture, as their own writers doe record. In the measure, we find some too tedious, as the two Alphonsi, Tostatus, and Salmeron, who upon every small occasion digress from the text, or rather take occasion to enter into infinite frivolous questions, which breed strife rather then godly edifying whichis by faith. For there is not so short a Chapter in the Bible, upon which the former mouth not about eight score questions: whereupon his volumes grow to that bigness, that one contracting his Commentary upon S. Matth. and drawing it into an Epitome, yet could not so abridge it, but that it contained about a thousand pages in folio in the largest volume, & smallest character. The other is so short with his 12 volumes upon the Evangelists, that he might well have contracted leaves into lines, and lines into letters. Which tedious discourses, and impertinent excursions from the text, serve for no other end but to cast a mist before the eyes of the reader, and draw (as it were) the vail of Moses over his face, so that he cannot see the meaning of the holy Ghost. Others on the contrary are too short, and compendious, offending as much in brevity, as the former in prolixity: by name, Emanuel Sa the Jesuit, whose Commentaries upon the Bible are shorter then the text it self, like to those of Apollinaris, of whom Jerome writeth, that a man which readeth them, would think he red Contents of chapters, rather then Commentaries. But as for the manner: the literal sense (which our author here followeth) is the only sense intended by the Spirit of

God: the Allegorical, Tropologicall, Analogical, being but several uses and applications thereof: For the Scripture (consisting in the sense not in the letters) is profitable to teach, and improve, as Paul saith: whereas from the Allegorical sense no necessary argument can be taken (as their own doctors confess) either to confirm or confute any point of doctrine: & therefore much less from the Tropological, or Analogical. And as for the measure, in regard of brevity or prolixity, the golden mean hath always been judged by the learned to be the best, which is not only to give the bare meaning paraphrastically, but to make collection of doctrine and application of uses; yet briefly, rather pointing at the chief heads, then dwelling long upon any point. Some are of opinion that a Commentor is only to give the literal sense of the place, without making further use of application, or instruction: To which I could easily subscribe, if all the Lords people could prophesy, or if all were able to handle the word of God, the sword of the spirit: For as to an expert Musitian who is acquainted with the concords or rules of discant, it is as good a direction to have only the ground as if he had every point pricked out unto him, being inured to the division upon every point, as it falleth out in the ground: So to him that is acquainted with the word of God, a short and concise handling of the Scripture, may be as good a direction as if every point were discoursed at large. But because all readers are not strong men in Christ, some being but babes, who must have every thing minced, and cut small unto them before they can receive it. Neither all teachers expert, & prompt Scribes, like to Ezra, nor mighty in the Scripture as Apollos, such as are able to divide the word a right, and apply it fitly as they ought. (Some being deceitful workmen perverting it to their own destruction, in pressing the two dugges of the Scripture, the Old and New Testament, that in steed of milk, they suck nothing but blood: Others, unskillful, casting wild Colloquintida into the pot of the children of the prophets, being too hasty to learn, and too ignorant to know of themselves, what they

should have gathered). There | fore to help the ignorance of the one, and hinder the malice of the other (and so to profit the most) beside the meaning, he hath briefly drawn out such doctrines as naturally arise from the text, shewing withal, how they ought to be applied for confutation, correction, instruction, consolation. Which he hath done with such dexterity, (artificially matching together two things, heretofore insociable, Breuitie, and Perspicuitie) that the like (I take it) hath not been performed heretofore by any Expositor upon this Epistle: which we may well call the key of the new Testament, in that it handleth the weightiest points of doctrine, whether we consider the necessary knowledge thereof, or the controversies of these times. Therefore Luther after he had once publicly expounded it, toke in hand again, and interpreted it the second time, beginning (as him | self saith) where he ended, according to the saying of Syracides, When a man hath donne what he can, he must begin again. Which Commentary, seeing it hath found such good entertainement amongst us, being but a foreigner, and having lost much of his strength, and taken wind by changing from language to language, as wine from one vessel to another: I doubt not but this, being a free-denizen, will find the like favor and acceptance, therather, if it will please your Honour to vouchsafe it your countenance: To whose protection and patronage I here commend it, as S. Luke did his Histories to the most noble Theophylus: desiring hereby to testify my humble duty unto your Honor, and my thankfulness to God for the riches of his grace bestowed upon you in my study of the Gospel, for your zeal of gods glory, your love of the truth, and of all those that unfainedly embrace the truth.

And thus fearing to hinder the course of your more serious cogitations & actions, I humbly take may leave: desiring the Lord, who hath promised to honour those that honour him, that as he hath made you Honourable in your noble progenitors, so he would make

you thrice Honourable in your future successors, and long continue you a notable instrument under his Highness, of the peace and welfare of your country as he e hath done, accomplishing all your desires for present prosperity and future felicity. From Emmanuel college in Cambridge: August. 10. 1604.

Your Honours most humbly devoted,

Rafe Cudworth

To the Courteous Reader

I here offer to your view (gentle reader) a comment, and a supplement—the comment begun by an excellent workman, and drawn in excellent proportion, in all points suiting to the analogy of faith and the doctrine of the orthodox fathers of the church, being the substance of three years of lectures upon the Lord's Day. If his former works either of positive divinity in sundry of his treatises, or controversial divinity in his Reformed Catholic, or case divinity in his Cases of Conscience, have ministered any comfort unto you, or given you content, [then] I doubt not but these commentaries will abundantly satisfy your expectation. For (to omit the variety of matter) as also the brevity and admirable perspicuity in regard of the manner (being the chief commendation of Oecumenius, or any interpreter), in them as in a mirror you may more clearly see his knowledge in the mystery of Christ [Eph. 3:4], and his dexterity in

exemplifying that by practice which he had formerly taught by precept, than in any of his writings besides, as having a double eminency above the rest. First, in that they were penned the last of all his works, being come to ripeness of judgment, and that upon mature deliberation after his sermons (as his manner was). Secondly, in that they were written with his own hand, whereas all his other writings (except some short treatises) were taken by some diligent auditors, and perused by himself. Herein resembling the epistle itself which was written with Paul's own hand [Gal. 6:11]—all the rest (except that short one to Philemon, Philem. 18) by his scribes. And as they do exceed his other writings, so I might say (perhaps more truly than discreetly) that they surpass in this kind all the modern writers that have gone before them, so that he which will vouchsafe to read them shall not greatly need nor desire any other interpreter upon this Scripture. The which I speak not as esteeming of antiquity no better worth than to be put under a bushel, that novelty might be set upon the candlestick; but for that I see not but that John Baptist the last of all the prophets was as goodly a burning and shining candle [John 5:35] as any of the rest, and that he pointed forth Christ more distinctly than the rest [John 1:36]. But I hope I shall not need to use many words in commendation either of the work or of the author, being so well known and sufficiently commended by others for soundness of doctrine and integrity of life—which (whilst he was living) did parallel each other, his doctrine being a pattern of his life, and his life a counterpane of his doctrine. And now being dead, his savory writings which he has left behind him, breathing forth (as it were) the sweet smell of a sanctified spirit (like a field which the Lord has blessed), has got him a name never to be forgotten, which gives him after his death a second life.

I am further to advertise you (good reader) that there were some places in the original copy, to which the author would (no doubt)

have given some review and correction, if God had drawn out the line of his life but a little longer, which I have filed and polished according to my poor skill, though very sparingly, in such places only as were obscure or had any phrase of doubtful construction or otherwise seemed to be mistaken—pointing and interlining the rest to fit it for the press. It may be my unskillful handling of them has deprived them of their due luster, yet sure I am it has given them no tincture.

Touching the supplement, it was my purpose at the first to have made a supply of that which was wanting out of the author's own writings, as it has been done in Aquinas's Summas and others; but afterwards perceiving that his works already extant would not afford me sufficient matter to furnish out that argument, I was inforced to take another course, and to make a supply with courser stuff of mine own, as I could. Which if it shall seem not to suit the former in all points, I shall desire you to consider that it is not so easy a matter for Asclepiodorus, accustomed to draw with a coal or chalk only, to finish a picture begun by Apelles with so curious a pencil. And that is an argument wherein (I confess) I have not been so much conversant as perhaps in some other, neither chosen out of purpose to make ostentation of wit, reading, or invention, but left as a necessary task to be performed by some for the perfecting of the work, and the good of the church (if this poor mite may confer anything to the treasury of the Lord's temple). And thus hoping that these respects may entreat for a friendly acceptance at your hands, and that you will afford me your good word for my good will, and a favorable construction for my pains, I commend it to the blessing of the Almighty, and you to His gracious protection, unfeignedly wishing to you as to myself, the mercy of God in Christ Jesus. August 10.

Yours in the Lord Jesus,

R. C.

Chapter 1: The Epistle of St. Paul to the Galatians

The Argument

Two things are generally to be considered, the occasion of this epistle and the scope. The occasion that moved Paul to write this epistle was because certain false apostles slandered him both in respect of his calling as also in respect of his doctrine, teaching that he was no apostle and that his doctrine was false. And by this means they seduced the churches of Galatia, persuading them that justification and salvation was partly by Christ and partly by the law. The scope of the epistle is in three things. First, the apostle defends his calling in the first and second chapters. Secondly, he defends the truth of his doctrine, teaching justification by Christ alone. And upon this occasion he handles the greatest question in the world, namely, what is that justice whereby a sinner stands righteous before God, in the third and fourth and in the beginning of the fifth. Thirdly, he prescribes rules of good life in the fifth and sixth chapters.

Chapter 1: Verses 1-5

The Text

1 Paul an apostle (not of men, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead.)

The Exposition

The epistle has three parts: a preface, an instruction, and the conclusion. The preface is in the five first verses, and it has two parts, an inscription, and a salutation.

The inscription sets down the persons that write the epistle, and the persons to whom it is sent. The persons that write are two: Paul and the brethren.

Paul is mentioned in the first verse. In which, in comely and decent manner he commends himself to the Galatians by his office and function, "an apostle," that is, one called to be a planter and founder of the church of the New Testament among the nations. And because the title of an apostle in general signification may agree to all teachers, therefore he goes further, and sets down the cause of his apostleship. And first he removes the false causes in these words "not of men," that is, not called by men as by authors of my calling, or not called by the authority of men. And in this Paul opposes himself to the false apostles, who were called not by God, but by men. Again he says, "not by men," that is, not called of God in and by the ministry of any mere man. And in this Paul opposes himself to all ordinary ministers of the gospel whatsoever, who are called of God by man. This done, he propounds the true cause and author of this apostleship, of whom he was called immediately. Against this it may be objected, that Paul was ordained to be an apostle by the imposition of hands of the church of Antioch. I answer, that this imposition was rather a confirmation than a calling. Secondly, they

of Antioch had not imposed hands on Paul, but that they were commanded by the Spirit of God. Further Paul adds that he was called by Christ, "and God the Father," for three causes. The first was to signify the consent of will in the Father and Christ. The second was to teach us how we are to conceive of God, namely that He is the Father, and Jesus Christ, and the Holy Ghost; for the Godhead may not be conceived out of the Trinity of persons. The third is because the Father is the fountain of all good things that come to us by Christ. Lastly, he sets down the effect or action of the Father, "who raised him from the dead," and that for two causes. One was to prove Christ to be the natural Son of God, for He professed Himself to be so, and that was one cause why He was crucified and put to death. Now when He was dead, if He had not been the Son of God indeed, He had never risen again but perished in death. And in that the Father raised Him again to life, He gave testimony that He was His own natural Son. And therefore Paul says that Christ was "declared to be the Son of God by the resurrection from the dead" [Rom. 1:5]; and he applies the words of the psalm, "Thou art my Son this day have I begotten thee," to the time of Christ's resurrection [Acts 13:33]. Again, Paul mentions the resurrection of Christ to note the time of his own calling, for though the rest of the apostles were called when Christ was in the estate of humiliation, yet Paul was called afterwards, when Christ was entered into His kingdom, and sat at the right hand of God.

The Use. First, whereas Paul in the very forefront of his epistle begins with his own calling, I gather, that every minister of the gospel ought to have a good and lawful calling. A man cannot preach "unless he be sent" [Rom. 10:14]. Christ took not unto Him the office of a mediator till He was called and sent of the Father. Therefore the opinion of the Anabaptists is foolish and fantastical, who think that every man may preach that will without any special calling. They

allege that "the house of Stephanas ordained themselves to the ministry of the saints" [1 Cor. 16:15]. Answer. The meaning of the place is not that they called themselves, but that they set themselves apart to the ministry of the saints, in the purpose and resolution of their own hearts. Again, they allege that all Christians in the New Testament "are kings and priests" [Rev. 5:10], and the office of the priest is to teach. I answer, all are priests in that they are to offer themselves in sacrifice to God and to teach privately within their places and callings, as the master his servants, the father his children, etc., and to make a confession of their faith, when they are called so to do. Thirdly, they allege that the power of the keys is given to the church. I answer, it is indeed; yet so as the use and administration thereof belongs to the ministers alone, in the dispensation of the word.

Secondly, whereas Paul says, "not of men, but of Christ," I gather that every lawful calling is of God, and not of men as authors thereof; and that the right to call belongs to God. The Father thrusts forth laborers into His vineyard [Matt. 9:38]; the Son gives pastors and teachers [Eph. 4:11]; the Holy Ghost makes overseers [Acts 20:28]. It may be alleged that the church has authority to call and ordain ministers. I answer, that the church's authority is no more but a ministry or service, whereby it does testify, declare, and approve whom God has called.

Thirdly, whereas Paul thus proclaims his calling ("Paul an apostle of Jesus Christ"), I gather that the callings of the ministers of the gospel must be manifest to their own consciences and the consciences of their hearers, and that for diverse weighty causes. First, they are ambassadors, instruments, and the mouth of God. And for this cause they are to speak in the name of God, and this they cannot do unless they know themselves to be called. Secondly, that the calling of the

ministry may tend to edification, there is required the assistance of God's Spirit in the teacher, the protection of him and his ministry, the effectual operation of the Spirit in the hearts of the hearers. And he that wants the assurance of his calling cannot pray to God in faith for these things, neither can he apply the promises of God to himself. Thirdly, the knowledge of our callings breeds conscience of our duties, diligence, and the fear of God. Lastly, knowledge of our callings in the consciences of the hearers breeds a reverence in their hearts and obedience to the ministry of the word. Upon this, some may demand how they may know that they are called of God to the ministry of the word. Answer. They may know it if they find three things in themselves. The first is the testimony of their consciences, that they entered not for praise, honor, lucre, but in the fear of God, with a desire to glorify Him and to edify the church. The second is a faculty to do that to which they have a desire and will. In this faculty are two things: knowledge of God and His ways, and aptness to deliver that which they know. The third is the ordination of the church, which approves and gives testimony of their will and ability. He that has these things is certainly called of God. Now put the case, a man wants the first of these three because he entered with evil conscience, being carried with ambitious and covetous desires. Then I answer, that his calling still in respect of the church, is good and lawful, and when he repents of his bad conscience, it is also accepted of God.

The fourth point to be observed is that Paul makes three kinds of callings in the church. One is when men are called by man, and not by God; and thus are all false teachers called. The second is when men are called of God by the ministry of men; thus are all ordinary ministers of the word called. The third is when men are called not by men, but by Christ immediately. And Paul here signifies that he himself and the rest of the apostles were called according to this

third way. And in this respect he puts a difference between the apostles and all the ministers of the New Testament. For in that they were called immediately, they were also taught by immediate inspiration, and also aided by the infallible assistance of God's Spirit. And of all this they had promises (Matt. 10:19, 20; Luke 10:16). Hence we may gather the certainty of our religion. The essential note of the church is faith. Faith stands in relation to the word of God. And the word of God is no word unto us, unless we know it to be so. And we know it to be so, because it was written by the apostles, who in preaching and writing could not err. Secondly, hence I gather that the doctrine of the apostles is the immediate word of God, because it was given by inspiration both for matter and words. Whereas the doctrine of the church in sermons and the decrees of councils is both the word of God and the word of man—the word of God, as it agrees with the writings of the apostles and prophets; the word of man, as it is defective, and as it is propounded in terms devised by man. It may be objected that Paul spoke some things of himself, and not from the Lord, "not the Lord, but I" (1 Cor. 7:12). Answer. The meaning is, not the Lord by any express commandment, but I by collection and interpretation of Scripture, and that by the assistance of God's Spirit (v. 40). Seeing then the writings of the apostles are the immediate and mere word of God, they must be obeyed as if they had been written without man by the finger of God.

Lastly, seeing it is the property of an apostle to be called immediately by Jesus Christ, hence it follows, that the authority, office, and function of apostles ceased with them, and did not pass by succession to any other. Therefore it is a falsehood that the pope of Rome succeeds Peter in apostolical authority, and in the infallible assistance of the Spirit, when he is in his consistory.

And where Paul said he was called by Jesus Christ, and not by man, that is, mere man, he gives a pregnant testimony that Christ is both God and man.

And whereas Paul was called by Christ raised from the dead, hence I gather the dignity of the apostle Paul above all other apostles, in that he was called after the resurrection of Christ, when He was entered into His kingdom.

> 2 And all the brethren that are with me, to the churches of Galatia.

By brethren we are to understand such as separated themselves from the pagans, and received the faith of Christ (1 Cor. 5:11). And here more specially such as taught and professed the faith, that is, both pastors and people, whether of Antioch (as some think), or of Rome, as others.

And Paul writes his epistle as well in their names as in his own, and with their consent, for two causes. One was that he might not be thought to deliver any private doctrine devised of his own head. And this care he had always, and therefore taught nothing but that "which was in the writings of Moses and the prophets" (Acts 26:22). And this was the care of Christ, who says, "My doctrine is not mine, but his that sent me" (John 7:16). And at this day, this must be the care of the ministers of the gospel to deliver nothing of their own. First therefore their doctrines must be founded in the writings of the prophets and apostles; and secondly, that they may be sure of this, they must have the consent of the true church, especially of such as have been the restorers of the gospel in this last age. This rule Paul gives to Timothy, "to continue in the things which he had learned" of Paul and the rest of the apostles (2 Tim. 3:14). Hence it appears to be a fault in sundry private persons, when they read the Scriptures, to

gather private opinions, to broach7 them to the world. This practice has been the foundation of heresies and schisms in the church.

Secondly, Paul writes with consent, that he might the better move and persuade the Galatians to receive his doctrine which he is now to deliver.

Hence it appears that the consent of pastors and people is of great excellency. For the better conceiving of it, and the meaning of the text, I will handle three points. The first is, what is the force of consent? Wherein stands it? And where it is now to be found? For the first, consent is of force to prepare the heart, and move it to believe. As Augustine says, "I had not believed the gospel, except the authority of the church had moved me." And this is all it can do. For it is the word that is the object and the cause of our faith. The word itself works in us that faith whereby it is believed. And Paul in this place uses consent, not to work a faith in the Galatians, but only to stir up a liking of his doctrine. Two errors of the Church of Rome must here be avoided. One, that consent is a certain mark of the church. It is false, for the consent may be among the wicked, in the kingdom of antichrist (Rev. 13:16). In the kingdom of darkness, all is in peace. Again, dissension may be among the godly, as between Paul and Barnabas, Paul and Peter. In the church of Corinth there were schisms (1 Cor. 11). Consent therefore simply, unless it be joined with true faith and true doctrine, is not of force to declare unto us the true church. The second error is that the catholic consent of believers in points in religion is the true and lively Scripture, and that the written Word is but a dead letter to it, and to be judged by it for his sense and meaning. But all is contrary. For the written Word is the first and perfect pattern of the mind and will of God, and the inward consent of the hearts of men is but a rude and imperfect extract and draught of it.

The second point is, wherein stands this consent? It must have his foundation in Christ, and thence flow to the members, as the oil from Aaron's head to his garments (Ps. 133); and it stands in three things: consent in one faith and doctrine; consent in affection, whereby men be of one heart (Acts 2:47); [and] consent in speech (1 Cor. 1:10).

The third point is, where it is now to be found? The papists say that they have true and perfect consent among themselves, and that fathers and councils be on their side, and that we have no consent among ourselves. I answer first that they have not the consent which they pretend, for the proper points of popery were not known to the apostles nor to the apostolical churches, but were taken up in the ages following by little and little. Secondly, false doctrines as the papists make articles of faith are but opinions and conjectures in the fathers and councils. Thirdly, the things which the papists hold are the same peradventure in name, but they are not the same indeed with that which the fathers hold, neither are they held in the same manner. As for example, the purgatory which the fathers hold is a thing far different from the purgatory of the papists, and so all the rest. Of consent they may brag, but they cannot show it. As for ourselves, we all consent in the foundation of religion. There is difference about the descent of Christ into hell. The thing we all hold, namely a descent. The difference is in the manner, whether it be virtually or locally.9 There is difference about the pains of Christ in His agony and passion, yet all acknowledge the infinite merit and efficacy of the death of Christ. There is difference about the government of the visible church on earth. For the substance of government all agree, but for the manner of execution and administration, they do not. That Christ is present in the Eucharist, and that His body and blood is there to be eaten and drunken, all our churches agree; and the difference is only touching the manner of His presence, namely, whether it be spiritual or local. And this is the

mercy of God, that in all our differences the foundation of religion is not razed. Let us pray for the continuance and increase of this consent.

Thus much of the persons that write. Now follow the churches to which the epistle is sent: "to the churches of Galatia." At this time the Galatians had made a revolt, and were fallen from justification by the obedience of Christ; so as Paul "was afraid of them" (ch. 4), and yet he called them churches still, using great meekness and moderation. His example must we follow in giving judgment of churches of our time. And that we may the better do this, and the better relieve our consciences, mark three rules. The first is that we must rightly consider of the faults of the churches. Some are faults in manners; some in doctrine. If the faults of the church be in manners, and these faults appear both in the lives of ministers and people, so long as true religion is taught, it is a church and so to be esteemed, and the ministers must be heard (Matt. 23:1). Yet may we separate from the private company of bad men in the church (1 Cor. 5:11), and, if it be in our liberty and choice, join to churches better ordered. If the error be in doctrine, we must first consider whether the whole church err, or some few therein. If the error be in some, and not in all, it remains a church still, as Corinth did, where some denied the resurrection—because a church is named of the better part. Secondly, we must consider whether the church errs in the foundation or no. If the error or errors be beside the foundation of religion, Paul has given the sentence that they which build upon the foundation hay and stubble of erroneous opinion may be saved (1 Cor. 3:15). Thirdly, inquiry must be made whether the church err of human frailty, or of obstinacy. If it err of frailty, though the error be in the foundation, yet it is still a church, as appears by the example of the Galatians. Yet if a church shall err in the foundation openly and obstinately, it separates from Christ, and ceases to be a church, and we may

separate from it and may give judgment that it is no church. When the Jews resisted the preaching of Paul, and had nothing to say but to rail, Paul then separated the church of Ephesus and Rome from them (Acts 19:9; 28:28). It may here be demanded, why Paul writes to the Galatians as brethren, and calls them churches, seeing they have erred in the foundation, and are as he says, "removed to another gospel" (verse 6). I answer, he could do no otherwise. If a private man shall err, he must first be admonished, and then the church must be told of it. If he hear not the church, then judgment may be given that he is as a publican, and not before. Much more then, if the church shall err, there must first be an examination of the error, and then sufficient conviction; and after conviction, follows the censure upon the church, and judgment then may be given, and not before. And Paul had now only begun in this epistle to admonish the church of Galatia. Great therefore is the rashness, and want of moderation in many, that have been of us that condemn our church for no church, without sufficient conviction going before. If they say that we have been admonished by books published, I say again, there be grosser faults in some of those books, than any of the faults they reprove in the Church of England. And therefore the books are not fit to convince, specially a church.

And though Paul call the Galatians churches of God, yet may we not hence gather, that the Church of Rome is a church of God. The name it may have; but it does in truth openly and obstinately oppugn the manifest principles of Christian religion.

If any demand, what these churches of Galatia are? I answer, that they were a people of Asia the Less. And though they were famous churches in the days of the apostle, yet now the country is under the dominion of the Turk. This shows what God might have done to us in England long ago for the contempt of the gospel. This again shows

what desolation will befall us unless we repent, and bring forth better fruits of the gospel.

> 3 Grace be with you and peace from God the Father, and from our Lord Jesus Christ.
>
> 4 Who gave ...

Here is laid down the second part of the preface, which is the salutation propounded in the form of a prayer, Grace and peace, etc. Grace here mentioned is not any gift in man, but grace is God's, and in God. And it signifies His gracious favor and good will, whereby He is well pleased with His elect, in and for Christ. Thus Paul distinguishes the grace of God from "the gift that is by grace" (Rom. 5:15) and sets grace before the gift as the cause of it. Here comes the error of the papists to be confuted, which teaches that the grace which makes us grateful to God is the infused gift of holiness and charity;13 whereas indeed we are not first sanctified, and then please God, but first we please God by grace in Christ, and then upon this we are sanctified and endued with charity.

Peace is a gift not in God, but in us. And it has three parts. The first is peace of conscience, which is a quietness and tranquility of mind, arising of a sense and apprehension of reconciliation with God (Rom. 5:1). The second is peace with the creatures. And it has five branches. The first is peace with angels, for man is redeemed by Christ, and by means of this redemption, sinful man is reconciled to good angels (Col. 1:20). The second is peace with the godly, who are all made of one heart and mind (Isa. 11:9). The third is peace with ourselves. And that is a conformity of will, affections, and inclinations of man's nature to the renewed mind. The fourth is peace in respect of our enemies. For the decree of God is, "Touch not mine anointed, and do my prophets no harm" [Ps. 105:15]. Again, "All things turn to the

good of them that love God" [Rom. 8:28]. The fifth is peace with the beasts of the field. God makes a covenant with them for His people (Hos. 2:18). The creatures desire and wait for the deliverance of God's children (Rom. 8). They that trust in God shall walk upon the lion and the basilisk (Ps. 91).

The third part of peace is prosperity and good success. Whatsoever the righteous man does, it prospers. And all things prospered in the house of Potiphar when Joseph was his steward, because he feared God (Gen. 39:1–2).

To proceed, Paul sets down the causes of grace and peace, and they are two: God the Father and Jesus Christ. And here it must be remembered that the Father and Christ, as They are one God, They are but one cause. And yet in regard of the manner of working, They are two distinct causes. For the Father gives grace from none but Himself, by the Son; and Christ procures grace and peace, and He gives it unto men from the Father. Furthermore, Christ is described by His property, "our Lord," and by His effects in the next verse.

The Use. Whereas Paul begins his prayer with grace, we learn that grace in God is the first cause and beginning of all good things in us. Election is of grace (Rom. 11:5). Vocation to God is of grace (2 Tim. 1:9). Faith is of grace (Phil. 1:29). Justification is freely by grace (Rom. 3:24). Love is by grace (1 John 4:9). Every good inclination is of grace (Phil. 2:13). Every good work is of grace (Ezek. 36:27; Eph. 2:10). Life everlasting is of grace (Rom. 6:23). To avoid any evil is the least good, and every good is of God. It may be said that will in man is the cause and beginning of some good things. Answer. In the creating or imprinting of the first grace in the heart, will is no cause at all, but a subject to receive the grace given. After the first grace is given, will is an agent in the receiving of the second grace, and in the

doing of any good work. Yet this must be remembered, that when the will is an agent, it is no more but an instrument of grace, and grace in God is properly the first, middle, and last cause of grace in us, and of every good act. Hence it follows that there be not any meritorious works that serve to prepare men to their justification, and that the cooperation of man's will with grace in the act of conversion, whereby we are converted of God, is but a fiction of the brain of man. Lastly, this doctrine is the foundation of humility, for it teaches us to ascribe all to grace and nothing to ourselves.

Secondly, we learn that the chief good things to be sought for are the favor of God in Christ, and the peace of a good conscience. Consider the example of David (Pss. 4:7; 73:24–25), and of Paul, who accounted all things dung for grace and peace in Christ. And the peace of good conscience is as a guard to keep our hearts and minds in Christ (Phil. 4:7). The fault of most men is [that] they spend their days and their strength in seeking riches, honors, pleasures, and they think not on grace and peace. After the manner of beasts, they use the blessings of God, but they look not at the cause, namely, the grace of God. Our Duty. Above all things to seek for grace and peace. The Reason. True happiness, which all men desire, consists in peace, and is founded in grace. They are said to be happy and blessed that mourn and suffer persecution for justice sake (Matt. 5), because in the midst of their sorrows and miseries, they have the favor of God and the peace of good conscience.

Thirdly, in that grace and peace are joined, we learn that peace without grace is no peace. "There is no peace to the wicked, saith my God" (Isa. 57:21). They which make a covenant with hell and death are soonest destroyed (Isa. 28:18). "Laughter," says Solomon, "is madness" (Eccl. 2:2), namely, when it is severed from grace and peace. "When men say, peace peace, then comes destruction" (1

Thess. 5). The prosperity of the men of this world ends in perdition (read Ps. 73).

Paul says not simply that grace and peace comes from God, but from God the Father and from Jesus Christ, [so] that he may teach us rightly to acknowledge and worship God. For God is to be acknowledged and worshiped in the Father, in Christ, and in the Holy Spirit. It was the fault of the pagans, and it is the fault of sundry Christian, to worship an absolute God, without the Father, and without Christ. This fault must be amended, for it turns God to an idol.

Again when Paul says that grace proceeds first from the Father, and secondly from Jesus Christ, he sets down the order which God observes in the communication of grace and peace. The Father is the fountain of grace, and gives it from none but from Himself. Christ again is (as it were) a conduit or pipe, to convey grace from the Father to us. "Of His fullness we receive grace for grace" (John 1). "In Him we are complete" (Col. 2). Election, justification, salvation, and all is done in and by Christ (2 Tim. 1:9). The Use. I. Let them that travel under the burden of a bad conscience and a bad life come to Christ by turning from their sins, and by believing in Him, and they shall obtain grace and find rest to their souls. II. In our miseries our hearts may not be troubled overmuch, but we must always moderate our sorrows. For if we believe in Christ, we shall always have grace and peace (read John 14:27). III. We must moderate our cares for this life. For if we trusting in Christ have grace and peace, we shall want nothing (read Ps. 4:6–7).

Jesus Christ that gives grace and peace is called, "our Lord," for two causes. One is to teach us to acknowledge Christ aright, and that is as well to acknowledge Him to be our Lord, as well as our Savior. He is

a priest to procure life, a prophet to teach the way of life, [and] a Lord to command them to walk in the way of life. The fault of our times [is that] all men profess Christ, yet many allow of no Christ, but of their own devising—namely, a Christ that must be a Savior to deliver them from hell, but not a Lord to command them; that they cannot brook. The second cause why Christ is called "our Lord" is to signify the persons to whom grace and peace belong, that they are such as acknowledge Christ for their Lord, and yield subjection to Him in heart and life. They find rest to their souls that take up the yoke of Christ in new obedience, and the patient bearing of the cross (Matt. 11:29).

> 4 Who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of God our Father.
>
> 5 To whom be glory for ever and ever, Amen.

In these words the second argument is propounded, whereby Christ is described, namely the effect of Christ, which is, that He "gave himself." And He is said to give Himself for two causes. First, because He presented Himself as a price and sacrifice for sin to God the Father (Matt. 20:28; Eph. 5:2; 1 Tim. 2:6). The second, because He did publicly propound and set forth Himself to the world as a sacrifice and price of redemption (Rom. 3:25; John 3:14; Acts 4:12).

In this giving there are five things to be considered. The first, the giver, Christ; the second, the thing given, and that is Christ Himself. The third is the end of His giving, for sin, that is, that He might make satisfaction for our sins. The fourth is another end of His giving, that He might deliver us out of this present evil world. Here the present world signifies the corrupt estate of men that live according to the lusts of their own hearts (1 John 2:16). And men are here said to be delivered and taken out of the world when they are severed from the

condition of sinful men by sanctification and newness of life and by divine protection, whereby they are preserved from evil after they are sanctified (Titus 2:14; John 17:15). And this deliverance is not in this life in respect of place, but in respect of quality. The fifth thing is the cause that moved Christ to give himself, and that is the will of God.

In the fifth verse there is set down a corollary or conclusion, which contains the praise of God.

The use follows. Whereas Christ is the giver of Himself, hence it follows that His death and sacrifice was voluntary. And this He showed in two things. When He was to be attached, He fled not, but went to a garden in the mount, as His custom was, which was known to Judas (John 18:2). And in the very separation of body and soul, He cried with a loud and strong voice, which argued that He was Lord of death, and died because His will was to die. This must be remembered. For otherwise His death had not been a satisfaction for sin.

In that Christ gave Himself to be a sacrifice, we learn many things. First, that the work of redemption exceeds the work of creation. For in the creation, Christ gave the creatures to man; in the redemption He gave Himself, and that as a sacrifice. Secondly, in that He gave Himself, it appears that He gave neither angel, nor mere man, nor anything out of Himself; and that all merits of life, and satisfactions for sin, are to be reduced to the person of Christ—and consequently that there be no human satisfactions for sin, nor meritorious works done by us, because they pertain not to the person of Christ, but to our persons, and they were never offered of Christ unto God as merits and satisfactions, because He gave nothing but Himself, and the things which appertained unto His own person. Thirdly, in that Christ gives Himself, we must take and receive Him with hungering

hearts. Nay He is to suffer violence of us, and the violent are to take Him to themselves.22 Lastly, in that He gave Himself to us, we again must give our bodies and souls unto Him in way of thankfulness, and dedicate all that we have or can do to the good of men. The creatures at our tables present us with their bodies, and so must we present our bodies and souls to God.

The first end of this giving is that Christ might be a sacrifice and ransom for sin. The knowledge of this point is of great use. First, it works love in us on this manner. We must in mind and meditation come to the cross of Christ. Upon the cross we are to behold Christ crucified; and in His death and passion, His sacrifice; in His sacrifice for the sins of His enemies, His endless love. And the consideration of this love will move us to love Him again, and the Father in Him. Secondly, the consideration of His endless pains for our sins in the sacrifice of Himself must breed in us a godly sorrow for them; for if He sorrow for them, much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Christ gave Himself to redeem us from iniquity, we must take up a purpose of not sinning, and never wittingly sin more. Lastly, this knowledge is the foundation of comfort in them that truly turn to Christ. For the price is paid for their sins. And they which are eased of their sins are blessed (Ps. 32:1). And in temptation, they may boldly oppose the satisfaction of Christ against hell, death, the law, and the judgment of God; and if at any time they sin, they must recover themselves and remember that they "have an Advocate with the Father, Jesus Christ the just" (1 John 2:1).

And whereas Paul says that Christ "gave himself for our sins," he teaches that every man must apply this gift and sacrifice of Christ to himself. This applying is done by faith. And the right manner of application is this: We must turn to Christ, and in turning by faith

apply. And when we apply Christ by faith, we must withal turn. Faith goes before conversion in order of nature, yet in the order of teaching and practice, they are both together. They which use to apply Christ and His benefits unto themselves, and yet will not turn themselves to Christ, misapply and presume, because the right apprehension of Christ is in the exercises of invocation and repentance.

The second end for which Christ gave Himself is that He might take us out of this evil world. And hence we are taught three things. First, that we must be grieved and displeased at the wickedness of the world as Lot was (2 Peter 2:7). Secondly, that we must not fashion ourselves to the wicked lives of the men of this world, but we must in all things "prove what is the good will of God" [Rom. 12:2], and do it. Thirdly, seeing we are taken out of this world, we must not dwell in it, but our dwelling must be in heaven. The beast out of the sea persecutes them that dwell in heaven (Rev. 13:6), that is, such as dwell on earth, and for affection have their conversation in heaven. And seeing this must be so, we must not love the world, but love the coming of Christ, and every day prepare ourselves against the day of death, that we may enter into our own home.

And whereas Paul calls this world an "evil world," he does it to signify that there is nothing in men but sin till they be regenerate; yea that civil virtues and civil life that are excellent in the eyes of men, are no better than sins before God. It is the error of the papists that men may think and do something that is morally good without grace.

The cause that moved Christ to give Himself is the will of God. Hence it appears that God gives Christ to no man for his foreseen faith or works. For there is no higher cause of the will of God. The foreknowledge of things that may come to pass, goes before will; but

the foreknowledge of things that shall come to pass, and therefore the foreknowledge of faith and works, follows the will of God, because things that shall come to pass are first decreed, and then foreseen.

The will here mentioned is said to be the will of God, that is, the first person, the Father. For when Christ is opposed to God, then God signifies the Father. And He is most commonly called God because He is God without communication of the Godhead from any, whereas the Son and Holy Ghost are God, by communication of Godhead from the Father.

And this God is called "our Father" by Paul. And hereby he signifies that the scope of the gospel is, first, to propound God unto us not only as a Creator, but as a Father; secondly, to injoin us to acknowledge Him to be our Father in Christ, and consequently to carry ourselves as dutiful children to Him in all subjection and obedience. They which do not this know not the intent of the gospel;27 and if they know it, indeed they deny it.

The conclusion annexed to the salutation ("to whom be glory forever") teaches us [that] so often as we remember the work of our redemption by Christ, so often must we give praise and thanks to God. Yea all our lives must be nothing else but a testimony of thankfulness for our redemption. And all our praise and thanks to God must proceed from the serious affection of the heart, signified by the word "Amen." That is, so be it.

Chapter 1: Verses 6-9

> 6 I marvel that thou art so soon removed away to another gospel, from him that hath called you in the grace of Christ.

7 Which is not another gospel: but that some trouble you, and intend to overthrow the gospel of Christ.

Here begins the second part of the epistle, in which he gives instruction to the Galatians. And it has two parts: one concerns doctrine; the other, manners. The first part touching doctrine begins in the sixth verse, and continues to the thirteenth verse of the fifth chapter. The sum of it is a reproof of the Galatians for revolting from the gospel, and it is disposed in this syllogism.

If I be immediately called of God to teach, and my doctrine be true, you ought not to have revolted from my doctrine.

But I was called immediately of God to teach, and my doctrine is true.

Therefore you should not have revolted from my doctrine.

The [major] proposition is not expressed, because it was needless. The minor is handled through the whole epistle. The conclusion is in the sixth and seventh verses, the meaning whereof I will briefly deliver. "So soon," that is, presently after my departure. "Removed." Carried away by the persuasion of false teachers. "To another gospel." To another doctrine of salvation, which in the speech and opinion of the false teachers is another manner of gospel, more sufficient and more excellent, than that which Paul had delivered. "From him." That is, from me being an apostle, who have called you by preaching the gospel of Christ. "In the grace." That is, have called you freely, without any desert of yours, to be partakers of the favor of God in Christ. "Which is not another." Which pretended gospel of the false apostles is not indeed another gospel from that of Paul, because there is but one; but it is an invention of the brain of man. "But there

be some." That is, but I plainly perceive the cause of your revolt, that some trouble you, and seek to overthrow the gospel of Christ.

In these words, two points are to be considered. The first is the manner which Paul uses in reproving the Galatians. He tenders their good and salvation, and seeks by all means their recovery. And therefore in his reproof he does two things. First, he reproves them with meekness and tenderness of heart, following his own rule (Gal. 6:1), for he might justly have said, you may be ashamed that thou art moved to another gospel, but he says only, "I marvel"—that is, I was well persuaded of you and I hoped for better things, but I am deceived and I wonder at it. Secondly, he frames his reproof with great wariness and circumspection. For he says not, you of yourselves do remove to another gospel, but thou art removed. Thus he blames them but in part, and lays the principal blame on others. Again, he says not you were removed, but in the time present, "ye are removed"—that is, thou art in the act of revolting, and have not as yet altogether revolted. And hereby he puts them in mind, that although they be in a fault, yet there is nothing done which may not easily be undone. According to his example, we are all in reproofs to show love and to keep love—to show love to the party reproved, and to frame our reproof so as we may keep his love.

The second point is the fault reproved, and that is, the revolt of the Galatians, which was a departure from the calling whereby they were called to the grace of Christ. If it be demanded, what kind of revolt this was? I answer, there be two kinds of revolt, particular and general. Particular, when men profess the name of Christ, and yet depart from the faith, in some principal points thereof. Of this kind was the apostasy of the ten tribes, and such is the apostasy of the Roman Church. A general revolt is when men wholly forsake the faith and name of Christ. Thus do the Jews and Turks at this day.

Again, a revolt is sometimes of weakness, and human frailty, and sometimes of obstinacy. Now the revolt of the Galatians was only particular in the point of justification, and of weakness, and not of obstinacy; and this Paul signifies when he says they were carried by others.

Of this revolt, four things are to be considered. The time? "So soon." From whom, or what? From the doctrine of Paul, and consequently "the grace of Christ." To what? "To another gospel." By means of whom? "But some trouble you," etc.

Touching the time, it was short. They were soon carried away. This shows the lightness and inconstancy of man's nature, especially in matter of religion. While Moses tarried in the mount, Aaron and the people set up a golden calf and departed from God. Hosea says, the righteousness of the Israelites was like the morning dew, which the rising of the sun consumes (Hos. 6:4). John was a burning light, and the Jews rejoice in this light. That is well; but mark what is added: for an hour or moment (John 5:35). They which cried, "Hosanna to the Son of David," shortly after cried, "Crucify him, crucify him." The cross and persecution will make men call the gospel in question, if not forsake it (Luke 8:13). The multitude of people among us are like wax, and are fit to take the stamp and impression of any religion. And it is the law of the land that makes the most embrace the gospel, and not conscience. That we may constantly persevere in the profession of the true faith, both in life and death, first we must receive the gospel simply for itself, because it is the gospel of Christ, and not for any by-respect. Secondly, we must be mortified and renewed in the spirit of our minds, and suffer no by-corners33 in our hearts, where secret unbelief, secret hypocrisies, and spiritual pride may lurk and lie hid from the eyes of men (Heb. 3:12). Thirdly, we must not only be hearers of the word, but also doers of it in the

principal duties to be practiced, of faith, conversion, and new obedience.

To come to the second point, when Paul says, the Galatians were removed from him that called them, that is, himself, he shows Christian modesty, because speaking things praiseworthy of himself, he speaks in the third person: "from him that hath called," etc. The like he does, "I know a man taken up into the third heaven" (2 Cor. 12). That is himself. And John says, "the disciple that leaned on the breast of Christ, whom Christ loved," asked whom He meant (John 13:23). After this practice, we are to give praise to God, and to his instruments, but neither to praise nor dispraise ourselves. This is Christian civility to be joined with our faith.

Secondly, when he says, "who hath called you in the grace of Christ," we learn that the scope of the gospel is to bring men to the grace of Christ. To this very end God has vouchsafed us in England the gospel more than forty years. And therefore our words, and deeds, and lives, should be seasoned with grace, and [the] savor of it, and show forth grace of God. Secondly, we owe unto God great thankfulness, and we can never be sufficiently thankful for this benefit, that God calls us to His grace. But it is otherwise; the sun is a goodly creature, yet because we see it daily, it is not regarded; and so it is with the grace of God.

Thirdly, the Galatians are removed not only from the doctrine of Paul, but also from the grace of God. And the reason is because they joined the works of the law with Christ and His grace in the cause of their justification and salvation. Here it must be observed that they which make a union of grace and works in the cause of justification are separated from the grace of God. Grace admits no partner or fellow. Grace must be freely given every way, or it is no way grace.

Hence it follows that the present Church of Rome is departed from the grace of God, because it makes a concurrence of grace and works in the justification of a sinner before God. And we may not make any reconciliation with that church in religion, because it is become an enemy of the grace of God.

The third point is, to what thing the Galatians revolt? "To another gospel," that is, to a better gospel than that which Paul taught, compounded of Christ and the works of the law. And this forged gospel the false apostles taught, and the Galatians quickly received. Here we see the curious niceness and daintiness of man's nature that cannot be content with the good things of God, unless they be framed to our minds. And if they please us for a while, they do not please us long, but we must have new things. Our first parents not content with their first estate must needs be as God. Nadab and Abihu offer sacrifice to God, but the fire must be of their own appointment [Lev. 10:1]. King Ahaz will offer sacrifice to God, but the altar must be like the altar at Damascus [2 Kings 16:11]. False teachers beside the doctrine of the apostles had profound learning of their own [Rev. 2:24]. The Jews beside the written law of Moses must have their Kabbalah, containing, as they supposed, more mystical and excellent doctrine. The papists beside the written Word set up unwritten tradition which they make equal with the Scripture. We that profess the gospel are not altogether free from this fault. We like that Christ should be preached, but sermons are not in common reputation learned, neither do they greatly please the most, unless they be garnished with skill of arts, tongues, and variety of reading. This curiousness and discontentment the Lord condemns, when He forbids plowing with the ox and the ass, and the wearing of garments of linsey-woolsey [Deut. 22:9]. And it is the worst kind of discontentment that is in things pertaining to salvation. It is called by Paul, "the itching of the ear" [2 Tim. 4:5], and it is incident to

them that follow their own lusts. The remedy of this sin is to learn the first lesson that is to be learned of them that are to be good scholars39 in the school of Christ—and that is to feel our poverty and in what extreme need we stand of the death and passion of Christ, and withal to hunger and thirst after Christ, as the bread and water of life (read Isa. 44:3; John 7:37; Ps. 25:11, the example of David, Ps. 143:6). When the heart and confidence has experimentally learned this lesson, and not the brain and tongue alone, then shall men begin to savor the things of God, and discern of things that differ, and put a difference between grace and works, man's word and God's word, and for the working of our salvation, esteem of man's works, and man's word, as offal that is cast to dogs.

Paul adds, "which is not another gospel," that is, though it be another gospel in the reputation of false teachers, yet indeed it is not another, but is a subversion of the gospel of Christ. Hence I gather that there is but one gospel, one in number and no more. For there is but one way of salvation by Christ, whereby all the elect are saved from the beginning of the world to the end (Acts 15:11; 1 Cor. 10:3). It may be demanded how they of the Old Testament could be partakers of the body and blood of Christ, which then was not. Answer. The body and blood of Christ, though then it was not subsisting in the world, yet was it then present to all believers [in] two ways. First, by divine acceptation, because God did accept the incarnation and passion of Christ to come, as if it had been accomplished. Secondly, it was present to them by means of their faith, which is a subsistence of things that are not seen, and consequently it makes them present to the believing heart.

Again, hence it appears to be a falsehood that every man may be saved in his own religion, so be it [that] he hold there is a God, and that He is a rewarder of them that come unto Him. For there is but

one gospel; and if the former opinion were true, then so many opinions, so many gospels. Paul says that the world by her wisdom could not know God in His wisdom, and for this cause He ordained the preaching of the word to save men (1 Cor. 1:21). And though he that comes to God must believe that He is, and that He is a rewarder of them that come to Him, yet not everyone that believes generally that there is a God, and that He is a rewarder of them that come to Him, comes to God—for this the devils believe.

The fourth point is concerning the authors of this revolt. And Paul charges them with two crimes. The first is that they trouble the Galatians, not only because they make division, but because they trouble their consciences settled in the gospel of Christ. It may be alleged that there be sundry good things which trouble the conscience, as the preaching of the law, the censure of excommunication, the authority of the magistrate in compelling recusants to the congregation. I answer, these things indeed trouble the consciences of men, but they are evil consciences. And the end of this trouble is that they may be reformed and made good. But the crime wherewith the false apostles are charged is that they trouble the consciences of the godly, or the good consciences of men. Here then is set down a note, whereby false and erroneous doctrines may be discerned, namely, that they serve only to trouble and disquiet the good conscience. And by this we see the Roman religion to be corrupt and unsound, for a great part of it tends this way. Justification by works is a yoke that none could ever bear (Acts 15). The vow of single life is as a snare, or as the noose in the halter to strangle the soul (1 Cor. 7:3–4). So is the doctrine which teaches that men after their conversion must still remain in suspense of their salvation, and that pardon of sin is necessarily annexed to confession in the ear, and to satisfaction for the temporal punishment of sin in this life, or in purgatory.

On the contrary, the gospel of Christ (as here it appears) troubles not the good conscience, but it brings peace and perfect joy (John 15:11; Rom. 15:4). And the reason is plain, for it ministers a perfect remedy for every sin, and comfort sufficient for every distress. And this is a note whereby the gospel is discerned from all other doctrines whatsoever.

The second crime wherewith the false apostles are charged is that they overthrow the gospel of Christ. The reason of this charge must be considered. They did not teach a doctrine flat contrary to the gospel of Christ, but they maintained it in word, and put an addition to it of their own out of the law, namely justification and salvation by the works thereof. And by reason of this addition, Paul gives the sentence that they pervert and turn upside down the gospel of Christ. Upon this ground it appears that the popish religion is a flat subversion of the gospel of Christ, because it joins justification by works with free justification by Christ. The excuse that the works that justify are works of grace and not of nature, will not serve the turn. For if Christ by His grace make works to justify, then is He not only a Savior, but also an instrument to make us saviors of ourselves—He being the first and principal Savior, and we subordinate saviors unto Him. But if Christ have a partner in the work of justification and salvation, He is no perfect Christ.

> 8 But though we, or an angel from heaven, preach unto you otherwise, than that which we have preached unto you, let him be accursed.
>
> 9 As we said before, so say I now again, if any man preach unto you otherwise than ye have received, let him be accursed.

An objection might be made against the former conclusion, thus: But the most excellent among the apostles, James, Peter, John (by your

leave), teach another gospel than that which Paul had preached. To this objection he makes answer in this verse negatively, that whosoever teaches another gospel is accursed, whatsoever he be. In this answer three things are to be considered: a sin, the punishment thereof, and a supposition serving to amplify the sin.

The sin is to preach in the cause of our justification any other thing besides that, or diverse to that which Paul taught the Galatians, though it be not contrary. Thus much the very words import: and the same words are again used in the next verse. And Paul bids Timothy, avoid them that "teach otherwise," that is, any diverse doctrine as necessary to salvation, besides that which he taught (1 Tim. 6:3). And the reason of this sin is because God has given this commandment. We may not depart from His Word, "to the right hand, or to the left"; neither may we add thereto, or take therefrom (Josh. 1:7–8; Deut. 4:2; 12:32). Before I gather any doctrine hence, this ground is to be laid down, that Paul preached "all the counsel of God" (Acts 20:27). And that which he preached, being necessary to salvation, he wrote, or some other of the apostles (John 20:31). This being granted (which is a certain truth) two main conclusions follow. One, that the Scriptures alone by themselves, without any other word, are abundantly sufficient to salvation, whether we regard doctrines of faith or manners. For he that delivers any doctrine out[side] of them and beside them as necessary to be believed is accursed.

The second conclusion is that unwritten traditions, if they be tendered to us, as a part of God's word and as necessary to salvation, they are abominations, because they are doctrines beside the gospel that Paul preached. And the Roman religion goes to the ground because it is founded on tradition out of and beside the written Word. Learned papists, to help themselves, make a double answer. One is that they are accursed which preach otherwise than Paul

preached, and not they which preach otherwise than he wrote. Augustine, having relation to the text in hand, says that "he is accursed which preacheth anything beside that which we have received in the legal and evangelical Scriptures." Again he says that "he must not teach any more, or any other thing,48 than that which is in the apostle, whose words he must expound."

The second answer is that to preach otherwise is to preach contrary. Because (as they say) precepts and doctrines may be delivered if they be diverse, and not contrary. As the Gospel of John and the Apocalypse were written after this Epistle to the Galatians which are diverse to it, though not contrary. The like they say of the Canons of Councils, and that Paul put "beside" (παρ᾽ ὃ) for contrary (Rom. 16:17). I answer thus. The preposition (παρα) translated "beside" or otherwise, signifies thus much properly, and we are not to depart from the proper signification of the words, unless we be forced by the text. And the place in the Romans in his proper and full sense must be turned thus: "Observe the authors of offences, besides the doctrine which ye have learned." And Paul's mind is that they should be observed that teach any other diverse or distinct doctrine, though it be not directly contrary. The Gospel of John and the Apocalypse, written afterward, propound not any diverse doctrine pertaining to the salvation of the soul, but one and the same in substance, with that which Paul wrote. The Canons of Councils are traditions touching order and comeliness, and they prescribe not anything as necessary to justification and salvation. Again, the ambassador that speaks anything beside his commission is as well in fault, as he that speaks the contrary, though not so much.

The second point is the punishment ("let him be accursed"). Here are three things to be considered. The first, what is it to be accursed? Answer. God has given to the church the power of binding, and it has

four degrees: admonition, suspension from the sacraments, excommunication, anathema. And this last is a censure or judgment of the church whereby it pronounces a man severed from Christ, and adjudged to eternal perdition (Rom. 9:5; 1 Cor. 16:22). And he is here said to be accursed that stands subject to this censure. The second part is, who are to be accursed? Answer. Heinous offenders and desperate persons of whose amendment there is no hope. And therefore this judgment is seldom pronounced upon any. We find but one example in the New Testament: Paul accursed Alexander the coppersmith (2 Tim. 4:14). And the church afterward accursed Julian the Emperor. Other examples we find not any.

The third point, how the church should accurse any man, and in what order? Answer. In this action, there be four judgments. The first is God's, which is given in heaven, whereby He does accurse obstinate and notorious offenders. The second judgment pertains to the church upon earth, which pronounces them accursed whom God accurses. It may be said, how comes the church to know the judgment of God whereby He accurses? Answer. The Word sets down the condition of them that are accursed, and experience and observation finds out the person to whom these conditions are incident. The third judgment is given in heaven, whereby God ratifies and approves the judgment of the church, according to that, "Whatsoever ye bind in earth, shall be bound in heaven" (Matt. 18:18). The last judgment pertains to every private person, who holds him in execration, whom God has accursed, and the church has pronounced so to be. If he hear not the church, the church pronounces him to be as a publican and heathen: "And then" (says Christ) "let him be as a publican to thee" (Matt. 18:17). Thus must the text be understood.

Hence we are taught to be careful in preserving the purity of the gospel because the corrupters thereof are to be accursed as the damned spirits. Hence again it appears that the church in accursing does but exercise a ministry, which is to publish and testify who are accursed of God. Lastly, hence we learn that private persons must seldom use cursing because God must first accurse, and the church publish the sentence of God, before we may with good conscience utter the same. They therefore which in a rage accurse themselves and others, deal wickedly. We are called ordinarily to blessing, and not to cursing.

The third point is the supposition of things impossible, on this manner. Put the case, that I Paul, or any other of the apostles, should teach otherwise than I have taught you; neither I nor they must be believed, but be accursed. Again, put the case, that an angel from heaven should come and preach, otherwise than Paul preached to the Galatians, who must be believed? Paul, or the angel? The answer is, not the angel, but Paul; and the angel must be accursed. And the reason is because Paul in preaching and writing did represent the authority of God, and God puts His own authority into the word which he uttered; and he was assisted by the extraordinary, immediate, and infallible assistance of God's Spirit. From this supposition, sundry things may be learned. The first, that the word preached and written by Paul is as certain, as if it had been written by God Himself, immediately. It may be objected that Paul says, "To the remnant, I speak, not the Lord" (1 Cor. 7:12). I answer: Paul says, "I, not the Lord," not because he was deceived in his advice, for he spoke by the Spirit of God (1 Cor. 7:40), but because he gave counsel in a case of marriage, whereof the Lord had made no express law. The meaning then is this: I speak by collection from the law of God, and not the Lord by any particular and express law.

Secondly, it appears hence that the articles of faith, or the doctrine of the gospel, is in excellency and authority above all men and angels. And hence it follows that the church and councils cannot authorize the Word of God in the mind and conscience of any man. For the inferior and dependent authority adds nothing to that which is the principal and superior authority. Therefore the opinion of the papists is false that we cannot know the Scripture to be the Word of God, but by the testimony of the church—as though the letter of a prince could not be known to be so, without the testimony of the subjects. The principal authority is sufficient in itself to authorize itself without external testimony.

Thirdly, since the days of the apostles, sundry doctrines have been received and believed, touching intercession of saints, prayer to the dead and for the dead, purgatory, and such like—and these doctrines have been confirmed by sundry revelations. And here we learn what to judge both of the doctrines, and of the revelations, namely, that they are accursed—because the doctrines are beside the written Word, and the revelations tend to ratify and confirm them.

Lastly, hence we learn, what to think of the writings of papists, and schoolmen, whereof some are called seraphical, cherubical, or angelical doctors. They broach and maintain sundry things beside that which the apostles preached and wrote; as justification by works, and a mixture of the law and the gospel, they give too little to grace, and too much to man's will. In this regard, Paul has given the sentence that they are accursed. For this cause students of divinity are warily to read them with prayer that they be not led into temptation, and they are to use them only in the last place. And they are greatly to be blamed that prefer them almost above all writers. They show that they have little love of the gospel in their hearts.

9 As we said before, so say I now again: if any man preach unto you otherwise than ye have received, let him be accursed.

In these words Paul repeats again that which he said before, and the repetition is not in vain, but for three weighty causes. The first is to signify that he had spoken not rashly, but advisedly, whatsoever he had said before. The second is that the point delivered is an infallible truth of God. The third is to put the Galatians and us in mind, that we are to observe and remember that which he has said as the foundation of our religion, namely, that the doctrine of the apostles is the only infallible truth of God, against which we may not listen to fathers, councils, or to the very angels of God. If this had been remembered and observed, the gospel had continued in his [its] purity after the days of the apostles.

In this verse one thing is to be observed. Before, Paul said they are accursed which teach otherwise than he had taught. Here, he says they are accursed which teach otherwise than the Galatians had received. Whereby it appears that as Paul preached the gospel of Christ, so the Galatians received it. And they received it, first in that they had care to know it; secondly, in that they gave the assent of faith unto it, as to a truth, against which the very angels could take no exception. And for this also are the Thessalonians commended, that the gospel was to them "in power and much assurance" (1 Thess. 1:5). The great fault of our times is that where as the gospel is preached, it is not accordingly received. Many have no care to know it. And they which know it, give not unto it the assent of faith, but only hold it in opinion. And this is the cause that there is so small fruit of the gospel. This sin will at length have his punishment. The places that are not seasoned by the waters of the sanctuary are turned to salt pits (Ezek. 47:11).

Chapter 1: Verses 10–17

> 10 For now whether preach I men or God? Or seek I to please men? For if I should yet please men, I were not the servant of Christ.

The interrogations in the place, "Do I preach?" and, "Do I please?," are instead of earnest negations—"I do not preach, I do not please." And when he says, "Do I now preach men, or God?," his meaning is this: Heretofore I have preached the traditions of men, but now being an apostle, I preach not the doctrine of men, but of God. And when he said, "Do I seek to please men?," his meaning is this: I do not make this the scope of my ministry, to frame and temper my doctrine so, as it may be suitable and pleasing to the affections of men. For otherwise "we are to please men in that which is good, and for their good" (1 Cor. 10:33; Rom. 15:2).

This verse contains a double reason of his former speech, and of the repetition thereof. The first is this. Though heretofore I taught the traditions of men, yet now I teach the word not of men, but of God. And therefore I accurse them that teach otherwise. The second is framed thus. If I should yet please men, I were not the servant of God. But I am the servant of God. Therefore I seek not to please men, but, if need shall be, I will denounce curses against them.

Here first we see the proper nature of the ministry, which is not the word or doctrine of man, but of God. By this the ministers of the gospel are taught to handle their doctrine with modesty and humility, without ostentation, with reverence, and with a consideration of the majesty of God whose the doctrine is which they utter, that God may be glorified (1 Peter 4:11).

Secondly, the hearers in hearing are to know that they have to deal with God, and that they are to receive the doctrine taught "not as the word of man, but as the very word of God," as the Thessalonians did (1 Thess. 2:13). The want of this consideration is the cause that some contemn the ministry of the word, as others are not touched and moved in hearing.

Again, here is set down the right manner of dispensing the word, which must not be for the pleasing of men, but of God. Hence it appears that ministers of the gospel must not be men-pleasers, nor apply and fashion their doctrine to the affections, humors, and dispositions of men, but keep a good conscience and do their office. The Lord tells Jeremiah [that] he must not turn "to the people, but the people must turn to him" (Jer. 15:19). Thus God shall be with them, and they shall bring forth much fruit.

And the people must know it to be a good thing for them, not to be pleased always by their ministers. The ministry of the word must be as a sacrificing knife, to kill and mortify the old Adam in us, that we may live unto God. A sick man must not always have his mind, but he must often be crossed and restrained of his desire. And so must we that are sick in our souls in respect of our sins. It is a fault therefore of men that desire to be pleased, and to have matters smoothed over of their teachers. This is David's balm, which he wishes may never be wanting to his head (Ps. 141:5).

The end of this verse sets down a memorable sentence, that if we seek to please men, we cannot be the servants of God. Hence I gather that our nature is full of rebellion and enmity against God, because they which please men cannot please God. Again, here is set down what is the hurt that comes by pride and ambition. It keeps men that they cannot be servants of Christ. "Ye believe not," says Christ,

"because ye seek glory one of another" (John 5:44). Ambition so fills the mind with vanity and the heart with worldly desires that it cannot think, or desire to please God. Wherefore he that would be a faithful minister of the gospel must deny the pride of his heart, and be emptied of ambition, and set himself wholly to seek the glory of God in his calling. And generally, he that would be a faithful servant of Christ must set God before him as a judge, and consider that he has to deal with God. And he must turn his mind and senses from the world and all things therein, to God, and seek above all things to approve his thoughts, desires, affections, and all his doings unto Him.

Lastly, the profession of the servant of God is here to be observed in the example of Paul, who says, "Do I now preach men?" and, "Do I yet please men?," as if he said: "I have done thus and thus, I have preached the traditions of men heretofore, and I have pleased men in persecuting the church of God, but I do not so still, neither will I." And he that can say the like with good conscience, "I have sinned thus and thus heretofore, but now I do not, neither will I sin as I have done," is indeed the servant of God.

> 11 Now I certify you, brethren, that the gospel which was preached by me, was not after man.

The meaning is this: That it may the better appear that I have justly accursed them which teach any other gospel, and justly reproved you for receiving it, I give you to understand, "that the gospel which I preached was not after man," that is, not devised by man, or preached of me by man's authority, but it was from God, and preached by the authority of God. And this sense appears by vv. 10 and 12.

In these words is laid down the reason of the conclusion, or the assumption of the principal argument, which was on this manner: If I be called to teach, and that immediately of God, and my doctrine be true, then you ought not to have revolted from the gospel which I preached. But I was called to teach immediately of God, and my doctrine is true. The first part of the assumption is here set down, and handled to the end of the second chapter. And the conclusion (as we have heard) was set down in the premises.

Hence two main points of doctrine that are of great consequent may be gathered. The first is this: It is a thing most necessary that men should be assured and certified that the doctrine of the gospel and the Scripture is not of man, but of God. This is the first thing which Paul stands upon in this epistle. It may be demanded how this assurance may be obtained. I answer, thus. For the settling of our consciences that Scripture is the Word of God, there be two testimonies. One is the evidence of God's Spirit, imprinted and expressed in the Scriptures. And this is an excellency of the Word of God above all words and writings of men and angels, and contains thirteen points. The first is the purity of the law of Moses, whereas the laws of men have their imperfections. The second is that the Scripture sets down the true cause of all misery, namely sin, and the perfect remedy, namely, the death of Christ. The third is the antiquity of Scripture in that it sets down an history from the beginning of the world. The fourth is prophecies of things in sundry books of Scripture, which none could possibly foretell but God. The fifth is the confirmation of the doctrine of the prophets and apostles by miracles, that is, works done above and contrary to the strength of nature, which none can do but God. The sixth is the consent of all the Scriptures with themselves, whereas the writings of men are often at jar with themselves. The seventh is the confession of enemies, as namely of heretics, who in oppugning of Scriptures, allege

Scriptures, and thereby confess to the truth thereof. The eighth is an unspeakable detestation that Satan and all wicked men bear to the doctrine of Scripture. The ninth is the protection and preservation of it from the beginning to this hour by a special providence of God. The tenth is the constant profession of martyrs that have shed their blood for the gospel of Christ. The eleventh is that fearful punishments and judgments have befallen them that have oppugned the Word of God. The twelfth is holiness of them that profess the gospel. The last is the effect and operation of the word. For it is an instrument of God, in the right use whereof, we receive the testimony of the Spirit of our adoption and are converted unto God. And yet nevertheless, the word which converts is contrary to the wicked nature of man.

The second testimony is from the prophets and apostles, who were ambassadors of God extraordinarily to represent His authority unto His church, and the penmen of the Holy Ghost to set down the true and proper Word of God. And the apostles above the rest were eye-witnesses and ear-witnesses of the sayings and doings of Christ. And in that they were guided by the infallible assistance of the Spirit, both in preaching and writing, their testimony touching the things which they wrote must needs be authentical. If it be said that counterfeit writings may be published to the world under the name of the apostles, I answer, if they were in the days of the apostles, they by their authority cut them off. And therefore Paul says, "If any teach otherwise, let him be accursed." And they provided that no counterfeits should be foisted under their names, after their departure. And hereupon John the last of the apostles, concludes the New Testament with this clause, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18). If any demand, of what value is the testimony of the church, I answer, consider the church distinct from the apostles, and then the testimony thereof is far inferior to the apostolical

testification, concerning the Word of God. For the church is to be ruled by the testimony of the apostles in the written Word. And the sentence of the church is not always and altogether certain, nor joined with that evidence of the Spirit, wherewith every testimony apostolical is accompanied.

Furthermore, that we may be capable of these two testimonies, and take the benefit thereof, we ourselves for our parts must yield subjection and obedience to the Word of God. In this our obedience shall we be assured that it is indeed of God, as our Savior Christ says (John 7:17).

This doctrine touching the certainty of the Word is of great use. For when the mind and conscience, by means of the double testimony before mentioned, plainly apprehends it, there is a foundation laid of the fear of God and of justifying faith. And before we be assured that the Scripture is the Word of God, it is not possible that we should conceive and hold a faith in the promises of God. And the want of this certainty in many is an open gap to heresy, apostasy, atheism, and all iniquity. Secondly, by this it appears that the Church of Rome errs grossly in teaching that we cannot know the Scripture to be the Word of God without the testimony of the church in these latter times, and that without it we could have no certainty of religion, whereas the testimony of the Spirit, or the evidence thereof in Scripture, with the testimony of the apostles, will do the deed sufficiently, though the church should be silent.

The second main point is that it is necessary that men should be assured in their consciences that the calling and authority of their teachers is of God. It may be demanded, how we in these days should be assured thereof. I answer thus: A diverse consideration must be had, of the first ministers of the gospel, and of their successors.

Touching the first ministers and planters of the gospel, within these eighty years, we must consider that a calling is of two sorts: ordinary and extraordinary. Ordinary is when God calls by the voices and consent of men, following the laws of His word. Extraordinary is when God calls otherwise. And this He does three ways; first, by immediate voice. Thus God called Abraham and Moses, and thus were the apostles called. The second is by the message of a creature. Thus Aaron and the tribe of Levi was called by Moses; Elijah, by Elisha; Philip was called by the angel to baptize the eunuch (Acts 8:26). The third is by instinct. Thus Philip a deacon preached in Samaria (Acts 8:14). Thus the men of Cyprus and Cyrene preached among the Gentiles, and the hand of God was with them, though otherwise they were but private persons (Acts 11:19–20). Of this kind was the calling of the first preachers of the gospel. It may be objected that they did not confirm their callings and doctrine by miracles, which they should have done, if their callings had been extraordinary. I answer: They preached no new doctrine, but the old and ancient doctrine of the prophets and apostles, which they had heretofore confirmed by miracles. Now old doctrine needs no new miracles, but new doctrine such as are the popes' decrees and decrials.

Again, it may be alleged that men may falsely pretend extraordinary calling. I answer [that] if three rules be observed, they cannot. The first is that extraordinary never takes place, but when there is no room for ordinary. The second, that they which plead a calling extraordinarily must be tried by the word, both for doctrine and life. For this is an infallible way to discover false teachers (Matt. 7:22; Deut. 13:1, 5). John's authority is said to be from heaven, because his baptism, that is, his doctrine, was so (Luke 20:4). The third is that extraordinary teachers in these last days, after they have brought men to receive the gospel, are to be ordained as other ordinary

ministers after the laws of God's Word. For they are not extraordinary in respect of their doctrine, which is the doctrine of the word, nor in respect of their office or function, in which regard they are pastors and teachers, and not apostles or evangelists; but their callings are extraordinary, in respect of the common abuse of the office of teaching, and in respect of the common corruption of doctrine. These three rules as caveats observed, we may easily perceive who are called extraordinarily, who not. And they are all fully verified in the first preachers of the gospel.

Thirdly, it is objected that they which are lawfully called are ordained by them whose ancestors have been successively ordained by the apostles. I answer: Succession is threefold. The first is of persons and doctrine jointly together. And this was in the primitive church. The second is of persons alone, and this may be among infidels and heretics. The third is of doctrine alone. And thus our ministers succeed the apostles. And this is sufficient. For this rule must be remembered, that the power of the keys, that is of order and jurisdiction, is tied by God and annexed in the New Testament to doctrine. If in Turkey, or America, or elsewhere, the gospel should be received of men, by the counsel and persuasion of private persons, they shall not need to send into Europe for consecrated ministers, but they have power to choose their own ministers from within themselves—because where God gives the word, He gives the power also.

Touching the successors of the first preachers, their calling was altogether ordinary, and they were ordained of their predecessors. It is objected that their callings are corrupt. I answer thus. All actions ecclesiastical that tend to binding or loosing appertain properly to the person of Christ, and men are but ministers and instruments thereof. And therefore to call men to the ministry and dispensation

of the gospel belongs to Christ, who alone gives the power, the will, the deed. And the church can do no more but testify, publish, and declare whom God calls, by examination of parties for life and doctrine, by election, and by ordination. This is for substance all that the church can do. And all this is allowed and prescribed by the laws of this church and land. And therefore our callings for their substance are divine, whatsoever defects there be otherwise.

This assurance that our callings are of God is of great use. It causes the minister to make a conscience of his duty. It is his comfort in trouble (Isa. 49:2; 2 Cor. 2:15). And to the hearers it is a means of great reverence, and obedience.

> 12 For neither received I it of man, neither was I taught it, but by the revelation of Jesus Christ.

The meaning is this. Paul here says he received not the gospel "of man," because he received not the office to teach and preach the gospel from any mere man. For here he speaks of himself as he was an apostle. And then an apostle properly is said to receive the gospel, when he receives not only to know and believe it, but also to preach it. And he adds further that he was not taught it, that is, that he learned the gospel not by the teaching of any man, as formerly he learned the law at the feet of Gamaliel. The last words, "but by revelation of Jesus Christ," carry this sense: But I learned it and received it of Christ who taught me by revelation. Further, revelation is twofold: one ordinary, the other extraordinary. Ordinary is when Christ teaches men by the word preached and by His Spirit. In this sense the Holy Ghost is called the "Spirit of revelation" (Eph. 1:17). Extraordinary is without the word preached, and that four ways. First, by voice. Thus God taught Adam and the patriarchs. The second, by dreams, when things revealed were represented to the

mind in sleep. The third is vision, when things revealed are represented to the outward senses of men being awake. The fourth is instinct, when God teaches by inward motion and inspiration. Thus did God usually teach the prophets (2 Peter 1:21). Now the revelation which Paul had was not ordinary, but extraordinary, and that partly by vision, partly by voice, and partly by instinct (Acts 9; 22). It may here be demanded, where Christ was, whether on earth or in the heaven, because Paul heard His voice and saw Him visibly. I answer He was not on earth, but in heaven. And that Paul both saw Him and heard Him, it was by miracle; whereas Stephen in like manner saw Christ, he saw Him not on earth, but standing at the right hand of God in heaven. For otherwise the opening of the heavens had been a needless thing.

These words then are a confirmation of the former verse, on this manner. The authority whereby I teach, and the doctrine which I teach, I first received and learned it not of man, but immediately of Christ. Therefore the gospel which I preach is not human, but divine, and preached not by human, but divine authority.

In the scope and sense of the words, many points of doctrine are contained. The first, that Christ is the great prophet and doctor of the church. "Hear him" (Matt. 17:6). "One is your Doctor, namely Christ" (Matt. 23:8). And He is called "the great Shepherd of the sheep" (Heb. 13:20). His office is three things. The first is to manifest and reveal the will of the Father touching the redemption of mankind (John 1:18; 8:26). This He has done from the beginning of the world (the Father never speaking and appearing immediately but in the baptism and transfiguration of Christ). And this He does to Paul in this place. The second is to institute the ministries of the word, and to call and send ministers. "As my Father sent me, so send I you" (John 20:21). He it is that gives "some to be pastors, some to be

teachers" (Eph. 4:11). And thus appoints Paul to be an apostle. The third is to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. He opens the understanding of His disciples, that they may understand the Scriptures (Luke 24:45). Thus here He enlightens and teaches Paul.

Furthermore, it must be observed, that this office of teaching is inseparably annexed to the person of Christ, and is by Him accordingly executed even after His ascension, as appears in the conversion of Paul. And therefore Isaiah says, "They shall all be taught of God" (Isa. 54:13). As for the ministers of the gospel, they in teaching are no more but instruments of Christ, to utter and pronounce the word to the ear. This is all they can do. Therefore Paul says, "He that plants or waters is not anything, but God that giveth the increase" (1 Cor. 3:7). The teacher then properly in the ministry of the New Testament to the very end of the world is Christ Himself. This must teach us reverence in hearing God's word, and care with diligence in keeping of it (Heb. 2:1–3, etc.). Secondly this teaches us that they which embrace not the gospel among us are contemners of Christ, and shall endure eternal condemnation (John 3:18; Heb. 12:25). Thirdly, if we want understanding, we must pray to Christ for it, and because we have so excellent a teacher, we must pray unto Him that He would give unto us hearing ears, that is, hearts tractable and obedient to His word, that we may be fit disciples for so worthy a master.

The second is that there be two ways whereby Christ teaches those that are to be teachers. One is immediate revelation; the other is ordinary instruction in schools by the means and ministry of man. The like says Amos, "I was neither prophet, nor son of a prophet, but the Lord sent me to prophesy to Israel" (Amos 7:14).

The third point is that they which are to be teachers must first be taught; and they must teach that which they have first learned themselves. "Abide in the things which thou hast learned" (2 Tim. 3:14). Christ taught that which He heard of the Father; the apostles, that which they heard of Christ: ordinary ministers, that which they have learned of the apostles. This is the right tradition. And if it be observed without addition or detraction, the gospel shall remain in his [its] integrity. Here our ancestors are greatly to be blamed, who have not contented themselves with that which they have learned of the apostles, but have delivered things of their own which they were never taught. Hence sprang unwritten traditions, and the corruption of religion. Again, such are here to be blamed that take upon them to be teachers of the gospel, and were never taught by revelation, or by any ordinary way. Thirdly, private persons are much more to be blamed that broach and deliver such doctrines, and opinions, as they themselves never learned by any ministry. For teachers themselves must first learn, and then teach.

The fourth point is that they which are to be teachers are first to be taught, and that by men, where revelation is wanting. This kind of teaching is the foundation of the school of the prophets, and it has been from the beginning. The patriarchs till Moses were prophets in their families, and they taught not only their families in general, but also their firstborn, that they might succeed as prophets after them. There were forty-eight cities of the Levites dispersed through all the tribes, where not only the people were taught, but also schools erected that they might be taught, which were to be priests and Levites. One city among the rest is called Kiriath-sepher (Josh. 15:15), that is, "the city of books," or as we say, the university. Samuel a young man was sent to the tabernacle in Shiloh to be taught and trained up of Eli the priest. Samuel when he was judge of Israel erected colleges of prophets, and ruled them himself (1 Sam. 10). In

the decayed estate of the ten tribes, Elijah and Elisha set up schools of the prophets in Bethel, Carmel, etc., and the young students were called the sons of the prophets (2 Kings 2:3). Christ Himself, besides the sermons made to the people, trained up and taught His twelve apostles and His seventy disciples. Paul commands Timothy to "teach that which he had learned, to such as shall be fit to teach others" (2 Tim. 2:2). Furthermore, this teaching is of great use. For it serves to maintain the true interpretation of Scripture, the purity of doctrine; and it is a means to continue the ministry to the end of the world. The meanest art or trade that is, is not learned without great teaching. Then much more teaching is required in divinity, which is the art of all arts. The true interpretation of Scripture and the right cutting of the Word is a matter of great difficulty, and a matter (whatsoever men think) of the greatest learning in the world. Therefore it is necessary that teachers should first be taught, and learn aright the gospel of Christ. Eleven hundred years after Christ, men began to lay aside Moses, and the prophets, and the writings of the New Testament, and to expound the writings of men, as the Sentences of Peter Lombard. Hence ignorance, superstition, and idolatry come headlong into the world. Seeing then the teaching of them that are to be teachers is of such antiquity and use, all men are to be exhorted to put to their helping hands, that this thing may go forward. Princes are to maintain it, by their bountifulness, and authority, as they have done, and do still. And that which they do, they must do it more. Parents must dedicate the fittest of their children to the service of God in the ministry, and not to use it in the last place for a shift, as they do. For commonly, the eldest must be the heir, the next the lawyer, the youngest the divine. Students must love and affect this calling above all other (1 Cor. 14:1). Lastly, all men must make prayer that God would prosper and bless all schools of learning, where this kind of teaching is in use.

Here again it appears that Christ is God, and more than a mere man, because He is opposed to man, and that Paul received authority and the keys of the kingdom of heaven immediately of Christ, as well as Peter.

> 13 For ye have heard of my conversation, in times past, how that I persecuted the church of God extremely, and wasted it.
>
> 14 And profited in Jewish religion, above many of my companions, of mine own nation, and was much more zealous of the traditions of my fathers.

In the former verse, the apostle set down, that he learned the gospel, not of man, but of Jesus Christ, immediately. This in the next place he goes about to prove at large. His reason is framed thus. If I learned the gospel of any man, I learned it either before, or after my conversion. But I learned it neither before, nor after my conversion of any man. The first part of his reason is here confirmed thus. Before my calling and conversion, I professed Judaism, and I lived accordingly, persecuting the church, and suppressing the gospel of Christ, and profiting in my religion above many others. Therefore I was not then fit to bear and learn the gospel of Christ of any man. This argument he further confirmed by the testimony of the Galatians thus: That this was my conversation in Judaism, thou art witnesses. For you have heretofore heard as much.

In the example of Paul, two points are generally to be considered. The first, that the distinction of man and man arises not of the will or natural disposition of man, but of grace and mercy of God. For Paul an elect vessel for nature and disposition, before his conversion, is as wicked as any other. And he says that the difference between man and man before God is "not in him that willeth, nor in him that runneth, but in God that sheweth mercy" (Rom. 9:11). Therefore it is

a Pelagian error to think that men, doing that which they can do by nature occasion God to give them supernatural grace. The second point is that Paul here makes an open and ingenuous confession of his wicked life past. And hence I gather that this apostle, and consequently the rest, wrote the Scriptures of the New Testament by the instinct of God's Spirit, and not by human policy, which (no doubt) would have moved them to have covered and concealed their own faults, and not to have blazed66 their own shame to the world. And therefore the books of Scripture are not books of policy (as atheists suppose) to keep men in awe, but they are the very Word of God. Again, the end of this plain confession is that Paul might thereby confirm and justify his own calling to the office of an apostle. This serves to give a check to such persons as used to sit and rehearse their wicked lives past in boasting and rejoicing manner.

In Paul's example there be two things to be considered: his profession before his calling, and his conversation. His profession was Judaism. And this hindered him from embracing the gospel. It may here be demanded, what Judaism, or the Jewish religion, is? Answer. In the days of Christ and the apostles, there were three special sects among the Jews: Essenes, Sadducees, and Pharisees. And the Pharisees were the principal, and their doctrine was commonly embraced of the Jews. And therefore by Judaism (as I take it) Pharisaism is here meant. Now the principal doctrines of the Pharisees were these: I. They held that there was one God, and that this God was the Father, without any distinction of persons. For when Christ mentioned the distinction of the Father and the Son, they would not acknowledge it (John 8:19). II. They acknowledged in the Messiah but one nature, for when it was asked them how Christ being the son of David should nevertheless be his Lord, they could not answer (Matt. 22). III. They held that the kingdom of the Messiah was an earthly kingdom, and with this opinion, the disciples

of Christ were tainted. IV. They held that the keeping of the moral law stood in external obedience, as appears by the speeches of Christ, reforming their errors (Matt. 5–7). V. They maintained a natural freedom of the will in the observing of the law. "Lord I thank thee," says the Pharisee, "I do thus and thus" (Luke 18). VI. They held a justification by the works of the law, without the obedience of the Messiah (Rom. 9:3). VII. Beside the written Word and law of Moses, they had many unwritten traditions, which they observed precisely, and the observation of them was accounted the worship of God (Matt. 15:3, 9). Other points they held, but these are the principal. It may further be demanded how the Jews could hold such heretical and damnable opinions and yet be the people of God. Answer. They had for their parts forsaken God, but God had not forsaken them because the temple was yet standing and the sacrifices with the outward worship yet remained among them. In this regard, they were still a reputed people of God. Again, they are called a people of God, not of the bigger, but of the better part; and the better part was a small remnant of them that truly feared God and believed in the Messiah. Of which sort were Joseph, Mary, Zacharias, Elisabeth, Simeon, Anna, Joseph of Arimathea, Nicodemus. Again it may be demanded how the Jews being such a people of God should fall away to so damnable a religion. Answer. They neither loved nor obeyed the doctrine of Moses and the prophets and therefore God in judgment left them to the blindness of their own minds and the hardness of their own hearts (Isa. 6). The like may be our case. If we love and obey not the gospel, more than we have done, our religion may end in ignorance, superstition, and profaneness, as theirs has done.

The second thing in Paul's example is his conversation, whereby he lived and conversed according to his religion. The like should be in us. For the profession of the faith and godly conversation are to go together (Phil. 1:27). Faith in the heart is a light, and works are the

shining of the light (Matt. 5:16). Christ has redeemed them that believe "from their vain conversation" (1 Peter 1:18). Here many of us do amiss, disjoining faith and good life. And this fault is the greater because it is an occasion to our adversaries to mislike and reject our religion.

Paul's conversation has two parts: his persecution of the church and his profiting in his religion.

Persecution properly is the afflicting of the people of God for their faith and religion. In this we are not allowed to follow Paul, but to do the contrary, that is, by all means to seek the good of the church. After God's glory immediately, we are to seek the coming and advancement of the kingdom of God. Now this kingdom is a certain state and condition of men, whereby they stand subject to the Word and Spirit of God. And this subjection to God and Christ is the property of them that be members of the church of God. All, both rich and poor, conferred something (according to their ability) to the building of the temple, which figured the church of God. The fault of our times is that we build ourselves and our worldly estates, and little respect the common good of the church.

In persecution of the church by Paul, two points are to be considered, the manner and measure or accomplishment. The manner is that he persecuted the church "extremely," or, above measure. That which Paul did in his religion, we must do in ours. The good things that we are to do, we must do them "with all our might" (Eccles. 9:10). Our duty is to keep our hearts in the fear of God, and we must do it with all diligence (Prov. 4:24). It is our duty to seek God's kingdom, and we must "take it with violence" (Matt. 11:12). To enter into life is our duty, and we must "strive to enter" (Luke 13:24). To pray is our duty, and we must "wrestle in prayer" (Rom. 15:30). Josiah turned to God

with all his heart. The law requires that we should love God with all the powers of body and soul, and with all the strength of all the powers. In earthly things we must moderate our thoughts and cares, but spiritual duties must be performed with all our might.

The accomplishment of persecution is that Paul wasted the church and made havoc of it. Here I consider two points: what is wasted and who is the waster. For the first, it is the church. Here two questions may be demanded; the first is, how the church can be wasted. Answer. In respect of the inward estate thereof, which stands in election, faith, justification, glorification, it cannot be wasted. In respect of his outward estate, it may be wasted, that is in respect of men's bodies, and in regard of the public assemblies, and the exercises of religion. The second question is, why God suffers His enemies to waste His own church. Answer. Judgment begins in God's house and His judgments sometime are very sharp, whether they be inflicted for trial or correction of sins past, or for the preventing of sins to come. As in the body, sometime there is no hope of life, except arms and legs be cut off; even so is it in the church. Hence it appears that there shall be a last judgment, and that there is a life everlasting in heaven; because the wicked man flourishes in this world, and the godly are often oppressed.

The waster of the church is Paul. By whom we learn that sin, where it takes place, gives a man no rest till it has brought him to a height of wickedness. Hatred having entered into Cain's heart leaves him not till it has caused him to imbrue his hands in his brother's blood. Covetousness makes Judas at length to betray his Master and hang himself. Blind zeal makes Paul not only to persecute, but also to waste the church. Therefore it is good to avoid the first beginnings, yea, the very occasion of sin.

The second part and point in Paul's conversation is that he profits in his religion. Thus should we profit in the gospel of Christ. It is God's commandment, "Be ye perfect as your heavenly Father is perfect" [Matt. 5:48]—that is, endeavor to come to perfection. All the faith we have or can obtain is little enough in the time of temptation. Job that said in his affliction, "Though the Lord kill me I will still trust in him" (Job 13:15), says also that God wrote bitter things against him and made him to possess the sins of his youth (Job 13:26). It is a token that a man is dead in his sins, when he does not grow, or increase in good (1 Peter 2:2). In this regard great is the fault of our days, for many are weary of the gospel; many stand at a stay without profiting; many go backward. The cause is this. Commonly men live as it were without the law and think it sufficient if they do not grossly offend—not considering the law of God is a law to our thoughts, and affections, and all the circumstances of our actions. That we may hereafter make good proceedings in our religion, we must remember three caveats. One, that we must endeavor to see and feel in ourselves the smallness of our faith, repentance, fear of God, etc., and the great mass of corruption that is in us. Thus with the beggar, we shall always be piecing and mending our garment. The second, that as travellers72 we must forget things past, and go on to do more good (Phil. 3:14). The third, that we must set before us the crown of eternal glory, and seek to apprehend it (1 Tim. 6:11); thus did Moses (Heb. 11).

In Paul's profiting, two things must be considered, the measure and the thing in which he profited. The measure, in that he profited "above many" others. Hence we learn, that in matters of religion there should be an holy emulation and contention amongst us. And our fault is that we contend, who shall have the most riches and honor, or go in the finest apparel, and strive not to go one beyond another in good things. Again, Paul's model modesty must here be

observed. He does not say he profited more than all, but "more than many." And he says not, more than his superiors, but more than "his equals" for time. And he says not, more than all the world, but more than they "of his own nation." This modesty of his must be learned of us, for it is the ornament of us; for it is the ornament of our faith, and therefore must be joined with our faith.

The matter or the thing in which Paul profited is that he was "abundantly zealous for the traditions of the fathers." Here I consider three points. I. What zeal is. Answer. It is a certain fervency of spirit, arising of a mixture of love and anger, causing men earnestly to maintain the worship of God, and all things pertaining thereto, and moving them to grief and anger when God is any way dishonored. II. For what is Paul zealous? Answer. For the outward observation of the law, and withal, for the Pharisaical unwritten traditions, which therefore he calls the traditions of his fathers. III. What is the fault of his zeal (for he condemns it in himself)? Answer. He had the zeal of God, but not according to knowledge. For his zeal was against the Word, in that it tended to maintain unwritten traditions, and justification by the works of the law out[side] of Christ (Rom. 10:2).

Hence we learn sundry things. (For that which Paul did in his religion, we are to do in the profession of the gospel.) First, we are to addict and set ourselves earnestly to maintain the truth and the truth of the gospel. Christ was even consumed with the zeal of God's house (John 2). The angel of the church of Laodicea is blamed, because he is "neither hot, nor cold" (Rev. 3). He is accursed of God, "that doth the work of God negligently" (Jer. 48). Secondly, we are to be angry in ourselves and grieved when God is dishonoured and His Word disobeyed. When the Israelites worshiped the golden calf, Moses, in holy anger, burst the tables of stone. David wept, and Paul was humbled for the sins of other men (Ps. 119:136; 2 Cor. 12:21).

Thirdly, we are here taught not to give liberty to the best of our natural affections as to zeal, but to mortify them and to rule them by the Word (Num. 15:39). Otherwise, they will cause us to run out of order, like wild beasts, as here we see in Paul. Lastly, let it be observed, that Paul here condemns zeal for the maintenance of unwritten traditions. And let the papists consider this.

> 15 But when it pleased God (which had separated me from my mother's womb, and called me by his grace),
>
> 16 To reveal his Son in me (or to me) that I should preach him among the Gentiles, immediately I communicated not with flesh and blood.
>
> 17 Neither came I to Jerusalem, to them which were apostles before me, but I went into Arabia, and turned again to Damascus.

Paul before proved that he learned not the gospel of any man before his conversion. Here he further proves that he learned it of no man after his conversion. And the substance of his reason is this: because immediately upon his conversion, he conferred with no man, but went and preached in Arabia and Damascus.

In the words I consider four things. First, the causes of Paul's conversion. And here he sets down three degrees of causes, depending one upon another. The first is the good pleasure of God, whereby He does whatsoever He will in heaven and earth, in these words, "when it pleased." The second is his separation from the womb, which is an act of God's counsel whereby He sets men apart to be members of Christ and to be His servants in this or that office. This separation is said to be "from the womb," not because it began then, for it was appointed by God before all times, even from

eternity, as all His counsels are. But the Holy Ghost hereby signifies that all our goodness and all our dexterity to this or that office is merely from God because we are sanctified, dedicated, and set apart in the counsel of God from all eternity, and therefore from the womb, or from our first conception and beginning. The third cause is vocation by grace; the accomplishment of both the former in the time which God has appointed. The second thing is the manner or form of Paul's vocation, in these words: "to reveal his Son to me." The third is the end of his vocation, to "preach Christ among the Gentiles." The last is his obedience to the calling of God, in the sixteenth and seventeenth verses.

To begin with the efficient causes of Paul's conversion, here we see the order and dependence of causes in the conversion and salvation of every sinner. The beginning of our salvation is in the good pleasure of God; then follows separation or election to eternal life; then vocation by the word and Spirit; then obedience to the calling of God, and, after obedience, everlasting life. This order Paul here sets down, and the consideration of it is of great use. Hence it appears to be a doctrine erroneous which begins our salvation in the prevision of man's faith and good works. For in Paul's order, works have the last place. And it must be God's pleasure that man shall do a good work before he can do it. And if separation to eternal life should be according to faith or works, then we should make separation of ourselves, as well as God. And vocation is not for works, but that we might do good works (Eph. 1:4). Secondly, by this order it appears, that the salvation of them that believe is more sure than the whole frame of heaven and earth because it is founded in the vocation of God which is without repentance, in the counsel of separation, and in the pleasure of God. Thirdly, by observing well this order, we may attain to the assurance of our election. For if you have been called, and have in truth answered to the calling of God by obedience, you

may assure yourself of your separation from the womb to everlasting life, because this order is (as it were) a golden chain in which all the links are inseparably united. Lastly, the consideration of this order serves to mortify the pride and arrogance of our hearts in that it ascribes all to God and nothing to man in the cause of salvation (read Ezek. 16:63).

Again, by consideration of these three causes, we gather that God has determined what He will do with every man, and that He has in His eternal counsel assigned every man his office and condition of life. For there is in God a pleasure whereby He may do with every man what He will. And by His eternal counsel He separates every man from the very womb to one calling or other. And accordingly He calls them in time by giving gifts and will to do that for which they were appointed. And this I understand of all lawful callings in the family, church, or commonwealth. Thus Christ was called from the womb and set apart to be a mediator (Isa. 49:1; John 6:27); Jeremiah, to be a prophet (Jer. 1:5). Christ is said to give apostles, prophets, pastors, teachers (Eph. 4:11). God sent Joseph unto Egypt to be the governor thereof and a reliever of Jacob's family (Gen. 45). In this regard the Medes and Persians are said to be "the sanctified ones of God" (Isa. 13:3) and "the men of his counsel" (Isa. 46:11).

The Use. Hence we are all taught to walk in our callings with diligence and good conscience because they are assigned us of God. Hence we are taught to yield obedience to our rulers and teachers because they that are our rulers and teachers were separated from the womb to be so—and that by God Himself, without the will of man. Hence we may gather assurance of God's protection and assistance in our callings, for in that He has appointed us our callings, He will also defend us in them (2 Cor. 3:6; Isa. 49:2). Hence we may learn patience and contentation in all miseries and troubles

of our callings, for in whatever calling thou art, you were ordained to it by God from your mother's womb. Think on this. Hence we learn thankfulness to God, because our callings, gifts, and the execution of our callings is wholly of God. And this Paul signifies, when he says that our separation to our offices and callings was from our first conception. Hence we learn to depend on God's providence for the time to come. For if He provided our callings when we were not, He will much more aid and bless us in them now while we have a being (read Ps. 22:8–9). Poor parents that cannot leave lands and livings to their children after their decease, let them comfort themselves in this: that their children are from their mothers' womb separated to some good office and condition of life by the wisdom of God, and a good office or calling is better than land and living.

Thirdly, it appears hence that the time of all events is determined in the counsel of God. For God determines with Himself the time in which He will call and convert Paul. By this we are taught in our prayers not to limit God to any time for the accomplishment of our requests, for the disposition of time is His, and that is to be left to His wisdom. Again in our afflictions and temptations we may not make haste for help and deliverance before the time, but wait the leisure of God, who has decreed the time of deliverance. "He that believes makes no haste" (Isa. 28:16). Habakkuk must wait "because the vision is for a time appointed" (Hab. 2:1). David's eyes and strength failed "in waiting on God" (Ps. 69:3). Daniel waits on God seventy years and then prays for deliverance out of captivity, the time being expired. This serves to discover the wickedness of them that, being in any kind of misery, cannot stay the leisure of God till He deliver them by good means; but they will have present remedy, though it be from the devil, and if help cannot be had when they desire, they presently make away themselves.

The second point is the form of the calling or conversion of Paul, in these words: "to reveal his Son in me," that is, to teach me the doctrine of the redemption of mankind by His Son Jesus Christ. Here I consider to whom revelation is made and how.

For the first, revelation of the Son is made to cruel and persecuting Paul, a desperate sinner. Hence every man can gather that God has mercy for great and notorious offences, as for Paul and such like, and the collection is good. For "God is much in sparing" (Isa. 55:7). And yet here it must be remembered that all desperate offenders shall not find mercy unless they be great in their repentance, as God is great in mercy. For God's mercy has a double effect in us; one is remission of sin by the imputation of the merit of Christ; the other, the mortification of original sin by His efficacy. And these two be inseparable, as we see in Paul, on whom God showed great mercy, whose repentance also was notable. As the woman "had many sins forgiven her, so she loved much" (Luke 7:47). By this we see the great and common abuse of the mercy of God. Men everywhere presume upon the greatness of God's mercy, and they make Christ a packhorse, loading Him with their burdens, and there is little or no amendment of life.

The manner that God used in revealing the Son to Paul stands in two things: preparation and instruction.

Preparation is a work of God whereby he humbled Paul, subdued the pride and stubbornness of his heart, and made him tractable and teachable. This humiliation is outward or inward. The outward was partly by lightning from heaven that cast him to the earth and made him blind, and partly by a voice reproving him: "Saul, Saul, why persecutes thou me?" (Acts 9:4). The inward humiliation was in a sight and horror for his sins. The sins that God revealed to him are

these. The first was a height of wickedness—that in persecuting the church, he made war even against God Himself. Secondly, God made manifest unto him the meaning of the tenth commandment, and that secret lust without consent of will was sin (Rom. 7:7). And thus the law killed him that was alive, in his own opinion, when he was a Pharisee.

The instruction whereby God taught the same to Paul has two parts. The first is the call of God whereby He invites Paul to become a member of the Son of God. And this He did, first, by propounding unto him the commandment of the gospel, which is to repent and believe in Christ. Secondly, by offering to him the promise of remission of sins and life everlasting when he believed. The second part of instruction is a real and lively teaching, when God made Paul in his heart to answer the calling, according to that, "When thou saidst, seek ye my face; mine heart answered, I will seek Lord" (Ps. 27:8). And in Zechariah 13:9, "He shall say, it is my people, and they shall say, the Lord is our God." This is a spiritual echo that is made in the heart. The sound of God's word goes through the world, and the hearts of men which be as rocks and stones make answer. And this work of God that makes man yield to the calling of God is in Scripture a kind of divine teaching; thus the Father is said to teach the son by "drawing" (John 6:44). And God is said to teach us His ways when He guides us by His Spirit in the land of righteousness (Ps. 143). That this real and heavenly kind of teaching may take place, God by His grace puts a kind of softness into the heart whereby it is made subject and obedient to the word. And it has two parts. One is an acknowledgement by faith that the Son is our Redeemer. The second is regeneration, which is the putting off the old man and the putting on of the new. Which to do, by the virtue of Christ, is to learn Christ (Eph. 4:20, 23). Thus then God reveals the Son to Paul by preparing him and making him teachable, by

propounding the doctrine of salvation to him, and causing him inwardly to believe it and to obey it. And thus we see the manner of the calling and conversion of Paul.

For the better clearing of this doctrine, five questions are to be answered. The first is, what was the preventing grace in the conversion of Paul? Answer. Schoolmen and papists generally teach that it was the inspiration of good motions and desires into the heart of Paul. But it is false which they teach. For the heart is incapable of any good desire or purpose, till it be regenerate. The truth is this: that the preventing grace in the first conversion is the grace of regeneration, and, secondly, the inspiration of good desires and motions. When Christ prevents Lazarus that he may revive again, He first puts a soul into him; and then He calls unto him and says, "Come forth, Lazarus," because he was dead. In like manner, we are dead in sin, and therefore regeneration (which is the soul of our souls) must be put into us before any inspiration of heavenly motions can take place. Yet after we are once born anew, good motions and desires put into our hearts may be the preventing grace for the doing of sundry good works.

The second question is, whether the will of Paul were an agent or cause in the effecting of his first conversion? Answer. No. Scripture makes two sorts of conversion: one passive, when man is converted by God. In this, man is but a subject to receive the impression of grace, and no agent at all. For in the creating, setting, or imprinting of righteousness and holiness in the heart, will can do nothing. The second conversion is active, whereby man being converted by God, does further turn and convert himself to God in all his thoughts, words, and deeds. This conversion is not only of grace, nor only of will, but partly of grace and partly of will; yet so as grace is the principal agent, and will but the instrument of grace. For being first

turned by grace, we then can move and turn ourselves. And thus there is a cooperation of man's will with God's grace. And Augustine said truly, "He that made you without you, does not save you without you."

The third question is, whether God did offer any violence to Paul's mind and will in his conversion? Answer. There is a double violence or coaction. One, which does abolish all consent of will, and this He used not. The other draws out a consent from the will, by causing it of an unwilling will to become willing. This coaction or violence God offered to Paul; and in this sense, they which come to Christ are said to be drawn (John 6:45).

The fourth question is, wherein stands the efficacy of the preventing grace whereby Paul was effectually converted? Answer. The Council of Trent and sundry papists incline to this opinion, to think that it stands in the event, in that the will of man applies itself to the grace which God offers. But then the efficacy of grace must be from man's will. And then man has something whereof to boast, and he is to thank himself for the grace of God. Other papists place the efficacy of grace in the congruity or aptness of motions, or heavenly persuasions, presented to the mind of the man that is to be converted. But this opinion also is devoid of truth. For there is no efficacy in any motions or persuasions till there be a change and new creation of the will. The true answer is this. Outward means are effectual because they are joined with the inward operation of the Spirit. Inward grace is effectual because God adds to the first grace, the second grace. For having given the power to believe and repent, He gives also the will and the deed. And then faith and repentance must needs follow. And herein stands the efficacy of the first grace, that God adds unto it and "works the will and the deed" (Phil. 2:13).

The last question is, whether it was in the power of Paul's will to resist the calling or the grace of God? Answer. The will for his condition is apt to resist grace. Nevertheless, if we consider the efficacy of God's grace and the will of God, he could not resist the calling of God. Every one that has heard and learned of the Father comes to Christ (John 6:45). God's will determines and limits the will of man. And man's will is an instrument to effect the will of God. It may be here demanded, how the efficacy of grace may stand with the liberty of man's will, if it have not liberty to accept or refuse the grace of God? Answer. Liberty and freedom of will in God is perfect liberty. Now God cannot will either good or evil, but only that which is good. And man's will, the nearer it comes to this will of God, the greater liberty has it. Therefore to will that only which is good, so it be freely without compulsion, is true liberty. To be able to will that which is evil and to resist the calling of God is not liberty, but impotency. And he that can only will that which is good, does more freely will good and has more liberty than he that can will either good or evil.

The Use. Ministers of the gospel must learn Christ as Paul learned Him. They may not content themselves with that teaching which they find in schools, but they must proceed further to a real learning of Christ. And that is to believe in the Son of God, to die to their sins by the virtue of His death, and to live to God by the virtue of His life. This is a real and lively learning of Christ. They that must convert others, it is meet they should be effectually converted. John must first eat the book and then prophesy (Rev. 10:9). And they that would be first ministers of the gospel must first themselves eat the book of God. And this book is indeed eaten when they are not only in their minds enlightened, but [when] their hearts are mortified and brought in subjection to the word of Christ. Unless Christ be thus learned spiritually and really, divines shall speak of the Word of God as men speak of riddles and as priests in former time said their

Matins, when they hardly knew what they said. Again students in every faculty are with Paul to learn Christ, and that as he learned Him. Such persons desire and love good learning. Now this is the best learning of all, to learn to know and to acknowledge Christ. The knowledge of Christ crucified is Paul's learning. The knowledge of the remission of our sins is the learning of David that great prophet. For this title he gives to the thirty-second psalm, "The understanding of David." Lastly, all men are in this real manner with Paul to learn the same. For he is an example to all that shall believe in Him to life everlasting (1 Tim. 1:16). Paul bids us do the good things which we have seen in him (Phil. 4:9). Hoc urge.

The third point is the end of Paul's conversion, in these words: "that he might preach him among the Gentiles." Here I consider what he must preach, namely the Son, Christ. And to whom? Namely, among the nations. Again of the preaching of Christ, I consider two things. The first is, why Christ must be preached rather than Moses? Answer. There be two causes. One is because Christ is the substance or subject matter of the whole Bible. For the sum of the Scriptures may be thus gathered together. The Son of God, made man and working our redemption, is the Savior of mankind; but Jesus the Son of Mary is the Son of God, made man, working our redemption. Therefore Jesus the Son of Mary is the Savior of mankind. The major is the sum of the Old Testament. The minor is the sum of the New. And the conclusion is the scope of both. The second cause is the law is the ministry of death. And the gospel (which is the doctrine of salvation by the Son) is the instrument of God to begin and to confirm all graces of God in us that are necessary to our salvation. Therefore the doctrine principally to be preached is the gospel and not the law.

Secondly, it may be demanded, what it is to preach Christ? Answer. It is a great work, and it contains four ministerial actions. The first, generally to teach the doctrine of the incarnation of Christ and of His three offices: His kingly office, His prophetical office, and His priesthood with the execution thereof. The second, to teach that faith is an instrument ordained of God to apprehend and to apply Christ with His benefits. The third is to certify and to reveal to every hearer that it is the will of God to save him by Christ in particular, so be it he will receive Christ. For when the gospel is preached, God thereby signifies unto us that His will is to give us life everlasting (1 John 5:11). The last is to certify and to reveal to every particular hearer that he is to apply Christ with His benefits to himself in particular, and that effectually by his faith, that a change and conversion may follow both in heart and life (1 John 3:23). And thus when these things are rightly performed, Christ is preached. Hence it appears that to learn Christ is not only to know Him generally, but also effectually to apply Him to ourselves by our faith that there may be a change and renovation of the whole man. They which learn Christ must thus learn Him, else can they not be saved.

The second point is that Paul must preach to the Gentiles. There be two causes of it: one, that the prophecies of the calling of the Gentiles might be fulfilled (Pss. 2; 110; Isa. 2). The second, because at the death of Christ, the division which was between the Jews and Gentiles was quite abolished (Eph. 2:14). Here I observe the difference between apostles and ordinary ministers. Their charge is a set and particular congregation; whereas the charge of an apostle is the whole world.

The fourth and last point is the obedience of Paul to the calling of God, in that he "went and preached the gospel." Here a question may be demanded: whether Paul performed his obedience by virtue of the

grace which he had formerly received without the help of new and special grace, [or] no? Answer. No. His obedience proceeds from the first grace, helped or excited by special grace. In the regenerate that have power to do good, God works the will and the deed in every good work (Phil. 2:13). And it is a certain truth: We do not that which we are able to do, unless God make us do it, as He made us able to do it. Therefore to the doing of every new act, there is new and special grace required.

In Paul's obedience, I consider three points. First, when he obeyed? Immediately. How? Without deliberation or consultation. Where? In Arabia and Damascus.

For the first, in that he obeyed God in going to preach immediately, we learn how we are to answer and obey the calling of God that calls to amendment and newness of life—namely, in all haste, without deferring of time. "To day if ye will hear his voice, harden not your hearts" (Heb. 3:8), and, "Exhort one another while it is called to day" (Heb. 3:13). "I made haste and did not delay to keep thy commandments" (Ps. 119:60). And there be good reasons why we should no longer defer our conversion to God. The end of our life is uncertain. And look as death leaves us, so shall the last judgment find us. Secondly, when we delay our repentance, we add sin to sin, and so "treasure up wrath against the day of wrath" (Rom. 2). Thirdly, when we defer to obey and turn to God, we grow to perfection in sin. And "sin being perfected brings forth death" (James 1:15). Lastly, late repentance is seldom, or never, true repentance. For when men are dying, their sins forsake them, and they do not commonly forsake their sins. God has called us in England more than forty years together, and yet many of us have not listened to the call of God, but deferred to obey. Let us now presently

amend and turn to God, lest if we still defer the time of our repentance, God's judgments come forth in haste upon us.

The manner of his obedience is that Paul did not communicate with men—that is, confer and consult with them touching his doctrine and calling. And this he amplifies by a comparison, thus. He did not consult with any man, no not the apostles of Jerusalem. And he adds a reason of his doing: because they were but "flesh and blood" in respect of God. And indeed it is unmeet to consult with men touching the matters of God.

Hence I gather that God's word, whether preached or written, does not depend on the authority of any man, no not on the authority of the apostles themselves; it is sufficient to authorize itself. Christ "receives not the testimony of man" (John 5:34). And it is an error to think that the church does authorize the word and religion in the consciences of men. For the church itself is founded on the word. The church cannot consist without faith, nor faith without the word.

Secondly, hence I gather that there is no consultation or deliberation to be used at any time touching the holding or not holding of our religion. He that will follow Christ may not put his hand to the plough and then look back again to his friends to see what they will say (Luke 9:62). He that would be wise must deny his own wisdom and become a fool (1 Cor. 3:18). The three children would not consult touching the worshipping of the image, but said: "Be it known to thee, O king, that we will not worship thy gods" (Dan. 3). When the judge gave Cyprian the Martyr leave to deliberate a while, whether he would deny his religion, he answered that "in divine matters deliberation is not to be used." By this I gather, that the Schoolmen have done evil, which have turned all divinity into questions, and have made of the articles of our faith, a questionary divinity.

Secondly, by this we are taught that in the day of trial, we may not consult of the change of religion, but we must be resolute, and tread underfoot the persuasions of flesh and blood.

Thirdly, our obedience to God must be without consultation. We must first try what is the will of God, and then absolutely put it in execution, leaving the issue to God. Abram is called of God to forsake his country and kindred (Gen. 12). He directly then gives attendance to the commandment and goes as it were blindfolded, he knows not whither. God promised him a child in his old age; he believes God without any reasoning or disputing the case with himself, to or fro (Rom. 4:20). But the common manner is (though we know the will of God) to dispute the case and to consult with our friends and to practice according to carnal counsel. Eve listens to the counsel of Satan and neglects God's commandment. Saul being forbidden to offer sacrifice in Gilgal till Samuel came to do it, consults with himself whether he may do it or no, and follows his own reason, against God's commandment, and lost his kingdom for it. And this kind of deliberation whereby men consult what is to be done is the cause of the manifold rebellions of men in the world.

In that man is termed here, "flesh and blood," we are taught not to put confidence in man. We are taught to humble ourselves before God. We are taught every day to prepare ourselves against the day of death and the day of judgment, yea, to account every new day as the day of death, because we are but flesh and blood.

The third point is, where Paul first preached? Namely, "in Arabia and Damascus." Arabia is a region of the world where Mount Sinai stands and where the children of Israel wandered forty years. The inhabitants thereof were of two sorts: some more civil and some barbarous. Civil, as the Ishmaelites, Amalekites, Midianites, etc. (Yet

were they professed enemies of the people of God.) Barbarous, as the eastern part of Arabia, toward Babylon. For the inhabitants dwelt in tents and lived like wild and savage men by robbing and stealing and, consequently, by killing (Isa. 13:20; Jer. 3:2).

Here we see Paul's state and condition when he first begins the execution of his apostolical function. God then lays upon him a sharp and weighty trial. For he goes alone into Arabia, and he must become a teacher to his professed enemies, yea to a savage generation, of whose conversion he had no hope in man's reason. And this has been a usual dealing of God with His own servants. When Moses was called to deliver the Israelites and was in the way, the Lord, for a defect in his family, comes against him, to destroy him (Ex. 4:24). David is anointed king of Israel, and withal Saul is raised up to persecute him and to hunt him as men hunt partridges in the mountains. Jonah is called to preach to Nineveh, and withal God forsakes him, and leaves him to himself, so as he is cast into the sea and devoured of a fish; and after this, being delivered, he must go preach at Nineveh. When Christ was in His baptism (as it were inaugurated the doctor of the church), presently after, before He began to preach, He is carried into the wilderness to be with wild beasts and to be tempted of the devil (Mark 1:12). And the reasons of this dealing of God are manifest. By this means sinful men are made fit for the office of teaching. For the saying is true, "Reading, prayer, and temptation, make a divine." Again, by this means they are caused to depend on the providence and protection of God, and they are made fit for the assistance and presence of God's Spirit who dwells only with them that are of humble and contrite hearts. Now then let not them that in any notable change of their lives find notable temptations be discouraged, for this is a condition that befalls them by a wise and special providence of God. For it was the

Spirit of God that led Christ into the wilderness, to be tempted after His baptism.

Again, here we are taught to acknowledge three things in God. His power, in that He sets up His kingdom where it is most oppugned and reigns in the midst of His own enemies—namely, the wicked and savage Arabians, according to that in the Psalm 110:2. His goodness, in that He sends Paul to preach repentance to the people that are in the snare of the devil at his will (2 Tim. 2:26). His truth, in that He now fulfills things foretold by David, "The Kings of Sheba and Saba shall bring gifts"—that is, Ethiopians and Arabians (Ps. 72:10).

Chapter 1: Verses 18–23

> 18 Then after three years, I came again to Jerusalem, to visit Peter, and abode with him fifteen days.

Paul having proved before, that he learned not the gospel of any man, no not of the apostles at Jerusalem, goes about now to answer exceptions that might be made against his reason. And first of all, it might have been objected that he was seen at Jerusalem sundry times, and therefore in all likelihood went thither to be instructed. To this he answers three things: that he went thither "three years" after his conversion, and not before; that he went "to visit Peter"; [and] that he abode there "fifteen days." For the first, where he says he preached three years in Arabia and Damascus and then after went to Jerusalem and abode there fifteen days (for some special causes), we see Paul is ready and able to make a good account of the spending of his time, both for days and years. And good reason, for time is precious, and great care ought to be had of the expending of it. After Paul's example, we must so live that we may be able to give a good account of the spending of our days. That this may be done, we must

learn to "number our days" and "to redeem the time" (Ps. 90:12; Eph. 5:16). To number our days is to consider the shortness of our lives, and that we are every day subject to death; and withal seriously to bethink ourselves, of the causes of this our condition—namely, our sins, both original and actual. When this twofold consideration takes place, we then begin to number our days. The numbering of our time and the parts thereof brings us to the redeeming of it. To redeem our time is to take time, while time serves, especially for spiritual uses and for the amendment of our lives. When time is thus numbered and redeemed, then shall the good account be made before God and men. Wherefore miserable is the case of them that spend their days in idleness, in riot and sporting, in chambering and wantonness.92 For they neither number time, nor redeem it; and therefore they are far from any good account.

The second point is that Paul goes up to Jerusalem "to visit Peter," that is, to see him, to be acquainted with him, to talk, and confer with him. Hence it appears that there is a lawful kind of peregrination, or pilgrimage, in that Paul journeys from Arabia to Jerusalem to see Peter. Thus the Queen of Sheba went up to Jerusalem to hear the wisdom of Solomon. The law of God was that all the males in Israel should thrice in the year go up to the place which God had appointed (Deut. 16). This law was practiced by Elkanah and Hannah (1 Sam. 1), by Joseph and Mary, [and] by the steward of Candace, queen of Ethiopia (Acts 8). Nevertheless, popish pilgrimage is utterly to be condemned, for two causes. One is because it is made a part of God's worship, whereas now in the New Testament, all religious distinction of places is abolished: "Lift up pure hands in every place unto God" (1 Tim. 2:8). Some allege that vows, which were not commanded, were nevertheless parts of God's worship among the Jews. I answer: Though men were not commanded to vow, yet the matter and form of vows was commanded. And in that God commanded the manner

of vowing, He allowed the act of vow-making. Let the papists show the like allowance for their pilgrimage. The second reason is because popish pilgrimage is not to living men, but to the relics and images of dead men, which kind of peregrination was never used in the world till after the apostles' days. For pilgrimage to relics came in three hundred years after Christ, and pilgrimage to images, after six hundred years.

In that Paul goes about to visit Peter, the papists gather the primacy of Peter over all the apostles, but falsely. For this visitation argues reverence, and reverence is given not only to superiors but also to equals. Again, primacy is twofold: primacy of order and primacy of power. Primacy of order was due unto Peter, in that he was first called to be an apostle, and he was in the faith before Paul. And in this regard, he was reverenced of him.

The third point is that Paul abides with Peter at Jerusalem, and that fifteen days. His abode with Peter was in token of mutual consent and fellowship. Like should be the consent of the ministers of the gospel. For their office is to publish and persuade peace between God and men, to which they are unfit that cannot maintain peace among themselves. And all believers should be of one mind, speaking and thinking the same things. And this cannot be unless there be a consent of them that are guides. This consent therefore is to be maintained and greatly to be prayed for. And when there cannot be consent of judgment by reason of human frailty, yet so long as the foundation is maintained, there must be consent in affection. And injuries offered may not dissolve this bond. Though the Church of Jerusalem suspected Paul and would not at the first acknowledge him for a disciple (Acts 9:26), yet did he for his part accept of their love and fellowship.

Whereas he adds that his abode with Peter was but for fifteen days, hereby he signifies that he learned not the gospel of him, for it could not be learned in so short a space; neither could Paul by the teaching of any man become an apostle in so small a time.

> 19 And none other of the apostles saw I, save James the Lord's brother.

It might haply be objected against the former verse that Paul might be taught of some other apostle beside Peter, and that at Jerusalem. To this he answers two things. One, that there was none of the apostles at Jerusalem, but James (beside Peter before named); the second, that he did but see James.

Here I gather that if there be any mother church in the world, it is rather Jerusalem than Rome, because the gospel was first preached there and went thence into the whole world. And Jerusalem was for a time guided by two of the chief apostles, James and Peter.

In that James is called our Lord's brother, three things may be demanded. One, which James this was? Answer. It was James the son of Alpheus. For he lived fourteen years after this (Gal. 2:9), whereas James the son of Zebedee lived not so long because he was put to death by Herod. The second thing is, how James should be the Lord's brother? Answer. In Scripture, children of the same womb are brethren. Men of the same blood are brethren; Abraham and Lot (Gen. 13:8). Men of the same country are brethren; thus Saul's countrymen are called his brethren (1 Chron. 12:2). And James is called our Lord's brother, not because he was of the same womb, but because he was of the same blood or kindred. For Eli had two daughters, Mary espoused to Joseph, and Mary Cleophas, who afterward was married to Alpheus of whom came James here mentioned. James therefore was the cousin-german of Christ.

Therefore Helvidius97 failed when he went about to infringe the perpetual virginity of the virgin Mary out of this place, as if she had more sons beside Christ. The third thing is, what benefit James had by being the Lord's brother? Answer. He is here called the Lord's brother only for distinction's sake in respect of the other James the son of Zebedee, and this brotherhood does not make him the better apostle, or the better man. Outward things do not commend us to God. And it is the spiritual kindred, by means of faith and our new birth, that brings us into favor with God (Matt. 12:49).

20 Now the things which I write, I speak before God, I lie not.

Before, Paul has avouched sundry things of himself: that he preached in Arabia, and Damascus; that he went thence to Jerusalem; that he did not learn the gospel there of Peter, James, or any other apostle. Now some man might haply say that these sayings of his are but false and fabulous avouchments. Therefore in this verse Paul defends himself and justifies his own sayings by a divine testimony.

The words contain two parts. An answer to an objection concealed, on this manner: I may be thought to lie, but indeed "I lie not." The second is a confirmation by oath: "Before God I speak it." Touching the first part, there be two points to be handled. What is a lie? And whether it be a sin or no?

A lie is when we speak the contrary to that we think with an intention to deceive. More plainly, in a lie there be four things: the first is to avouch and affirm that which is false. The second is to speak with a double heart (Ps. 12:2). That is, to speak against knowledge and conscience, as when a man says that is true which he knows to be false, or that is false which he knows to be true. This makes a lie to be a lie, and this distinguishes an untruth from a lie. For here it must be observed that a man may speak that which is false, and not lie—

namely, if he speak that which is false, thinking it to be true. For then though he err and is deceived, yet he speaks not against conscience, and consequently he speaks no lie. Again, a man may speak that which is true, and yet lie; for if he speak that which is true indeed, and speak it as a truth, and yet think it to be false, he lies indeed, because he speaks the truth against his conscience. The third thing in a lie is a mind or intention to deceive or hurt. For in the ninth commandment that is a false testimony that is against our neighbor. The fourth point is that he which speaks that which is false upon a vanity of mind without reasonable cause, is a liar. Thus boasters and flatterers are liars. And these are the things which concur in the making of a lie.

For the better conceiving of the nature of a lie, we must put difference between it and sundry other things incident to speech. First, we must put difference between a lie and a parable or figure. In a parable indeed there is something supposed or feigned; as for example, when the trees are brought in conferring and consulting about their king (Judg. 9:8). Nevertheless a parable is far from falsehood or lying. For by things feigned, it signifies and declares an unfeigned truth.

Again, difference must be put between a lie and the concealment of a thing. For it is one thing to speak against our knowledge and another to speak that which we know. And concealments, if there be a reasonable cause and it be not necessary for us to reveal the thing concealed, are not unlawful. Thus Abram speaks the truth in part, calling Sarai his sister, and conceals it in part, not confessing her to be his wife (Gen. 12:10). Thus Samuel by God's appointment reveals that he came to Bethlehem to offer sacrifice and conceals the anointment of David, that he might save his life (1 Sam. 16:5). Jonah preaches that Nineveh shall be destroyed within forty days, and he

conceals the condition of repentance. The like did Isaiah to Hezekiah (Isa. 38:1).

Thirdly, a difference must be made between lying and feigning, which some call simulation—not dissembling, but rather sembling (if I may so term it). And that is, when something is spoken, not contrary, but beside or diverse to that which we think. And this kind of feigning—if it be not to the prejudice of truth, against the glory of God, and the good of our neighbor, and have some convenient and reasonable cause—is not unlawful. It was not the will and counsel of God to destroy the Israelites for their idolatry. And He does not speak unto Moses anything contrary to His will, but something that is beside or diverse unto it, when He says, "Let me alone, that my wrath may wax hot, and I may destroy them (Ex. 32:10). And this He spoke, that He might stir up Moses to fervency in prayer for the Israelites, and the Israelites to unfeigned repentance. Joshua, having besieged Ai, meant not to fly, yet does he feign a flight that he might draw his enemies out of the city and destroy them (Josh. 8:5). There is a kind of deceit called dolus bonus, that is, a good deceit, and of this kind was the act of Joshua. Thus physicians for their good use to deceive the senses of their impotent patients. Thus parents insinuate unto their children terrible things of the bear and bull beggar that they may keep them from places of hurt and danger. And this may be done without fault, for it is one thing to contrary the truth, and another to speak or do something diverse unto it without contrariety.

The second point is, whether to lie, be a sin or no? The answer is, Yea. For even in this place, Paul puts lying from himself, and that with an oath. The devil is said to be the author of all lies (John 8). And it is God's commandment that we should "put away lying" (Eph. 4:25). It is objected, that the sporting and officious lie is not against charity to the hurt of any, but for the good of men. I answer, first,

though it be not to the hurt of our neighbor, yet is it to the hurt and prejudice of truth. Secondly, they are deceived to whom these lies are told. Thirdly, he hurts himself that tells a lie, thought it be for the good of men. For when he speaks the truth indeed, he is less believed. Lastly, though these kinds of lies seem to be good in respect of their end, yet are they not good in respect of their nature and constitution. For in speaking, there should be a conformity and consent between the tongue and the mind, which is not when any lie is uttered. Secondly, it is objected, that the Egyptian midwives saved the male children of the Israelites, and Rahab the spies, by lying (Ex. 1:19; Josh. 2:5); and that they are commended for this. I answer, we must distinguish the work done from the execution of the work. The work in saving the children and the spies was a fruit of faith and the fear of God, and it is commended; but the manner of putting these works in execution, by lying, is not approved. If it be said, that faith and the fear of God cannot stand with a manifest sin, I say again that faith and the fear of God are imperfect in this life, and therefore they are joined with many frailties, and actions of faith are mixed with sundry defects and sins.

Now then we are to be exhorted to make a conscience of lying and to speak the truth from our hearts. And there be many reasons to induce us to the practice of this duty. First, it is God's commandment (James 3:14). Secondly, lying is a conformity to the devil, and by truth we are made conformable to God, who is truth itself. Thirdly, we are sanctified by the word of truth (John 17:17), and guided by the Spirit of truth. And therefore we are to detest lying and deceit. Fourthly, truth is a fruit of God's Spirit (Gal. 5) and a mark of God's child—he has the pardon of his sins "in whose spirit there is no guile" (Ps. 32:2); and "he shall rest in the mountain of God, who speaks the truth from his heart" (Ps. 15:2). Lastly, destruction is the liar's reward—"God will destroy them that speak lies" (Ps. 5:6); and they

must have their portion in the lake that burns with fire and brimstone (Rev. 21:8).

Thus much of the answer to the objection. Now follows the confirmation by oath: "before God." Here it may be demanded, how these words can be a form of swearing? Answer. In an oath there be four things. The first is an asseveration of the truth. The second is confession, whereby the party that is to swear, acknowledges the power, presence, and wisdom of God in searching the heart, and that He is both witness and judge of all our doings. The third is invocation of God, that He would be a witness with us and to us that we speak the truth. The last is imprecation, that God would be a judge to take revenge upon us if we lie. Now then, the form of an oath is a certain form of words in which not all, but some of the principal parts of an oath are expressed, and the rest concealed and yet to be understood. There is the form of an oath, "The Lord liveth" (Jer. 4:2), and here only confession is expressed. The form of swearing, "I call God to witness to my soul" (2 Cor. 1:23) expresses the third part, namely, invocation. The words, "The Lord do thus and thus unto me" (Ruth 2:17), is an imprecation. The common form, "The Lord help you through Jesus Christ," is partly prayer, and partly imprecation. And the form in this place is directly a confession that God is present to witness and judge the truth. Thus commonly in all forms of oaths one part is expressed, and the rest are infolded.105

Here first we learn that the form of an oath is to be plain and direct in the name of God, and not indirect or oblique, in the name of the creatures, God's name concealed. And it is the flat commandment of God (Matt. 5:34). It is alleged that Paul swears by his "rejoicing in Christ" (1 Cor. 15:31). I answer [that] the words of Paul, "by my rejoicing," are not an oath, but an obtestation. For the meaning of his words is this: that his sorrows and afflictions which he endured for

Christ would testify (if they could speak) that he died daily. Thus Moses called heaven and earth to witness, without swearing. For in an oath the thing by which he swears is made not only witness, but also judge. Nevertheless, it is not unlawful to name the creatures in the form of an oath, if they be considered as pledges presented unto God, that He should punish us in them if we lie. Thus Paul swears, "I call God to witness to (or upon) my soul." Here they are to be blamed whose common swearing is by the creatures, as by their faith, by their troth,107 by the Mass, Mary, by this bread, by this drink, etc.

Secondly, here we learn to use an oath only in the case of extremity, namely, when a necessary truth is to be confirmed, and when this cannot be done by any reason or proof to be found among men upon earth; then we may fly unto heaven for proof and make God our witness. Thus Paul confirms his own calling when all other proofs failed. And it must further be observed that in extremities he uses an oath but seldom. This seems to condemn their wickedness that cry at every word in the common talk, "before God, before God."

Thirdly, before we swear, we are to use great meditation, consideration, and preparation. And therefore Paul in swearing uses a word of attention and says, "Behold, I speak it before God." This condemns the rash and customable swearing of men in their common talk, who also in that they commonly and rashly swear, commonly forswear themselves.

In that Paul confirms his writings by oath, it appears that they are of God. For if he had sworn falsely, God would have taken revenge upon him and his writings before this, which He has not done.

Whereas Paul says, "Before God" I speak it, he teaches us after his own example to bring ourselves into the presence of God, to walk before Him as Enoch did (Gen. 5:22), and as Abraham was

commanded (Gen. 17:1), and to do whatsoever we do as in the sight and presence of God, and to be afraid to sin, because of His presence. This is the true fear of God, and this is the right practice of religion.

> 21 After that I went into the coasts of Syria and Cilicia: and I was unknown by face to the churches of Judea, which were in Christ.
>
> 22 But they had heard only some say, He which persecuted us in times past, now preacheth the faith, which before he had destroyed.
>
> 23 And they glorified God in me.

Here Paul answers another objection which may be framed thus. Though Paul learned not the gospel of the apostles at Jerusalem, yet might he haply learn it of them in other churches of Judea. To this Paul answers three things. The first is that he went from Jerusalem into Syria and Cilicia. The second, that he was not known in person to the churches of Judea, but only by hearsay. And he sets down the report that went of him. The third is that the churches of Judea did not disgrace and slander him, but they glorified God for him. Of these in order. For the first, that Paul went from Jerusalem straight into Syria and Cilicia, the regions of the Gentiles, there be two causes. One, because Paul was ordained specially to be the apostle of the Gentiles (Acts 9:15; Rom. 15:16). The second, because Cilicia was his own country. For he was born in Tarsus, a town in Cilicia. And his love to his country, no doubt, was great. For in the like case, he could have wished himself to be accursed for his countrymen the Jews. From this first answer I gather two things. First, if any apostle above the rest be the pastor and universal bishop of the church over the whole world, it is Paul, and not Peter, because he [Paul] specially was ordained to teach and convert the nations. The second is that Paul's often and dangerous journeys must teach us to attend on our callings

with care and diligence, and not to be dismayed with the troubles that shall befall us.

The second answer, that Paul was known to the Christian Jews not "by face," but by hearsay—this may seem strange, considering Paul was at Jerusalem and traveled through Jewry into Syria and Cilicia; but it is the truth. And the reason of it is plain. The office of an apostle is not to build upon the foundation of another, or to succeed any man in his labors, but to plant and found the church of the New Testament, "where Christ had not been preached or named" (Rom. 15:20). In this the apostles differ from all the ministers of the New Testament whatsoever. And this is the cause why Paul was not known to the churches of Judea. And here we see that the succession (which the papists magnify) is not always a note of the true church and the true ministry. For the true ministry of the apostles and the apostolic churches wanted it. And this is for the greater commendation of them.

Again, it is said that Paul was not known to the churches of Judea which were in Christ. Where let it be observed that four years after the ascension of Christ, the apostles had gathered and planted sundry Christian churches in Judea. This greatly commends the efficacy and power of the gospel. For hardness of heart had overspread the nation of the Jews, and they had rejected and crucified the Lord of life. And thus, that is verified which Christ says, that His disciples believing in Him should do greater things than He had done (John 14:12), for He by preaching did not convert multitudes of the Jews and range them into churches as the apostles did. Here again, we see that the gospel by means of the corruption of man is an occasion of divisions. For after the gospel was preached by the apostles, there arose a division of churches among the Jews. Some were churches in Christ, and some out of Christ, namely the

synagogues which refused Christ. We may not therefore now-a-days take offence, if schisms and dissentions follow where the gospel is preached. It is not the fault of the gospel; it is the fault of men.

That Paul might the better show that he was known to the churches of the Jews only by hearsay, he expresses the report that went of him. Hence I gather, it is not unlawful to tell and hear reports or news, so be it, they be not to the prejudice of the truth, of the glory of God, and the good name of men. Nay, it is commendable to report and hear news that concerns the increase of God's kingdom and the conversion of wicked men.

In the report, two things are set down. What Paul did? "He once persecuted us, and destroyed the faith." What he now does? "He preacheth the gospel." By this we see that verified which Isaiah foretold, that the lion, the wolf, and the lamb, etc., should peaceably live together. Again, here we see that all things upon earth are subject to change and alteration; so as it may be said, heretofore it was thus and thus, but now it is otherwise. Therefore in miseries, we may not be over-much grieved, for they are changeable. And in earthly things, we may not rejoice over much, because they are mutable and subject to daily alterations. Our special care must be to avoid eternal and unchangeable evils; as death and the cause of death, namely, sin, and to purchase to ourselves the good things which are everlasting, namely, the favor of God and everlasting life.

Furthermore, the thing which Paul aimed at in persecuting the church is to be considered, and that was that "he might destroy the faith." By faith, we are to understand the doctrine of the gospel, and withal, the virtue or gift of faith whereby it is believed. For the devil and his instruments seek the overthrow of both. Christ said, "Satan desired to sift" His disciples, that is, to sift all their faith out of their

hearts, and to leave nothing in them but chaff (Luke 22:31). Here then it may be demanded whether faith may be lost, especially in the children of God, in the time of temptation and persecution? I answer thus. There be three degrees of faith. The first consists in two things: knowledge of the gospel and assent to the truth of it. This faith the devils have, and it may be lost; and believers by this faith may quite fall away. The second kind of faith contains knowledge, assent, a taste or joy in the goodness of God, a zeal to the word of God, and apparent fruits of holiness. This faith also (being better than the former) may be lost in the days of persecution. And believers by this faith may fall quite away (Luke 8:13). The third faith (called the faith of the elect) contains three parts: knowledge of the gospel, assent to the truth of it, and apprehension whereby we do receive and apply Christ with His benefits to ourselves, or the promise of remission of sins and life everlasting. This faith may be greatly wasted, for things appertaining to it may be lost, as boldness to come unto God, the sense or feeling of spiritual joy, and such like. Again, it may be buried for a time in the heart and not show itself either by fruits or any profession. And in respect of the measure of it, it may be lessened and maimed. And if we respect the nature of it, it is as apt to be lost as any other grace of God, for there is nothing by nature unchangeable but God. Nevertheless, where this faith is in truth, it is never by affliction and temptation put out or extinguished, because God in mercy confirms it by new grace. Christ says to Peter, "I have prayed for thee, that thy faith fail not" (Luke 22:32). And this privilege have all the godly, for God promises that "they shall not be tempted above their strength" (1 Cor. 10:13). Indeed, persecutors are said to destroy the faith because this is their intent, and they endeavor to do what they can; but God prevents their desires by establishing true faith, that it may not utterly fail.

It may be objected to the contrary, on this manner. The child of God may fall into persecution and deny Christ by this fall; he is guilty of a grievous offence. Being guilty, he has not pardon of his offence, and being without pardon, he is without faith. Touching guiltiness, I answer thus. The child of God, when he falls, is indeed guilty; but how? Guilty in respect of himself, or as much as in him lies, because he has done that which is worthy of death, and he has done all he can to make himself guilty. But he is not guilty to condemnation, because God on His part does not break off the purpose of adoption and adjudge him to wrath.

Secondly, touching the pardon of his offence, I answer thus. In pardon there be four degrees: the decree of pardon before all worlds; the promise of pardon in the beginning of the Word, "The seed of the woman," etc; the procurement114 of pardon upon the cross; and the donation or the giving of the pardon. This donation is an action of God whereby He gives and communicates Christ unto us and applies to our consciences the remission of our sins. In this donation, there is required a hand to give and a hand to receive. The hand of God, whereby He gives, is the word preached and the sacraments. The hand to receive is our faith. The giving of pardon is necessary. For though sins be pardoned in the decree of God, by His promise in the word, and by procurement upon the cross; yet pardon is no pardon to us, till it be given unto us by God. Furthermore, this giving is not altogether at one instant, but it begins in the conversion of a sinner, and is often iterated in the use of the word and sacraments to the death. Paul wills the Corinthians reconciled to God, still to be reconciled (2 Cor. 5:20). And we are taught every day to pray to God, to give us the pardon of our sins. This giving is twofold: conditional and absolute. Conditional, when God gives the pardon of sin upon condition. Thus in baptism, and in the first conversion of a sinner, all sins without exception are pardoned; yea, future sins, yet not simply

whether a man repent or no, but upon condition of future repentance. The absolute donation is when a man repents or renews his repentance. For then the pardon of sin is simply and fully without condition, applied and revealed to the conscience. When David confessed his sin, Nathan, in the name of the Lord, says, "Thy sin is forgiven thee" (2 Sam. 12).

Now then to come to the point: The child of God has pardon of his fall in respect of the decree to pardon, in respect of the general promise of pardon, in respect of the procurement of pardon, [and] in respect of the conditional donation of pardon which is made in baptism. And he may be said to want pardon, in that the pardon of his offence is not fully and absolutely given him till he recover himself and renew his repentance. If it be here demanded, what the child of God asks when he prays for pardon day by day? I answer he prays for two things. First, that God would continue to show His favor and to impute the merits of Christ unto him, whereas he for his part by his offence deserves to be deprived of all favor. Secondly, he asks the giving of the pardon, that is, that God would certify his conscience thereof.

The Use. Seeing the intent of the devil and wicked men is to destroy the faith (as it appears in this place, and in the first temptation wherewith Satan assaulted Christ, Matt. 4), we must have a special care of our faith. And first we must look that our faith be a true faith, lest we be deceived, as the foolish virgins. Secondly, we must keep and lock up our faith in some safe and sure place, namely, in the storehouse or treasury of a good conscience (1 Tim. 1:19). Thirdly, our care must be to increase in faith, that our hearts may be rooted and grounded in the love of God. And for this cause we are to make continual experiences and observations of the love of God toward us,

and to lay them all together, and to build a joyful conclusion thereupon.

The third answer of Paul is, "And they glorified God for me"—that is, the churches of Judea when they heard of my calling and conversion, they considered therein the power, the goodness, and the mercy of God, and with joy they gave Him thanks for it. In this practice of the church, we learn that our duty is to sanctify and glorify the name of God in every work of His. And this sanctification has two parts. The first is the consideration of the divine virtues that show themselves in every work of God, as His wisdom, power, justice, mercy, providence, presence, etc. The second is praise and thanksgiving to God for the same. And this practice must be enlarged to all His works without exception, to His judgments, as well as to His works of mercy. Therefore we are commanded in persecution [to] "sanctify God in our hearts" (1 Peter 3:15). And Moses, because he failed in doing of this duty, was barred the land of Canaan (Num. 20:12). In England, God has wrought His wondrous works among us. He has given us peace and protection against our enemies, with the gospel, for the space of forty years and more. And our duty is to glorify God in these works of His; but alas, we do it not. For the gospel of salvation is little regarded of the most, and little obedience is yielded to it. This neglect of ours in glorifying and praising of God is a great sin. And it stands us in hand to repent of it betime, lest God take away His word from us and leave us to strange illusions to believe lies.

Again, here we see what is the right manner of honoring of the saints, and that is to glorify God in them and for them. As for religious worship of adoration and invocation, it is proper to God, and the saints desire it not (Rev. 22:9).

Chapter 2

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took with me Titus also.

2 And I went by revelation, and communicated with them of the gospel, which I preach among the Gentiles, but privately with them that were the chief, lest by any means I should run, or had run in vain.

In this chapter, Paul proceeds to justify and defend his immediate and extraordinary calling. And this whole chapter seems to depend on the last words of the former chapter, against which the adversaries of Paul might haply object on this manner: Though the churches of Judea glorify God for you, yet will not the apostles do it, because you teach otherwise than they teach. To this objection, Paul makes a double answer in this chapter. The effect and sum of the first is this: I went up to Jerusalem. I conferred with the apostles there. I had their consent and approbation. And the answer contains three parts. The first, of Paul's journey to Jerusalem, in the first verse; the second, of his conference with the apostles, in the second verse; the third, of the approbation which they gave him, from the third verse to the eleventh.

In his journey, I consider four things. The first is the manner of his journeying in these words: "I went up," or, "ascended to Jerusalem." And this he speaks because Jerusalem was placed and seated upon a mountain and compassed with mountains (Ps. 125), or again in respect of the dignity and excellency of the place—as we in England are said to go up to London from all parts of the land because it is the chief city.

The second thing to be considered in the journey is the time when, in these words: "Then after fourteen years." Here two questions are to be demanded. The first is, of which of his journeys must this be understood? (For he made five journeys to Jerusalem.) The first, from Arabia; the second, when he and Barnabas were sent by the church of the Gentiles to carry alms to Jerusalem; the third, when he went to the Council at Jerusalem; the fourth, when he went up for the keeping of his vow; the last is mentioned (Acts 19:21). These words are not spoken of the first, for that was but three years after his conversion. Neither can they well be understood of the second, because Paul then was sent by the church, and therefore he went not by revelation. And they cannot well be understood of the third. For then Paul would here have mentioned the Council of Jerusalem, whereof he was a principal member, especially seeing he has occasion so to do, and it served much for his purpose. The fourth and fifth journeys were after a longer time than fourteen years. It is likely therefore, that this journey here mentioned and described by Paul is none of the five mentioned by Luke, but some other. The second question is, when these fourteen years must begin? Answer. It is uncertain. Some think, they must begin at his conversion, some three years after, when Paul sent first to Jerusalem. And either may be a truth. None must here take offence. For though circumstances of time and place, being things of less moment, cannot always be certainly gathered, yet histories for their substance and doctrines pertaining to salvation are plainly set down. And here we are put in mind to be content to be ignorant in some things, because the Spirit of God has more darkly expressed them, or again, because we cannot, by reason of our blindness, gather them.

The third point is concerning the companions of Paul in this journey, namely, Barnabas and Titus. And Paul takes them with him that they might be witnesses to the Jews of the doctrine he taught among the

Gentiles; and again, to the Gentiles of the consent that was between him and the rest of the apostles. For the law of God is that every matter shall be established by the testimonies of two or three witnesses. Hence we learn that if a question arise of the doctrine which is delivered in the public ministry, then the hearers that are able to judge must be witnesses, and the trial is to be made by them. Thus says Christ in the like case, "Why ask ye me? Ask them that heard me" (John 18:21). Therefore great care and circumspection is to be had of things publicly delivered. Again, whereas Paul makes Barnabas a Jew and Titus a Gentile his companions, we are taught to embrace with a brotherly love, not only the men of our own country, but also such as be of other nations, especially if they believe. For then they are all children of one Father and pertain all to one family. And there is no difference of nations now. It is a fault therefore that men of one nation carry in their hearts a general dislike and hatred oftentimes of them with whom they deal and converse, and that because they are of such or such countries.

The fourth point is the cause of his journey, in these words: "and I went by revelation." Here we are taught that for the journeys we make, we are to have some good and sufficient warrant, though not a revelation, yet a commandment, or that which countervails a commandment, as when we travel by virtue of our callings. When Noah had made the ark, he enters into it at God's commandment. He abides in it. And when the earth was in part dried, he presumes not to go out, till the Lord bade him. Here, three sorts of men are to be blamed. Pilgrims that travel to Jerusalem or other counties in the way of merit or religion. For they have no warrant. Secondly, travelers that go from country to country, and out of the precincts of the church, upon vain curiosity to see fashions. Such when they travel from their own countries, yet they travel not from their vices, but rather go deeper into them, and come home again with many bad

and corrupt fashions. The last are beggars and rogues that pass from place to place that they may live in idleness and upon the sweat of other men's brows.

Thus much of the journey; now follows the conference, in these words: "and I communicated," etc. Here generally I gather that conferences both private and public are laudable and to be maintained, especially when they tend to the maintenance of unity and consent in doctrine. The papists blame us Protestants for condemning conferences (as they say) and councils. But they do us wrong. Indeed the Council of Trent we reject and condemn. For in it, against all equity, the pope was both party and judge. In it there was no liberty to make trial of truth. For nothing was propounded but by the liking and consent of the pope. Again, the whole council consisted of such as were of the Italian faction, whose faith was pinned on the pope's sleeve. Nevertheless, we allow all Christian councils, lawfully gathered. And we desire there might be a General Council for the trial of truth and for the staying of unsettled minds, these three caveats being remembered. One, that the council be gathered by Christian princes, to whom the right of calling a council belongs. The other, that the pope be no judge, but a party. The third, that Christ in His Word be the judge, and that the delegates in the council be but as witnesses, determining all things by the written Word.

In this conference, we are first to consider the manner of conferring which was used. Paul says, "He communicated with them," that is, he laid down unto them and expounded the gospel which he preached; and this he did privately, that is, with the apostles, only by one, in plain and familiar manner, as one friend does with another. Therefore for the maintaining of this conference, there was no assembly made, neither was there any disputation held. Only Paul

declares his doctrine, and they give assent. Hence it appears that Paul does not submit the truth of his doctrine to trial. For he was resolved of it, and he accursed him that taught otherwise; but his intent was to seek the approbation of the apostles, that he might stop the mouth of his adversaries.

The second point is the matter of the conference, and that is the gospel which Paul preached. Here the papist gathers that the church is the judge in all questions pertaining to religion and the word, because it is here the thing that is judged. I answer, first, that they gather amiss. For Paul does not here submit the gospel which he preached to the judgment of the Church of Jerusalem. And it is false which they teach. For the sovereign Judge of all questions and controversies in religion is Christ alone. The power to determine and resolve in cases concerning faith and good life is inseparably annexed to His person. And in it are we to rest. The principal voice of the Judge and the definitive sentence is the written Word. And the office of the church is no more but to gather, declare, testify, and pronounce this sentence. It is objected that when a question is propounded, the Scripture cannot speak, nor Christ in the Scripture, but the church only. I answer again that God ascribes to the written Word a voice of speech (Rom. 3:19). And the Scripture speaks sufficiently to the resolving of any man's conscience in all matters pertaining to salvation. Again, they allege that the church is before the Scripture, and therefore it being most ancient, must be the judge. I answer that the church was before the writing of the Word, but not before the Word which is written. For the church presupposes faith, and faith presupposes a word of God. Upon this our doctrine, they further upbraid us, that we will be tried by nothing but by the Scriptures, even as the malefactor5 that will not be tried by the quest but by the evidence. I answer, for the satisfying of our adversaries, we submit ourselves to the trial of the church and councils, so be it,

the three cautions before remembered be duly observed—especially, that all things be judged and tried by the written Word, and by reasons gathered thence.

Again, the papists hence gather that the Scriptures are to be approved by the church. Answer. Thus much we grant, yet so as we hold that the principal approbation of the word (whereby we are moved to believe and obey) is in the word and from the word, and not from the church. For the Scripture has his [its] evidence within itself, which is sufficient to make us to believe the word to be the word, though the church should say nothing.

The third point is concerning the persons with whom Paul conferred, namely, "with them that were the chief," that is, with them that were in price and account, as Peter, James, etc. Here we see what is the honor and worship8 that is due unto excellent men, namely, a precious and reverent estimation. Thus the name of David was in price in Israel for his virtues (1 Sam. 18:30). And thus with the papists are we content to honor the saints. Again, here the papists gather that they are heretics that after Paul's example will not go up to Rome, to Peter, and his successor, to have their doctrine and religion tried and examined. I answer, first, we are content to be tried by the writings of Peter, James, John, Paul, etc. And this is the commandment of God, in doubtful cases: "to the law and the testimony" (Isa. 8). Secondly, I answer, that we have a commandment not to go up to Rome at this day to have our religion tried. "Come out of Babylon my people" (Rev. 18). Thirdly, I answer, that the bishop of Rome is Peter's successor, not in teaching but in denying Christ. And the learned papists confess that for this succession, they have but a human faith grounded upon human history.

The fourth point is the end of the conference: "lest I should run," that is, lest I should preach or had preached in vain. These words of Paul are not simply to be taken. For the ministry of man and every sermon brings forth the fruit which God has appointed. And whether it be unto the hearers the savor of life or the savor of death, it is always a sweet savor unto God. The words therefore carry this meaning: Lest my preaching should be of less use and profit, or, again, lest I should preach in vain, in respect of that good which is looked for at the hands of an apostle. And this Paul speaks because a rumor went abroad that his doctrine in many things was contrary to the other apostles. And by this means, many were kept from receiving the gospel, and the faith of weak believers was quenched. Now then the end of the conference was to stay this false report, that the ministry of Paul might have passage, and that with greater profit.

Hence the papists gather that the doctrine of Paul was uncertain and unprofitable till it was approved by Peter. I answer that Paul sought the approbation of his doctrine at the hands of Peter and the rest, not because it was uncertain and unprofitable, but because it was slandered. And the slander was that he taught otherwise than Peter did. Not to cut off this slander, he uses means to manifest his consent with Peter, and therefore seeks approbation at his hand.

Again, when Paul says, "Lest I should run in vain," he gives us to understand that the ministry of the word is not a work of ease or pleasure, but a labor, nay, a continued labor, like to the running in a race. It were therefore to be wished that ministers of the gospel should so labor and walk in this calling that they might be able to say with Paul, "I have fought a good fight, I have finished my course," etc. (2 Tim. 4).

Thirdly, hence it appears that all believers should have a certain knowledge of their faith and religion. The procuring of this was the thing that Paul aimed at in this conference with the apostles at Jerusalem. We must not "be as children, carried away with every wind of doctrine" (Eph. 4:14). God's word requires faith in us. And faith presupposes certain knowledge. The first and second commandments require that we know God and His will, distinguish Him from false gods, and His worship from false worship. Here comes the fault of our times to be considered. Most men among us do not know their religion, neither can they distinguish it from error and false religion—a foul negligence. We take pains to learn trades and occupations that we may have [means] wherewith to preserve this temporal life. What a shame then is it that we learn no better to know the doctrine of true religion whereby our souls are to be saved.

Lastly, here we learn that the office of the minister is not only to teach and preach, but also to study and to take care how by preaching he may do the most good.

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

After the conference, follows the approbation which was given to Paul. It stands in four things. The first, that the apostles did not compel Titus to be circumcised (v. 3). The second, that they added nothing to his doctrine (v. 6). The third, that they gave him the hands of fellowship (v. 7). The last, that at his departure, they required of him nothing but the giving of alms (v. 16).

For the first, the words, "And Titus was not compelled to be circumcised," carry this sense: I, for my part was ready to circumcise Titus, if there had been a meet occasion. False brethren would have

imposed a necessity upon us. Then I and Titus refused. And the apostles did not urge me to circumcise him.

Here it may be demanded how this text can well stand with Acts 16:3, for there Paul circumcises Timothy, a Grecian. And here he refuses to circumcise Titus, though he were a Grecian. I answer thus. Circumcision was at this time a thing indifferent. From the first institution to the coming and especially to the death of Christ, it was a thing commanded, a sacrament, and a part of God's worship. Again, after the planting of the church of the New Testament, it was utterly abolished, and a thing in respect of use, utterly unlawful. In the middle time, that is, while the gospel was in publishing to the world, and the church of the New Testament was yet in founding, it was a ceremony free or indifferent. It may be objected that the whole ceremonial law was abolished in the death of Christ. I answer, it was so, and circumcision was abolished in respect of faith and conscience; yet so as the use thereof was left to the liberty of the people of God for a while. Circumcision at this time was as a corpse that is dead, yet unburied, and only laid out; and so it must remain for a time, that it may be buried with honor. It may again be objected that baptism was come in the room of circumcision, and that therefore circumcision was but an idle and empty ceremony. I answer, it was not used as a sacrament at this time, or as a part of God's worship, or as a matter of necessity, but only as a free ceremony, and that only then, when it tended to the edification of men.

Being then a thing indifferent, it might as occasion served be used or not used. Therefore Paul condescending to the weakness of the believing Jews, circumcised Timothy. And that he might not offend the godly and hinder Christian liberty, he refused to circumcise Titus.

Here a great question is answered, whether we may use things indifferent, as oft as we will and how we will? The answer is, no. Things are not called indifferent because we may use them indifferently, nor not use them when we will and how we will, but because in themselves, or in their own nature, they are neither good nor evil, and we may use them well or ill, and we may again not use them well or evil. Furthermore, there be two things which restrain the use of things indifferent: the law of charity and the laws of men. The law of charity is this: Things indifferent in the case of scandal cease to be indifferent and are as things moral, that is, either forbidden or commanded. Paul says, if to eat flesh be to the offence of his brother, he will eat no flesh while the world stands (1 Cor. 8:13). And though he circumcised Timothy, yet would he not circumcise Titus, lest he should offend the godly, and by his example hurt Christian liberty.

Likewise, the good laws of men, whether civil or ecclesiastical, tending to the common good and serving for edification, restrain the use of things indifferent, so that they which shall do otherwise than these laws command with a contemptuous or disloyal mind are guilty before God; yet here two cautions must be remembered. One, that the laws of men do not change the nature of things indifferent. For it is the property of God, by willing this or that, to make it good or evil. Neither do they take away the use of things indifferent. For liberty granted by a sovereign power cannot be reversed by an inferior power. Therefore human laws do no more but temper and moderate the overcommon use of things indifferent. The second caution is that when the end of a law ceases, when there is no contempt of the authority that made the law, when no offence is given—[then] a thing indifferent remains in his free use without sin or breach of conscience.

Again, here we learn that a thing indifferent, when it is made necessary to salvation (as circumcision was), is not to be used. This conclusion serves to overthrow the popish religion. For it stands in the observation of things indifferent, as meats, drinks, apparel, times, etc. And the using or the not using of them is made necessary even in regard of man's salvation. For the abstinence from things that are by nature indifferent is made a part of God's worship and meritorious of eternal life. For example: to marry, or not to marry, is for nature a thing indifferent. And therefore when abstinence from marriage is made necessary (as it is in diverse orders of men and women), the nature of the thing is changed, which God has left free, and it is doctrine of devils which is taught.11

Here again we learn to make a difference of persons. Some are weak; some are obstinate. Weak ones are such as having turned unto God, and carrying in their hearts a purpose in all things to please God, nevertheless do sundry things amiss upon simple ignorance or bad custom, till they be better informed. Of these Paul says that he "became all to all, that he might save some" (1 Cor. 9:22), and for their sakes he condescended to circumcise Timothy. And if we that have scarce a drop of mercy in us must thus bear with them that are weak, much more will God do it, who is mercy itself. The good shepherd "brings home the stray sheep upon his shoulders: he carries his lambs in his bosom" (Isa. 40:11). "He will not quench the smoking flax" (Isa. 42). "He spares them that fear him, as a father spares his child" (Mal. 3:17). This being always remembered that weak ones truly turn to God and carry in their hearts an honest purpose not to sin against His laws at any time wittingly and willingly. Obstinate persons are such as profess the faith and yet hold and practice bad things of willful ignorance and of malice. These persons are not to be borne with, nor to be respected. And in respect of them, Paul would not circumcise Titus.

Lastly, in that Titus was not compelled to be circumcised, it may be demanded, whether recusants may be compelled to the exercises of religion? I answer, yea; for exercises of religion are not things indifferent, as circumcision was. Josiah made a covenant with the Lord, and "he caused all his subjects to stand to it" (2 Chron. 34:32). The king at the marriage feast of his son says of the guests, "Compel them to enter in" (Luke 14:23). It is objected that men may not be compelled to believe. I answer: It is the commandment of God, "prove the spirits" (1 John 4:1), and this commandment pertains to all persons. Therefore though men may not be compelled to believe, yet may they be compelled to come to the congregation, to hear our sermons, and therein the reasons and grounds of our doctrine, that they may try what is the truth and cleave unto it. For this is their duty.

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

Paul had said before that Titus was not compelled to be circumcised. Now he adds: "For all the false brethren," that is, though the false brethren did what they could to the contrary. Here then Paul sets down who were the cause that Titus was not circumcised, namely, certain persons at Jerusalem, and them he sets forth by two properties: "they are false brethren" and "they crept into the church." Touching the first, by it we learn that the church of God upon earth, even when it is at the best, has wicked men and hypocrites in it. In Adam's family, there is Cain. In the ark, there is Ham. In Christ's family or school, there is Judas. In the church of Jerusalem, planted

and governed by the chief apostles, there be false brethren. The true sheep be often without, and wolves within. Therefore we may not so much as dream of a perfection of the church of God upon earth, so long as wicked men be mixed with true believers.

Again, these adversaries of Paul are called "false brethren" because they joined circumcision with Christ as a necessary cause of justification and salvation. Hence it follows that the Church of Rome is a false church because it joins works with Christ in the cause of our justification, and that as meritorious causes.

Their second property is that "they crept into the church," which I conceive on this manner. The church of God is as a sheepfold or house (John 10:1). Christ is the only door. Now pastors that teach Christ aright are said "to enter in by this door." They which teach any other way of salvation are said to "climb in another way." And they which teach Christ, joining some other thing with Him in the cause of salvation, are said to "creep in"—because in appearance they maintain Christ; and yet, because they add something to Christ, they neither enter nor continue in the true church with any good warrant from God. In this they are like the serpent. Living creatures were all placed in Eden. And man was placed in the garden of Eden, called paradise, and so were not beasts. How then comes the serpent in? Why, in all likelihood it crept in. And so do false brethren into the church. Hence I gather that false brethren are not true and lively members of the visible church, though they be members in appearance. For if they were in their right place, they should not be said to creep in. The true members of the church creep not into the mystical body, but are built and set upon the foundation by God. It may be alleged that they are baptized, and thereby made members of the church. I answer that faith makes us members of Christ and consequently of the true church. And baptism does but seal our

insition into Christ, and serves as a means of admission into the outward society of the congregation. And the outward washing does not make any man a member of Christ. Again, it follows hence that false brethren are not members of the catholic church. For the visible church is part of the catholic; and therefore they which are not real members of the true visible church are not members of the catholic.

Again, in that false brethren creep into the congregation, hence it appears that no man can set down the precise time when errors had their beginning. For the authors thereof enter in secretly, not observed of men. "The envious man sows his tares when men be asleep" (Matt. 13). It suffices therefore, if we can show them to be errors by the Word, though we cannot design the set time when they began. The time when a ship sinks, we often observe; but the time when it first drew water, we do not. Let the papists think upon this.

Paul, having thus declared who were the causes that Titus was not circumcised, goes on and shows how they were causes. The effect and sum of his declaration is this. They urged the observation of the ceremonial law as necessary. And hereupon we refused to circumcise Titus. First, therefore, Paul sets down how they urged circumcision, and that by three degrees. First, "they come in privily." Secondly, "they spy out their liberty." Thirdly, "they labor to bring them into bondage." Again, Paul sets down the manner of their refusal in three things. "We gave not place for an hour." We gave not place "by subjection." We gave no place "that the truth of the gospel might continue with you."

The first degree or step in their urging of circumcision was that "they came in privily"—that is, they joined themselves in fellowship with the apostles and in show pretended the furtherance of the gospel, and yet indeed meant nothing less though their fraud and

wickedness was not perceived. Here then the foundation they lay of all their naughty dealing is their dissembling, which Paul here notes and condemns. On the contrary, our duty is to be indeed that which we profess ourselves to be—and to profess no more outwardly, than we are inwardly, and to approve our hearts to God, for that which we profess before men.

The second step or degree is that they "spy out the liberty which Paul and the rest had by Christ"—that is, they confer with the apostles and inquire of them what liberty they have by Christ, in respect of the ceremonial law of God. And this they do, not of a mind desirous to learn, but for advantage sake. There be two kinds of spying: one lawful; the other, unlawful. Lawful, as when in just and lawful war, we inquire into the counsels and doings of our enemies (Num. 13:1). Unlawful, when men pry into any thing or matter to find a fault. Thus hypocrites spy faults in the persons and lives of men that they may have somewhat whereby to disgrace them (Matt. 7:4). Thus atheists spy into the Scriptures that they may confute them. Thus sundry hearers come to sermons that they may carp. Thus our enemies inquire into our religion that they may find (as they suppose) exceptions, untruths, and contradictions. And in the Church of Jerusalem, false brethren inquire how far Christian liberty extends that they may overthrow it. This kind of spying is a common fault; we must take heed of it and apply the eye of our mind to a better use. First, we are to be spies in respect of our own sins and corruptions, to spy them out. "Let us search our ways, and inquire, and turn again unto the Lord" (Lam. 3:40). Again, we are to play the spies in respect of our spiritual enemies that we may find out the temptations of the flesh, the world, and the devil. Thirdly, we must be as spies in searching out the Scriptures (John 5:39), that we may understand the words of the law of God and find comfort to our souls.

The third and last degree of urging is that the false brethren seek to bring the apostles "in bondage," that is, to bind them to a necessary observation of the ceremonial law. Here let us mark the practice and policy of the devil. Liberty from sin, death, and the ceremonial law is the treasure of the church. And therefore the devil seeks to overthrow it by holding men in bondage under abolished ceremonies. Thus at this day, they of the popish church are in bondage under a heap of human traditions, being indeed a yoke far heavier than that of the ceremonial law. Again, when men profess the name of Christ, the devil is content with it. And he endeavors with all his might everywhere to hold them under the bondage of sin and to hold them in his snare at his will. Thus under the name of Christianity, there be swarms of atheists, Epicures, libertines, worldlings, and profane persons. At this time, according to ancient custom, we celebrate the memorial of the birth of Christ. And yet no time so full of disorder as this. For the most that profess Christ, take and challenge16 to themselves a licentious liberty, to live and do as they list. And this kind of liberty is flat bondage. But they that are servants of Christ indeed should take heed of this bondage: "For being free from sin, they should be servants of" nothing but "righteousness" (Rom. 6:18). They that be of a corporation, stand for their liberties. What a shame then is it, that men should love bondage and neglect the spiritual liberty which they have by Christ.

Thus we see how the false brethren urged circumcision. Now let us come to Paul's refusal. The first point is that they "would not give place for an hour." It seems they were requested to use circumcision but once; but they would not yield so much as once, because their act would have tended to the prejudice of Christian liberty in all places. Here we learn that we may not use the least ceremony that is in the case of confession before our adversaries, that is, when they seek to oppress the truth by face, or by fraud, and make ceremonies, signs,

and tokens of the confession of any untruth. Julian the emperor, sitting in a chair of estate, gave gold to his soldiers, one by one, withal commanding to cast frankincense, so much as a grain into the fire, that lay upon a heathenish altar before him. Now Christian soldiers refuse to do it. And they which had not refused afterward recalled their act and willingly suffered death.

Again, here we learn that we are not to yield from the least part of the truth of the gospel that God has revealed to us. This truth is more precious than the whole world beside. And heaven and earth shall rather pass than the least tittle of it shall not be accomplished. The commission of the apostles was to teach them to do all things which God had commanded. Therefore the union or mixture of our religion with the popish religion is but a dream of unwise politics. For in this mixture, we must yield and they must yield something; but we may not yield a jot of the truth revealed to us. "There is no fellowship of light with darkness" (2 Cor. 6). Colaquin thus a naughty pot here bemarred a whole pot of pottage21 (2 Kings 4:40). Christ says in the like case of the Pharisees: "Let them alone; they are the blind leaders of the blind" (Matt. 15:14). We may yield in things indifferent, but not in points of religion. In matters of this world, we may be indifferent and of neither side; but in matters of God, we may not. There is no halting between two religions.

The second point is they gave no place "by way of subjection." The reason is the apostles were of highest authority, simply to be believed in their doctrine [Luke 10:16]. And they had extraordinary authority to punish them that rebelliously withstood them (Acts 5:5, 10; 13:8–11; 2 Cor. 10:6). For this cause, they were not to stand subject to the judgment and censure of any man. They willingly suffered their doctrine to be tried; yet were they not bound to subjection, as other ministers of the New Testament are (1 Cor. 14:32; 1 John 4:1). It may

be said, if they would not give place by subjection, how then gave they place? Answer. There [are] two kinds of yielding: one by toleration without approbation, [and] the other by subjection, which is the greatest approbation that can be. By the first, it may be Paul was content to give place; but not by the second. Here we see how we are to yield to the corruptions of the times in which we live, whether they be in manners or in doctrine. We are to give place by meek and patient bearing of that which we cannot mend, but we are not to give place by subjection.

The third point is the end of Paul's refusal: "that the truth of the gospel might continue"—that is, that the gospel might be preserved in purity and integrity in all things. And by this Paul gives us to understand that if circumcision be made a necessary cause of justification and salvation, the truth of the gospel does not continue. Here let us observe that when justification or salvation is ascribed to works or sacraments, the truth of the gospel gives place, and falsehood comes in the room. Wherefore the religion of the Church of Rome is a mere depravation of the gospel, for it makes works to be the meritorious causes of justification and salvation. Nay, which is more, it teaches men to worship a piece of bread, and to invocate dead men, and to kneel down to stocks and stones.

Chapter 2: Verses 6–10

6 And of them that seemed to be great—: (what they were in times past, it makes no matter to me: God accepteth no man's person)25 for they that are the chief, did not communicate anything to me.

Here Paul lays down the second sign of his approbation, namely, that in conference, he learned nothing of the chief apostles. And this he expresses in the first words, in which the concealment which he uses

is to be observed. For having begun a sentence, he breaks it off in the middle and conceals the latter part, and leaves it to be supplied by the reader thus: "Of them that seemed to be great, I was not taught," or, "I learned nothing." The like form of speaking is used where Jabez says, "If the Lord bless me and be with me"; concealing the end of his sentence, "I will be thankful," thus and thus (1 Chron. 4:10).

In the room of this concealment, Paul puts an answer to an objection. For some man might take exception against his former speech thus. You call the apostles "great" but you speak feignedly. For you know they were but poor fishermen. To this he makes answer thus: "What they were once, it makes no matter to me." Then he renders a reason of his answer: "God accepts no man's person." This done, he proceeds and renders a reason of his first speech: He learned nothing of the chief apostles because "they did not communicate anything to him," either in doctrine or counsel.

The Use. This verse serves to expound other places, in Saint John where Christ promises to give His Spirit to His disciples, "to teach them all things" (John 14:26) and "to lead them into all truth" (John 16:13). Now these promises directly and properly concern the apostles; and they are here verified in Paul, who was so far forth taught by God and led into all truth, that the chief apostles could not teach or communicate anything to him. For all this though, Paul and the rest were led into all truth that they could not err, yet were they not led into all holiness of life that they could not sin. Paul says, "to will is present with me" but he adds, "that he cannot do the good he would." Christ says to all the apostles, "He that is washed and is all clean, must still have his feet washed" (John 13:10). Wherefore they are to be rebuked that think there must be no want at all in them that are preachers of the gospel; and hereupon take occasion to despise their ministry, if they can spy anything amiss in their doings. Upon

the same ground, they might reject the ministry of the apostles. For though they could not err in preaching and writing, and though they had no need to be taught of any man, yet were they not free from sin in their lives; and the chief of them sundry times failed.

Again, here we learn that there is a good and lawful kind of boasting. And that is when a man is disgraced, and his disgrace is the dishonor of God and the disgrace of the gospel. This makes Paul here to say that "he learned nothing of the chief apostles." For if he had said otherwise, he should have been reputed to be no more but an ordinary disciple; and the doctrine which he taught before this conference should have been called in question. For this cause, he stands upon it that they did not communicate anything unto him. Upon the like occasion he professes that he will boast (2 Cor. 11:16). Here the saying of Solomon may be objected: "Let another man's mouth praise thee, and not thine own" (Prov. 27:2). I answer it suffices for the truth of sundry proverbs, if they be commonly, ordinarily, and usually true, though they be not generally true. Thus ordinarily men are not to praise themselves. Yet in a special and extraordinary case, it may be otherwise. And the manner which Paul uses in commending himself is to be observed. First, he does it in great modesty, because in speaking of himself, he conceals that part of the sentence which should have served to express his praise. Secondly, in praising of himself, he is not carried with envy, but his care is to maintain the good name of the rest of the apostles when he says, "What they have been, it is no matter to me." Here then we see that the atheists do Paul wrong who challenge him for pride and presumption, as though he could not brook an equal and withal scorned to learn of any. Again, by Paul's example we are to take notice of a common sin. Men's hearts are so possessed with self-love, and they are so addicted to their own praise, that it is grief to them to

hear any praised beside themselves; whereas love binds us as well to take care for the good name of others, as of our own.

When Paul says, "What they were in times past, it matters not to me," we learn that we are to esteem of men, not as they have been, but as they are. Peter, James, and John, though they had been fishermen, yet they are honored of Paul as apostles. Therefore when men have repented, we may not upbraid them with their lives past. Neither may we take occasion to contemn them that be in authority because we have known what they have been heretofore; but every man is to be esteemed according to his calling and according to the grace of God given him. Like is God's merciful dealing toward us. For He accepts men, not as they have been, but as they are when they repent. Therefore if Satan shall at any time object your life past, say unto him thus: "Tell me not what I have been; but tell me what I am, and what I will be." This suffices when we repent.

"God accepteth the person of no man." By person is meant, not the substance of a man, or the man himself, but the outward quality or condition of man, as country, sex, birth, condition of life, riches, poverty, nobility, wisdom, learning, etc. And God is said "not to accept the person" because He does call men, bestow His gifts, and give judgment according to His own wise and just pleasure, and not according to the outward appearance and condition of the person (read Job 34:19). It may be objected that God deals not equally with them that are equal, because all men are equal in Adam, and of them He chooses some to eternal life and refuses others. I answer: He is said to accept persons that deals unequally with men, being bound to deal equally; now God is not thus bound because He is a sovereign and absolute Lord over all His creatures, and may do with His own what He will (Matt. 20:15). Secondly, it may be objected that "God had respect to Abel and his sacrifice" (Gen. 4:4). Answer. The

condition of man is twofold: outward, [and] inward. Outward, stands in worldly and civil respects. Inward, stands in a pure heart, good conscience, and faith unfeigned. For this only was Abel respected (Heb. 11:4). Though God accept not the outward person, "yet in every nation he that feareth God is accepted of Him" (Acts 10:35). Thirdly, it may be objected that God judges every man according to his works. Answer. Though works appear outwardly, yet the root and ground of them is in the heart. And the judgment of God is according to them as they are the fruits of the faith of the heart.

The Use. All men are in this to be like unto God their heavenly Father —not accepting persons in their dealings. As magistrates in the execution of justice (Deut. 1:17), ministers in teaching and in the reproving of sin (Mark 12:14), and all believers who are not to have religion in acceptation of persons (James 2:1). This acceptation is the ruin of societies. And it is the common fault. For usually elections are made, offices bestowed, and justice executed with partiality, and with blind respects to country, kindred, friendship, money.

Secondly, we are all taught to fear the judgment of God and to prepare ourselves with all diligence that we may be found worthy to stand before God in that great day. For we must come naked before Him, and He will have no respect to our birth, our riches, our learning. Therefore it is good for us now to put on Christ that in Him we may be accepted. For with Him the Father is well pleased.

Thirdly, we may not set our hearts upon the outward things of this world, because God does not respect us for them. But we are earnestly to seek after the things that make us accepted with God, as true faith, righteousness, and good conscience (Rom. 14:17).

Again, superiors must be admonished to deal moderately with their inferiors (Col. 4:1). Again, inferiors are to comfort themselves, if they

be oppressed, in that God the judge of all accepts no persons.

Lastly, here we learn that when we shall have immediate fellowship with God in heaven, all outward respect of persons shall cease. God Himself and the lamb Christ Jesus shall be all in all to the elect.

In the end of the verse Paul adds: "For they communicated nothing to me"—but to the contrary, Romans 1:12 may be objected, where Paul desires to come to Rome, "that he might be comforted by their mutual faith, both his and theirs." Answer. Though the apostles did communicate nothing to Paul in respect of doctrine or judgment, yet might they or the meanest believers confer something unto him in respect of comfort or the confirmation of his faith. And thus much he signifies to the Romans. Here is a good item for them that come to no sermons because they can learn nothing. Put the case they were as learned as the apostles, yet might they profit in hearing, respect of comfort, of faith, and good affection.

> 7 But on the contrary, when they saw that the gospel over the uncircumcision was committed unto me, as the gospel over the circumcision was to Peter:
>
> 8 (For he that was mighty by Peter in the apostleship over the circumcision, was also mighty by me toward the Gentiles.)
>
> 9 And when James, and Cephas, and John knew the grace of God that was given to me, which are accounted pillars, they gave to me, and to Barnabas, the right hand of fellowship, that we should preach to the Gentiles, and they unto the circumcision.

The words of more difficulty are thus to be explained. "Contrariwise," that is, they did communicate nothing to me in way of correction, but on the contrary they gave me the hand of fellowship. Again, the

words "circumcision" and "uncircumcision" signify the nation of the Jews and the Gentiles—the one circumcised, the other uncircumcised. And when Paul says that "the grace of God was given" to him, he means specially the gift of an apostle (Rom. 1:5). Lastly, "to give the right hand of fellowship" to Paul is to esteem and acknowledge him for their colleague or fellow apostle by giving the right hand in token thereof.

The contents of the words are these. Here Paul sets down the third sign of his approbation, namely, that the chief apostles acknowledged him for their fellow apostle (v. 9). Secondly, he sets down the manner how the chief apostles acknowledged this fellowship. And that was by making a covenant with Paul that he should preach to the Gentiles, and Peter to the Jews. Thirdly, he sets down the impulsive cause that moved the apostles to receive Paul to their fellowship. And that was the decree of God, whereby he ordained that Paul should be the chief apostle to the Gentiles, and Peter, the chief apostle among the Jews (v. 7). Lastly, he sets down the signs whereby the apostles knew that Paul was ordained the apostle of the Gentiles. And they are two: the grace of God given him, and the power of his ministry among the Gentiles (vv. 8–9). Furthermore, the things here contained are in a syllogism disposed thus:

When the apostles saw that I was ordained the chief apostle of the Gentiles, and Peter of the Jews, they acknowledged me for their fellow apostle, and made a covenant with me, that I should preach to the Gentiles, and Peter to the Jews.

But when I was with them at Jerusalem, they saw that I was ordained the chief of the apostles of the Gentiles, and Peter of the Jews.

This minor is omitted, yet the proof thereof is set down thus. For they saw the efficacy of my ministry among the Gentiles and the grace of God that was with me. Therefore they acknowledged me for their fellow apostle, etc.

The Use. This text makes notably against the primacy of Peter. First, therefore let us observe the ordinance of God here plainly expressed, that Paul should be the chief apostle of the Gentiles, and Peter the chief apostle of the Jews. And this may elsewhere be gathered. For the commission of the twelve apostles ran thus: that they must first preach "to Jerusalem and Judea, then to Samaria; and in the last place, to the uttermost parts of the earth" (Acts 1:8). And Paul's commission was that he should first preach to the Gentiles, and in the second place to the people of Israel (Acts 9:15). It may be objected that the commission of all the apostles was to go into all the world and to preach to all men without exception (Mark 16:15). Answer. This power and liberty Christ gave to all the apostles, and He did not take it away afterward. Nevertheless, He ordered it by a second decree that Paul should specially have care of the Gentiles, and Peter of the Jews. And this the Lord did in great wisdom, that confusion and discord might be avoided, and a regard had of all provinces through the world.

Hence it follows that the primacy of Peter over Jews and Gentiles is a supposed thing. For the ordinance of God is that Peter shall be chief over the Jews, and not over the Gentiles, which were almost all the world beside. And thus the supremacy of the pope goes to the ground, for if he hold of Peter and succeed him in authority and office (as he pretends), he must challenge a superiority over the Jews, and he has nothing to do with us. For Paul was chief over the Gentiles, and not Peter.

Secondly, this ordinance of God gives us to understand that the place, "Thou art Peter, and upon this rock will I build my church (etc.) and I will give thee the keys of the kingdom of heaven" (Matt. 16:18), does not contain a promise made to Peter of a primacy over all the apostles, and over the catholic church. If Christ had meant any such thing in these words, He would not have assigned the Jews to Peter, and all the nations of the world beside to Paul. Thus we see how this text for many hundred years has been abused, and is still at this day.

Thirdly, it is false which the papists teach that the place in John, "Feed my lambs," and "feed my sheep," gives a primacy to Peter over the whole world. For by the ordinance of God, this feeding of lambs and sheep is limited to the nation of the Jews.

Lastly, whereas Eusebius says in his chronicle that Peter was bishop of Rome, and sat twenty-five years, it has no likelihood of truth. For then Peter lived in the breach of an express commandment of God for a long time, because the Jews were his special charge.

Again, it is to be observed in this text that James, Peter, [and] John are made equal, all being pillars; and James is first named, and that not without cause. For not Peter, but James was the president of the Council of Jerusalem because he spoke the last and concluded all (Acts 15:13). Therefore the first naming of Peter in other places of Scripture is no sufficient proof of his supremacy.

Thirdly, Peter here is said to make a covenant with Paul that he shall be "the apostle of the Gentiles, and Peter of the Jews." But if Peter had been head of the church for fourteen years together, and had but known the primacy which the papists give to him, he would not have consented to this order. It is alleged that Paul was the chief apostle over the Gentiles in respect of pains and labor, and not in respect of

jurisdiction. I answer this distinction has no ground in the Word of God. Again, Paul was an apostle and used his apostolical authority over the Gentiles. And there is no ecclesiastical person that is or can be above an apostle. For he was simply to be believed in preaching and writing and had extraordinary power given him by God to punish them that rebelled.

Again, Paul here says that "the gospel was committed to him and Peter," that is, that they were put in trust with it. Hence we learn three things. The first, that the gospel is not ours, but God's, and that men are but the keepers of it. For this we are to praise God. The second is that the ministers of the word are to keep and maintain the truth of it with all faithfulness and good conscience, and further, to apply it to the best use and to the greatest good of men. For this charge lies upon them that are put in trust. The third is that the gospel is a special treasure. For this we in England are to give unto God all thankfulness, specially by bringing forth the fruits of the gospel. In this duty the most of us come short. And therefore we may justly fear, lest God take from us the gospel of life and give it to a nation that will bring forth the fruit of it.

Moreover, in that Paul says that God was "mighty" by him and Peter to the Jews and Gentiles, we are to consider the efficacy of the ministry. Of it three cautions are to be observed. The first, that grace or power to regenerate is not included in the Word preached, as virtue to heal in a medicine. Paul says, "He that planteth, and he that watereth, is not any thing" (1 Cor. 3:7). To regenerate is the proper work of God, not agreeing to angels, no not to the flesh of Christ, exalted above men and angels. For the virtue to renew or regenerate is not in it as in a subject, but in the Godhead of the Son. The second caution is that grace is not inseparably annexed and tied to the word preached; for to some it is the savor of death to death. The third is

that the preaching of the word is an external instrument of faith and regeneration. And the proper effect of it is to declare or signify. And it is an instrument, because when the ministers of the word do by it signify and declare what is to be done and what is the will of God, the Spirit of God inwardly enlightens the mind and inclines the heart to believe and obey. Hence we learn that it is a magical fiction to suppose that five words, "For this is my body,"35 should transubstantiate the bread into the body of Christ. Secondly, we learn that the sacraments do not confer grace ex opera operato, by the work done. For the word and sacraments are both of one nature (sacraments being a visible word). Now the word and the preaching of it does not confer grace, but only declare what God will confer. Thirdly, by this it appears that charms or spells have not force in them to cure diseases and to work wonders, but by satanical operation. For the best word of all, even the word preached, has it not. Lastly, we are here to be put in mind that we lose no time in hearing of the word, for it is a means whereby we are cleansed and renewed. "Every branch that bringeth forth fruit, God purgeth it," by His word and other means, "that it may bring forth more fruit" (John 15).

It is a thing to be observed, that the apostles at Jerusalem acknowledged Paul to be an apostle because he had the gifts of an apostle, and because his ministry was powerful among the Gentiles. Therefore, they which have the gift of teaching, by whom also God is powerful in the conversion of sinners, are ministers certainly called of God. Let them think on this, that utterly condemn the ministry of the Church of England. For many teachers among us can show both the gift of teaching and the power or efficacy of their ministry.

It is worth the marking also that the apostles are called "pillars." Here we see what is the charge of the ministers of the word, namely,

to sustain and to uphold the church by doctrine, prayer, counsel, good life. Elisha is called of Joash, "the chariots and horsemen of Israel" (2 Kings 13:14). And the church of God upon earth is called "the pillar and ground of truth" in respect of the ministry of the word (1 Tim. 3:15).

Again, in that all ministers in their places (according to the measure of gifts received) are pillars, they are admonished hereby to be constant in the truth against all enemies whatsoever. It is the praise of John the Baptist that he was "not as a reed shaken of the wind" (Matt. 11:7). All believers are to stand fast in temptation against their spiritual enemies (Eph. 6:13), and this they shall the better do if they be directed by the good example of their teachers.

Thirdly, in that ministers are pillars, we are taught to cleave unto them and their ministry, at all times, in life and death. For we are "living stones in the temple of God." Christ is our "foundation,"37 and they be pillars to hold us up, and therefore not to be forsaken (Deut. 12:19).

Furthermore, Paul at this time was not accounted a pillar, for he says thus: "James, Cephas, John, are accounted pillars," as who should say, I am accounted none. Thus Paul goes through good report and evil report, and is content to be contemned.

Lastly, the example of concord among the apostles is to be observed in that they give the right hands of fellowship one to another.

> 10 Warning only that we should remember the poor: which thing also I was diligent to do.

In these words, Paul sets down the fourth and last sign of his approbation at Jerusalem, on this manner. At my departing the

apostles warned me to remember the poor, and of no other thing did they give me warning. Therefore there was a full and perfect consent between us.

In these words, two things are set down: the apostolical warning and the practice of it by Paul. The warning in these words: "warning only that we should remember the poor." In them three points are to be considered. The first, that the church of Jerusalem was in extreme poverty. And the causes of it may be two. The first, because the poorer sort received the gospel. Thus it was in Corinth: "Not many wise according to the flesh, not many noble" (1 Cor. 1:26). The like have we in experience at this day. The poorer sort among us do more heartily receive it than they of the richer sort. By this we are taught that we may not fix our love and our confidence upon riches. And they that buy must be as though they bought not, and they that possess as though they possessed not, because riches steal away the heart. The second cause of their poverty was that they were deprived of their riches for the profession of the name of Christ (1 Thess. 2:14; Heb. 10:34). Here we are taught to sit down and to reckon what the profession of Christ will cost us to the uttermost. And we must put this in our account, that we must be ready and willing to part with the dearest things in the world for the name of Christ. And this reckoning and resolution must we daily carry about with us.

The second point is why the church of Jerusalem must be relieved by the Gentiles, considering by God's law (Deut. 15:11) every place must relieve his own poor. Answer. We are first of all debtors to our own poor, and they must first be relieved. This done (in the case of extreme necessity), we are debtors to the poor a thousand miles off. And in this case did the apostles crave relief of the Gentiles for them of Jerusalem.

The third point is that the apostles themselves are careful for the gathering of relief. Hence we learn that it is the office of pastors and teachers not only to preach and dispense the word, but also to have care of the poor. And this care is to be shown in exhortation, counsel, oversight. As for the administration and execution of matters belonging to the poor, it belongs to others. If the apostles at any time gathered, carried, and dispensed relief, it was because the church was not yet founded and planted, and therefore there was no other to do it.

Now I come to the practice of Paul, in these words: "which thing also I was diligent to do." Here first let us mark that Paul who had spoiled and made havoc of the church of Jerusalem now gathers relief, (and as we say) begs for it, and no doubt the rather that he may make some recompense for the wrong he had done. By his example we are taught to make satisfaction for all injuries and hurts done to others, and that to the uttermost. He that steals, according to the quality of his theft must restore either twofold or fourfold (Ex. 22:7). He that maims a man must "pay for his healing, and for his resting," that is, for the loss of his labor (Ex. 21:19). Daniel says to Nebuchadnezzar, "O King, break off thy sins with alms deeds" (Dan. 4:27)—that is, whereas you have been given to cruelty and oppression, cease to do so any more and make some recompense by giving of alms. David says it is the property of a wicked man "to borrow, and not to repay" (Ps. 37:21). Satisfaction, recompense, and restitution is the way to life by the appointment of God. "If thou restore the pledge, and repay that which thou hast robbed, thou shalt live and not die" (Ezek. 18:7; 33:15). The Lord says, "Are the treasures of wickedness yet in the house of the wicked?" And He adds that He will not justify the false balance (Mic. 6:10–11). Zacchaeus in his conversion for known wrongs restores fourfold. And for his unknown wrongs he gives half his goods to the poor (Luke 19:7).

Let usurers, engrossers,40 and all that oppress or deal deceitfully remember this and begin to make conscience of this duty of satisfaction or restitution. And that it may the better be practiced, I will further set down five points.

The first is, who must satisfy and restore? Answer. He that is the cause of any wrong or loss to others and all they that are accessory. Men may be accessory many ways: by commandment, by consent, by partnership, by receiving, by silence when a man ought to speak, by not hindering when he ought to hinder, by not manifesting that which he ought to manifest.

The second is, to whom must restitution be made? Answer. To him that is wronged and bears the loss (if the party be known and alive); if he be dead, to his heirs; if all be dead, to the poor. If the person wronged be not known to us (as often it falls out), then restitution is to be made to the church or commonwealth, and restitution is to be turned into alms for the poor (Dan. 4:27). Moreover, if both the giving and the receiving of a thing be unlawful, as in bribes and Simoniacal gifts, restitution is not to be made to the giver; but as before, it is to be applied to common use, specially to relief.

The third point is, what must be restored? Answer. The things which are of us unjustly received, or detained, either known to us or unknown. If they be known, they are in their own kind to be restored, or in value (Ex. 21:19). If the party who is to restore be in extreme poverty and have not wherewith to make recompense, he must do that which he can, that is, he must show a ready and willing mind. And this is done by confession and by craving of pardon. If goods to be restored be for their value and quality unknown, then restitution must be made according to the judgment and discretion of them that are wise.

The fourth point is, touching the time when? Answer. In respect of preparation of mind, we must presently satisfy, yet not in respect of execution. For the act of restitution may be deferred if there be ignorance of the right or ignorance of the fact, if the restorer be in extreme need, if upon present restitution, life, goods, or good name be endangered.

The last point is, in what order and manner restitution is to be made? Answer. Things certain must first be restored, and things uncertain after. Among things certain, that is, which certainly belongs unto another, things bought and not delivered are to be restored, and deposita, things committed to our trust. If things to be restored for their value and quality be uncertain, the order is this: restitution must be made (according to the discretion of wise men) in some part. And for the rest, pardon to be craved. Again, in restitution wariness is to be used, lest by the supplying the losses of other men, we make to ourselves the loss of a good name.

Again, in Paul's practice we see an earnest care and diligence to provide for the poor. And his diligence is further expressed where it is said that "he ministered to the saints at Jerusalem," and withal that he gave himself no rest in this duty till he had "sealed this fruit unto them"—that is, till he saw it done according to his desire (Rom. 15:25, 28). His example must be followed of us. It is not enough for us to give good words and to wish well, but we must in our places and callings do our endeavor that relief may even be sealed to our poor. And there be many reasons to move us. First, let us consider that the charge was very great to maintain the altar of the Lord in the Old Testament with sheep, and oxen, and offerings of all kinds. And now in the New Testament the poor come in the room of the altar. Secondly, the poor represent the person of Christ; and in them He comes unto us and says, "I am hungry, I am sick, I am naked, I am

harborless." Therefore look what we would do to Christ; the same must we do to them. Thirdly, the poor have title and interest to part of our goods. For God is the Lord of them, and we are but stewards to dispose and use them according to His appointment. And His will is that part of our goods be given for the relief of the poor. If this be not done, we are thieves in respect of the goods we possess. Lastly, mercy or the bowels of compassion in us is a pledge or an impression of the mercy that is in God toward us. And by it we may know or feel in ourselves that mercy belongs unto us. Thus we see what is our duty. Now let us consider what is our fault. Not to blame any person or persons, it is our common fault that we are backward and slack in this duty. And the cause is that we do not heartily give ourselves to Christ. And this makes us to be so slack in giving our goods to the poor (2 Cor. 8:5). Again, we commonly live (as it were) without a law. We do not with David set the laws of God before us (Ps. 119:168). Neither do we apply our hearts to His statutes (v. 112). For then would we with David "make haste to keep the commandments of God" (v. 60), specially this great commandment of relief—and the rather, because the observing of it is the enriching of us all.

Lastly, let us mark that Paul, being warned of the apostles, was diligent to do that whereof he was warned. The like must we do. It is not sufficient to hear, but besides this there must be in us a care and diligence to do and practice that which we hear. For this is to build upon the rock. And it is a common fault, to hear much and do little (Ezek. 33:32).

Chapter 2: Verses 11–14

11 And when Peter was come to Antioch, I withstood him to his face: for he was to be blamed.

In these words Paul propounds the second answer, which he makes to the objection mentioned in the beginning of the chapter to this effect. Though the church glorify God for you, yet will not the apostles do it because thou art contrary to them. Here Paul answers that there was indeed a dissension between him and Peter when he withstood Peter to his face at Antioch; but the fault was not his, but Peter's, who was wholly "to be blamed."

For the better understanding of these words, three points are to be handled. The first is, who was resisted? The answer is Peter the apostle. For the intent of this chapter is to show what agreement there was between Paul and the rest of the apostles. And there was no apostle of this name but one. Therefore they among the ancient are greatly deceived who think that the apostle Peter was not reproved, but some other of that name. The second point is, who resisted? Answer. Paul—and that not for show and fashion, but in truth and good earnest. And this appears because in the words following he sets down a weighty and urgent cause of his reproof. Therefore Jerome and others are deceived who think that Paul reproved Peter in show and appearance and not in good earnest. The third point is, what was Paul's mind and meaning in resisting of Peter? Answer. To do his office. The kingdom of God and all things pertaining thereto must have free passage without resistance. The second petition is, "Thy kingdom come." John the Baptist preached thus, "Prepare the way of the Lord, and make His paths straight" (Mark 1). St. Paul says, "Pray that the word of God may have free passage, and be glorified" (2 Thess. 3:1). Contrariwise, such things as hinder the kingdom of God must be withstood. Therefore Peter says, "Resist your adversary the devil, strong in faith" (1 Peter 5:9). And thus men that are instruments of evil are to be withstood. And here Paul, by a holy reproof, withstands Peter for his bad example.

In Paul here first we may behold an example of the true virtue, in that he resists evil to the uttermost of his power, following his own rule: "Abhor that which is evil, and cleave unto that which is good" (Rom. 12:9). "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). In like manner must every one of us resist evil; first, in himself, and then in them that appertain to him. Therefore Paul says to all, "Put on the armor of God, that ye may resist" (Eph. 6:13). Here two things may be demanded. First, what must we resist? Paul answers again, "Principalities, and powers, and spiritual wickedness"—that is, the devil and all his angels. It may be said, we have no dealing with them, for they use not to47 appear unto us. Answer. That the devil come not to us visibly, but in the persons of evil men, and in the bad examples of all men. This made Christ say to Peter, "Come behind me, Satan, for thou art an offense unto me" (Matt. 16:23) when Peter would have dissuaded him from going to Jerusalem. Again, it may be said, in what things must we resist them? Paul answers, "In heavenly things" (v. 12)—that is, in things which pertain to God's kingdom and concern either the salvation of our soul or the worship of God. For the devil seeks by all manner of evils, to hinder these good things. Moreover, this duty of resisting evil is so necessary, that we must resist sin, if need be, to the very shedding of our blood (Heb. 12:4).

Again, we have in Paul an example of boldness and liberty in reproving of sin. This was a thing commanded to the prophets and apostles: "Cry and spare not, lift up thy voice like a trumpet, show my people their transgression" (Isa. 58:1); "Truss up thy loins, arise and speak unto them all that I command thee; be not afraid of their faces, lest I destroy thee before them" (Jer. 1:17). Like liberty may the ministers of the word use, observing Paul's rule, "God hath not given us the spirit of fear, but of power and of love, and of a sound mind" (2 Tim. 1:7), where he sets down three caveats: first, that this liberty

in reproving is not the fruit of a bold and rash disposition, but is a fruit of God's Spirit, and so to be acknowledged (read Mic. 3:8). The second, that the use of this liberty is to be ordered by a sound mind, whereby we are able to give a good account of our reproofs, both for the matter and manner of them. The third is that all our admonitions must be seasoned and tempered with love [so] that they tend to the good and salvation of them that are reproved. These caveats observed, liberty in reproving shall never want His blessing (Isa. 50:7).

Thirdly, here is an example in Paul of an ingenuous and honest mind. When he sees Peter do amiss, he reproves him to his face. Contrary to this is the common practice in backbiting, whispering, and tale-bearing, whereby it comes to pass that when a man is in fault, every man knows it, save he which is in fault. This vice the law of God expressly forbids (Lev. 19:16). And it is the property of a good man "not to take up a false report" (Ps. 15). And David reproves Saul because he did but lend the ear to tale-bearers, saying, "Wherefore givest thou an ear to men's words that say, behold, David seeketh evil against thee?" (1 Sam. 24:9).

In Peter, who when he was reproved made no reply, we see an example of patience and humility, whereby he humbled himself before the reprover when he was convicted of an offence. The like was in David when he said, "Let the righteous smite me" (Ps. 141:5).

Whereas Paul says that Peter was to be blamed or condemned, not in respect of his person, but of his example, we see that excellent men, even the chief apostles, are subject to err and be deceived. It may be said, how then may we trust them in their writings? I answer: While they were in delivering anything to the church, whether it were by sermon or writing, they were guided by the infallible assistance of the

Spirit and could not err. Otherwise they might err, when they were out of this work, in mind, will, affection, or action. Thus Jonah, when he saw that Nineveh was not destroyed, was impotent in his anger. Nathan was deceived in giving advice to David touching the building of the temple (2 Sam. 7). The apostles at the ascension of Christ still dreamed of an earthly kingdom, saying, "When wilt thou restore the kingdom of Israel?" (Acts 1). And Peter being bidden to arise and eat of things forbidden by the ceremonial law, said, "Not so Lord" (Acts 10:14).

Thus then, if Peter was subject to error, the pretended successors of Peter, namely the bishops of Rome, cannot be free from error. It is alleged that Peter erred in life and not in doctrine. I answer: It was so indeed, yet did his bad example tend to the ruin of doctrine, if it had not been prevented. Therefore the error that was in act, if we respect the event, was in doctrine. Again, I answer that an error in action presupposes an error in mind, or at the least some ignorance, because the mind is the beginning of the thing done. Thus all sinners are called "ignorant persons" (Heb. 5:2). And it seems that the error of Peter was that of two evils: it was the best to choose the less, that is to choose rather to offend the Gentiles, than the Jews, to whom he was an apostle specially appointed.

Here again, we miserable wretches are taught to watch and pray that God would not lead us into temptation, considering most excellent men are subject to falling. And men must be warned not to abuse Peter's example in bolstering themselves in their naughty ways, by saying, we are all sinners, that the best man alive is a sinner, that the just man falls seven times a day. For the place in Proverbs 24:16 is spoken of affliction, not of sin. The just man falls seven times a day, that is, he falls into manifold perils. And further, we should not only consider the faults of just men, but also their conversion and

repentance. And again, to sin and to commit sin are two divers things. Though the godly sin, yet do they not keep a course in sinning and go on from sin to sin.

> 12 For before certain came from James, he ate with the Gentiles: but when they were come, he withdrew himself, fearing them that were of the circumcision.
>
> 13 And other Jews dissembled likewise with him: in so much that Barnabas was brought into their dissimulation also.

The apostle has propounded his second answer in the former verse. Now he proceeds to make a declaration of it. And first he sets down the cause why Peter was reproved and the manner of reproof. The cause is in the twelfth and thirteenth verses, namely Peter's sin. And this sin is set forth by four things: by the name of the sin, the matter of the sin, the cause of the sin, [and] the effects of the sin.

The name of the sin is noted when Paul says, "And other Jews dissembled likewise with him" (v. 13), where I gather that Peter's sin was simulation. Simulation of itself is a thing indifferent, and according to circumstances is either good or evil. Lawful simulation is when men conceit that which they may lawfully conceit, and signify something either by word or deed, that is only beside the truth and not contrary to it. This was the simulation of Joseph, who carried himself as a stranger to his brethren in Egypt after he had examined them and knew who they were (Gen. 42). This is the simulation of Christ, who when he was come to Emmaus, "made as though he would have gone further" (Luke 24:28). Thus Paul among the Jews, played the Jew (1 Cor. 9:20). Unlawful simulation is that when something is signified or feigned against the truth or to the prejudice of any. Of this kind was the simulation of Peter, which

tended to the prejudice of the gospel and to the offence of the Gentiles.

The second point is the matter of the sin or the sin itself, which was on this manner. First, among the Gentiles at Antioch, he uses Christian liberty in eating things forbidden by the ceremonial law. Yet after the coming of certain Jews from Jerusalem, he separates himself from the Gentiles and plays the Jew among the Jews. Like to this was the halting of the Israelites between God and Baal (1 Kings 18:21), and the practice of sundry men who are Protestants with us; and yet in other countries go to Mass, and the practice of our people, who change their religion with the times.

Here we see the great weakness of Peter, in that upon a very little occasion, and that presently, falls away from his profession to his old course. In him we may behold our own weakness and consider what we are like to do in like case. We now profess the gospel of Christ. Yet if any occasion were offered, it is to be feared that many of us would be easily moved to return to our old profaneness and to the superstition of popery. But for the staying and the better establishing of our mind, let us always remember that they shall perish who withdraw themselves from their faith, profession, and obedience, which they owe unto God (Heb. 10:38; Ps. 73:27).

Again, here it must be observed that Paul in describing the sin expresses two actions: his eating with the Gentiles and his separation from them, the first good and the latter evil. The beginning of his action was good, but the end of it was naught. The reason is this. The man regenerate is partly flesh and partly spirit. And hereupon it is that when we will that which is good, we cannot accomplish it, and evil is present with us. The child of God is like a lame man that goes the right way, but yet halts at every step. Abraham and Sarah desire

issue,54 that is from the Spirit; but they desire issue by Hagar their handmaid, that is from the flesh. Rebekah seeks the blessing for Jacob, that is a work of the Spirit; but she seeks it by lying, that is from the flesh. Peter eats with the Gentiles, that is from Christian liberty. He afterwards separates himself, that is from corruption. Thus we see that the best works are imperfect and mixed with corruption, and that for the best works we must humble ourselves and seek pardon, not in respect of the goodness of the work, but in respect of the defect thereof.

It may be demanded, how the act of Peter should be a sin, considering he did only abstain from certain meats that he might avoid the offence of certain Jews? Answer. The fact of Peter, considered by itself, is not a sin. For Paul did the like in playing the Jew. But the circumstance makes it a sin. For first of all Peter does not only abstain from meats forbidden by the ceremonial law, but also he withdraws himself from the company of the Gentiles and keeps company apart with the Jews. Secondly, he abstains not among the Jews at Jerusalem, but at Antioch among the Gentiles, where a little before he had openly done the contrary in using his Christian liberty. Thirdly, he used this abstinence when certain Jews came from Jerusalem to search out the liberty of the Gentiles. Fourthly, while Peter seeks to avoid the small offence of some Jews, he incurs a greater offence of all the Gentiles. Lastly, this act of Peter did tend to the overthrowing of Paul's ministry and the suppressing of the truth of the gospel. Thus then the act of Peter becomes unlawful that was otherwise lawful being simply considered by itself. Here it may be demanded, what Peter should have done? Answer. He should have openly withstood the Jews that came from Jerusalem as Paul withstood them that urged the circumcision of Titus. Or again, before he had played the Jew, he should have advertised the Gentiles that for a time he was to yield to the infirmity of some Jews.

In Peter's example we are taught that we must not offend God, though all the world be offended. Less offences must give place when the great offence is at hand—that is, when God is dishonored, and the very least part of His truth is suppressed.

The third point to be considered is the cause of the sin of Peter. And that was the fear of the offence of the Jews. Here two questions are to be handled. The first, how Peter's fear should be a sin? Answer. There is a natural fear created by God and placed in the heart of man. This fear of itself is good. Nevertheless, by the corruption of nature it becomes evil. And it is made evil two ways. One is when men fear without cause, as when the disciples fear Christ walking upon the sea, and fear drowning when Christ was in the ship with them. The other is when there is no measure in fear—as when men so fear the creature, that they neglect their duty to God. This was Peter's fear, and it was a sin in him. For God is to be feared simply because He is Lord of body and soul and can destroy both; and He is to be feared for Himself, whereas every creature is to be feared in part only, and for God (Rom. 13:3–4). By this we are taught daily to inure ourselves in our heart to fear God above all things.

The second question is, how Peter could have the fear of God, considering he feared men more than God, at the least in this one action? Answer. There are three kinds of fear. One is without all sin. This was in Adam and in Christ. The second is altogether sinful in the wicked and ungodly, because it is severed from faith and obedience—as when there is a fear of men, without the fear of God. The third is a mixed fear in them that are regenerate, in whom the fear of God is joined with the corrupt fear of man. And in this mixture otherwhiles the one prevails; otherwhiles, the other. And this fear was in Peter, in whom at this time the carnal fear of man prevailed against the true fear of God.

Paul notes fear to be the cause of Peter's sin that he may thereby signify unto us what kind of sin it was, namely, a sin not of malice but of infirmity. A sin of infirmity is when there is a purpose in the heart not to sin, and yet for all this, the sin is committed by reason the will is overcarried by temptation, or by violence of affection, as by fear, anger, lust. Thus Peter sinned. And let it be remembered, that to sin of infirmity is properly incident to such as be regenerate, as Peter was. Every wicked man makes his sin his infirmity. Fornication is the infirmity of the fornicator; drunkenness, the infirmity of the drunkard, etc., but it is false which they say. For they sin with all their hearts when they sin.

The fourth and last point is the effect of Peter's sin in drawing the Jews and Barnabas to the like dissimulation. Here we see the contagion of an evil example. And hence we learn that ministers of the word must of necessity join with good doctrine the example of good life. For first of all, it is the express commandment of God: "Be patterns of the flock" (1 Peter 5:3). "Be an example in word, conversation, love, spirit, faith, purity" (1 Tim. 4:12). "What ye have seen in me, that do" (Phil. 4:9). "Let your light so shine before men, that they may see your good works" (Matt. 5:16). Secondly, practice in the minister is part of his teaching. For the multitude do not mark so much what men say, as what men do. Herod did many things, not because John the Baptist was a good minister, but because he was a good man (Mark 6:20). Thirdly, ministers have not the preference and protection of God unless their lives be virtuous and godly. "If thou return, thou shalt stand before me" (Jer. 15:19). "God reveals his secrets to the prophets his servants" (Amos 3:7). Lastly, fearful judgments of God belong to ministers of wicked lives. Destruction befalls the sons of Eli and their families because they by lewd example made the people of God to sin (1 Sam. 2:24). The like befell the sons of Aaron for their presumption.

Again, all superiors are warned to go before their inferiors by good example. When Moses went into Egypt to be the guide of the Israelites, the Lord would have destroyed him by reason of the bad example in his own family, namely, the uncircumcision of his child. David, for his evil example whereby he caused the enemies of God to blaspheme, is punished, and that after his repentance that men might see in him an example of God's judgment against sin (2 Sam. 12:14).

Here again we see that the consent of many together is not a note of truth. Peter, Barnabas, and the Jews all together are deceived, and Paul alone has the truth. Panormitane says that a layman bringing Scripture is to be preferred before a whole counsel. Paphnutius59 alone had the truth, and the whole Council of Nicea inclined to error.

> 14 But when I saw that they went not with a right foot to the truth of the gospel, I said to Peter before all men: If thou being a Jew livest as the Gentiles, and not like the Jews, why constrainest thou the Gentiles to do like the Jews?

In these words, Paul sets down the reproof of Peter and the whole manner of it. In it many points are to be considered. The first is the time of this reproof, and that was so soon as Paul saw the offence of Peter. Here we learn that we must resist and cut off the first beginnings of temptation, of sin, and of superstition, because we are prone to evil. And therefore if it once set footing in us, it will take place.

The second point is the foundation of the reproof in these words, "when I saw," and that is a certain knowledge of Peter's offence. Here we are to take notice of the common fault, and that is, that we use to censure and condemn men, specially public persons, upon suspicions, and conjectures, and hearsay. Whereas we should not

open our mouths to reprove till we have certain knowledge of the fault. Moreover, public persons, as magistrates and ministers, have their privilege that an accusation is not to be received against them without there be a proof by two or three witnesses (1 Tim. 5:19).

The third point is the fault reproved, which is here expressed by another name: "not to walk with a right foot to the truth of the gospel"—that is, not to converse with men and to carry himself so as he may be suitable to the sincerity of the gospel, both in word and deed.

Here is a notable duty set down for all men, "to walk with an even foot according to the truth of the gospel." And this is done when in word and deed and every way we ascribe all the good we have or can do to grace, to mercy, and to Christ, when again in word and deed and every way we give all thanks to God for grace and mercy by Christ. Here two sorts of men are to be condemned as halters in respect of the truth of the gospel. The first are papists, who join Christ and works in the cause of our justification and salvation. The second are carnal Protestants and all other sorts of men that profess the name of Christ and withal challenge to themselves a liberty to live as they list. For they walk contrary to the gospel, disjoining justification and sanctification, faith and good life, remission of sin and mortification. This is the rife and common sin of our days. We are light in the Lord, but we walk not as children of light. We are content to come to the marriage of the King's Son, but we come not with the marriage garment. It is to be feared this very sin will banish the gospel and bring all the judgments of God upon us. Let us therefore repent of our uneven and halting lives, and prevent the Lord's anger by walking worthy of the gospel of Christ.

It will be said, how must we perform this duty? Answer. Two rules must be remembered. The first is that we must have and carry in us a right heart. For the want of this was Simon Magus condemned (Acts 8:21). A right heart is a humble and an honest heart. The humble heart is when in the estimation of our own hearts we abase ourselves under all creatures upon earth, and that for our offences when, again, in the affection of our hearts, we exalt the death and blood of Christ above all riches, above all honors, above all pleasures, above all joys, and above all that heart can think or tongue can speak. The honest heart is when we carry and cherish in our hearts the settled purpose of not sinning, so as if we sin at any time, we may in the testimony of a good conscience say that we sinned against our purpose. The second rule is that we must make straight steps to our feet (Heb. 12:13). And that is done when we endeavor to obey God according to all His commandments (Ps. 119:6); and also according to all the powers of the inward man, that is, not only in action, but also in will, affection, and thought. Let us also apply our hearts to the doing of this, lest if we come to the marriage of the King's Son without the garment of a right heart and life, we hear the sentence, "Bind them hand and foot, and cast them into utter darkness; there shall be weeping and gnashing of teeth."

The fourth point is the place of reproof, "before all men." For they that sin openly to the offence of any are openly to be reproved (1 Tim. 5:20).

The fifth point is concerning the reasons which Paul uses for the restraining of the sin of Peter. The first is set down in the sixteenth verse: "If thou being a Jew," etc. Here the meaning of some words are to be opened. To Judaize, or to live as a Jew, is to observe (and that necessarily) a difference of meats and times according to the ceremonial law of Moses. To Gentilize, or to "live as a Gentile," is to

use meats, and drinks, and times freely without difference. Peter is said to "compel the Gentiles to Judaize," not by teaching of any doctrine (for the apostles never erred, in teaching and delivering anything to the church of God; this is a principle). Therefore he constrained them by the authority of his example, whereby he caused them to think that the observation of the ceremonial law was necessary.

The first reason then is framed thus. If you, being a Jew, use to live as the Gentiles, you may not by your example compel the Gentiles to Judaize in the necessary observation of ceremonies. But you being a Jew, use to live as the Gentiles. Therefore you may not compel the Gentiles to live as Jews.

Here first, let us observe the force of evil example: It compels men to be evil. Therefore let all superiors, magistrates, ministers, and all governors of families look to their examples. For if they be evil, they constrain others also to be evil.

Here again, we see what wonderful subjection the ancient believers yielded to the ministry of the word. For if the actions of the apostles compelled men to do this or that, what then did their doctrines and heavenly exhortations do? When John the Baptist preached "the kingdom of heaven suffered violence, and the violent took it to themselves" (Matt. 11:12). When the disciples preached in Jewry, they "saw Satan falling down from heaven like lightning" (Luke 10:18). The weapons of Paul were "spiritual, to cast down holds, and to bring every thought in subjection to God" (2 Cor. 10:4). Here, the fault of our times is to be considered. We have the form of godliness in hearing and in outward profession, but we want the power of it. For we do not in heart yield subjection by suffering ourselves to be urged and compelled to obedience by the authority of the ministry.

Thirdly, here we see wherein stood Peter's sin—namely, in that he constrained men to a necessary observation of the ceremonial law, by his example binding the Gentiles to the doing of that which the gospel has made free. Therefore great is the wickedness of the Roman religion in that it places a necessity in many things in the use whereof Christ has procured us a holy and Christian liberty. In this respect the vows of perpetual continency, of poverty, and regular obedience66 are falsely termed states of perfection—and are indeed estates of abomination.

Chapter 2: Verses 15–16

> 15 We which are Jews by nature, and not sinners of the Gentiles:
>
> 16 Know that a man is not justified by the works of the law, but by the faith of Jesus Christ: which (I say) have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law: because by the works of the law, no flesh shall be justified.

Here Paul lays down the second reason of his reproof. It is framed thus. That which we defend, both in judgment and practice, that must we urge and not the contrary. But justification by faith without works we defend both in judgment and practice. Therefore we must urge it, and not the contrary, namely, the necessary observation of the law.

The major is wanting. The minor is pressed in the sixteenth verse, and it is amplified by an argument of things diverse, thus: Though we be Jews to whom the law was given, yet we forsake the law and look to be justified by the faith of Christ. Secondly, the minor is confirmed

by a testimony of the psalm, "By the works of the law no flesh shall be justified" (v. 16).

Here two points are to be handled. One, of the distinction of the Jews and Gentiles. The other of justification.

Touching the distinction of Jews and Gentiles, sundry points are to be handled. The first, what is the cause of this distinction? Answer. The good will and pleasure of God. Moses says, God "chose" the Israelites above all nations (Deut. 7:6); He "loved" them (Deut. 10:15); when He "divided" the nations, Jacob was His portion (Deut. 32:8). He "knew" them above all nations (says Amos 3:2). And He chose them because "he loved their fathers" (Deut. 4:37). Hence we gather the free election of God, and that they are deceived who think that there was no difference of Jews and Gentiles in respect of God, but in respect of themselves, because the one embraced Christ, [and] the other refused Christ. But there cannot be a refusal where the Messiah was not known. And among the Gentiles He was not so much as named (Rom. 15:20).

The second point is, wherein stands the difference of Jews and Gentiles. Answer. Here the Jews are opposed to sinners of the Gentiles. And therefore by the Jews are meant a holy and peculiar people. The distinction therefore lies in this: that the one was holy; the other, profane; the one, in the covenant; the other, out of the covenant (Rom. 9:4–5; Ps. 147:20). Here two errors must be avoided. One, that the difference lay in earthly things, which is not true. For the law was given to the Israelites. And it was "a schoolmaster to Christ" (Gal. 3) and "an introduction to a better hope" (Heb. 7:19). The second error is that they differed only in this, that Christ was more plentifully and fully revealed to the Jews, [and] more darkly and sparingly to the Gentiles. But it was otherwise. For

the Gentiles were "without God and Christ" (Eph. 2:12), and they were left to themselves "to walk in their own ways" (Acts 14:16).

The third point is, how long this difference endured? Answer. Till the death of Christ. For the disciples were forbidden to go into the way of the Gentiles (Matt. 10:5). And Christ says that "he was not sent, but to the lost sheep of the house of Israel" (Matt. 15:24). It may be objected that here we see the difference of Jews and Gentiles is standing long after the ascension of Christ. Answer. Christ in His death did fully merit the abolishment of this difference (Eph. 2). Nevertheless the execution of this abolishment was by degrees. And it was at this time begun by the ministry of the apostles, yet not accomplished.

The last point is that the Jews are a holy people by nature, not because holiness is conveyed to them by generation, but because even from their beginning and birth, by virtue of the covenant, they are holy. "If the root be holy, the branches are holy" (Rom. 11:16). If either of their parents believe, "the children are holy" (1 Cor. 7:14). In a civil contract, the father and his heir make but one person, and the father covenants for himself and his posterity. Even so, in the covenant of grace, he believes for himself, and withal makes his posterity partaker of the said covenant. And thus the posterity becomes holy. It may be objected, that whatsoever is born of flesh is flesh. Answer. The parent sustains a double person. First, he is to be considered as a child of Adam, and thus he brings forth a child having Adam's nature, Adam's corruption. Again, he is to be considered as a believer. And thus albeit he does not propagate his faith and holiness to his child; yet by means of his faith, his child is in the covenant and consequently is to be accounted holy in the judgment of charity till God manifest the contrary. Again, it may be objected that if the children of believing parents be born holy, they

want original sin. Answer. The children also sustain two persons. First, they are considered as children of the first Adam. And thus they are conceived and born in sin and are children of wrath. Again, they are to be considered as children of believing parents. And thus by means of the covenant, they are children of God; and original sin which is in them is covered from their first beginning and not imputed to them.

The Use. There was no absolute necessity of circumcision. For they which died before the eighth day were born holy, and consequently in the covenant, and therefore might be saved. And thus baptism was not of absolute necessity. For the children of believers are born holy and Christian, and therefore dying in the want of baptism may for all that be saved. The seal of the covenant is not of like necessity with the covenant itself.

Secondly, here we learn that it is not the act of baptism to confer the first grace but only to confirm and seal it unto us. Adoption and life begins not in baptism, but before. "If the root be holy, the branches" springing thence "are holy." We are born Christians, if our parents believe, and not made so in baptism.

Lastly, if we be born holy, it is our shame that we have made no more proceeding in holiness than we have done. The most remain ignorant and unreformed, and they of the better sort either stand at a stay or go backward.

The second point is concerning justification in the sixteenth verse of which sundry things are there propounded. And first, I will begin with the name. The word justify is borrowed from courts of judgment and signifies a judicial act. Otherwhiles it is put for the action of the judge, and then it signifies to absolve or to pronounce innocent. Thus Paul says "that we are justified from all things, from which we could

not be justified by the law of Moses" (Acts 13:39), that is, absolved or cleared. Again, he opposes justification to accusation and condemnation (Rom. 8:33). Now the contrary to condemnation is absolution. Sometimes again, the word justify signifies the act of the party judged or of the witnesses. And then it imports as much as to give testimony or to declare and approve. Thus James says, "Abraham was justified by works" (James 2:21)—that is, declared and approved to be a just man by works. In the former signification is the word used where the Holy Ghost delivers the doctrine of justification, as in this place.

The Use. Here we see how to distinguish between justification, regeneration, and renovation. Regeneration is usually in Scripture the change of the inward man, whereby we are born anew. Renovation is the change both of the inward and outward man, that is, both of heart and life. Justification is neither, but a certain action in God applied unto us, or a certain respect or relation whereby we are acquit of our sins and accepted to life everlasting. Secondly, we must here note that the teachers of the Church of Rome mistake the word justification. For by it, they understand nothing else but a physical transmutation of the quality and disposition of our hearts from evil to good. And by this mistaking, they have made a mixture or rather confusion of the law and gospel. Thirdly, here we see what is to be the disposition of the party justified (for by the consequent we may learn the antecedent). A man therefore that would be justified must come before the judgment seat of God, and there must he plead guilty and be his own adversary, condemning himself. And being pressed with the terrors of the law, he must flee and make his appeal to the throne of grace for pardon in Christ. And then he shall be acquit or justified from all sins. Thus much does the word justify import. Thus came the publican before God, where he said, "Lord, be merciful to me a sinner," and departed justified (Luke 18). Thus in

the fifth petition, we are taught to come every day into the presence of God and to acknowledge our debts, and to use the plea of mercy, saying, "Forgive us our debts."

The second thing to be considered is the subject of justification, or the person to be justified, and that is man generally, signifying that "a man is justified." The Holy Ghost speaks thus generally for two causes. The first is because all men without exception have need of justification, even they which are regenerate (Rom. 3:23). And in this place Paul says that he and Peter and the rest "have believed in Christ, that they might be justified by faith." Here we are to take notice of the miserable condition of the profane and secure Epicures, who never so much as dream of any justification. The second reason is because God communicates the benefit of justification generally to all sorts of men. And this He does in the ministry of the word, in which He "beseecheth men to be reconciled to God" (2 Cor. 5:20). This must be an inducement unto us to come unto Christ, humbling and judging ourselves that we may be justified. God Himself from heaven uses reasons unto us daily to move us to the practice of this duty. What means these gracious and continual preservations of prince and people, church and land? By them we see it is the good pleasure of God to give us a time to seek His kingdom and righteousness. Wherefore let us not neglect the day of visitation, but take the time while it serves that we may turn unto God and be accepted of Him and escape the woe pronounced upon Chorazin and Bethsaida.

The third thing to be considered concerns things excluded from justification as false causes—namely, the works of the law. Here it may be demanded what works are meant. I answer, first, not only works of the ceremonial, but also of the moral law. For all men know that ceremonial actions are of no use unless they be joined with

moral duties of love and mercy. And if Paul meant only ceremonial works, he needed not to have made so long a discourse against justification by works. For he might have ended the whole matter in a word or twain by showing that the ceremonial law was abrogated by Christ. Secondly, I answer, that not only works done before faith are excluded, but also works that follow faith and are done in the estate of grace. For Paul here reasons thus: If no flesh be justified by works, then not we believers; but no flesh at all is justified by works; therefore not we believers. David reasons of the same manner: "No flesh shall be justified in thy sight" (Ps. 143:2); therefore I cannot, though otherwise I be Thy servant in keeping Thy commandments. When Abraham was the father of all the faithful, and was come to the highest degree of faith, and abounded in good works, yet was he not then justified by works (Rom. 4:1–2). Paul kept "a good conscience before God and men" (Acts 23), and yet was he "not justified thereby" (1 Cor. 4:4). And he says that "we are not saved by the works which God hath ordained, that we should walk in them" (Eph. 2:9–10). And the works that God has ordained for us to walk in are the best works of all, even works of grace. Again, he says that "we are not saved by works of mercy" (Titus 3:5). It may be objected that there is a cooperation of works and faith (James 2:22). I answer that this cooperation is not in the act of justification, nor in the work of our salvation, but in the manifestation of the truth and sincerity of our faith without hypocrisy. And for the declaration and approbation of this, faith and works jointly concur. Here then we see it is a pestilent and damnable doctrine of the papists when they teach justification by the works of the law. Let us here be warned to take heed of it.

The fourth point is the meritorious cause of our justification. And that is Christ. Here it may be demanded, what is that thing in Christ by and for which we are justified. I answer: "the obedience of Christ"

(Rom. 5:19). And it stands in two things: His passion in life and death, and His fulfilling of the law joined therewith. For "by faith the law is established" (Rom. 3:31). "Christ was sent in the similitude of sinful flesh, that the rigor of the law might be fulfilled in us" (Rom. 8:3–4). And "Christ is the perfection of the law for righteousness to all that believe" (Rom. 10:4). "He that doth not fulfill all things contained in the law is accursed" (Gal. 3:10). Seeing therefore we cannot perform the things contained therein by ourselves, we must perform them in the person of our mediator, who has satisfied for the threatening of the law by His passion, and has fulfilled the precepts of the law by His obedience in all duties of love to God and man. We owe to God a double debt. One is that we are to fulfill the law every moment from our first beginning, both in regard of purity of nature and purity of action. And this debt was laid upon us in the creation and is exacted of us in the law of God. The second debt is a satisfaction for the breach of the law. For this double debt, Christ is become our surety, and God accepts His obedience for us, it being a full satisfaction according to the tenor of the law.

For the better conceiving of this obedience, four questions may be demanded. The first is, when this obedience begins and ends? Answer. Satisfactory obedience performed by Christ begins in His incarnation and ends in His death. Christ says, "It is my meat to do my Father's will, and to fulfill his work" (John 4:34). But when was it indeed finished? A little before His passion He said, "I have finished the work which thou gavest me to do" (John 17:4). Again, in the surrendering of His soul, He says, "It is finished" (John 19:30). St. Paul says, "Christ was obedient to the death of the cross" (Phil. 2:8). The triumph of Christ began upon the cross (Col. 2:15), and He could not triumph before He had made a full and perfect satisfaction for us. When Christ had procured deliverance from hell, and right to life everlasting, He there made a perfect satisfaction for us to the justice

of God. And this He did in His death upon the cross. For by the death of the mediator, "we receive the promise of everlasting inheritance" (Heb. 9:15), and "with one oblation upon the cross He perfected them that are sanctified" (Heb. 10:14), and they cannot be perfected without the perfect obedience of Christ. Christ arose from death and ascended into heaven in our room and stead. And this He could never have done unless He had made a perfect satisfaction in death. Here it may be asked, if satisfactory obedience ends in the death of Christ, to what use serve the resurrection and ascension of Christ, and His sitting at the right hand of the Father? Answer. They serve also for our justification, but after another sort. For they serve to apply and communicate to us and to put us in possession of the benefits which Christ has procured for us and purchased by His death. St. Paul says, "He ascended to give gifts to men, and to fill all things" (Eph. 4:8, 10). And Christ says, "When I am exalted, I will draw all men to me" (John 12:32). And "he lives forever to make intercession for us" (Heb. 7:27).

The second question is, how Christ could obey, being God, and satisfy for us, being man? Answer. Christ must be considered, not merely as God, or as man, but as God-man or man-God. For the Godhead does not redeem us without the manhood, nor the manhood without the Godhead. Nevertheless, Christ as God and man may both obey and satisfy. For, as there are in Christ two natures, so there are two distinct operations of the said natures. And as the said natures united make one Christ, so the operations of the natures concurring and being united in one make the compound work of a mediator. Therefore the obedience of Christ, being the work of a mediator, has in it the operations of both natures. The practice, exercise, or execution of obedience is from the manhood. Therefore it is said, that "Christ bare our sins in His body upon the cross" (1 Peter 2:24); that "he suffered in the flesh" (1 Peter 4:1); that

"he made a living way by the veil of his flesh" (Heb. 10:20); that "we are reconciled in the body of his flesh" (Col. 1:22). Obedience is properly a subjection of the will in reasonable creatures to the will of God. Now the will of the Godhead of Christ admits no subjection to the will of God, because the will of the Godhead (or of God) is one and the same in all the persons. Christ therefore yields subjection only in respect of the will of the manhood in which He performs obedience. Moreover, the operation of the Godhead is to make the said obedience meritorious and satisfactory for all that shall believe. In this respect Paul says, "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19), and that "God shed His blood" (Acts 20:28), namely, in that nature which the Son of God assumed. Hence arises the value, price, and dignity of the obedience of Christ.

The third question is, how the obedience of Christ should be made ours? Answer. By the free donation of God. For Christ is really given unto us in the word and sacraments; and consequently the obedience of Christ is made ours, even as when a piece of ground is made ours, the commodity thereof is ours also.

The fourth question is, how the obedience of Christ should be our justice? Answer. It is not our justice in natural manner, for then it should have been in us, but by a divine and supernatural manner, namely, by God's acceptation, in that He accounts it ours even as truly as if it were in us. And because God accepts it for ours, it is ours indeed. For His willing and approving of anything is the doing of it; and He calls the things that are not, as if they were.

Thus we see what the obedience of Christ is. And here two errors must be avoided. The one is of some Protestants, less dangerous, yet an untruth, namely, that we are justified only by the passion of Christ. But if this were so, we should be justified without fulfilling the

law. For (as I have said) we owe to God a double debt: one by creation, namely, the fulfilling of the law in all things from our first beginning; the second, since the fall of Adam, namely, a satisfaction for the breach of the law. Now the passion of Christ is a payment of the second debt, but not of the first; whereas both must be answered. For "cursed is he that doth not continue in all things written in the law, to do them." The passion of Christ procures deliverance from hell, but alone by itself considered, it does not purchase a right to eternal life.

Objection I. Christ fulfilled the law for Himself. Therefore His passion alone serves for our justification. Answer. Christ as man fulfilled the law for Himself that He might be in both natures a holy high priest, and so continue. Nevertheless as mediator, God and man, He became subject to the law—in this regard He did not fulfill the law for Himself, neither was He bound so to do.

Objection II. That which Christ did, we are not bound to do; but Christ (say some) fulfilled the law for us; therefore we are not bound to fulfill the law. Answer. That which Christ did, we are not bound to do for the same end and in the same manner. Now He fulfilled the law in way of redemption and satisfaction for us, and so do not we fulfill the law, but only in way of thankfulness for our redemption.

Objection III. The law does not exact both obedience and the penalty also. Answer. In the estate of innocence the law threatened the penalty, and it only exacted obedience. Since the fall, it exacts both obedience and the punishment. The threatening of the law exacts the punishment; the precepts exact obedience.

Objection IV: "By the blood of Christ we have entrance into the holy place" (Heb. 10:19). Answer. By the "blood of Christ" we are to understand the passion. And the passion may not be severed from

active and voluntary obedience. For Christ in suffering obeyed, and in obeying suffered. And (as Chrysostom says) "the passion is a kind of action"; Christ in the oblation of Himself did not only offer to God His passion, but also prayers, which are no passions (Heb. 5:7).

The second error is of the papists who teach that the thing by which and for which a sinner is formally justified is remission of sins, with inherent justice infused by the Holy Ghost. But this cannot be. For inherent justice and justification are made distinct gifts of God. Paul says, "Christ is made unto us of God, wisdom, justice, sanctification" (1 Cor. 1:30). Again, "But ye are washed, ye are justified, and sanctified" (1 Cor. 6:11). Secondly, the justice whereby a sinner is justified is "revealed without the law" (Rom. 3:21). Now inherent justice or the habit of charity is revealed by the law. And the obedience of Christ is the only justice revealed without the law. For it is a justice imputed that the law never knew. And in this obedience, Christ performed the law and more too. For He died for His enemies, and so loved His neighbor more than Himself. Thirdly, God is not only a justifier, but also "just in justifying" (Rom. 3:26) because He justifies none but such as bring unto Him a true and perfect justice, either in themselves or in their mediator (Prov. 17:15). Now this inward and inherent justice is not such. For it is imperfect because it is increased (as they teach) by a second justification. And it is in this life mixed with the corruption of the flesh. Fourthly, the righteousness of a good conscience is an excellent grace and gift of God, but by it "we are not justified" (1 Cor. 4:4). Lastly, a close error is to be noted in this popish doctrine of justification. For in popish learning, remission of sins is not only an abolishing of the guilt and the punishment, but also of the corruption of sins, so as the party pardoned and justified has nothing in him that (as they say) God may justly hate. And yet Paul, justified and regenerate, says otherwise of himself, that "sin dwelleth in him," and that "the law of

sin rebels in him against the law of his mind, and leads him captive to sin" (Rom. 7).

The use of the doctrine. First, in that we are justified by an obedience out of ourselves, we are taught utterly to deny ourselves, and to go out of ourselves as having nothing in us whereby we may be saved. Here is the foundation of the abnegation81 of ourselves. Secondly, the obedience of Christ must be unto us the foundation of our obedience. For He performed all righteousness for us that we might be servants not of sin, but servants of righteousness in all duties of obedience. And in His obedience we must not only respect the merit thereof, but also His holy example in love, mercy, meekness, patience, etc., and after it are we to fashion our lives. Thirdly, the obedience of Christ must be the foundation of our comfort. In all dangers and temptations, we that believe are to oppose the obedience of Christ against the fierce wrath of God, against hell, death, and condemnation. Certain beasts, when they are pursued, fly the next way to their dens, where they hold themselves even to death. Christ in respect of His obedience is our hiding place. He is set forth unto the world as a "propitiatory" (Rom. 3:26). For as the propitiatory covered the ark and the Decalogue, so He covers our sins, and He hides our bodies and souls from the furious indignation and vengeance of God. Let us therefore by our faith fly to this our hiding place in the storms and tempest of God's wrath. And let us there live and die. Fourthly, this obedience is the foundation of our happiness. For true happiness is to be eased of our sins (Ps. 32:1), and this ease we have from Christ (Matt. 11:28). Lastly, the consideration of this obedience is the foundation of our thankfulness to God. For if we believe that Christ suffered and fulfilled the law for us, we are worse than beasts if we do not every way show ourselves thankful for this mercy.

The fifth point to be considered is the means of justification, namely, "the faith of Christ." Of which I consider three things. The first, what faith is. The papists define justifying faith to be a gift of God whereby we believe the articles of faith to be true and the whole word of God. But this faith the devils have. Here they allege that Abraham was the father of all the faithful, and that his faith was nothing else but a persuasion that He was able to give him a child in his old age. Answer. First, the object of Abraham's faith was double: one less principal, that he should have issue in his old age; the second more principal, that the Messiah his redeemer should descend of his loins. And this was the thing which his faith in the promise of God specially aimed at. I answer again that Abraham believed not only the power of God (Rom. 4:21), but also His will which He had revealed in the promise: "In thy seed all the nations of the earth shall be blessed." Secondly, it is alleged that Christ in the curing of certain blind men required no more but that they should believe His power (Matt. 9:28). I answer that the end of the miracles of Christ was to confirm the certainty of doctrine, specially touching His natures and offices. And therefore a general faith touching the divine power or Godhead of Christ was sufficient for the obtaining of a miraculous cure. Thirdly, they object that salvation is promised to general faith: "If thou shalt confess with thy mouth the Lord Jesus, and believe that God raised him from the dead, thou shalt be saved" (Rom. 10:9); that Peter's faith was general, "Thou art Jesus Christ, the Son of the living God" (Matt. 16:16); that the eunuch's faith was of the same kind, "I believe that Jesus Christ is the Son of God" (Acts 8:37). Answer. It is a common rule in Scripture that words signifying knowledge signify also the motions and good affections of the heart. "The Lord knows the way of the righteous" (Ps. 1)—that is, knows and approves it. "The Lord knows who are his" (2 Tim. 2:19)—that is, He knows and chooses them. "This is eternal life to know thee the only God" (John 17:3)—that is, to know and acknowledge Thee for our God. If this be

true in words of knowledge, then much more words of believing signify the good motions and the affiance of the heart. Thus to believe Christ to be the Son of God in the places before named is to believe that He is God, and withal to fix our affiance on Him. Otherwise the devils believe thus much. When Thomas had put his finger in the side of Christ, he said, "My Lord, and my God" (John 20:28). And to this speech of his Christ says, "Thou hast seen, and believed." This then is true faith not only to believe that Christ is God, but also that He is our God.

Justifying faith in true manner is defined thus: It is a gift whereby we apprehend Christ and His benefits. To believe in Christ and to receive Christ are put both for one (John 1:12). Faith is the mouth of the soul, whereby we eat the flesh of Christ, and drink His blood (John 6). To receive the word of Christ, to acknowledge it, and to believe it, are put all for one (John 17:8). Paul says that the Gentiles did "apprehend the justice which is by faith" (Rom. 9:30). Again, that "we receive the promise of the Spirit by faith" (Gal. 3:14).

This apprehension stands in two things. The first is to know Christ as He propounds Himself in the word and sacraments. The second is to apply Him and His benefits unto ourselves. This application is made by a supernatural act of the understanding when we believe that Christ with His benefits is really ours. It may be objected that faith is a certain confidence whereby we believe in Christ. And so it is described even in this text. Answer. Faith and confidence properly are distinct gifts of God. And confidence is the effect or fruit of faith. For Paul says that "we have entrance to God with confidence by faith" (Eph. 3:12). And reason declares as much, for a man cannot put his confidence in Christ till he be assured that Christ with His benefits are his. We do not rest on His goodness of whose love we doubt. Secondly, I answer that confidence, being a most notable

effect of faith, is often in Scripture put for faith, and faith is described by it (as it is in this place), and yet for nature they are not one, but must be distinguished.

Furthermore, the grounds of apprehension must be considered. For special faith must have a special and infallible ground. The grounds are three. The first is this. In the gospel God has propounded general promises of remission of sins and life everlasting by Christ. And withal He has given a commandment to apply the said promises to ourselves: "This is the commandment of God, that we believe in the name of his Son Jesus Christ" (1 John 3:23). And we cannot believe in Christ, till we believe Christ to be our Christ. Now then, a general promise with a commandment to apply the same to ourselves is in effect as much as a special promise. The second ground is this: "The Spirit of God testifieth together with our spirit that we are the sons of God" (Rom. 8:16). In this testimony, four things must be observed. The first, that it is sufficient to certify and assure us of our salvation. For if the testimony of two or three witnesses establish a truth among men, then much more the testimony of God. The second is that this testimony be certainly known, else it is no testimony unto us. The third is that this testimony is found and perceived in the use of the word, prayer, sacraments. The last is that it is especially given and felt in the time of great danger and affliction. For when by reason of misery and trouble, we know not to pray as we ought, then the "Spirit makes request for us with groans that cannot be uttered" (Rom. 8:26). And in afflictions, Paul says, "The love of God is shed abroad in our hearts." Now then, if God give to them that turn unto Him a testimony that they are the children of God, they for their parts are by special faith to believe it. The third ground in this. A special faith may be gathered partly upon things generally revealed in the Word of God, and partly upon sense, observation, and experience—the same things being revealed generally in the word

and particularly by experience. Upon this ground may we truly conclude the forgiveness of our sins and the salvation of our souls on this matter. He which believes has the forgiveness of his sins. But I believe in Christ (says he which believes). Therefore my sins are forgiven me. The major or first part is expressed in the Word; the minor or second part is found true by experience and by the testimony of the conscience, which is a certain testimony. For Paul says, "This is my rejoicing, the testimony of my conscience" (2 Cor. 1:12). And the conclusion is the conclusion of special faith. If this be not a good and sufficient ground, there is almost no special faith in the world.

Lastly, we are to consider the degrees of apprehension, and they are two. There is a weak apprehension, and there is a strong apprehension, as there is a weak and a strong faith. The weak faith and apprehension is when we endeavor to apprehend. This endeavor is when we bewail our unbelief, strive against our manifold doubtings, will to believe with an honest heart, desire to be reconciled to God, and constantly use the good means to believe. For God accepts the will to believe for faith itself, and the will to repent for repentance. The reason hereof is plain. Every supernatural act presupposes a supernatural power or gift. And therefore the will to believe and repent presupposes the power and gift of faith and repentance in the heart. It may be objected that in the minds of them that believe in this manner, doubtings of God's mercies abound. Answer. Though doubtings abound never so, yet are they not of the nature of faith, but are contrary to it. Secondly, we must put difference between true apprehension and strong apprehension. If we truly apprehend, though not strongly, it suffices. The palsied hand is able to receive a gift, though not so strongly as another. The man in the Gospel said, "Lord, I believe, help mine unbelief" (Mark 9:24)—that is, help my faith which by reason of the smallness thereof

may rather be called unbelief, than faith. This is the common faith of true believers. For in this world, we rather live by hungering and thirsting, than by full apprehending of Christ. And our comfort stands rather in this, that we are known of God, than that we know God.

The highest degree of faith is a full persuasion of God's mercy. Thus says the Holy Ghost that "Abraham was not weak through unbelief, but strong in faith" (Rom. 4:20). But wherein was this strength? In that "he was fully persuaded, that God, which had promised would also perform it." This measure of faith is not incident to all believers, but to the prophets, apostles, martyrs, and such as have been long exercised in the school of Christ. And this appears by the order whereby we attain to this degree of faith. First, there must be a knowledge of Christ. Then follows a general persuasion of the possibility of pardon and mercy, whereby we believe that our sins are pardonable. An example whereof we have in the prodigal child (Luke 15:18). After this the Holy Ghost works a will and desire to believe and stirs up the heart to make humble and serious invocation for pardon. After prayer instantly made, follows a settling and quieting of the conscience, according to the promise: "Knock, it shall be opened; seek, ye shall find; ask, ye shall receive" (Matt. 7:7). After all this follows an experience in manifold observation of the mercies of God and love in Christ. And after experience, follows a full persuasion. Abraham had not this full persuasion till God had sundry times spoken to him. David, upon much trial of the mercies and favor of God, grows to resolution and says, "Doubtless kindness and mercy shall follow me all the days of my life" (Ps. 23:6).

This distinction of the degrees of faith must the rather be observed, because the papists suppose that we teach that every faith is a full persuasion, and that every one among us has this persuasion; which

is otherwise. For certainty we ascribe to all faith, but not fullness of certainty. Neither do we teach that all men must have a full persuasion at the first.

The Use. If that be the right faith which apprehends and applies Christ unto us, then is it a poor and miserable faith of the papist to be baptized and withal to believe as the church does, when it is not known what the church believes.

Of the same kind is the faith of the multitude among us whose faith is their good meaning, that is, their fidelity and truth in their dealings.

Lastly, if that be faith which truly apprehends Christ, there is little true faith in these last days. For though the merit of Christ be apprehended by faith, yet is not the efficacy of His death. And that appears by the bad and unreformed lives of them that profess the gospel. Indeed many say they have and ever had a strong persuasion of God's mercy, but in the most of them it is but a strong imagination. For their faith was conceived without the word, prayer, sacraments. And it is severed from good life. We are then all of us carefully to seek for this true and lively faith. And the rather, because faith and repentance are possible to all that by grace do will it. Nay, they which will to believe and repent have begun to believe and repent, God accepting the will for the deed (Luke 11:13). And having attained to a measure of true faith, we must go on and seek to justify ourselves, but yet (as St. James teaches, chapter 2) justify our faith by good works. And then shall our faith be a means to justify us in life and death.

The second point to be considered concerning faith is the manner how it justifies. The papists teach that it justifies because it stirs up good motions and good affections in the heart, whereby it prepares

and disposes man that he may be fit to receive his justification—again, because it being an excellent virtue merits that God should justify. But this is false which they say. For if faith justifies by disposing the heart, then there must be a space of time between justification and justifying faith: but there is no space of time between them. For so soon as a man believes, he is presently justified. For every believer has the promise of remission of sins and life everlasting. Again, in the case of justification, Paul opposes believing and doing: faith, and works of the law. Faith therefore does not justify as a work, or as an excellent virtue, bringing forth many divine and gracious operations in us. Nay the proper action of faith, which is apprehension, does not justify of itself. For it is imperfect, and is to be increased to the end of our days.

Faith therefore justifies because it is an instrument to apprehend and apply that which justifies, namely, Christ and His obedience. As the Israelites stung of fiery serpents were cured, so are we saved (John 3:14). The Israelites did nothing at all, but only look upon the brazen serpent; so are we to do nothing for our justification and salvation, but to fix the eye of our faith on Christ. The bankrupt pays his debt by accepting the payment made by his surety. It is the property of true religion to depress nature and to exalt grace. And this is done when we make God the only worker of our salvation, and make ourselves to be no more but receivers of the mercy and grace of God by faith, and receivers not by nature, but by grace, reaching out the beggar's hand, namely our faith in Christ, to receive the gift or alms of mercy.

The last point is that faith alone justifies. For here Paul says that "we are justified by faith, without the works of the law." And that is as much as if he had said, "by faith alone." Some papists to help themselves translate the words of Paul thus, "knowing that a man is

not justified by the works of the law, if not (ἐὰν μὴ) by faith," that is, except faith go withal. Then if faith be joined with works (say they), works justify. I answer that this manner of translation corrupts the text. For ἐὰν μὴ must here be translated, "but"—as appears by the words following: "We have believed in Christ, that we might be justified by faith in Christ without the works of the law." We cannot do more in the curing of our spiritual diseases than in the curing of the diseases of our body—of which Christ says, "only believe" (Mark 5:36). When Abraham abounded both in faith and works, it is said, that "he was justified by faith without works" (Rom. 4).

This doctrine is of great use. First, we learn hence that a man is justified by the mere mercy of God, and that there is excluded from justification all merit of congruity, all meritorious works of preparation wrought by us, all cooperation of man's will with God's grace in the effecting of our justification.

Secondly, we learn that a man is justified by the mere merit of Christ—that is, by the meritorious obedience which He wrought in Himself, and not by anything wrought by Him in us. Here then our merits, and satisfactions, and all inward justice, is excluded from the justification of a sinner. To this end Paul says that "we are justified freely by the redemption that is in Christ" (Rom. 3:24); that "we are made the justice of God in Him," and not in us (2 Cor. 5:21); that "he gave himself to deliver us" (Gal. 1:4); that "he hath purged our sins by himself" (Heb. 1:3) and not by anything in us. Hence it appears, that the papists err and are deceived when they teach that Christ did merit that we might merit and satisfy for ourselves. For then we should not be justified by our faith alone.

Thirdly, hence we learn that a sinner is justified by mere faith—that is, that nothing within us concurs as a cause of our justification, but

faith; and that nothing apprehends Christ's obedience for our justification, but faith. This will more easily appear, if we compare faith, hope, and love. Faith is like a hand that opens itself to receive a gift, and so is neither love, nor hope. Love is also a hand, but yet a hand that gives out, communicates, and distributes. For as faith receives Christ into our hearts, so love opens the heart and powers out praise and thanks to God and all manner of goodness to men. Hope is no hand, but an eye that wishly92 looks and waits for the good things which faith believes. Therefore it is the only property of faith to clasp and lay hold of Christ and His benefits.

It is objected that true faith is never alone. I answer thus. Faith is never alone in the person justified, nor in godly conversation, but is joined with all other virtues. Yet in the act and office of justification, it is alone. The eye in the body is not alone, being joined with all other parts, hand, foot, etc., nevertheless, the eye in seeing is alone. For no part of the body sees, but the eye.

Secondly, it may be objected that being justified by faith alone, we are saved by faith alone, and so may live as we list. I answer: Faith must be considered as an instrument or as a way. If it be considered as an instrument to apprehend Christ to our salvation, we are only saved by faith on this manner. Yet if faith be considered as a way, we are not only saved by faith. For all other virtues and works are the way to life as well as faith, though they be not causes of salvation.

Thirdly, it is objected that not only faith, but also the sacraments serve to apply Christ. I answer: They are said to apply in that they serve to confirm faith, whose office is to apply. And here let us take notice of the error of the papists who teach that our satisfactions serve to apply the satisfaction of Christ, and the sacrifice of the Mass

to apply the sacrifice of Christ upon the cross—whereas nothing indeed applies but faith.

In sixth place, we are to consider the kinds of justification. The papists make two: one, when a man of an evil man is made a good man; the second, when a good man is made better. And this, they say, is by works. But it is false which they teach. For the Jews which were born a holy and peculiar people to God by means of the covenant "were justified" (as Paul here says) "by faith, without works." Again, he says that the very end of our believing is "that we may be justified by faith without works." Therefore there is one only justification and no more—and that by faith without works.

The seventh point is the ground of this doctrine of justification by faith without works. And it is laid down in the end of the sixteenth verse: "No flesh shall be justified by the works of the law." And this ground is taken, as I suppose, from Psalm 143:2. It may be alleged that David says thus, "No flesh shall be justified in thy sight," and that the other words, "by the works of the law," are not expressed. I answer that the apostles and Christ, in citing places of the Old Testament, apply them and expound them, and hereupon sometime add words without adding to the sense. Moses says, "Him shalt thou serve" (Deut. 6:13). Christ, alleging the same words, says, "Him only shalt thou serve" (Matt. 4:10). David says, "Sacrifice and burnt offering thou wouldst not, but mine ears hast thou pierced" (Ps. 40:6). The author to the Hebrews, citing this text, says, "Sacrifice and burnt offering thou wouldest not, but a body hast thou fitted me" (Heb. 10:5). And thus the piercing of the ear is explained. For indeed it signifies to be made obedient. And to this end was a body given to Christ, that He might obey His Father's will.

The eighth and last point is the practice of them that are justified, and that is to believe or put their trust in Christ. "Trust in the Lord" (says the prophet) "and ye shall be assured" (2 Chron. 20:20). And Solomon says, "Roll your care on the Lord" (Prov. 16:3). By means of this faith the heart of the righteous is fixed and established (Ps. 112:7–8). For the better practice of this duty, two rules must be remembered. The one is that faith and the practice thereof must reign in the heart and have all at command. We must not go by sense, feeling, reason; but we must shut our eyes and let faith keep our hearts close to the promise of God. Nay faith must overrule nature and command nature and the strongest affections thereof. Thus Abraham believed against hope, and by faith was content to offer his natural and only begotten son (Heb. 11). If faith overrule nature, then much more must it have all the lusts and corruptions of nature at command. The second rule is that when we know not what to do by reason of the greatness of our distress, we must then fix our hearts on Christ without separation—as he that climbs up a ladder or some steep place, the higher he goes, the faster he holds (2 Chron. 20:12; Job 23:12). Hence is true comfort (Ps. 27:13).

Chapter 2: Verses 17–21

> 17 And if while we seek to be made righteous by Christ, we ourselves are found sinners, is Christ the minister of sin? God forbid.

For the better understanding of the latter part of this chapter, it must be observed that Paul directs his speech not only to Peter, but also to the Jews that stood by, being maintainers of justification by the law.

Some think that in this verse Paul makes an objection in the person of the false apostles, on this manner. If we be justified by Christ alone without the observation of the law, then there is no difference between us Jews and the Gentiles, but we are as deep sinners as they. And if this be so, then Christ is the minister of sin. And then they say, to this Paul answers, "God forbid." But I somewhat doubt whether this be the sense of the words, because Paul does not make a direct confutation of this objection in the words following.

Therefore I rather suppose that Paul continues his former speech even to the end of the chapter. And that in these words he uses a third reason to dissuade Peter from halting between the Jews and Gentiles. And the reason will the better appear if we search the meaning of the words. "If while we be justified by Christ," that is, by faith in Christ, without the works of the law. "We are found sinners," that is, found in our sins, not fully justified; but are further to be justified by the works of the law. "Is Christ the minister of sin?," that is, does it not hence follow that Christ ministered unto us occasion of sin, in that He has caused us to renounce the justice of the law? "God forbid," that is, you do all hold it with me as a blasphemy that Christ should be the minister of sin.

The argument then is framed thus. If being justified by Christ, we remain sinners and are further to be justified by the law, then Christ is the minister of sin. But Christ is no minister of sin. Therefore they which are justified need not further to be justified by the law.

The Use. First, we learn hence that it is a blasphemy to make Christ the minister of sin, who is the minister of righteousness, yea justice itself (Isa. 53:11). "He brings everlasting righteousness" (Dan. 9:24). He is "the Lamb of God that takes away the sins of the world" (John 1). Of all this the prophets give testimony (Acts 10:43). Therefore

atheists are no better than devils that reckon Him among the false prophets of the world. And many of them that profess Christ are greatly to be blamed that make Christ the greatest sinner in the world. Because Christ died for them, therefore they presume of mercy and take liberty to live as they list.

Again Paul here teaches that they which are justified by Christ are perfectly to be justified and need not further to be justified by anything out of Christ, as by the works of the law. It may be objected that they which are justified feel themselves to be sinners (Rom. 7:14). Answer. The corruption of original sin is in them that are justified. Yet it is not imputed to them by God, and withal, it has received his [its] deadly wound by the death of Christ. Therefore they which are justified are not reputed sinners before God. Again, it may be objected that they which are justified must confess themselves to be sinners to the very death. Answer. Confession of sin is not a cause, but a way for the obtaining of pardon (Prov. 28:13; 1 John 1:9). The uncovering of one of our sins is the way to cover them before God. The sins therefore of men justified upon their humble and serious confession are not sins imputed, but covered.

Upon this doctrine it follows that there is not a second justification by works, as the papists teach. For he that is justified by Christ is fully justified and needs not further be justified by anything out of Christ, as by the law. Again the same persons teach that our sins are done away by the death of Christ, and we justified in our baptism; and that if we fall and sin after baptism, we must do works of penance that we may satisfy God's justice and be further justified by our works and sufferings. But then, by their leaves, after we are justified by Christ, we are found sinners, and we are further to be justified by our own works. Now this is the point which Paul here confutes.

Again, by this doctrine we learn that Christ alone is by Himself sufficient for our justification. "In Him" (says Paul) "are we complete" (Col. 2:10). He is a well of grace and life never dried up (John 4:14). Thirdly, we must content ourselves with Him alone, and with His obedience for our justification, despising (in respect of Him) all merits and satisfactions done by man.

Lastly, here we see what must be the care of men in this world, namely, to seek to be justified by the faith of Christ. It was Paul's principal desire "to be found in Christ, having not his own righteousness, but the righteousness which is by the faith of Christ" (Phil. 3:9). The like desire should be in us all.

> 18 For if I build again the things which I have destroyed, I make myself a transgressor.

By things "destroyed" Paul means the works or the justice of the law, as appears by the next verse following, where rendering a reason of this, he says, "By the law I am dead to the law."

These words depend on the former thus. Paul had said before that Christ was not a minister of sin unto us, and here he proves it thus. He that builds the justice of the law which he has destroyed is a minister of sin, or makes himself a sinner. But the Jews and Peter by his example build the justice of the law, which they have destroyed, and so does not Christ. Therefore the Jews and Peter make themselves sinners, and Christ does not make us sinners.

Here let us observe the modesty and meekness of Paul. The things which he speaks concern Peter and the Jews. Yet lest he offend them, he applies them to himself. This care not to offend was in Christ, who was rather willing to depart from His right than to offend (Matt. 17:27); and Paul bids us "please all men in that which is good."

Here again it is Paul's doctrine that we make ourselves offenders "when we build that which we have lawfully destroyed." Thus teachers are great offenders when good doctrine is joined with bad conversation. For good doctrine destroys the kingdom of darkness, and bad conversation builds it up again. Thus rulers are great offenders when good counsel and bad example go together. For good counsel beats down wickedness, and bad example sets it up again. Thus believers in Christ are great offenders when reformed religion and unreformed life are joined together, as often they are. For then unreformed life builds the kingdom of sin, which Christ has destroyed.

Further, we are here taught to be constant in that which is good (Titus 1:9), and to hold fast the gospel which we profess. We have put under foot the popish religion for this many years. Our duty is to be constant herein, and to no way build either in word or deed that which we have to the uttermost of our power destroyed.

> 19 For I through the law, am dead to the law, that I may live unto God.

In these words, Paul sets down a second reason to prove Christ to be no minister of sin, in abolishing the justice of the law. And the reason is framed thus. We Jews, justified by Christ, are dead to the law, not to live as we list, but to live to the honor of God. Therefore Christ in taking away the justice of the law is not the minister of sin.

Here three points are propounded. The first is that the person justified is dead to the law; the second, that he is dead to the law by the law; the third, that he is dead that he may live unto God.

For the better understanding of the first point, we must search what is meant by "dying to the law." Here the law is compared to a hard

and cruel master, and we, to slaves, or bondmen, who so long as they are alive, they are under the dominion and at the command of their masters. Yet when they are dead, they are free from that bondage, and their masters have no more to do with them. Here then, "to be dead to the law" is to be free from the dominion of the law. And we are free in four respects. First, in respect of the accusing and damnatory sentence of the law (Rom. 8:1). Secondly, in respect of the power of the law, whereby as an occasion it provokes and stirs up the corruption of the heart in the unregenerate (Rom. 7:8). Thirdly, in respect of the rigor of the law, whereby it exacts most perfect obedience for our justification. Thus Paul here says that he is "dead to the law." Lastly, in respect of the obligation of the conscience to the observation of ceremonies (Col. 2:20). Thus are all persons justified by the faith of Christ free from the law.

Hence we learn that the papists err and are deceived when they teach that the law and the gospel are one for substance of doctrine. For then they which are justified by Christ should not only be dead to the law, but also to the gospel. Now the Scripture says not that persons justified are dead to the gospel.

They err again in that they teach that persons justified by the merit of the death of Christ are further to be justified by the works of the law. For he that is justified by Christ is dead to the law; but if we be justified by works, then are we by Christ made alive to the law.

Thirdly, here we see how long the dominion of the law continues, and when it ends. The law reigns over all men without exception till they be justified. When they once begin to believe in Christ and to amend their lives, then the dominion of the law ceases, and they then are no more under the law, but under grace. Here all such persons as live in the security and hardness of their hearts are to be admonished

to repent of their sins and to begin to turn unto God. For they must know that they live under a most hard and cruel master that will do nothing but accuse, terrify, and condemn them, and cause them to run headlong to utter desperation. And if they die being under the law, they must look for nothing but death and destruction without mercy. For the law is merciless. This consideration serves notably to awake them that are dead in their sins. Again, all such as with true and honest hearts have begun to repent and believe, let them be of good comfort. For they are not under the dominion of the law, but they are dead to the law, and under grace, having a Lord who is also their merciful Savior, who will give them protection against the terrors of the law and spare them as a father spares his child that serves him, and not break them, though they be but as weak and bruised reeds and as smoking flax.

The second point is touching the means of our death to the law, and that is, the law. Here some by the law understand "the law of faith," that is, the gospel (Rom. 3:27). And they make this to be the meaning of the words, "by the law of Christ," that is, by the gospel, "I am dead to the law of Moses." But this sense, though it be a truth, yet will it not stand in this place. For it is the question, whether by the gospel we be freed from the law? Now Paul, a learned disputer, would not bring the question to prove itself. Therefore I take the true meaning of the words to be this: "By the law of Moses, I am dead to the law of Moses." It may be demanded how this can be, considering the law is the cause of no good thing in us? For it is the ministry of death and condemnation (2 Cor. 3:7, 9). Again, that which the law cannot reveal, it cannot work; but the law neither can nor does reveal faith in Christ, the death to the law, nor repentance, etc.; therefore the law is no cause to work them. It may peradventure be said that the law works repentance and sorrow for sin. I answer, there is a double repentance. One legal; the other, evangelical. Legal is when men have

a sight of their sins, and withal are grieved for the punishment thereof. This repentance is wrought by the ministry of the law. It was in Judas. And it is no grace of God, but of itself it is the way to hell. Evangelical repentance is when, being turned by grace, we turn ourselves to God. This repentance is a gift of grace and is not wrought by the law, but by the ministry of the gospel. Again, there is a legal sorrow, which is a sorrow for sin in respect of the punishment. This is no grace, and it is wrought by the law. Evangelical sorrow is sorrow for sin because it is sin. This indeed is a grace of God, but it is not wrought by the law, but by the preaching of mercy and reconciliation. And it follows in us upon the apprehension of God's mercy by faith.

The law then being the cause of no good thing in us, it may be demanded (I say) how we should be dead to the law by the law? Answer. Though the law be not a cause of this death to the law, and so to sin, yet it is an occasion thereof. For it accuses, and terrifies, and condemns us. And therefore it occasions or urges us to flee unto Christ, who is the cause that we die unto the law. As the needle goes before and draws in the thread which sews the cloth, so the law goes before and makes a way that grace may follow after and take place in the heart. Thus must this place be understood, and all other places that speak of the law in this manner, as Romans 7:8, etc.

The third point is touching the end of our death to the law. And that is, that we may "live to God." It may be demanded, what life this is, whereby we live to God? Answer. There is a natural and a spiritual life. Natural life is that which we receive from Adam by generation. And it is the function of natural faculties in living, moving, use of senses and reason. Spiritual life is that which we receive from Christ by regeneration. And it is the action, motion, or operation of the Spirit in us. This life is called by Paul, "the life of God" (Eph. 4:18).

And this is the life which he speaks of in this place. And it is described by many things. First, by the end and use of it. For it serves to make us to "live to God," that is, to the honor and glory of God. And we live to God by living wisely, godly, justly (Titus 2:12). Wisely, in respect of ourselves; godly, in respect of God; justly, in respect of men.

That we may live wisely, we must observe two rules. The first: We must labor with all diligence and with all speed that we may be worthy to stand before the Son of Man at His coming. And therefore we must labor to be in Christ, having true faith and good conscience (Eph. 5:15; Luke 21:36). Consider also the example of Paul (Acts 24:16). It is true wisdom to be wise for ourselves and for everlasting happiness. And it was the folly of the foolish virgins that they did not furnish themselves with the oil of grace in time convenient. The second rule: We must in this world come as near heaven and the happiness of life everlasting as may be (Phil. 3:14). And for this cause we must join ourselves to the assemblies where the word is preached, prayer is made, and sacraments administered. For there is the gate of heaven. Consider the practice of Moses (Heb. 11:25–26), and of David (Ps. 84:10). Again, being absent from heaven both in body and soul, yet we must have our conversation there by the cogitation of our minds and by the affections of our hearts (Phil. 3:20).

That we may live godly, seven rules must be remembered. The first: We must bring ourselves into the presence of the invisible God. Yea, we must set our thoughts, wills, affections, and all we do in His sight and presence. And we must evermore remember whatsoever we do, that we have to deal with God Himself. In this regard Enoch is said to "walk with God" (Gen. 5:24); Abraham, and Isaac, "before God" (Gen. 17:1; 48:15), and David (Pss. 116:9; 139 all), and Cornelius (Acts 10:33), and Paul (2 Cor. 7:12).

The second: We must take knowledge of the will of God in all things, whether it be revealed in the word, or by any event. It is not enough to know God's will, but when time and place serves, we must acknowledge it (Rom. 12:2; Col. 1:9).

The third: We must bring ourselves in subjection to the known will of God and captivate all our senses unto it, and suffer God to set up His kingdom in us (Rom. 12:1).

The fourth: When we have offended God, we must instantly humble ourselves before His majesty, confessing our offences, and making instant deprecation for mercy. Thus did Ezra (Ezra 9), and Daniel (Dan. 9), and David (Ps. 32:5).

The fifth: In all our miseries and adversities, we must be silent in our hearts by quieting our wills in the good will of God. "Examine yourselves, and be still" (Ps. 4:4). "Be silent to Jehovah" (Ps. 37:7). Consider the example of Aaron (Lev. 10:3); of David (Ps. 39:9); of the Jews (Acts 11:18).

The sixth: In all things we do or suffer, we must depend on the goodness, providence, and mercy of God for the success of our labors, and for ease or deliverance out of misery. This is to "live by faith," and, as Peter says, "to sanctify God in our hearts" (1 Peter 3:15).

The last: In all things we must give praise and thanks to God, and that for our miseries and afflictions (Job 1:21), for in them God mingles His justice with mercy, whereas He might utterly condemn us.

That we may live justly in respect of men, two rules must be observed. The first: We must make God in Christ our treasure and

our portion, and His favor and blessing our riches. Then shall not the vile sins of avarice and ambition bear sway in us, and then shall we learn with Paul to be content in any estate (Phil. 4:11), because howsoever the world go, we have our portion and treasure. The second: We must love God in loving of man, and serve Him in doing service to men by the offices and duties of our callings. They which labor in their callings for this end, to get riches, honors, and to set up themselves in this world, profane their callings and practice injustice. For not self-love, but love to God in duties of love to men must bear sway in all our actions.

Thus we see what it is to "live to God." Now we are all to be exhorted to order ourselves in this manner. For first of all, we are God's. And therefore "we must glorify God both in our bodies and souls" (1 Cor. 6:20). Secondly, the end of our justification and redemption is that we may live to God. And it is great wickedness to pervert the order of God by living to ourselves and the lusts of our hearts. Thirdly, there be three degrees of life: one is in this life, a spiritual and a renewed life; the second in death, when the body goes to the earth, and the soul to heaven; the third, in the last judgment, when body and soul reunited enter into the presence of God. Therefore, that we may be saved, we must live unto God in this life. For we can never come to the second degree of life but by the first. And we must not imagine that we can step immediately out of a lewd and wicked life into everlasting happiness in heaven. Lastly, the grace of God in the ministry of the gospel has appeared and long taught us and called upon us to live unto God. Therefore, unless we be ashamed and confounded for our sins, and begin with all speed to live unto God, it will be worse with us, than with Sodom and Gomorrah, and many other nations.

> 20 I am crucified with Christ: thus I live, yet not I any more, but Christ lives in me. And in that I now live in the flesh, I live by the faith of the Son of God, who hath loved me, and given himself for me.

Whereas Paul said before, "I am dead to the law," here he declares the reason of it, when he says, "I am crucified with Christ." Again, here Paul sets down the true preparation to spiritual life. For God first kills, and then He makes alive. And the measure of spiritual life is according to the decay of original sin. This preparation stands in two things. The first is fellowship with Christ in His cross and passion, in these words, "I am crucified with Christ." The second is abnegation, or annihilation (as some call it), in these words, "not I any more."

"I am crucified with Christ."

For the better understanding of these words, we must observe, first, that Paul speaks not this of himself particularly, but he speaks in the person of the Christian Jews, before whom he now reasons with Peter—nay, in the person of all believers. For all that believe "are buried into His death" (Rom. 6:4). Secondly, it must be observed that Paul speaks of himself not as he is a man consisting of body and soul, but as he is a sinner carrying about him the body of sin (Rom. 6:6). Further it may be demanded, upon what ground he should say, "I am crucified with Christ"? Answer. There be two reasons of this speech. One is that Christ upon the cross stood not as a private person, but as a public person in the room, place, and stead of all the elect. And therefore when He was crucified, all believers were crucified in Him; as in the Parliament, when the Burgess gives his voice, the whole corporation is said to consent by him and in him. The second reason is this. In the conversion of a sinner, there is a real donation of Christ

and all His benefits unto us. And there is a real union, whereby every believer is made one with Christ. And by virtue of this union, the cross and passion of Christ is as verily made ours as if we had been crucified in our own persons. Hereupon Paul says in the time present, "I am crucified with Christ." There are like phrases in Paul —"we are dead with Christ"; "we are risen with Him"; "we sit with Him in heavenly places" (Eph. 2:6; Col. 3:1)—and they are in the same manner to be expounded. Moreover the benefits that arise of this communion with Christ in His passion are two. One is justification from all our sins (Rom. 6:7). The second is mortification of sin by the virtue of the death of Christ after we are engrafted into Him. Thus much of the meaning.

The Use. Superstitious persons take occasion by the passion of Christ to stir up themselves to sorrow, compassion, and tears by considering the pitiful handling of Christ, the sorrow that pierced the heart of the virgin Mary, and the cruelty of the Jews. But this is a human use that may be made of every history.

The right use is this: We are in mind and meditation to consider Christ crucified. And first, we are to believe that He was crucified for us. This being done, we must go yet further, and as it were spread ourselves on the cross of Christ, believing and withal beholding ourselves crucified with Him. You will say, this is a hard matter; I cannot do it. I say again, this is the right practice of faith. Strive therefore to be settled in this, that the body of your sin is crucified with Christ. Pray instantly by asking, seeking, knocking that you may thus believe. This faith and persuasion is of endless use. First, it is the foundation of your comfort. If you believe yourself to be crucified with Christ, you shall see yourself freed from the dominion of the law and sin, from hell, death, and condemnation; and to your great comfort shall see yourself to triumph over all your spiritual enemies.

For this Christ does (Col. 2:15), and you do the same, if you be settled in this, that thou art crucified with Him. Secondly, upon this persuasion, you shall feel the virtue of the death of Christ to kill sin in you and to raise your dead soul to spiritual life. When the Shunammite's child was dead, Elisha went and lay upon him, applying face to face, hand to hand, foot to foot—and then his flesh waxed warm, and revived (2 Kings 4:34). Even so apply yourself to Christ crucified, hand to hand, foot to foot, heart to heart; and you shall feel in yourself a death of sin, and the heat of spiritual life to warm and inflame your dead heart. Thirdly, if you believe yourself to be crucified with Christ, you shall see the length, the breadth, the height, the depth of the love of God in Christ. For your sins are the swords and the spears that crucified Christ. And yet you have all the benefit of His passion. Lastly, if you can believe that thou art crucified with Christ, you shall further be assured that He is partner with you in all your miseries and afflictions to ease you and to make you to bear them (1 Peter 4:13; Col. 1:24).

The duties hence to be learned are these. First, if thou art crucified with Christ, then must you apply your heart to crucify the body of corruption in you by prayer, fasting, by avoiding the occasions, by abstaining from the practice of sin, and by all good means. Behold, a man hanged upon a gibbet. You see he has satisfied the law. And there is no further judicial proceeding against him. And withal you see how he ceases from his thefts, murders, blasphemies. Even so, if you can behold yourself spread upon the cross of Christ and crucified with Him, there will be in you a new mind and disposition, and you will cease from your old offences. Again, being crucified with Christ, you must be conformable to Christ in your sufferings. He suffered in love. Even so in your afflictions and sufferings, your love to God and man must be increased, though man be the cause of your afflictions. Secondly, Christ suffered in obedience: "Not my will, but thy will be

done."105 Even so in all your sufferings you must resign yourself to God and quiet yourself in His will. Thirdly, Christ suffered in all humility, humbling Himself to the death of the cross. Even so we, and upon our afflictions, are to humble ourselves under the mighty hand of God, confessing our sins and entreating for pardon. Fourthly, He suffered in faith as man depending on His Father's goodness, even in the midst of His passion. Even so are we to do. Fifthly, He went on constantly in His sufferings to the very death. Even so are we to suffer in the resisting of sin, even unto the shedding of our blood. Lastly, the principal care of Christ was to see the fruit of His sufferings. So when we are distressed, our care must rather be to see the fruit of our distress than to seek deliverance. This conformity with Christ in His passion is an infallible work and token of the child of God, and a sign that we are crucified with Christ.

Again, here we are to take notice of the false faith of many men. They can be content to believe that Christ was crucified for them, but there they make a pause. For they do not believe that they are crucified with Christ. Their faith therefore is but half a faith. And their profession is according. For they have the form of godliness without the power thereof. They think that they believe the articles of faith aright, but they are deceived. For to believe in Christ crucified is not only to believe that He was crucified, but also to believe that "I am crucified with Him." And this is to know Christ crucified.

Lastly, here we are to consider the abomination of the Church of Rome. For it most abuses that which is the greatest treasure in the world, namely, Christ crucified. For they make a very idol of Him, in that they worship Him in, at, and before painted and carved crucifixes. For there is no such Christ in heaven or in earth that will be present when we pray and hear us at crucifixes. Again, they give

latria, divine honor, to devised and framed crucifixes. And thus they rob Christ of His honor.

Thus much of our communion with Christ in His passion. Now follows the second part of preparation, namely, abnegation: "I live, yet not I any more"—that is, I live a spiritual life, yet not I as a natural man. For in that regard, I carry myself as a man crucified, or after the manner of a dead man, suffering nothing that is in me by nature to reign in me, that Christ alone may live and reign in me. Here is a notable duty to be learned. We being crucified with Christ, must carry ourselves as men crucified, and that in three respects. First, in respect of corruption of sinful nature. For in regard of our sins, we are to esteem ourselves unworthy of meat, drink, sleep, breathing. Yea, we are to esteem ourselves to be as vile as any of the creatures upon earth. And we are to deny ungodliness and worldly lusts, not suffering any of them to reign over us. Secondly, we must carry ourselves as dead men in respect of the good things that belong to nature, as honors, riches, pleasures, friends. All which in respect of preparation of mind, we must daily forsake for Christ's sake, not suffering any of them to take place in our hearts. Lastly, we must be as dead men in respect of our own reason and will, and we must tread them under foot, making God's will our wisdom and will, and giving it lordship and dominion over us, our own wills in the mean season lying dead in us. Thus are we to carry ourselves as dead men. And we are to be careful of it that God may have pleasure in us: "We must forget our own people, and our father's house" (Ps. 45:10). That we may buy the pearl, we must sell all we have—our wills, our affections, and the dearest things in the world. He that would live when he is dead must die while he is alive. And we must now lay out ourselves as dead persons. Corruption of nature, reason, and will must be dead in us, that Christ alone may live and reign in us.

The third point concerning spiritual life is touching the original and wellspring thereof, in these words: "that Christ may live in me." For the better conceiving whereof, three points are to be observed. The first, that Christ is not only the author, with the Father and the Holy Ghost, but also the root of life, having life in Himself that He may convey it to all that believe in Him. "He is the true vine, and we are the branches" (John 15:1, 5). He is "an appointed head to His Church" (Eph. 1:22). He is "the Prince of life" (Acts 3:15). "He is a quickening spirit" (1 Cor. 15:45). And in this regard He is said "to live in us," namely, as a root in the branch, or as the head in the members. The second point is that there must be a union with Christ before we can receive life from Him, and He live in us. "If ye abide in me, and I in you, ye shall bring forth much fruit" (John 15:5). We must be grafted with Him before we can be conformable to His death and resurrection (Rom. 6:5). And again, we must be taken out of the wild olive, and set in the true olive (Rom. 11:24). Thus much Paul signifies when he says, "Christ lives in me."

Of this conjunction two things must be noted. The first, that it is a substantial union in that the person of him that believes is united to the person of Christ. For we must "eat the flesh of Christ, and drink his blood" before we can have life abiding in us (John 6:53) and "our bodies are members of Christ" (1 Cor. 6:15). Again, this union is spiritual because it is made by the bond of one Spirit, "by one Spirit we are baptized into one body" (1 Cor. 12:13). And no man is to marvel that we on earth should be joined to Christ in heaven. By civil contract man and wife are one flesh, though distant many miles asunder. Why then may not we be joined to Christ by virtue of the covenant of grace, considering no distance of place can hinder the being of the Spirit of Christ in us? The third point is that after this union with Christ, He must further communicate Himself unto us before we can live by Him, and He in us. To this purpose St. John

says that "God hath given us life"; that "this life is in the Son"; that "he which hath the Son, hath life" (1 John 5:11–12). For the conceiving of this truth, two questions may be demanded. One, in what order Christ gives Himself unto us? Answer. Christ first of all gives His flesh and blood, that is, Himself; and then secondly His gifts, namely, the efficacy and merit of His death. The institution of the Lord's Supper shows plainly that we are not partakers of the benefits of Christ unless first of all Christ Himself be given unto us. The second question is, how Christ can be said to "live in us"? Answer. He is not in us in respect of local presence, but by the supernatural and special operation of His Spirit (1 Cor. 6:17). The operation of the Spirit is threefold. The first is when God imputes the righteousness of Christ to them that believe, and withal gives the right of eternal life and the earnest of this right, namely, the first fruits of the Spirit. Hereupon justification is called "the justification of life" (Rom. 5). The second is vivification by the virtue of the resurrection of Christ (Phil. 3:10). And this virtue is the power of the Godhead of Christ or the power of the Spirit, raising us to newness of life as it raised Christ from the death of sin. And by this power, Christ is said to live in them that believe. The third is the resurrection of the dead body to everlasting glory in the day of judgment (Rom. 8:11).

Thus then the meaning of the words is evident: that Christ as a root or head lives in them that are united to Him, and that by the operation of His Spirit, causing them to die unto their sins and to live unto God. And again, it must be remembered that Paul speaks this not privately of himself, but generally in the name of all believers. For he says, "Know ye not that Christ is in you, except ye be reprobates?" (2 Cor. 13:5).

The Use. Hence it follows, that they which are true believers cannot make a practice of sin. And again, that they sin not with the full

consent or swing of their wills because Christ lives in them, and restrains the will in part. When they sin therefore, they sin not of malice, but of ignorance or infirmity.

Secondly, the true believer cannot wholly fall away from grace because the life of Christ cannot be abolished. As Christ died but once and forever after lives to God, so they that are in Christ die once to sin and live eternally to God (Rom. 6:10). The virtue and power of God that was shown in raising Christ to life is likewise shown in quickening them that do believe (Eph. 1:19–20). He therefore that is made alive to God dies no more, but remains alive as Christ does.

Thirdly, they which are true believers are a free and voluntary people obeying God, as if there were no law to compel them. For they have Christ to live in them (read Ps. 110:3). The Spirit of life that is in Christ is also in them; and that is their law (Rom. 8:2). It is the property of the child of God to obey God, as it is the nature and quality of the fire to burn when matter is put to it.

It may be here demanded, how we may know that Christ lives in us? Answer. By the Spirit of God (1 John 3:24). And the Spirit is known by the motions and operations thereof. The first whereof is a purpose to obey God according to all His commandments that concern us, with an inclination of our hearts to the said commandments. Paul says he "was sold under sin," and yet withal he adds that "he delighted in the law of God according to the inward man" (Rom. 7:14, 22). He that loves God and keeps His commandments has the Father and the Son dwelling in him (John 14:23). Let this be observed. Pharaoh, when God's hand was upon him, confessed he was a sinner and his people, and requested Moses and Aaron to let the plague go. But after God had withdrawn His hand, he returned to his old course. The like do sick men. They make promise to amend their

lives, and they request their friends to pray for them; but when they are recovered, they forget all their fair promises. The reason is this. There is conscience in them, and by it they know themselves to be miserable sinners; but they want this purpose to obey God, and the inclination to His laws. And therefore indeed they hate not their sins, but rather the commandments of God. The second operation and sign of the Spirit is a mind and disposition like to the mind and disposition of Christ, which is to do the will of God, to seek His glory, and to apply himself to the good of men in all duties of love. The third and last (to omit many) is to love Christ for Himself, and to love them that love Christ, and that because they love Christ. This is a true sign that "we have passed from death to life" (1 John 3:14). It may here be said, how can Christ be said to live in us, considering we are laden with afflictions and miseries? Where Christ lives, there is no misery. Answer. In the midst of all miseries, the life of Christ does most appear. Where natural life decays, there spiritual life takes place, "I bear in my body the mortification of our Lord Jesus, that the life of Jesus may be made manifest in me" (2 Cor. 4:10). God's "power is made manifest in weakness" (2 Cor. 12). Again, it may be said, if Christ lived in us, we should not feel so many corruptions as we do. Answer. The life of Christ is conveyed unto us by little and little, God having "wounded and slain us," first "binds us up;" then "he revives us, and the third day he raiseth us up" (Hos. 6:1–2). Again, nature feels not nature, nor corruption feels corruption, but grace. Therefore it is the life of Christ in us that makes us feel the mass and body of corruption.

Furthermore, here we are to take notice of the common sin of our days. Men will not suffer Christ to live in them and to rule over them. It is reputed a small matter, but it is a grievous offence. The Gentiles say, "Let us break their bands, and cast their cords from us" (Ps. 2:3). And it was the sin of the Jews to say, "We will not have this man to

reign over us" (Luke 19:14). And therefore Christ says, "Bring them hither, and slay them before me" (Luke 19:27).

Lastly, here we learn our duty. And that is so to live that we may be able to say with good conscience that "Christ lives in us." We must seek His kingdom above all things, and take His yoke on us. It will be said, what must we do that Christ may live in us? Answer. We must use the means appointed: meditation of the word, prayer, sacraments. And withal we must spiritually "eat the flesh of Christ, and drink his blood" (John 6:56). And that we may eat Him, we must have a stomach in our souls like the stomach of our bodies, and we must hunger and thirst after Christ. And therefore we must feel our own sins and our spiritual poverty and have an earnest lust and appetite after Christ as after meat and drink. When Sisera was pursued by the army of the Israelites, he cried to Jael and said, "Give me drink; I die for thirst" (Judg. 4:19). Even so we being pursued by the sentence of the law, by the terrors of hell, death, and condemnation, must fly to the throne of grace, and cry out saying, "Give me of the tree of life, give me of the water of life. I perish for thirst." Then shall our wretched souls be quickened and revived to everlasting life (Matt. 5:6; Rev. 21:6).

In the fourth place, here is set down the means of spiritual life, in these words: "And in that I now live in the flesh, I live by the faith of the Son of God, who hath loved me, and given himself for me." And that the doctrine may the better appear, I will stand a while to show the meaning of them. By "flesh" is meant the mortal body, or the frail condition of this temporal life (Heb. 5:7; 1 Peter 4:2). And therefore "to live in the flesh" is to live a natural life by eating, drinking, sleeping. Further, Paul says that living in the flesh, he lived "by faith." And for the better conceiving of this, two questions may be demanded. The first is, why a believer is said to live by faith? Answer.

There be two causes. First, faith is an instrument to unite us to Christ. And by means of this union, we receive life from Christ. For Christ dwells in our hearts by faith (Eph. 3:17). Secondly, faith is a guide to order and govern temporal life in all good manner according to the will of God. And this faith does by a divine kind of reasoning framed in the mind, whereby it urges and persuades to good duties (Rom. 6:11).

The second question is, how men live by faith? Answer. The child of God lives a double life in this world: a spiritual and a temporal. The spiritual stands specially in three things: reconciliation with God; renovation of life; and good works. Now in our reconciliation with God, we live in this world only by faith. For we have and enjoy pardon of our sins, imputation of justice, and acception to life eternal only by means of our faith (Rom. 4:4; 5:1).

Again, in the renovation and change of our lives, we live by faith. For our faith in Christ "purifieth our hearts" (Acts 15:9), partly by deriving holiness and purity from Christ unto us, who is our sanctification, and partly by moving and persuading of us to holiness and newness of life (1 John 3:3).

Lastly, in the doing of every good work, we must live by our faith. For first there must be a general faith, that the work in his [its] kind pleases God (Rom. 14:23). Secondly, justifying faith must give a beginning to the work. "I believed, therefore I spake" (Ps. 116:10). Thirdly, after the work is done, faith must cover the defects thereof, that it may be acceptable to God (Heb. 11:6).

Temporal life stands in cares or miseries. And miseries are outward afflictions or inward temptations. And in all our worldly cares, we are to live by faith. For our care must be to do our office and the labor of our calling with all diligence. This being done, we must there make a

pause, and for the success of all our prayers, and labors, we must cast our care on God (1 Peter 5:7).

Likewise, in our afflictions we are to live by faith. For our faith is to assure us that God according to His promise will give a good issue (1 Cor. 10:13). And though all temporal things fail us, it makes us retain the hope of mercy and of eternal life. Thirdly, it makes us wait God's leisure for our deliverance (Isa. 43:28).

Lastly, in our temptations we are not to live by feeling, but by faith—yea against feeling, to rest on the bare promise of God when we feel and apprehend nothing but the wrath of God. And thus we see how the believer lives by his faith in this world.

It may be said, what is the faith we live by? Answer is here made: "It is the faith of the Son of God." And saving faith is so called because Christ is not only the author of it, and the object or matter of it, but also the revealer of it. For there was a certain faith in God which was put into the heart of man in the creation, which also the moral law requires; but this faith in the Messiah was not known till after the fall, and then it was revealed to the world by the Son of God.

Again, it may be said, what is this faith of the Son of God? Answer is here made: a faith whereby I believe that "Christ hath loved and given himself for me."

These words then thus explained are an answer to an objection, which may be framed thus: Why should you say that you live not, but that Christ lives in you, considering you live in the flesh as other men do? Answer is made: Though I live in the flesh, yet I live by faith in the Son of God.

The Use. Here first of all they are to be blamed, that live by sense, like beasts—believing no more than they see, and trusting God no further than they see Him. For if a man whom we see and know make a promise to us, we are comforted. Yet if God, who is invisible, make in His Word far better promises (as He does), we are not in like sort comforted. Again, we put too much confidence in means. If we have good callings, house, land, living, we can then trust in God; but when means of comfort fail, we are confounded in ourselves, as if there were no God. We are like the usurer who will not trust the man, but his pawn. Even so we trust not God upon His bare word, without a pawn. If He come to us with a full hand and with the pawn of His good gifts and blessings, we trust Him; else not.

Again, they are to be blamed that live only by the guidance of reason. For many dispute thus. I deal truly and justly with all men, and live peaceably with my neighbors. Therefore God will have me excused. But there must be a better guide to everlasting life, namely, faith in Christ—else shall we miss our mark.

Thirdly, they deceive themselves that think they may live as they list, and call upon God when they are dying, and so die by faith. It is well if they can die by faith, but that they may so die, they must live by faith.

Lastly, they are to be blamed that spend their days in worldly cares so as no good thing can take place. This is the life of infidels. And where true faith reigns, it cuts off the multitude of cares, and makes us cast them on God.

Moreover, here we see what we are to do in perilous times, as in the time of plague, famine, sword, when present death is before our eyes. We must then live by faith. When Noah heard of the flood, he prepared such means as faith would afford for the saving of himself

and his family. Abraham, Isaac, Jacob, by faith lived as pilgrims in a strange land and were content. Moses left Pharaoh's court and "feared not the wrath of the king: because by faith he saw him that was invisible" (Heb. 11:27). David in the fear of present death "comforted himself in the Lord his God" (1 Sam. 30:6). When Jehoshaphat knew not what in the world to do, he lift up the eyes of his faith to the Lord (2 Chron. 20:12). Christ in His agony and passion of the cross by faith commended His soul into the hands of His Father. Of the saints of the New Testament, some were racked, [and] some were stoned to death—and that by faith (Heb. 11:36). We must therefore all of us learn to live by faith. And for this cause we must acquaint ourselves with the word and promises of God, and mingle them with our faith, else shall the life of a man in the world be worse than the life of a beast.

Again, in these words, "who hath loved me, and given himself for me," the nature and property of justifying faith is set down, which is to apply the love of God and the merit of the passion of Christ unto ourselves. And therefore the papists are deceived who say that hope applies and not faith. It may be alleged that Paul speaks these words privately of himself. Answer. He speaks them in the name of all believers, Jews and Gentiles. For (as we may see in the former verses) that which concerned Peter and the rest of Christian Jews, he applies to himself, lest his speech should seem odious.

Again, it may be objected that all believers cannot say thus, "Christ hath loved me, and given himself for me." Answer. If the mind be fixed on Christ, and there be also a will and endeavor to believe and apprehend Christ, there is faith indeed. For God accepts the true and earnest will to believe for faith. We are not saved for the perfection of our faith, but for the perfection of the obedience of Christ, which faith apprehends. The Israelites which looked upon the brazen

serpent with one eye, or with a squint-eye, with half an eye, or dim sight were healed, not for the goodness of their sight, but for the promise of God. The poor in spirit are blessed. Now they are poor in spirit who find themselves empty of all goodness, empty of true faith, full of unbelief, and unfeignedly desire to believe. So then if we grieve because we cannot believe as we should and earnestly desire to believe, God accepts us for believers.

Again in these words, "who hath loved me, and given himself for me," St. Paul sets down the reason or argument which faith uses in the mind regenerate to move men to live to God. And the reason is framed thus. Christ loves you, and has given Himself for you; therefore see you live to God (read the like in Rom. 12:1; 2:4; and Ps. 116:12).

By this we are to take occasion to consider and to bewail the hardness of our hearts, who do not relent from our evil ways, and turn unto God upon the consideration of His love in Christ. The waters of the sanctuary have long flowed unto us, but they have not sweetened us and made us savory. Therefore it is to be feared lest our habitations be at length turned to places of nettles and salt pits (Ezek. 47:11).

> 21 I do not abrogate the grace of God: for if righteousness be by the law, then Christ died without cause.

The Meaning. Grace in Scriptures signifies two things: the free favor of God, and the gifts of God in us. And where the Holy Ghost entreats of justification, grace in the first sense signifies the good will and favor of God, pardoning sins and accepting us to life everlasting for the merit of Christ (2 Tim. 1:9; Eph. 2:8). And in this sense is the word used in this place. And when Paul says, "I do not abrogate the grace of God," his meaning is, I do not make void or frustrate the

grace of God in respect of myself, or in respect of other believers, by teaching the justification of a sinner by faith alone. He adds, "If righteousness be by the law"—that is, if a sinner be justified by his own obedience in performing the law, then Christ died without cause. The word dwrean (freely), translated "without cause," has a double signification. One is when it signifies as much as without price, or merit: "Ye have received freely, give freely" (Matt 10:8). The second is when it signifies rashly, without just or sufficient cause, as, "Mine enemies hate me freely" (Ps. 69:4, as the Seventy translate), that is, wrongfully, or without just cause. Thus here is Christ said to die "freely," that is, in vain, or without cause, because if we be justified by obedience to the law, then Christ died in vain to make any satisfaction to the law for us.

These words are an answer to an objection. The objection is this: If you teach that a sinner is justified only by his faith in Christ, then you abolish the grace of God. The answer is negative. I do not by this doctrine abrogate the grace of God. And there is a reason also of this answer. If we be justified by our own fulfilling of the law, then Christ died in vain to fulfill the law for us.

The Use. First, let us mark that Paul says, "He doth not abrogate the grace of God." And why? Because he will suffer nothing in the cause of our justification to be joined with the obedience of the death of Christ. And hence we learn what is the nature of grace. It must stand wholly and entirely in itself. God's grace cannot stand with man's merit. Grace is no grace unless it be freely given every way. "To him that worketh, the wages is given, not of grace, but of desert" (Rom. 4:4). "If election be of grace, then not of works, else is grace no grace" (Rom. 11:6). Grace and works of grace in the causing of justification can no more stand together than fire and water. By this

we are admonished to be nothing in ourselves, and to ascribe all that we are or can do to the grace of God.

Again, here we see our duties, and that is to be careful not to abrogate the grace of God unto ourselves. But how is that done? Answer. We must strip and empty ourselves of all righteousness and goodness of our own, even to the death, and withal hunger and thirst after Christ and His righteousness (Matt. 5:6; Luke 1:53).

Thirdly, Paul here sets down a notable ground of true religion, that the death of Christ is made void if anything be joined with it in the work of our justification as a means to satisfy God's justice and to merit the favor of God. Therefore the doctrine of justification by works is a manifest error. For if we be justified by the works of the law, then the judgment of the Holy Ghost is that Christ died without cause. Again, the doctrine of human satisfactions is a device of man's brain. For if we satisfy for ourselves, then did Christ by death satisfy in vain. Thirdly, it is a false and wicked (though a colorable invention) to say that Christ by His death merited that we should merit by our works. For if we merit by works, Christ died in vain to merit by His own death. This is the sentence of God, who cannot err. Lastly, here we see the Church of Rome errs in the foundation of true religion because it joins the merit of man's works and the merit of the death of Christ in the justification of a sinner. And therefore, we may not so much as dream of any reconciliation to be made with that religion. For light and darkness cannot be reconciled, nor fire and water. Here the papists answer that Paul in this text speaks against them that looked to be justified by the natural observation of the law without the death of Christ. But it is false which they say. For Paul here speaks against Christian Jews who joined the law and the gospel and looked to be justified both by Christ and by the works of the law

—and not by works of the law done by strength of nature, but by works of grace.

Chapter 3

> 1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth? To whom Jesus Christ before was described in your sight, and among you crucified.

That we may see how this chapter depends on the former, we must repeat the principal argument of the epistle. If I was called of God and my doctrine be true, then you should not have revolted to another gospel. But I was called of God, and my doctrine is true. Therefore you should not have revolted to another gospel.

The first part of the minor, that Paul was called of God, was handled in the first and second chapters. The second part—that his doctrine is true—is handled in the third, fourth, and fifth, and is propounded in this verse. Moreover, the conclusion of the argument set down (Gal. 1:6) is here again repeated, namely, that the Galatians should not have revolted to another gospel. And withal Paul here notes the causes of their revolt. And they are two. One is folly: "O foolish Galatians." The other is the deceit of false teachers—"who hath bewitched you?"

Whereas Paul says, "O foolish Galatians," that we mistake not his example, three questions may be demanded. The first is, in what respect he gives this hard judgment against them? Answer. Three

things are subjected to judgment: the doctrines of men, the lives of men, and the persons of men. Doctrines are to be judged by the word, and the lives of men. Yet ordinarily, the persons of men are not to be judged. For the saying is true that "three things are not subject to judgment: the counsels of God, the Scriptures, and the persons of men." And in this place Paul gives judgment, not against the Galatians themselves or against their persons, but against their new conceived doctrine and against their practice in revolting.

The second question is, whether this judgment be righteous and true judgment? Answer. It is, because it is upon good ground. For first of all, Paul gives this censure by virtue of his calling—because his office was to reprove and correct vice (Titus 1:9; 2:15). Secondly, it was in truth. For indeed they overturned the passion of Christ. And therefore he could not call them less than fools. Thirdly, this judgment was given in love. For Paul intended and desired nothing in this speech but their good and amendment. Upon like grounds, Isaiah calls the Israelites "people of Sodom and Gomorrah" (Isa. 1). Christ calls the two disciples "foolish, and slow of heart to believe" (Luke 24:25). Paul calls the Cretans "liars and slow bellies" (Titus 1:12). But Matthew 5:22 may be objected, where he is said to be in danger of a council, that says, "Thou fool." Answer. The place is to be understood of them that charge men with folly with a mind to reproach them and in way of revenge, which Paul in this place does not.

The third question is, whether we may use like judgment against men? Answer. Upon like grounds we may, if we have a warrant and calling from God so to do. For all judgment is God's (Rom. 14:10), if this judgment be in truth—if it be in charity, for the amendment of the parties, and for good of others. Otherwise, if these grounds fail us, we may not give judgment against any man, but must follow the

judgment of charity which thinks no evil, hopes the best, and construes all things in the best part (1 Cor. 13).

To come to the second cause, Paul says, "Who hath bewitched you?"—that is, who has deceived you, as if you were bewitched by some enchantments. Here Paul takes it for a confessed truth that there is witchcraft and witches. And that we may the better conceive his meaning, two questions are to be propounded. The first is, what is the witchcraft here meant? Answer. It is a satanical operation, whereby the senses of men are deluded. For the devil can by certain means delude and corrupt the fantasy or the imagination and cause men to think that of themselves which is otherwise. There is a disease called lycanthropia, in which, the brain being distempered, men think themselves to be wolves and carry themselves as wolves. And in this disease the devil has a great stroke. Again, the devil can delude the outward senses, as the hearing and the sight. Thus James and Jambres turned their rods into serpents before Pharaoh, and brought frogs, by deceiving the eye, and not in truth (Ex. 7–8). Thus the witch of Endor made a counterfeit of Samuel to rise out of the earth (1 Sam. 28).

The second question is, if this witchcraft be an operation of Satan, how men should be said to do it? For Paul says, who or what man has bewitched you. Answer. Men do it by league and confederacy with the devil. The enchanter charms by joining societies (Ps. 58:5). The devil seeks whom he may devour. And therefore, where he finds a fit person to work upon, he insinuates and offers himself. And after men be in league with him, he has a word and sacraments for them, as God has. And he requires faith, as God does. And look as thieves, some lie in the way, [and] some in the wood. And they in the way (when a booty comes) give a watch word to the rest, and then all are at hand together. Even so when men in league with the devil use

charms, imprecations, curses, prayers, superstitious invocations, according to his appointment, and other satanical ceremonies, a watch word is likewise given unto him, and he is straight at hand to do the intended feat. Thus, and no otherwise, are men said to bewitch or delude the eye.

That which Paul says to the Galatians, if he were now living among us, he would likewise say to us, "O foolish nation, who hath bewitched you?" We are wise in matters of the world; but in matters concerning the kingdom of heaven, the most of us are fools, besotted and bewitched with worldly cares and pleasures, without sense in matters of religion, like a piece of wax without all form—fit to take the form and print of any religion. And we must take heed, lest this our foolishness and intoxication of our senses lead us headlong to perdition. And therefore we must learn the way of life in humility (Ps. 25:9). We must obey it, and in obedience we shall learn it (John 7:17). We must as heartily love the word of God, as in mind we conceive it, lest by not loving of it, we be "given up to strong illusions to believe lies" (2 Thess. 2:10–11). Lastly, we must pray to God to be taught and guided by His word and Spirit in things pertaining to everlasting life.

To proceed further, the delusion or bewitching of the Galatians is set forth by two arguments. The first is the end, in these words: "that ye should not obey the truth." Before I come to the consideration of these words, a doubt must be resolved. For some man may say that this epistle is corrupted because these words are wanting in sundry translations and editions of the Bible. And Jerome says that they were not found in the copies of the Bible in his days. Answer. In the editions and translations of the Bible, there are sundry differences and diversities of readings. And these differences are not the fault of the Scripture, but of the men which used to write out the Bible. For

the Bible heretofore was spread abroad, not by printing, but by writing. Again, though in the books of the Bible there be sundry varieties of reading, yet the providence of God has so watched over the Bible that the sense thereof remains entire, sound, and incorrupt, specially in the grounds of religion. And not the words principally, but the sense is the Scripture. And that which I say appears in this text. For whether these words be left in, or put out, the sense of the verse is one and the same.

These words, "that ye should not obey the truth," are meant of the obedience of faith (Rom. 1:5; 16:26). And the obedience of faith is propounded unto us without adding, detracting, or changing. And this the Galatians did not. For they added justification by works to the doctrine of Paul touching justification by faith alone. By which addition they depraved the truth and showed that indeed they believed not the truth. Here let us observe the scope of all the malice of the devil, and that is to hinder or overthrow our faith. The first thing the devil aimed at in our first parents was to overthrow their faith and to cause them to doubt of the truth of God's word. The first temptation wherewith our Savior Christ was assaulted was against His faith as He was man: If Thou be the Son of God, Thou canst cause these stones in Thy hunger to be made bread. But Thou canst not cause these stones to be made bread. Therefore Thou art not the Son of God.6 The devil desired to sift out all the faith of the apostles and to leave them nothing but the chaff of unbelief (Luke 22). The devil blinds the eyes of men "that the light of the gospel of Jesus Christ may not shine unto them" (2 Cor. 4:4). This must teach us that we must not only hold and know the true religion for the time, but also build ourselves upon our faith (Jude 20), and be rooted and established upon our faith and religion (Col. 1:23), and the rather, because it has been the manner of this nation wickedly to change religion with the times. And that we may indeed be rooted upon our

religion, we must not boast of the greatness and strength of our faith, but rather labor to see in ourselves a sea of unbelief, heartily to bewail it, and to strive to believe, and so to go on from faith to faith.

The "truth" here mentioned is the heavenly doctrine of the gospel, so called for two causes. First, because it is an absolute truth without error. It is a principle not to be called in question that the apostles and prophets in writing and preaching could not err. It may be said, they were men as we are, and therefore subject to err and be deceived in judgment. Answer. Judgment is twofold. One, conceived by the discourse of natural reason; the other, conceived by the apprehension of things revealed by God. In the first, the apostles and prophets might err and be deceived, as Nathan and Peter were. In the second, they could not, because it was framed in them by the inspiration and instinct of the Holy Ghost. And therefore, they never erred, either in preaching or writing. The second cause why the gospel is called "the truth" is because it is a most worthy truth, namely, the truth which is according to godliness (Titus 1). It may be said, what is the truth? And how shall we know it, considering there be so many dissensions? Answer. First, make yourself fit to know, and then shall you know the truth. And you shall be fitted to know the truth if you first of all give yourself to obey it. Read the golden text: "Obey, and ye shall know" (John 7:17).

The second thing whereby the delusion of the Galatians is expressed is the sign thereof, in these words: "to whom Jesus Christ was described," etc.—that is, to whom I have preached the doctrine of salvation by Christ in lively and evident manner, even as if Christ had been painted before your eyes and had been crucified in or among you. And this is a manifest token that the Galatians were deluded, because they could not acknowledge the truth when it was set forth unto them (as it were) in orient colors. And where Paul says that

"Christ was before described," I refer it to the time before their revolt.

Here first, we are to observe the properties of the ministry of the word. The first, that it must be plain, perspicuous, and evident, as if the doctrine were pictured and painted out before the eyes of men. Therefore the Church of Rome deals wickedly in keeping the Scriptures in an unknown tongue. For this is to cover that from the people, which is to be painted before the eyes of their minds. Again, that kind of preaching is to be blamed in which there is used a mixed kind of variety of languages before the unlearned. For this is a sign to the unbelievers (1 Cor. 14:22). And in this kind of preaching we do not paint Christ, but we paint out our own selves. It is a by-word among us: "It was a very plain sermon." And I say again, the plainer, the better.

The second property of the ministry of the word is that it must be powerful and lively in operation, and as it were crucifying Christ within us, and causing us to feel the virtue of His passion. The word preached must pierce into the heart like a two-edged sword (Heb. 4:12). True prophecy judges men, discovers the things of the heart, and causes men to say: "The Lord is within you" (1 Cor. 14:25). The scepter of Christ whereby He smites the nations is in His mouth (Isa. 11:4), that is, in the ministry of the word (Jer. 15:19). And it is the same ministry which shakes heaven and earth (Hag. 2:5–6). By this it appears that to take a text, and to make a discourse upon something in the said text, showing much invention of wit and much reading and human learning, is not to preach Christ in a lively manner. It will be said: what then? I answer with Paul, "Who is sufficient" either for the speaking or doing of "these things?"10 Yet something may be shown. Know therefore that the effectual and powerful preaching of the word stands in three things. The first is

true and proper interpretation of the Scripture, and that by itself. For Scripture is both the gloss and the text. The second is savory and wholesome doctrine, gathered out of the Scriptures truly expounded. The third is the application of the said doctrine, either to the information of the judgment or to the reformation of the life. This is the preaching that is of power. Let all the sons of the prophets think upon these things and study to be doers of them.

Furthermore, two questions are here resolved. The first is, whether images be necessary in the congregations of the people of God? Answer. There are Christian images and pictures, and they are very necessary. And these images are sermons of Christ and the right administration of the sacraments. For in them Christ is described and painted out unto us. As for the painted and carved images of the papists, we utterly detest them as idols. They allege that they are laymen's books, but Habakkuk says, "they are doctors of lies" (Hab. 2:18). And where the lively preaching of the word is, there is no need of them. And therefore images were not established in churches in these West parts till after seven hundred years. As long as the church had golden teachers, there were no wooden images; but when golden teachers did degenerate and become wooden teachers, then came both golden and wooden images. It is further said, why may we not paint Christ in our churches with colors, as with words in sermons? Answer. The one the Lord allows, namely, the description of Christ in speech. But the carving or painting of images in churches, and that for religious use, He condemns (Ex. 20:4–6).

The second question is, whether there be now in the church of God any sacrifice or oblation of Christ? Answer. There is after a sort. For there is a lively representation of the passion of Christ in the preaching of the word and in the administration of the Lord's Supper, as if Christ were yet in crucifying, and as though His blood

were now distilling from His hands and sides. As for the sacrifice of the Mass, it is an abomination and a mere mockery, for there the priest when he says, "Accept these gifts," etc., is become a mediator between Christ and God. And the body and blood of Christ is offered in an unbloody manner—that is, blood is offered without blood. And the priest, when he has offered Christ, eats up all that he has offered. Yet for this damnable oblation many stand. And the reason is because they are bewitched and enchanted with pretended shows of fathers, councils, antiquity, succession, etc.

Lastly, here we learn what is the duty of all believers, namely, to behold Christ crucified: "O daughters of Zion, behold your king" (Song 3:11). But where must we behold Him? Not in roods and crucifixes after the popish manner; but we must look on Him as He propounds Himself unto us in the word and sacraments. For thus is He the true object of our faith. And how must we behold Him? By the eye of faith, which makes us both see Him and feel Him (as it were) crucified in us. Here note that implicit faith (which is to believe as the church believes) is a blind faith. For by it we cannot contemplate and behold Christ. And the common fault is here to be noted whereby men neglect and pass by this contemplation of Christ. There is among us the evil eye13 that devours all it sees. There is the adulterous eye. But where is the eye of faith to behold Christ? Where is the force of this eye to be seen which makes the thing which it beholds to be ours, and us like unto it? We love to trick and paint our bodies, and some to set fine complexions on their faces (and therefore complexions at this day are made a kind of merchandise), but away with such vanities.15 If you love to be painted, I will tell you what you shall do. The office of the ministers is to describe and paint our Christ unto us. Let them paint Christ crucified in the heart, and set up His image there, and then shall you have a favorable complexion in the eye both of God and man.

That this contemplation of Christ by faith may take more place and be the better practiced, consider the use of it. First, by beholding Christ crucified, we see our misery and wickedness. For our sins are the swords and spears which have crucified Him (Zech. 12:10). Secondly, this sight brings us true and lively comfort. For beholding Christ crucified, we see paradise as it were in the midst of hell. We see the handwriting against us canceled (Col. 2:14). We see the remission of our sins written with the heart blood of Christ and sealed with the same. Thirdly, this sight of Christ makes a universal change of us. The chameleon takes to it the colors of the things which it sees and are near unto it. And the believing heart takes to it the disposition and mind that was in Christ crucified by viewing and beholding of Christ. This sight makes us mourn and bleed in our hearts for our offences when we consider that Christ was crucified for them. And it makes us love Christ, when we consider the love of God in Christ crucified.

Lastly, this thing must be a terror to all the ungodly. For they have no care to behold Christ, but by their lewd lives they crucify Him. And for this cause in the day of judgment they shall see with heavy hearts Christ to be their judge whom they have pierced (Rev. 1:7). Better therefore it is now in the day of grace to behold Him with the eye of faith to our comfort, than now to despise Him and then to behold Him to our everlasting shame with the eye of confusion.

> 2 This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?
>
> 3 Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?

The sense of the words. When Paul says, "This would I learn of you," he meets with the conceit of the Galatians who thought themselves

wise. And the effect of his speech is this: I have called you fools, but it may be that you think yourselves wise, and me foolish. Well, let it be so. Then with all your wisdom teach me, and let me learn but one thing, and that is, by what means you received the Spirit. Touching the phrase "received ye the Spirit," three things must be observed. The first, that the Spirit sometimes signifies the essential Spirit of the Father and the Son, as, "There is a diversity of gifts, but one Spirit" (1 Cor. 12:4). Sometimes again, it signifies the effects, operations, or gifts of the Spirit, as namely when flesh and Spirit are opposed, as in this text. And further, when it signifies gifts, yet then the presence of the Spirit is not excluded, but included. The second is that here "the Spirit" signifies the Spirit of adoption (Eph. 1:13; Rom. 8:15). The third is that to receive the Spirit is not barely to receive the gifts of the Spirit (as we are said to have the sun in the house when we receive the beams of the body of the sun being in heaven), but in this receiving, there are two things. One is that the Spirit is present in us; the other, that the same Spirit testifies His presence by His special operation and gifts of grace. Paul says, "Grieve not the Spirit" (Eph. 4:30). Which is not meant of gifts, but of the very person of the Spirit. And it must be remembered that the effects and gifts of the Spirit presuppose the presence of the Spirit. By "works of the law," we are to understand the doctrine of justification by the works of the law. By "the hearing of faith" is meant the doctrine of the gospel—hearing being put for the thing heard, namely, preaching; and faith, for the doctrine of justification by faith in Christ crucified. For faith signifies not only the gift whereby we believe, but also that which is believed.

In the third verse, "Spirit" signifies the operation of the Spirit, whereby the inward man is renewed and made like to God; or, again, the exercises of the inward man. And "flesh" signifies outward things or actions that properly pertain to the outward man, as circumcision

and such like. Thus "flesh" and the "new creature" are opposed (2 Cor. 5:16–17). And Paul says, "He is a Jew, that is a Jew within, in the Spirit, having the circumcision of the heart" (Rom. 2:29). "To begin in the Spirit" is to begin in godliness and religion, inwardly in the exercises of the renewed heart.

The Resolution. In these words is contained the first argument, whereby Paul proves the truth of his doctrine. It is framed thus. If you received the Spirit by my doctrine, my doctrine is true, and you foolish that add unto it justification by the works of the law. But you received the Spirit by my doctrine. Therefore it is true, and you deal foolishly that have added to it justification by works.

The major or first proposition is not expressed, but the proof thereof in the third verse, thus. It is a point of extreme folly when you have begun in the Spirit, to end in the flesh. Therefore it is folly in you having received the Spirit by my doctrine to add anything unto it of your own.

The Use. When Paul says, "Let me learn one thing of you," he notes the fault of the Galatians and of sundry others who, when they have attained to a certain measure of knowledge in God's word, are presently puffed up with pride and often think themselves wiser than their teachers. This was the fault of the Corinthians (1 Cor. 8:1) and of sundry in our days who separate wholly from all our congregations, presuming to know that which they never learned of their teachers. That this overweening pride may not take place, we must join the knowledge of ourselves with the knowledge of God's word, and mix our knowledge with love. For "love edifies," and "bare knowledge swells the heart."

Again, here, when it is said, "Received ye the Spirit?"—that is, you did not receive the Spirit by the works of the law, but by the hearing

of faith. Here, I say, we see the difference between the law and the gospel. The law does not minister the Spirit unto us. For it only shows our disease and gives us no remedy. The gospel ministers the Spirit. For it shows what we are to do, and withal the Spirit is given to make us do that which we are enjoined in the gospel.

Here also we learn that the preaching of the gospel is necessary for all men because it is the instrument of God to confer the Spirit. "While Peter was yet speaking, the Spirit of God fell upon the Gentiles" (Acts 10:44). Paul says his ministry is the ministry of the Spirit (2 Cor. 3:8), saving the ministers and others (1 Tim. 4:16). And the most learned have need of this ordinance of God. For suppose they have knowledge sufficient, yet have they need of the Spirit of God to guide and govern them.

Further, let it be observed, what is the scope of all our hearing and teaching, namely, that we may receive the Spirit of God—without which Spirit, we can do nothing.

Moreover, Paul here sets down an infallible argument, whereby we may be assured that the Scripture is the Word of God. For the Scriptures in their right use (which is in reading, hearing, meditation) have the divine and supernatural operation of the Spirit joined with them to comfort in all distresses and in the very pang of death, and to convert the heart of man, making him in respect of righteousness and holiness like unto God. This privilege have the Scriptures (Isa. 59:21), and no word else.

Lastly, let us here observe the certain mark of true religion. And that is that the preaching thereof confers the Spirit of adoption. This does not the pretended catholic religion of the papists. It does not confer unto men the Spirit to assure them that they are the children of God, because it teaches that we are to be in suspense of our salvation.

Again, by teaching human satisfactions and merits, it ministers the spirit of pride and presumption, as also the spirit of cruelty and not of meekness. For they of that religion commonly delight in blood. And there have been no wars, or seditions, or rebellions in Europe, for many ages, but they of the Romish religion have been at one end of them.

When Paul says, "Began ye in the Spirit" (v. 3), he teaches a divine instruction that true godliness and religion stands in the Spirit, that is, the grace of the heart, or in the exercises of the inner man, whether we respect the beginning, the middle, or the accomplishment thereof. "The king's daughter is all glorious within" (Ps. 45:13). True worshippers worship God in the spirit (John 4:24; Rom. 1:9). "He is a Jew, that is a Jew" not without, but "within in the Spirit, in the circumcision of the heart" (Rom. 2:29). God's service and "kingdom stands in justice, peace of conscience, and joy in the Holy Ghost" (Rom. 14:17). "He that is in Christ" must not know Him in any carnal respects, but be "a new creature" (2 Cor. 5:17; Gal. 6:15). Baptism is not the washing of the spots of the flesh, but the promise that a good conscience makes to God. By this doctrine we see the fault of the world which for the most part places religion in ceremonial performances of some outward duties. The Jew used to come to God with sacrifices and to draw near to Him with his lip, his heart being far from God. The papist has turned the apostolic and catholic religion into a mass of ceremonies, borrowed partly from the Jews and partly from the Gentiles. And the multitude among us place their religion in coming to the church, in outward hearing, in receiving the sacrament, in some kind of formal praying. These things may not be condemned, but the power and life of religion lies not in these things. Wherefore we must not stand upon outward and painted shows, but look what thou art between God and yourself; that only are you in religion. You pray in the church, but you may

deceive the world in this. Tell me, do you pray at home? Do you pray in your own heart unto God by the Spirit of prayer? Then you pray indeed. If you can approve your heart unto God for any act of religion, then it is done indeed, else not. Remember this.

Furthermore, Paul here teaches that our after proceedings in religion must be answerable to our first beginnings in the Spirit. And hence we may be advertised of many things. First, here we must take note of the folly of popish religion. For it begins in God's mercy and the merit of Christ. And it ends in our merits and satisfactions. Secondly, we must take notice of the common sin of our times. For in the practice of our religion we are deceived. We are not now that which we have been twenty or thirty years ago. For now we see the world abounds with atheists, Epicures, libertines, worldlings, Neuters that are of no religion. And sundry that have heretofore shown some forwardness, begin to falter, and stagger, and to look another way. This is not to begin and end in the Spirit, but to end in the flesh. We are betimes to amend this fault, lest if our former zeal be turned to present lukewarmness, God in His anger spew us out.

Young men must here be advertised as they grow in years and stature so to grow up in good things, that both the first beginning and the after proceedings may be in the Spirit. Thus did Christ increase in grace as He increased in stature.

Lastly, aged persons that have begun in the Spirit must look that they grow up in the graces of the Spirit more than others that they may end in the Spirit. It is said of the angel of Thyatira that "his love, service, and works, were more at the last than at the first" (Rev. 2:19); the same should be said of all aged persons. They which are planted in the house of God "bring forth fruit in their old age" (Ps. 92:14). It is the commendation of the old man, that by reason of his

manifold experience, he knows the Father more than others (1 John 2:14). It is the praise of Anna, that she continually served God in fasting and prayer, being eighty years old. When the outward man decays, the inward man should be renewed. I speak all this the rather because aged persons are much wanting in this duty. For none commonly are so ignorant in the things of God as they. They begin in the Spirit, but the affections of their hearts usually end in the love of this present world. But they must be warned that as they go before others in age, so must they also exceed in the graces of the Spirit. We use to say of children, "God make them good old men," and it is well said. An old man is to be regarded, but specially a good old man, who is more to be respected than twenty of younger years. Now aged persons when they grow in age and not in the Spirit, they lose their honor, for "age is a crown of glory, when it is found in the way of righteousness" (Prov. 16:31). Let them therefore pray with David, "Forsake me not, O Lord, in mine old age" (Ps. 71:9).

> 4 Have ye suffered so many things in vain? If so be it be even in vain.

The interrogation, "Have ye?," is as much as, "Ye have," because the question in this place countervails a speech affirmative. And the words carry this sense. You have professed the gospel, and you have suffered many afflictions for the same; but now have you revolted from the gospel, and therefore all your former sufferings are void or in vain.

The words, "if they be in vain," are a limitation or qualification of that which was said before. And they carry this sense. Whereas I have said that your sufferings are in vain, I speak it not simply, but with some hope of your repentance, which if it be, then that which would be in vain, shall not be in vain.

In this verse, Paul sets down a second reason to prove the proposition of his first argument, on this manner. If you received the Spirit by my doctrine, then is my doctrine true, and you fools in revolting from it. For by this means the things which you suffered well, you now suffer in vain.

The Use. When Paul says, "Have ye suffered," etc., he signifies unto us the estate and condition of all believers in this life, that they must be bearers and sufferers. The Reason. To this are we called (1 Peter 2:21), for we are called to resign all revenge to God, and therefore of ourselves to be bearers and sufferers. "Resist not evil" (Matt. 5:39). And we are called to imitate the passion of Christ who suffered being innocent and, being reviled, reviled not again. Moreover, it is for our good that we should bear and suffer (1 Peter 1:6; Ps. 119:71). It may be demanded, what if my cause be good, must I then suffer? Answer. Yea. The better your cause is, the better are your sufferings. "They are blessed that suffer for righteousness." Paul commends himself by the multitude of his sufferings (2 Cor. 11:23–29). Again, it may be demanded, how long we must suffer? Answer. Even to the shedding of our blood, if it be for the resisting of sin (Heb. 12:4). Lastly, it may be said, how shall we be able to do this? Answer. "God is faithful, and will not lay on us more than we shall be able to bear" (1 Cor. 10:13). By this we are admonished not to make reckoning in this world of pleasures and delights as though the gospel were a gospel of ease, and as we use to say, "a gospel made of velvet"—but every one of us must take up his own cross. "If thou wilt be My disciple, deny thyself, take up thy cross" (Luke 9:23)—that is, the particular affliction and misery which God lays on you. Again, if in this world we must be sufferers by condition, then in dissensions and differences we may neither give nor take the challenge, but must be content to bear and put up wrongs and abuses. Lastly, in these days of our peace, we must look for days of trial and affliction. For as yet we have suffered

little for the name of Christ. The harvest of the Lord has been among us more than forty years. Therefore (no doubt) the time of threshing, fanning, and grinding comes on, that as the martyr said, we may be "good bread to the Lord." And that we may be able to suffer for the name of God, we must pray for this gift at God's hand. For power to suffer is the gift of God (Phil. 1:29); and we must observe the commandment of God, "not to fear the terror of men" (1 Peter 3:14; cf. Rev. 2:10). And for this cause, "we must" (as Peter says) "sanctify God in our hearts"—being assured by our faith of the presence, protection, and providence of God.

When Paul says, "Have ye suffered so many things?," he shows that we must endure manifold miseries in this life. Jacob said to Pharaoh [that] his days were "few and evil." "Many are the afflictions of the righteous" (Ps. 34:19). Christ says, "Take up thy cross every day" (Luke 9:23), and thereby He signifies, that every new day that comes over our heads, we must look for a new cross. And for this cause, it is not enough to be patient for a fit, but we must show all patience and longsuffering, and that with joyfulness (Col. 1:11).

When Paul says, "Have ye suffered so many things in vain?," he signifies that our sufferings are of great use, unless our sins be the hindrance. It may then be demanded, what is the use of our sufferings? The papists answer that in our baptism or first conversion Christ's sufferings do all, and abolish the whole fault and punishment. But if we sin after our conversion, then, say they, Christ's sufferings abolish the fault and the eternal punishment, and our own sufferings abolish the temporal punishment. But this doctrine lessens and obscures the mercy of God. And it must be observed that Paul held all their sufferings to "be in vain" that seek remission of sins or justification in anything out of Christ.

Now we for our parts make five other uses of our sufferings. First, they serve for trial of men that it may appear what is hidden in their hearts (Deut. 8:2). Secondly, they serve for the correction of things amiss in us (1 Cor. 11:32). Thirdly, they serve as documents and warnings to others, specially in public persons. Thus David suffers many things after repentance for his murder and adultery. Fourthly, they are marks of adoption, if we be content to obey God in them (Heb. 12:7). Lastly, they are the trodden and beaten way to the kingdom of heaven (Acts 14:22).

When Paul says, "If they be in vain," we are to observe his moderation. He reproves and terrifies the Galatians, yet so as he is careful to preserve the hope of mercy in them, and the hope of their amendment in himself. The like has been the practice of the prophets. Jonah preaches, "Yet forty days and Nineveh shall be destroyed," but withal he adds, "It may be the Lord will repent, and turn from his fierce wrath" (Jonah 3:9). Peter says to Simon Magus, "Thou art in the gall of bitterness," but withal he adds, "Pray God that the thought of thy heart may be forgiven thee" (Acts 8:22–23; see the like, Joel 2:14; Amos 5:15). And thus are ministers of the gospel to delay and qualify their reproofs and censures.

> 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

These words are a repetition of the second verse, whence the exposition must be fetched. The words, "and worketh miracles among you," are added. And they carry this meaning: that God gave to the Galatians not only the Spirit of adoption, but also other extraordinary gifts of the Spirit, as to speak with strange tongues, to cure diseases, and such like.

Repetitions in Scripture are not idle, but of great use, and signify unto us the necessity of the thing repeated and the infallible certainty of it. The substance therefore of this verse must carefully be remembered, and that this. You received the Spirit by my doctrine. Therefore it is true and of God. The argument is of great use, for by it we come to an infallible assurance of the certainty of the Scriptures and of true religion derived thence.

The Galatians are now revolted from Paul's doctrine, and they err in the foundation. And yet Paul says in the time present, "He that ministereth the Spirit unto you." Hence it appears that falls of infirmity in the child of God do not utterly extinguish the Spirit, but only grieve or make sad the Spirit.

Again Paul here teaches that God is the only and proper author of miracles. For He that ministers the Spirit works miracles, namely God. A miracle is a work above the strength of nature. Therefore it can be effected of none but the author of nature. It may be objected, the apostles, prophets, and others had a gift to work miracles. Joshua commanded the sun to stand (Josh. 10:12), and Elijah commanded fire to come down from heaven (2 Kings 1). Answer. God never gave to any man power to work and effect a miracle either mediately or immediately. The gift was the faith of miracles. The faith was grounded upon revelation. And the revelation was that God Himself would work such or such a miracle when they prayed, commanded, or imposed hands. Men therefore properly are but the mouth of God, and messengers to signify what He will do. Again, it may be objected that the devil can work miracles. Answer. He can work a wonder or things extraordinary in respect of the ordinary course of nature. Thus he caused fire to fall from heaven. And he caused ulcers to arise in the body of Job, and that true ulcers. And this he did by the force of nature, better known to him than all the world. But as for a true

miracle that exceeds the strength of nature, he cannot possibly do it —no not Christ Himself, as man, though He be exalted above all men and angels. By this we see that they are deceived who think that the devil can make rain, thunder, and lightning. Indeed when the matter of rain and thunder is prepared by God, he can hasten it, and make it more terrible; but rain and thunder he cannot make. For that is indeed as much as any miracle. Again, it is a falsehood to think that alchemists are able to turn baser metals into gold. For it is a work of creation to turn a creature of one kind into a creature of another kind. It is also as foolish to imagine that witches, by the power of the devil, are able to turn themselves into cats and other creatures. None can do this but God that made the creature.

Here again we see the use of miracles, that is, to confirm doctrine in the apostolic churches. That their use is further to confirm doctrine even at this day, it cannot be proved.

Lastly, here in the Galatians we see what an easy thing it is to fall from God, from our faith and allegiance to Him. They were taught by Paul. They had received the Spirit of adoption. They were enabled to work miracles. And yet for all this they fall away to another gospel. They must be a looking glass to us. In peace we are now constant; but if trial shall come, our frailty shall appear. That our frailty and weakness may not be hurtful to us, we must remember two rules. One is not to have a conceit of anything in us, but to hold our faith and religion in fear, as in the presence of God (Rom. 11:20). The second, to take heed that there be not in us an evil, corrupt, and dissembling heart. For if our heart be naught, our faith cannot be good (Heb. 3:12).

Chapter 3: Verses 6–14

> 6 As Abraham believed God, and it was imputed to him for righteousness:
>
> 7 Know ye, therefore, that they which are of faith, are the children of Abraham.

The words, "even as Abraham," etc., have reference to that which went before, on this manner. You Galatians received the Spirit by my doctrine. And my doctrine was the preaching of justification by faith without works, which doctrine is like and suitable to the example of Abraham, who "believed God, and it was imputed for justice."

Here Paul sets down the second argument whereby he proves the truth of his doctrine. And it is framed thus. As Abraham was justified, so are the children of Abraham. Abraham was justified by justice imputed and apprehended by faith (v. 6). Therefore the children of Abraham are thus justified. This conclusion is the principal question. It is not here expressed, but in the room thereof a declaration is made who are the true children of God, namely, they that are of Abraham, in respect of faith.

That which is here said of Abraham is a main ground concerning the justification of a sinner in the books of the Old and New Testament. Therefore I will more carefully search the true interpretation of it.

Some expound the word thus. Abraham believed God, and the world reputed him for a good and virtuous man. But if this be the right sense, then Paul is deceived, who brings this text to prove the justification of Abraham, not only before men, but also before God.

Now virtue and goodness which is in estimation among men is not sufficient to acquit and justify us before God.

The second exposition is of the papists, who by faith here understand a general faith, whereby the articles of faith are believed. And by imputation they understand reputation, whereby a thing is esteemed as it is indeed. And they teach that faith is reputed for righteousness, because (say they) faith formed with charity is indeed the justice whereby a sinner is justified before God. But this exposition has his [its] defects and errors. For first of all, charity is not the form or life of faith, but the fruit and effect of it. "The end of teaching is love out of a pure heart, good conscience, and faith unfeigned" (1 Tim. 1:5). It is objected that "as the body is dead without the soul, so is faith without works" (James 2:26), and therefore that works are the life of faith. Answer. St. James by faith understands a pretended faith, or the profession of faith, as appears by the words, "though a man say he hath faith" (v. 14), and "show me thy faith" (v. 18). Now of this profession of faith, works are the life.

Secondly, this exposition makes faith, or the act of believing, to be our whole and entire justice before God. Whereas indeed if it be justice, it is but one part thereof. And in the act of believing, love cannot be included.

Thirdly, faith joined with charity is not the justice whereby a sinner is justified. For our faith and love are both imperfect. And faith is imputed for righteousness without works (Rom. 4:6), and therefore without charity. For this is charity, to keep the commandments of God (John 15:10). Paul says that the righteousness whereby we are justified is "by" or "through faith" (Phil. 3:9), and therefore our justice and our faith are two different things.

The third exposition is also from the papists, that faith is reputed for righteousness because it is reputed to be a sufficient means to prepare men to their justification. But this cannot be the sense of this place. For this was spoken of Abraham after he was justified, and therefore needed no preparation to justification.

Let us now come to the true sense of the words. In them I consider two things: Abraham's faith, in these words, "Abraham believed God"; and the fruit of his faith, in these words, "and it was imputed to him for righteousness." Touching his faith, I consider three things. The first is the occasion, which was on this manner. After the conquest of the heathen kings, Abraham was still in some fear. In this regard the Lord comforts him. "I am thy buckler, and thy exceeding great reward" (Gen. 15:1). But to this Abraham replies, "I want issue." And the Lord answers, "I will make thy seed as the stars of heaven" (Gen. 15:5). Now then, look as God renews and enlarges His promise to Abraham, so Abraham renews his faith. And hereupon Moses and Paul say, "Abraham believed God." God does not now enlarge His promises to us, as to Abraham; nevertheless, the promises recorded in the Bible are renewed to us partly by preaching and partly by the use of the sacraments. And we accordingly are to renew our faith, specially in the time of fear and danger.

The second thing is the object or matter of his faith, and that is the multiplication of his posterity. It may be said, how could Abraham be justified by such a faith? Answer. The promise of the multiplication of his seed was a dependent of a more principal promise, "I am thy God all-sufficient" (Gen. 17:1), and "I am thy exceeding great reward" (Gen. 15:1). In this carnal seed, Abraham specially respected (by the eye of faith) the blessed seed of the woman.27 He therefore believed the promise of a seed as it was a pledge unto him of a thing more principal, namely, the favor of God, and as it was a means to effect

the incarnation of the Son of God. In his example, we are taught how we are to respect and use earthly things. We are to respect them as pledges of God's favor and to use them as means to further us to Christ and to the attainment of our salvation.

The third point is the property of Abraham's faith, which was a faith against hope. For he believed the promise of a seed when his body was half dead, and Sarai was barren. In like sort we keeping true religion and good conscience must in all our temptations, crosses, miseries, infirmities, against reason, sense, and feeling believe the promise of remission of sins and life everlasting.

In the effect and fruit of Abraham's faith three things must be considered. The first is what is meant by imputation. To impute properly is a speech borrowed from merchants. And it signifies to reckon, or to keep a reckoning of expenses and receipts. Thus Paul says, "If he have done thee any wrong, impute it to me" (Philemon 18)—that is, set it on my reckoning. And this word is here applied to the judgment of God because He is our sovereign Lord, and we are His debtors. And He does adjudge unto men for their sins either pardon or punishment.

Imputation in God is twofold: one legal; the other, evangelical. Legal is when God wills and adjudges the reward to him that fulfills the law. Thus Paul says that "the wages are imputed to him that worketh" and that "of debt" (Rom. 4:4). Evangelical imputation is when God accepts the satisfaction of Christ our surety as a payment for our sins. In this sense is the word "impute" taken ten times in this fourth chapter to the Romans, and in the same it is used in this place.

The second point is, what is imputed? "And it was imputed," that is, faith. Faith here must be considered two ways: first, as a quality in itself; and thus it is imperfect, and consequently cannot be imputed

to us for our justification. Again, faith must be considered as an instrument or hand holding and receiving Christ. And in this regard believing is put for the thing believed. And thus must this text be understood. "It was imputed to him"—that is, the thing which his faith believed was imputed to him by God. For the act of believing is not our justice, as I have showed.

The third point is, what is meant by "righteousness"? Answer. That which is called in Scripture the justice of God, which is sufficient to acquit a sinner at the bar of God's judgment. Thus then the sense is manifest. Abraham believed the promise of God, specially touching the blessed seed. And that which he believed, namely, the obedience of the mediator (the blessed seed) was accepted of God as his obedience for his justification.

It is objected that the obedience of Christ is to be imputed to none but to Christ, who was the doer of it. Answer. It is to be imputed, that is, ascribed to Him as to the author thereof. And withal because He did perform it in our room and stead, and that for us, it is to be imputed to us.

Secondly, it is objected that the works are also imputed as well as faith. "Phinehas executed judgment, and it was imputed to him for righteousness" (Ps. 106:30–31). Answer. There is justice of the person and justice of the act. Justice of the person is that which makes the person of man just. Justice of the act is that which makes the act of the person of man just, and not the person itself. Now the psalm speaks only of the justice of Phinehas's action. And the meaning of the words is this: that God reputed his action as a just action, whereas men might haply condemn it. This place therefore proves not that works are imputed for the justification of any man.

Thirdly, it is objected, that imputed justice was never known in the church, till fifteen hundred years after Christ. Answer. It is false. Bernard says expressly, "Death is put to flight by the death of Christ, and the justice of Christ is imputed to us"; and again, "The satisfaction of Christ is imputed to us." Again, sundry of the fathers, as Augustine, Jerome, Chrysostom, Theodoret, Anselm, entreating upon the text of Paul, 2 Corinthians 5:21, avouch that the justice whereby we are justified is not in us but in Christ. And it is a received doctrine with them that a sinner is justified by faith alone. Now faith alone presupposes an imputation of justice.

The Use. Hence it follows that there is no merit of man's works, either in the beginning or in the accomplishment of our justification. For faith is imputed for justice to him that believes and works not (Rom. 4:5).

Again, by this we see there is but one justification, and that the second by works, whereby a man of a good man is made better, is a mere fiction. For just Abraham is not justified by his good works wherewith he abounded; but after his first justification, faith still is imputed to him for righteousness.

Thirdly, here we see what is that very thing whereby we are to appear just before God and to be saved, and that is the obedience of Christ, imputed to us of God and apprehended by our faith.

Lastly, here we see our duty. God sits as a judge over us. He takes a reckoning of us for all our doings. The law is a handwriting against us. To some He imputes their sins; to some He remits them. We therefore must come into the presence of God, plead guilty, and acknowledge ourselves to be as bankrupts, and entreat Him to grant pardon to us, and to accept the satisfaction of Christ for us. Then will

God not impute our sins, but the obedience of Christ for our justification, and accept Him as our surety in life and death.

The declaration of the conclusion follows in the ninth verse, and it shows who are the children of Abraham. The meaning of the words must first be considered. "To be of faith" is to be of Abraham's faith (Rom. 4:16). And to be of Abraham's faith is to believe and apply the promise of righteousness and life everlasting by Christ as Abraham did, and to rest in it for our justification and salvation. They are said "to be of works" (v. 10) who do the works of the law and look to be justified thereby. Therefore, they are of faith who believe in Christ and look to be saved and justified thereby.

And they which thus believe with Abraham are said to be "his children." It may be demanded, how? Answer. Children of Abraham are of two sorts: some by nature; some by grace. By nature are they which are of Abraham by the flesh, or natural generation, as Ishmael was. By grace, all believers are children of Abraham, and that three ways. First, by imitation, in that Abraham is set forth unto us as a pattern, in the steps of whose faith all true believers walk (Rom. 4:12). Secondly, believers are children of Abraham by succession in that they succeed in the inheritance of the same blessing. Thirdly, they are children to him by a kind of spiritual generation. For Abraham by believing the promise of a seed did after a sort beget them. Indeed properly the promise and election of God makes them children. And Abraham by his faith believing the foresaid promise receives them of God as his children. In this regard believers are called "children of the promise" and the "seed" (Rom. 9:8), that is, "of the faith of Abraham" (Rom. 4:16). Now then the meaning of the text is that believers, though uncircumcised, are the children of Abraham. It may be said, what privilege is this? Answer. Great, for

the children of Abraham are children of the covenant (Acts 3:25) and children of God (Rom. 9:8).

The Use. In this verse, Paul sets down one thing, namely, the true mark of the child of Abraham, and that is to be of the faith of Abraham. Here then mark first of all the Jews, though descending of Isaac, are no children of Abraham because they follow not the faith of Abraham. Secondly, the Turks are no children, though they plead descent from Hagar sometimes, and sometimes from Sarah, terming themselves Hagarenes and Saracens. For they tread under foot the faith of Abraham. Thirdly, the papist will nothing help himself by the plea of antiquity, succession, and universal consent, except he can show some good evidence that he is of the faith of Abraham, which he cannot. For this faith he has corrupted, as I have shown. Lastly, our profession of Abraham's faith, partly in teaching and partly in hearing and in the use of the sacraments is not sufficient to prove us the children for Abraham. For "not everyone that saith Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21).

Therefore we must labor to be in deed and in truth of the faith of Abraham and to walk in the steps of his faith. And to this end, we must do three things. First, we must have knowledge of the main and principal promise, touching the blessing of God in Christ, and of all other promises depending on the principal. And we must know the scope and tenor of them that we be not deceived. Secondly, we must with Abraham believe the power and truth of God in the accomplishing of the said promises, or in the working of our vocation, justification, sanctification, glorification (Rom. 4:21). Thirdly, we must by faith obey God in all things, shutting our eyes and suffering ourselves (as it were) to be led blindfold by the word of God. Thus did Abraham in all things, even in actions against nature (Heb. 11:8). But this practice is rare among us. For there are three

things which prevail much among us: the love of the worldly honor, the love of pleasures, and the love of riches. And where these bear a sway, there faith takes no place. It will be said that faith is much professed. Answer. Faith was never more professed, yet there was never less true faith. For the common faith of men is a false faith. For in some, it is conceived without the means of the word, prayer, sacraments. And in others, it is severed from the purpose of not sinning. Now faith conceived without the true means, and faith joined with the purpose to live as we list, is nothing but presumption. And surely, this is the faith, though not of all, yet of the most.

Moreover, that which Paul has said of the children of Abraham he proves by the testimony of the Galatians, in these words, "Know ye therefore," or, "Ye know." That is, upon the saying of Moses in the former verse, you yourselves know this to be a truth, which I said. Mark here, Paul requires such a measure of knowledge in believers that they must be able to judge of the gathering of this or that doctrine out of this or that place of Scripture. This shows the contempt of knowledge in these our days to be great. For most men reject the preaching of the gospel and content themselves with the teaching and schooling of nature.

> 8 For the Scripture foreseeing that God would justify the Gentiles through faith, preached before the gospel unto Abraham, saying, In thee shall all the Gentiles be blessed.
>
> 9 So then, they which are of faith, are blessed with faithful Abraham.

Against the argument in the two former verses, a doubt or exception might be moved, on this manner. We grant that they which are of the faith of Abraham are justified as he was, so they be Jews and not Gentiles. Now this doubt, exception, or objection, Paul removes in

these verses thus. When God said to Abraham, "In thee shall all the Gentiles be blessed," he signified the justification even of the Gentiles by faith. Therefore all that are of faith, even the Gentiles, are blessed of God as Abraham was.

In the eighth verse, I consider three things: the occasion of the speech of God to Abraham, namely, God's foreknowledge; the manner of His speech, the preaching of the gospel to Abraham; and the testimony itself, "In thee," etc.

Touching the occasion, first, it may be demanded whether this foreknowledge in God be a bare foreknowledge severed from the will of God, or no. Answer. No. God's foreknowledge is in all things joined with His decree or will. If God should foresee things to come, and in no sort will or nil them, there should be an idle providence. "Christ was delivered by the will and foreknowledge of God" (Acts 2:23). And the Jews for their parts "did nothing" in the crucifying of Christ "but that which the hand, and counsel of God had determined to be done" (Acts 4:28). Neither is God by this doctrine made the author of sin. For sin comes to pass not from the will of God but according to His will in that He foresees evil and withal wills not to hinder the being of it, and evil, not hindered, comes to pass.

Again, it may be demanded in what order the foreknowledge of God stands to His will. Answer. The foreknowledge of things that may possibly come to pass goes before His will. The foreknowledge of things that shall certainly come to pass follows the will and decree of God. For things come not to pass because they are foreseen; but because they are to come to pass, according to the will of God, therefore they are foreseen. Now then because foreknowledge in God is joined with His will, and is always a consequent of it, it is often put for the counsel, will, and decree of God, as in this place.

In this text, two things are to be considered of God's foreknowledge. The first is, who or what foresees? Answer here is made: "the Scripture foresees"—that is, God foresees, and the Scripture records things foreseen by Him. Hence it appears that the writings of Moses are the Word of God. For they foretell things to come two thousand years after, as the calling and benediction of the Gentiles in the seed of Abraham. In the same regard the writings of Paul are the Word of God. For there he reveals and sets down in writing, more than two thousand years after, what was the intention of God when He said to Abraham, "In thee shall all the Gentiles be blessed."

The second point is, what is foreseen? Answer is made: "that God justifieth the Gentiles," that is, God will as certainly justify them in time to come, as if He had then done it when He spoke these words. Some teach that the predestination of God is His decree in which He purposes to redeem and justify all men of all ages and times, so be it they will believe. But I find no such decree in the Word. Here we see God's decree is only to justify all Gentiles in the last age of the world. And thus the text of Paul must be understood: "God would have all men to be saved" (1 Tim. 2), namely, all men, or all the Gentiles in the last age of the world, and not all the Gentiles of all ages and times.

In the next place, the manner of the speech and testimony of God must be considered, in that He is said "to preach the gospel to Abraham." Here mark the antiquity of the gospel and the marks of true religion, which for his [its] substance was known not only to the apostles, but also to the prophets and patriarchs. So ancient is the true way of life and the doctrine of justification by faith without works. Papists plead antiquity for their religion, but in vain. For the proper points and heads of their religion were taken up since the days of Christ; some, two hundred years after; some, four hundred;

some, six hundred; some, eight hundred; some, a thousand; and some, fourteen hundred years after.

The third point is the speech or testimony itself: "In thee shall all the Gentiles be blessed." "In thee," that is, in your seed, Christ (Gen. 22:18), who is in your loins, into whom the Gentiles are engrafted by faith, and consequently into you. For they are the seed of Christ (Isa. 53:10) who is the seed of Abraham. Again, here it is said, "All the Gentiles"—but Abraham is called "the father" not "of all," but "of many nations" (Gen. 17:4). Answer. He is the father "of many" in respect of his flesh; and he is a father "of all" the Gentiles in regard of his faith. Again, it is usual in Scripture to put the word "all" for "many" (Rom. 5:15, 18). And the benediction here mentioned, comprehends all the spiritual graces of God, as vocation, justification, glorification (Eph. 1:3).

The Use. In that the Lord says, "All the nations shall be blessed in Abraham," hence I gather that the nation of the Jews shall be called and converted to the participation of this blessing. When and how, God knows; but that it shall be done before the end of the world, we know. For if all nations shall be called, then the Jews.

Again, that which was foretold to Abraham is verified in our eyes. For this our English nation and many other nations are at this day blessed in this seed of Abraham. Upon the consideration of this, we are admonished of many things. First, we are to give to God great thanks and praise that we are born in these days. For many prophets and great kings desired to see that which we see and could not obtain it. Secondly, we must every one of us in our hearts amend and turn to God, and unfeignedly believe in Christ, that we may now in the acceptable day be partakers of the promised blessing. The Lord says, "In thy seed all the nations of the earth shall be blessed," or, "bless

themselves" (Gen. 22:18)—because they shall use all good means that they may be filled with the blessings of God. Thirdly, we must bless all, do good to all, and hurt to none. For "we are heirs of blessing" (1 Peter 3:9). Lastly, we must here mark our comfort. If we truly turn to God and believe in the holy seed of Abraham, all things shall go well with us. "God shall bless them that bless us, and curse them that curse us" (Gen. 12:3).

The ninth verse is the conclusion of Paul's answer. And it is in effect and substance one and the same with verse seven. And it signifies that all men that be of Abraham's faith (though otherwise foreigners and Gentiles to Abraham) shall be partakers of the same blessing of God with him. It may be said, how shall we have the same blessing, when we have not the like faith? Answer. God respects not the greatness of our faith, so much as the truth of it. And if faith err not in his [its] object—that is, if we make Christ crucified our Redeemer and join nothing to Him; if there be further a will to believe, and to apprehend Christ with care and constancy to increase in faith and a purpose not to sin—[then] God will accept this true and honest will for deed.

> 10 For as many as be of the works of the law, are under the curse. For it is written, Cursed is every one that continues not in all things written in the law, to do them.

In these words, Paul sets down a second reason whereby he proves that not only the Jews but also the Gentiles are blessed as Abraham was by faith. And the reason is drawn from the contraries, thus. "They that are of works," that is, that look to be justified by works, are under the curse. Therefore, they that are of faith are blessed or justified with Abraham. Moreover, Paul adds the proof of this second reason in the next words, and it is framed thus. They which fulfill not

the law are cursed. They which are of works fulfill not the law. Therefore they are accursed.

Whereas Paul says that "they are under the curse, that will be of works," we see the whole world almost walks in the way of perdition. It is a conclusion of nature that we must be saved and justified by our works. The young prince in the Gospel said, "Good master, what must I do to be saved?"33 The Jews would not be subject to the justice of God, but they established their own righteousness of the law (Rom. 10:3). Our common people, and they that should be wise, say they look to be saved by faith, but indeed they turn their faith to works. For what is their faith? Surely nothing else (as they say) but their good meaning, or their good dealing, or their good serving of God.

Hence again it follows that the papacy or popish religion is the way to perdition, in that it prescribes and teaches justification by works. On the contrary, our religion is the safest and surest from danger because it teaches the free justification of a sinner by the blood of Christ. And this makes the papists in the day of death to renounce justification by their works. Stephen Gardiner, a bloody persecutor, being on his deathbed told of free justification by the blood of Christ, said, "You may tell this to me, but do not open this gap to the people." One of late in a public execution of justice said he would die a Catholic, and withal he added that he looked to be saved only by the passion of Christ.

In the proof of the reason, three things are to be considered: What the curse is? Who are cursed? And when?

The curse is eternal woe and misery. And it is either in this life, in the end of this life, or in the life to come.

The curse in this life is either within man, or without him. The curse within man is manifold. In the mind there is ignorance of God, of ourselves, of true happiness, and of the means to attain to it. Again, there is a great difficulty with much pain to learn and retain things to be learned and retained. And this is a curse of God upon our minds. In the conscience there are manifold accusations, terrors and fears, arising upon every occasion, and they are flashings (as it were) of the fires of hell, unless they be quenched in this life by the blood of Christ. In the will there is an inclination to all manner of sins without exception. Again, there is hardness of heart, whereby the will of man is unpliable to that which is good, unless it be renewed. In the body there are more diseases than the physicians' books can express. And as many diseases as there be in us, so many fruits of sin there are (John 5:14).

The curse without us is three-fold. The first is a spiritual bondage under the power of the devil, who by reason of sin, works in the hearts of unbelievers (Eph. 2:2) and has the power of death (Heb. 2:14).

The second is an enmity of all the creatures with man since the fall. And this appears because when God receives us to be His people, He makes a covenant with all creatures in our behalf (Hos. 2:18).

The third contains all losses, calamities, miseries, in goods, friends, good name (read Deut. 28).

The curse in the end of this life is death, which is the separation of body and soul (Rom. 5:12), and death in his [its] own nature is a fearful curse and the very downfall to the pit of hell.

The curse after this life is the second death, which is separation of body and soul from God with a full apprehension of the wrath of

God. And if the pain of one tooth or finger be oftentimes so great that men rather desire to die than live, how great then shall the pain be when all the parts of body and soul shall be tormented? And the eternity of this death increases man's misery. If a man might suffer so many years as there are drops in the sea, and then have an end, it were some comfort; but when that time is expired, man is as far from the end of his woe, as ever he was.

Thus in sum and substance is the curse here mentioned. And it were to be wished that men would more think and speak of it than they do. Then would there be more conscience of sin.

The next point is, who are cursed. Answer. "They which do not all things written in the law." Here is an item for them that will keep some commandments, but not all. Herod would do some things at the motion of John Baptist, but he would not leave his incestuous marriage with his brother's wife (Mark 6:20). There be at this day that are very forward in good things. Yet some of them will not leave their swearing, some their lying, some their uncleanness, some their usury. But God will not part stakes with man. He will have all or none. "He that breaks one commandment is guilty of all" (James 2). And there is good reason that he which obeys should obey in all. For where God renews, He sanctifies throughout and fills them with the seed of all grace that they may perform obedience according to all the commandments of the law.

Again, he is cursed that does not all things which the law prescribes—or, if he do them, yet does not continue in all. So then he is cursed that breaks the law but once, and that only in one thought. For such a one does not continue in all things. Now then, O sinful man, what will you do to avoid the curse? For you have in thought, word, and deed broken the law. Do you think to appease the wrath of God with

gold and silver? The whole world and all things therein are the Lord's. And you may not think to hide or withdraw yourself from the presence of God. For all must come and appear before His tribunal seat in their own persons. Neither may we think to escape because God is merciful. For He is as just as merciful. What will you then do to escape this horrible curse; when you have done all you can do, you can no way help or relieve yourself.

The only way of help is this. You must flee from this sentence of the law to the throne of grace for mercy, instantly asking, seeking, knocking at the gate of mercy for pardon of your sins. And that you may be encouraged to this duty, consider with me that at your first purpose to amend and to turn unto God, your sins are pardoned in heaven. David says, "I thought, I will confess my sins against myself, and thou forgavest me" (Ps. 32:5). Mark the speech, "I thought." The prodigal child upon his purpose to return to his father (before he had indeed humbled himself in word) was received to mercy (Luke 15). When David said, "I have sinned," Nathan in the name of God said, "Thy sin is forgiven thee." It may be you will say, the curse is absolute. Answer. The threatening of the law must be understood with an exception which the gospel makes, on this manner. The law says, cursed is the transgressor; and the gospel says, except he repent. Jonah preached, yet forty days, and Nineveh shall be destroyed; yet withal he adds an exception: "It may be the Lord will repent of His fierce wrath" (Jonah 3:9). Again, you will say, my sins are very grievous, therefore I fear I shall not escape the curse. Answer. Forgiveness is promised without any limitation to any number or kinds of sin (only the sin against the Holy Ghost excepted). Therefore, appeal with boldness in your heart to the throne of grace, entreat for forgiveness as for life and death, and you shall escape the curse.

The third point is, when is a sinner accursed? Answer. In present, in the time of this life. For the Lord says not, "He shall be accursed," but, "He is accursed." There be among us whom no sermons or exhortations will amend. And such persons think themselves without the reach of any danger. For they think the time is very long to the last judgment. But they are deceived touching themselves. For God with His own mouth has given the sentence that they are accursed; there remains nothing but the execution. The halter is already about their necks, and there remains nothing but the turning of the ladder. Nay the execution is already in blindness of mind and hardness of heart. He that believes not is already condemned (John 3).

Lastly, a memorable conclusion of Paul is here to be observed. That it is impossible for any man within himself, for the time of this life, to fulfill the law of God. For Paul here takes it for a confessed and granted conclusion. Otherwise his argument will not hold, which must be framed on this manner. He which fulfills not the law is cursed. He which is of works fulfills not the law. Therefore he is accursed. I further prove it thus. If we could fulfill the law, we might be justified by the law. But no man can be justified by the law or by works. Therefore no man can fulfill the law. Again, Paul says that "the law was spiritual," requiring inward and spiritual obedience, and that "he was a carnal," and therefore not conformable to the law; that "he was sold under sin"; that "when he would do good, evil was present"; that "he carried about him the body of death" (Rom. 7:14, 21, 24). And all this he says of himself about twenty years after his own conversion. Such as our knowledge is, such is our love to God and man. Now we know God only in part. Therefore we love in part, and consequently we do not fulfill the law. Again, the Scripture puts all men, even the regenerate, under the name of sinners to the very death: "All our righteousness is as a defiled cloth" (Isa. 64:6). "Who can say, my heart is clean?" (Prov. 20:9). Job cannot answer God for

one of a thousand (Job 9:3). The righteous man shall pray for the pardon of his sins "in a time when he may be heard" (Ps. 32:6). "If we say we have no sin, we deceive ourselves" (1 John 1:8). The papists say that all these places are meant of venial sins. Answer. There are no venial sins which in their own nature are not against the law of God, but only beside it. "The stipend of" every "sin is death" (Rom. 6:23). If we were perfectly sanctified and consequently fulfillers of the law in this life, then Christ should not be a Savior but an instrument of God to make us our own saviors. And to say this is blasphemy. Lastly, that which man could do by creation, so much the law requires at our hands. But man by creation could love God with all the powers of his soul, and with all the strength of all his powers, which now (since the fall) no man can do. It remains then for an infallible conclusion that it is impossible for any man in the time of this life to fulfill the law.

The Use. This point serves notably to condemn the folly of the world. The Israelites say at Mount Sinai that "they will do all things which the Lord shall command them" (Ex. 19:8). The young prince said that "he had kept all the commandments from his youth" (Mark 10:20). Our common people say that "they can love God with all their hearts, and their neighbors as themselves."

Secondly, this doctrine serves to confute sundry errors of the papists, who blasphemously teach that a man after justification may fulfill the law in this life; that a man may for a time be without all sin; that works of the regenerate are perfect and may be opposed to the judgment of God; that men may supererogate and do more than the law requires. The ground of all these conclusions is this. They say there is a double degree of fulfilling the law. The first is in this life, and that is, to love God truly above all creatures and to love our neighbor as ourselves in truth. The second is to love God with all the

powers of the soul and with all the strength of all the powers. And this measure of fulfilling the law is reserved to the life to come. I will briefly consider the reasons and the ground of this blasphemous doctrine.

Objection I. God promises the Israelites that "he will circumcise their hearts, that they may love Him with all their hearts, with all their souls, and with all their strength" (Deut. 30:6). And thus Josiah "turned to God with all his heart, with all his soul, and with all his strength, according to all the law of Moses" (2 Kings 23:25). Answer. The phrase "with all thy heart" is taken in a double signification. Sometimes it is opposed to a double heart, and then it signifies a true upright heart without guile or dissimulation. Thus they of Zebulon are said "not to fight with a double heart" (1 Chron. 12:33), but "with a perfect heart" (v. 38). Where, mark the opposition of a whole or perfect heart to a double heart. In this sense are the places before named to be understood. Nevertheless, the whole heart, soul, and strength in the sum of the moral law signifies all power of the soul and all the strength of all the powers. Thus does Paul expound the law when he says, "The law is spiritual" (Rom. 7), and by the prohibition of lust, gives the meaning of the whole law. For concupiscence, or lust, comprehends the first thoughts or motions.

Objection II. Noah is said to "be just and perfect" (Gen. 6), and God commands Abraham to "walk before him, and to be perfect" (Gen. 17:1). Paul says, "Let as many as be perfect, be thus minded" (Phil. 3:15). Answer. There is a double perfection: perfection of parts, and perfection of degrees. Perfection of parts is when a man has in him, after he is regenerate, the beginnings of all virtues and the seeds of all graces by which he endeavors to obey God in all His laws and commandments. Perfection of degrees is when the law is fulfilled both in matter and manner, according to the rigor of the law. Now

the former places speak only of the perfection of parts. And that is such a perfection in which we are to acknowledge our imperfection, and it is no more but a true and general endeavor to obey God (Isa. 38:3).

Objection III. Sundry holy men are said to fulfill the law: "David turned from nothing that God commanded him all the days of his life, save in the matter of Uriah" (1 Kings 15:5). "Zachary and Elisabeth walked in all the commandments of God, and that without reproof before God" (Luke 1:6). Answer. There are two kinds of fulfilling the law: one legal; the other evangelical. Legal is when men do all things required in the law, and that by themselves and in themselves. Thus none ever fulfilled the law, but Christ, and Adam before his fall. The evangelical manner of fulfilling the law is to believe in Christ who fulfilled the law for us, and withal to endeavor in the whole man to obey God in all His precepts. And this endeavor joined with the purpose of not sinning is called the righteousness of good conscience, and, though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all them that are in Christ. For God accepts the endeavor to obey for perfect obedience. Thus David, Zacharias, Elizabeth, and other are said to fulfill the law.

Objection IV. We pray that we may fulfill the law, when we say, "Let thy will be done in earth, as it is in heaven." Answer. We pray not that we may fulfill the law in this, but that we may strive as much as may be to attain to the fulfilling of the law. That is the scope of the petition. We desire not to be equal to the angels and saints, but only to imitate them more and more and to be like to them.

Objection V. "To will is present with me" (Rom. 7:18); therefore, (say they) in will the law may be kept, though the flesh relent. Answer.

When Paul says that "to will was present," he does not signify that he could perfectly will that which is good. For his will being partly renewed and partly unrenewed, the good which he willed, he partly nilled; and the evil which he nilled, he partly willed.

Objection VI. Christ took our flesh "that the righteousness of the law might be fulfilled in us" (Rom. 8:4). Answer. The righteousness of the law is fulfilled in us, not because we do all things required in the law, but because we have faith in us, and by that faith we apprehend the obedience of Christ in fulfilling the law.

Objection VII. "Love is the fulfilling of the law" (Rom. 13:8). And the regenerate love their neighbors. Answer. If we could love our neighbor as ourselves perfectly, we should then fulfill the whole law. But our love is imperfect.

Objection VIII. "He that is born of God sins not" (1 John 3); he that sins not, fulfills the law. Answer. "He that is born of God sins not," that is, he does not commit sin, or make a practice of sin. He may fall of frailty, yet then he recovers himself and does not keep a course in sinning. This is the meaning of St. John.

Objection IX. "The commandments of God are not grievous" (1 John 5). Answer. They are not grievous three ways: first, in respect of remission, because they that believe in Christ have the transgression of the law pardoned. Secondly, in respect of imputation, because Christ's obedience in fulfilling the law is imputed to every believer. Thirdly in respect of inchoation. For they that believe receive the Spirit of God whereby they are enabled to endeavor themselves to obey God in all His commandments. Otherwise in respect of our own personal obedience, they are a yoke that no man can bear.

Objection X. "The works of God are perfect" (Deut. 32:4). Good works are works of God. Therefore they are perfect. Answer. Works that are merely works of God, which He works by Himself and not by man, they are all perfect. And thus must the text in Moses be understood. Now good works are works of God in us. And withal they are our works, having their beginning in the mind and will of man. And hence they are defiled. For when the first and second cause concur in a work, the said work takes unto it the condition of the second cause. Water pure in the fountain is defiled when it passes by the filthy channel.

Objection XI. If God have given us an impossible law, He is more cruel than any tyrant. Answer. When God first gave the law, He also gave power to fulfill the law. If the law be impossible, it is not God's fault, but man's, who by his own fault has lost this power of keeping the law.

The ground before named of the double fulfilling of the law, one for this life, the other for the life to come, is false. For there is only one general and unchangeable sentence of the law, "Cursed is every one that continues not in all things written in the law to do them."

I now come to other uses of the former conclusion. If the law be impossible, then must we seek for the fulfilling of it forth of ourselves in Christ, "who is the end of the law for righteousness, to them that believe."42 Hence it follows necessarily that our justification must be by the imputation or application of Christ's justice unto us.

Because we cannot fulfill the law, we must make it a glass to see our impotency and what we cannot do. And it must be our schoolmaster to drive us to Christ. And by our impotency we must take occasion to make prayer to God for His Spirit to enable us to obey the laws of God. Thus come we to be doers of the law, and no otherwise.

Again, it may be demanded (considering we cannot fulfill the law), how our works can please God? Answer. In every good work, there is something that is God's and something that is ours alone. The defect of the work is ours alone, and that is pardoned to the believer. That which is good in the work is from God, and that He approves as being His own. And thus every good work is said to please God.

Lastly, after that we have begun to please God in obedience to His laws, considering we fulfill them not, all boasting of our goodness must be laid aside, and we must humble ourselves under the hand of God even to the death. Read the practice of David (Pss. 143:2; 130:3; see Job 9:2).

> 11 And that no man is justified by the law in the sight of God, it is manifest. For the just liveth by faith.
>
> 12 And the law is not of faith: but he that shall do these things, shall live in them.

The Meaning. "By the law," that is, the law not only ceremonial, but also judicial and moral. Indeed the occasion of Paul's disputation in this place is taken from circumcision, pertaining to the ceremonial law; but he enlarges his disputation from one part to the whole law. For they which thought ceremonies necessary to justification, would much more think moral duties necessary. And that Paul speaks here of the moral, it appears by the tenth verse, where he alleges a sentence that specially appertains to the moral law: "Cursed is every one," etc. Again, the law may be considered two ways in the justification of a sinner. First, as it justifies without Christ. Secondly, as it justifies with Christ. And both ways it is excluded from justification, and here specially in the second regard. For the intent of the Galatians was to join Christ and the law in the work of our justification.

"Before God," that is, in the judgment of God, before whose judgment seat we must all appear and be judged.

"The just shall live by faith." The scope of these words is this. The Jews were oppressed by the Babylonians, and it was further told them by the prophet that they should be led into captivity by the said Babylonians. Now in this distress of theirs, the Lord sets down the duty of the faithful Jews, namely, that they must stay themselves by their faith in the Messiah, and consequently, that they shall have safety in this life in the midst of all dangers, and in the end have eternal life. And Paul applies this text to his purpose, thus. Life eternal comes by faith. And therefore true righteousness before God is by faith. For righteousness is the foundation of life eternal. And therefore it is called "justification of life" (Rom. 5:17)

"The law is not of faith." The meaning of these words must be gathered by the opposition in the latter part of the verse: "but he that shall do these things shall live in them." And the meaning is this. The law does not prescribe faith in the Messiah; neither does it promise life to him that believes in the Messiah, but to him that does the things contained in the law.

In these words, Paul adds a new argument to the former, thus. Justice is by faith. The law is not of faith. Therefore the law is not our justice. Or again, thus. He that is justified is justified by faith. The law justifies no man by faith. Therefore the law does not justify. The conclusion is first in the eleventh verse. The proposition is expressed and confirmed by the testimony of the prophet Habakkuk. The assumption is in the twelfth verse.

The Use. When Paul says, "No man is justified by the law in the sight of God," he makes a double justification. One, before God; the other, before men. Justification before God is when God reputes a man just,

and that only for the merit and obedience of Christ. Justification before men is when such as profess faith in Christ are reputed just of men. By this distinction, Paul who says that "a man is justified by faith without works" (Rom. 3:28), and James who says that Abraham was justified by faith and works (James 2:24) are reconciled. For Paul speaks of justification before God, as he himself expressly testifies (Rom. 4:2); and St. James speaks of justification before men, which is not only by the profession of faith, but also by works.

In the same sort, there is a double election. One special, whereby "God knows who are his." The other is more general, whereby we repute all men to be elect that profess faith in Christ, leaving secret judgments to God. Thus Paul writes to the Ephesians, Philippians, etc., as elect. And the ministers of the word are to speak to their congregations as to the elect people of God.

In the same manner, there is a double sanctification. One before God, in truth (Eph. 4:24); the other before men, in the judgment of charity. Thus men are said to "tread under foot the blood of Christ wherewith they were sanctified" (Heb. 10:29). Thus all that are of right to be baptized are holy and regenerate, not in the judgment of certainty, which is God's; but in the judgment of charity, which is man's—secrets always reserved to God.

Again, when Paul says, "in the sight of God," he gives us to understand that there is a universal judgment of God before whom we must all appear and be judged. And when Paul says in the time present that "God justifieth" (though not by works), he signifies that this judgment is already begun upon us, even in this life. This must teach us to walk in godly and holy conversation, in the fear of God, and to watch and pray that we may be found worthy to stand before God. Malefactors, when they are going to judgment and when they

see the judge sit, lay aside scorning and bethink themselves what to say or do. Now we are these malefactors, and we know that God has already begun to give judgment of us. And therefore we must prepare ourselves to make a good reckoning.

In the testimony of the prophet our duty is set down, and that is that we must in this world live by faith. That we may live by faith, we must do two things. One is to choose the true God for our God. The second is in our hearts to cleave unto Him, and that according to His word. First therefore, we must cleave fast to His commandments by entering into the way of His precepts and by walking in them. For this cause we must have always about us the eye of knowledge to direct our steps in the ways of God, that we ever keep ourselves in our callings, that is, the duty we owe to God and man. Secondly, while we stand in the ways of God, we shall be assailed with many temptations on the right hand and on the left. Therefore we must further cleave to the promises of God, believing His presence, protection, and assistance in all temptations and dangers. And this our faith must be as it were a hand to stay us. Here two caveats must be remembered. One, that we must not prescribe unto God the manner of His assistance, but leave it with other circumstances of time and place to God. The second is, when all earthly things fail us, we must rest upon the bare word of God and believe the promise of remission of sins and life everlasting. This is to live by faith. And this duty must be practiced when we are in the field to fight for our country, when we lie on our deathbeds, and when we are in any danger.

Mark further, Paul says, "The just man lives by faith." He therefore that is justified continues to be justified by his faith. And therefore the second justification that is said to be by our works is a mere fiction. And in that none lives by faith, but he that is a just man, we

see that true faith is always joined with the purpose of not sinning or with the justice of good conscience. And where they are severed, there is no more but a mere pretense of faith.

When Paul says, "The law is not of faith," he sets down the main difference between the law and the gospel. The law promises life to him that performs perfect obedience, and that for his works. The gospel promises life to him that does nothing in the cause of his salvation, but only believes in Christ. And it promises salvation to him that believes, yet not for his faith, or for any works else, but for the merit of Christ. The law then requires doing to salvation; and the gospel, believing, and nothing else.

Objection I. The gospel requires repentance and the practice of it. Answer. Indeed the law does not teach true repentance, neither is it any cause of it, but only an occasion. The gospel only prescribes repentance and the practice thereof, yet only as it is a fruit of our faith, and as it is the way to salvation in which we are to walk, and no otherwise.

Objection II. The law requires and commands faith. Answer. The law requires faith in God, which is to put our affiance in Him. But the gospel requires faith in Christ, the mediator, God-man. And this faith the law never knew.

Objection III. In the gospel there are promises of life upon condition of our obedience. "If by the Spirit ye mortify the deeds of the flesh, ye shall live" (Rom. 8:13). "If we confess our sins, God is faithful to forgive them" (1 John 1:9). Answer. The promises of the gospel are not made to the work, but to the worker, and to the worker not for his work, but for Christ's sake, according to His work. As for example, promise of life is made not to the work of mortification, but to him that mortifies his flesh, and that not for his mortification, but

because he is in Christ, and his mortification is the token or evidence thereof. And therefore it must be remembered that all promises of the gospel that mention works include in them reconciliation with God in Christ.

Objection IV. Faith is a virtue, and to believe is a work. Therefore one work is commanded in the gospel and is also necessary to salvation. Answer. The gospel considers not faith as a virtue or work, but as an instrument or hand to apprehend Christ. For faith does not cause, effect, or procure our justification and salvation, but, as the beggar's hand, it receives them, being wholly wrought and given of God.

This distinction of the law and the gospel must be observed carefully. For by it we see that the Church of Rome has erroneously confounded the law and the gospel for this many hundred years. The law of Moses (say they) written in tables of stone is the law. The same law of Moses, written in the hearts of men by the Holy Ghost, is the gospel. But I say again that the law written in our hearts is still the law of Moses. And this oversight in mistaking the distinction of the law and the gospel is and has been the ruin of the gospel.

We must here further observe that believing and doing are opposed in the article of our justification. In our good conversation they agree. Faith goes before, and doing follows. But in the work of our justification, they are as fire and water. Hence I gather that to the justification of a sinner, there is required a special and an applying faith, for general faith is numbered among the works of the law, and the devils have it. This kind of believing therefore and doing are not opposite. Again, hence I gather that works of faith and grace are quite excluded from justification because the opposition does not stand between believing and the works of nature, but simply between believing and doing.

Lastly, it may be demanded, why the Lord says, "He that doeth the things of the law shall live," considering no man since the fall can do the things of the law? Answer. The Lord since man's fall repeats the law in his [its] old tenor, not to mock men, but for other weighty causes. The first is to teach us that the law is of a constant and unchangeable nature. The second is to advertise us of our weakness and to show us what we cannot do. The third is to put us in mind that we must still humble ourselves under the hand of God, after we have begun by grace to obey the law, because even then we come far short in doing the things which the law requires at our hands.

> 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 the tree).
>
> 14 That the blessing of Abraham might come to the Gentiles, through Christ Jesus, that we might receive the promise of the Spirit by faith.

Paul having proved the truth of his doctrine by sundry arguments in the former part of this chapter, he here answers an objection, the occasion whereof is from the tenth verse. It may be framed on this manner. If they be accursed that continue not in all things written in the law to do them, then all men are accursed, and the Gentiles are not partakers of the blessing of Abraham (as you have said). Answer is here made that to them that believe there is full redemption from the curse of the law. And Paul for the better enlightening of his answer here makes a description of our redemption by four arguments. The first is the author: "Christ hath redeemed us from the curse of the law." The second is the form or manner of our redemption, in these words: "when he was made a curse for us." And this form is further declared by the sign, in these words: "for it is

written, Cursed is every one that hangeth on the tree." The third argument is the end, in these words: "that the blessing of Abraham might come on the Gentiles." The last is also another end: "that we might receive the promise of the Spirit."

Touching the author, in these words, "Christ hath redeemed us from the curse of the law," sundry things may be learned. First of all, comparing these words with the tenth verse, or comparing the answer and the objection together, we see and are to observe that the threatenings of the law are to be understood with an exception from the gospel. All are cursed, says the law, that do not continue to do all things written therein, except they have pardon, and be redeemed by Christ, says the gospel. And thus are all curses of the law to be conceived with a limitation or qualification from the gospel.

Again, in that Christ has redeemed us from the curse of the law, here is our comfort, that neither hell, nor death, nor Satan has any right or power over us, so be it we do unfeignedly believe in Christ. "For we are bought with a price." And for this cause, we must be admonished not to fear any evil overmuch, as the reviling and curses of evil tongues, witchcraft, the plague, pestilence, famine, the sword, or death. For the curse which makes all these and many other things hurtful unto us is removed from them that are in Christ. And therefore all immoderate fear should be restrained.

Thirdly, our duty is to glorify God and Christ who has redeemed us, and that both in body and soul. The redeemed must live according to the will of their redeemer (1 Cor. 6:20). This is all the thankfulness that we can show to our redeemer for His mercy.

Lastly, here an objection made by some may be answered. If (say they) we were redeemed by Christ, being captives to the devil, the price of our redemption was paid to him and not to God. Answer. We

were captives properly to the justice of God in the law, to the order whereof we stand subject. And by this means we are captives to the curse of the law, and consequently to the devil who is the minister of God for the execution of the said curse. And being captives to the devil, no otherwise than as he is the minister of God for the inflicting of punishment, the price must not be paid to him but to God who is the principal and has a sovereignty over him and us.

I come now to the form of our redemption: "who was made a curse for us." For the better understanding of these words, four points are to be handled. The first is, what is this curse? Answer. A double death: the first of the body; the second of the soul. The first is the separation of the body and soul. The second is the separation of the whole man from God, not in respect of His universal power and presence (for the very damned have their moving and being from Him), but in respect of His favor and special love, whereby God ceases to be their God. And this is death indeed, whereof the first is but a shadow. And this is the curse of the law.

The second point is, how Christ was a curse, or accursed, who is the fountain of blessedness? Answer. He is not so by nature. For He is the natural Son of God. Not by His own fault, for He is the unspotted lamb of God. But by voluntary dispensation, and therefore Paul says, "He was made a curse." And He was made a curse, first, because He was set apart in the eternal counsel of the Father, Son, and Holy Ghost to be our redeemer and consequently to be a curse. In this regard, the Father is said to have "sealed" Him (John 6:27), and He is said again to be "preordained before all worlds" (1 Peter 1:20) and given "according to the counsel and foreknowledge of God" (Acts 2:23). Secondly, He was made a curse in that He was in time consecrated to be our mediator and so a curse. And this consecration was first in His baptism, in which He put upon Him our guilt, as we

put off the same in ours; and, secondly, on the cross and passion, in which He took unto Him the punishment of our sin. And thus was He made a curse. It may be objected that He is the Son of God, and therefore no curse. Answer. Christ must be considered as the Son of God, and again as our pledge and surety (Heb. 7:22). In the first respect He was not accursed, but in the second.

The third point is, in what nature was Christ accursed? Answer. Whole Christ God-man, or man-God, was accursed. For "the Lord of life" (says Paul) "was crucified," and consequently accursed (1 Cor. 2:8). Yet this limitation must be added, that the curse was not upon the Godhead of Christ, but only in His flesh or manhood. For "he suffered" (says Peter) "in the flesh" (1 Peter 4:1). Moreover, the soul of Christ was the more principal seat of the curse, as it was the principal seat of sin. Therefore the prophet says, "He made his soul an offering for sin" (Isa. 53:10), and Christ said, "My soul is heavy to the death."

The fourth point is, how far forth Christ was accursed? Answer. In the first death there are two degrees, separation of the body and soul, and the putrefaction of the body separated. And Christ entered only into the first, and not into the second. For His body being dead endured no corruption. Again, in the second death there are two degrees. The first is a separation from God in sense and seeing. And the second is an absolute separation from God. Into this second degree of death, Christ entered not, because He said in the middle of His passion, "My God, My God." And this absolute separation could not be without the dissolution of the personal union. Into the first degree of the second death, He entered—namely, into the apprehension and feeling of the wrath and indignation of God due to man's sin. And this appears by His bloody sweat of thick and clotted blood; by His complaint that He was forsaken; by His fears and

sorrows in the time of death, in which He comes short of sundry martyrs, unless we acknowledge that He endured further pains of death than ever they did; by His condition, in that He takes upon Him the condition of the first Adam, who upon his fall was to endure the first and second death.

Here two questions are to be demanded. The first, how and in what manner Christ suffered the wrath of God? Answer. He endured it willingly of His own accord. He did not only in the mind see it before His eyes, but also He felt it. It was laid and imposed on Him, and He encountered with it, but it had no dominion or lordship over Him (Acts 2:24). The second is, how much He suffered of the wrath of God? Answer. The punishment He suffered was in value and measure answerable to all the sins of all the elect past, present, and to come—the Godhead supporting the manhood that it might be able to bear and overcome the whole burden of the wrath of God. If it be said that a creature cannot have an infinite apprehension of the wrath of God, I answer: It suffices that God laid infinite wrath upon Him, and that He apprehended it according to the condition of a creature. For in so doing, He encountered with the whole wrath of God. One man in a breach or at a bridge may stand against a whole army and bear the brunt of it. Why may not then the manhood of Christ supported by the Godhead bear the stress of the whole wrath of God? Against this doctrine, sundry things may be objected.

Objection I. The Scripture ascribes all to the blood of Christ, and therefore to the death of the body. Answer. By blood is meant a bloody death. By the bloody death, the death of the cross. By the death of the cross, a death accursed, or the death of the body joined with the malediction of the law.

Objection II. The suffering of the anger of God was not figured in sacraments or sacrifices. Answer. The beast, whereof the burnt offering was made, was first tied to the horns of the altar. His blood then was shed. And, lastly, he was all burnt upon the altar unto God. And hereby was figured the fiery wrath of God.

Objection III. Temporal death, or the curse for half a day, cannot countervail eternal death. Answer. Yes, in Christ. For if man could suffer and overcome punishment in measure infinite, he should not suffer eternally, but this no man nor angel can do. And therefore man must suffer punishment for measure finite, for time infinite, because the punishment must be answerable to God, whose majesty is infinite. Now Christ being God and man, suffered punishment indeed infinite. And therefore it was not necessary that he should endure it eternally. Again, here the dignity of the person helps, for in that the Son of God suffered the curse of the law for half a day, it is more than if all men had suffered eternal death. Therefore the death of Christ in respect of the measure of the punishment, as also in respect of the value and dignity thereof, countervails death everlasting.

Objection IV. It is hard to say that Christ suffered the pains of hell. Answer. The Latin translation (commonly received) has as much that "he could not be holden of the sorrows of hell" (Acts 2:24). And there is no offence to say He suffered the pains of hell, so far forth as this suffering may stand with the purity of His manhood and with the truth of the personal union.

The Use. Friars teach that if Christ had pricked His finger and let fall but one drop of blood, it had been sufficient to redeem all the world. But they dream. For Paul says, "He was made the curse of the law, to

redeem us." This had been a needless work, if a prick in the finger, or any punishment without death, would have done the deed.

That Christ became a curse for us, it shows the greatness and horribleness of our sins; it shows the grievous hardness of our hearts that never almost mourn for them. It shows the unspeakable love and mercy of God, for which we are to be thankful forever, and that all manner of ways.

In that the Son of God became a curse for our sins, we are put in mind to see, acknowledge, and consider them, and withal to bewail them, and to humble ourselves for them, and to detest them more and more unto the very death. For what is more worthy of hatred than that which causes the Son of God to be accursed? They which believe that Christ by being a curse has redeemed them from the curse of the law do in truth die unto all their sins and live unto God. Many indeed professing Christ make no change of life at all. And the reason is because a secret atheism makes them say in their hearts, "There is no Christ; there is no curse that was endured by Christ." Cleanse your hearts of this hidden atheism, and look that inwardly in your spirits you die unto your sins and live to God.

In that Christ was obedient to His Father in bearing the curse of the law, we are taught in all things to subject ourselves to the will of God. Our obedience must not only be in doing this or that, but also in suffering the miseries laid on us to the death. This is the best obedience of all and the truest mark of God's child, to obey in our sufferings.

Moreover, that Christ was accursed, it is confirmed by the sentence and decree of God: "Cursed is every one that hangeth on the tree" (Deut. 21:23). The ground of this sentence is the sin of the malefactor —for whom God curses, He curses for his offence. And here it may be

demanded, why he that is stoned to death is not likewise accursed? Answer. He also is accursed, but there are special reasons why the man hanged on the tree is cursed. First, among the Jews, they which were hanged were most grievous malefactors, as blasphemers and idolaters. And their punishment was accordingly most grievous. Secondly, hanging (as among all nations, so among the Jews) was a most odious and infamous death. Thirdly, God did foresee that the Messiah should die on the cross, and therefore He accursed this kind of death. If it be said that there was no fault or offence in Christ, and therefore He could not be accursed, I answer that He became sin for us in that our sin was applied and imputed to Him. It may be further objected that the thief which repented was not accursed, though he were hanged on the tree. Answer. As a thief, he was accursed; as he was a thief and repented, the curse was removed. For the law in the curses thereof gives place to the gospel. Judgment yields to mercy. And the gospel puts an exception to the law.

The Use. If the malefactor hanged be accursed and defile the earth, how vile and accursed is the living malefactor, the blasphemer, adulterer, murderer, etc., who has entered no degree of punishment? Let this be considered to terrify offenders.

Again, let us consider the scope of this law. Because he that hangs on the tree is accursed, therefore says the law of God, "He must be taken down, and buried." Mark the equity of the law, and that is, that things evil and accursed are to be removed from the eye and sense of man. This charge the Lord gives of less matters, namely, of sights indecent and unseemly (Deut. 23:14). Again, we are commanded not so much as to name fornication, uncleanness, covetousness, jesting, foolish talking, etc. (Eph. 5:3). Here we are to be put in mind that the plays (commonly in use) are to be banished out of all Christian societies. For they do nothing else but revive and represent the vile

and wicked fashions of the world and the misdemeanor of men, which are things accursed, and therefore to be buried and not once to be spoken of. Again, all evil in our example, whether in word or in deed, must be buried as much as may be. For it defiles and is accursed.

Here it may be demanded, how this law of God ("He is accursed, therefore let him be taken down, and buried") stands with the order used in this and other countries in which men are hanged in chains for the terror of the world? Answer. Judicial laws, if they have in them moral equity and serve directly to fence in the precepts of the Decalogue, are perpetual and bind all men, else not. As for the judicial determinations of this or that manner of punishment, they concern us not; but God has left every nation free, though not in respect of punishment, yet in respect of the manner and order thereof.

The third point, whereby our redemption is described, is the end thereof: "that the blessing of Abraham," that is, righteousness and life everlasting, "may come upon the Gentiles." Here two things are to be considered. The first is, whence comes the benediction of Abraham? Answer. From the cursed death of Christ. For thus are the words, "He was made a curse for us, that the benediction of Abraham might come on the Gentiles." Mark here how God works one contrary by the other. In the creation, He made something, not of something, but of nothing. He called light out of darkness. He kills, and then makes alive (Hos. 6). He sends men to heaven by the gates of hell. He gave sight by a temper of spittle and clay, a fit means to put out light. In the work of our redemption He gives life not by life but by death, and the blessing by the curse. This shows the wisdom and power of God. And it teaches us in the work of our conversion and salvation

not to go by sense and feeling because God can and does work one contrary in and by the other.

The second point is where this benediction of Abraham is to be found. Answer. The text says it is extant "in Christ Jesus," who is as it were the storehouse of God's blessing, and the dispenser of it to all nations. In Him are hid all treasures of wisdom and knowledge (Col. 2). God and the Lamb are all things to all the elect in the kingdom of heaven (Rev. 21). Here we see the right way to become rich. And that is, above all things to seek to be true and lively members of Christ. For if He be ours, we can want nothing (Rom. 8:32; Matt. 6:33; Ps. 34:10). This is a most sure way to procure unto us all good things that He sees to be necessary for us. For Christ is the storehouse of the benediction of Abraham. Again, this must teach them that believe in Christ to be content in any estate, be it better or worse, for true riches is the blessing of God; and this blessing is in Christ. This is the truth, if we could discern of things that differ. Thirdly, in our poverty, and in the midst of all our wants and losses, we must comfort ourselves. For though we lose ever so much, yet we retain the principal, and that is Christ who is the benediction of Abraham.

The fourth point is another end of our redemption: "that we might receive the promise of the Spirit by faith." For the better understanding of this, four questions may be demanded. The first is, what is meant by the promise? Answer. The promise of God made in the Old Testament that He would pour out His Spirit upon all flesh (Isa. 44:3; Joel 2:28). And here it is said that this promise is fulfilled to the nations when they believe. Mark here how the promises of God lie as void, dead, and of none effect till the particular time of their accomplishment. God promises Abraham that his posterity shall be a great nation after 430 years, for which time they remain in thrall and bondage; but the very night after the former time was expired,

nothing, no not the raging sea could stop their deliverance (Ex. 12:41). God promises deliverance after seventy years captivity to the Israelites in Babylon. When this time was expired, Daniel prayed, and at the very beginning of his supplications, the decree of God for deliverance came forth (Dan. 9:23). "The vision of God" (says the prophet) "is for the appointed time" (Hab. 2:3), and so is the promise. This must teach us to be content, if after much praying, we find not the fruit of our prayers, because there is an appointed time for the accomplishing of them. In this respect David says that "his eyes failed," and "he was hoarse in praying" (Ps. 69:3).

The second question is, what is meant by the giving or sending of the Spirit? Answer. Without any alteration or change of place, it signifies two things. The first is order between the persons, whereby the Father and Son work mediately by the Holy Ghost, and the Holy Ghost immediately from them. The second is that the Spirit does manifest His presence by divine effects in us. In this respect He is said to be sent or given of the Father and the Son.

The third point is, in what order is the Spirit given? For it seems that we first of ourselves believe, and then receive the Spirit? Answer. Men are said to receive the Spirit when they receive some new gift of the Spirit, or the increase of some old gift (John 20:22). Again, to speak properly, faith and the receiving of the Spirit are for a time both together. For first of all, we hear the promise of God; then we begin to meditate and to apply the said promise to ourselves, to strive against doubting, and to desire to believe. And in doing of all this, we receive the Spirit. To believe is the first grace in us that concerns our salvation. And when we begin to believe, we begin to receive the Spirit. And when we first receive God's Spirit, we begin to believe. And thus by our faith receive we the Spirit. And thus also the Spirit dwells in us by faith (Eph. 3:17). And we must not imagine that

we may or can believe of ourselves, without the operation of the Spirit.

The fourth point is, for what end we receive the Spirit? Answer. For six. For illumination of our minds (1 John 2:27; 1 Cor. 2:12); for regeneration, whereby the image of God is restored in us (John 3); for the government of our counsels, wills, affections, actions (Isa. 11:2; Rom. 8:14); for the effecting of that conjunction whereby we are united to Christ our head (1 Cor. 6:17); for consolation (Rom. 8:16); and lastly, for confirmation in our faith and every good duty (2 Cor. 1:22; Eph. 1:13).

This receiving of the Spirit is one special end of our redemption. And therefore it is most necessary for us to have the Spirit of God dwelling in us. If we have not the Spirit, we are not Christ's. And without it [Him], we can do nothing.

We must for this cause do such things whereby we may obtain and receive a plentiful measure of God's Spirit. "Repent" (says Peter) "and ye shall receive the Holy Ghost."

Again, we must carefully retain and preserve the grace of the Spirit in us by meditation on the Word of God; by earnest and frequent prayer; by avoiding all such acts in word or deed that may make a breach in conscience. For whatsoever offends conscience, quenches the Spirit. Lastly, by savoring the things of the Spirit (Rom. 8:5), that is, by thinking on things spiritual, by affecting of them and delighting in them.

Chapter 3: Verses 15–20

15 Brethren, I speak as men do: though it be but a man's covenant, when it is confirmed, no man does abrogate it, or add anything thereto.

16 Now to Abraham and his seed were the promises made. He saith not, and to the seeds, as of many; but, and to thy seed, as of one, which is Christ.

17 And this I say, that the law which was 430 years after, cannot disannul the covenant that was before confirmed of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more by promise; but God gave it unto Abraham by promise.

In these words, Paul meets with a second exception or objection made against that which he here principally stands upon, namely, that the blessing of Abraham is conveyed to the Gentiles, and that by Christ. The objection may be framed thus. The promise made to Abraham cannot now pertain to the Gentiles because the law was added to it, and by the law it is abrogated. And therefore the Gentiles are to be justified and saved by the observation of the law. To this objection, Paul makes a double answer. One is that the promise cannot be abrogated. The second, that if it might be abrogated, yet the law cannot do it. The first he confirms on this manner:

The testament of God confirmed cannot be abrogated.

The promises made to Abraham and his seed, which is Christ, are His testament confirmed.

Therefore they cannot be abrogated.

The proposition is expressed in the seventeenth verse and is confirmed by comparison thus. The testament of man after it is confirmed may not be abrogated, much less the testament of God (v. 15). The minor is propounded in the sixteenth and seventeenth verses. Now I come to speak of the words as they lie.

"Brethren." Paul had before called them "fools," and that justly because they fell from the doctrine which he taught them to another gospel. And yet here he calls them "brethren." And hence let us learn that in division of judgment and opinion, there must be no division but unity of affection. It is and has been always the plague of the church that division of heart and affection there takes place, where any division is in judgment, though men err of infirmity. This evil causes more to be condemned for heretics than indeed ought to be. It makes schisms where none should be. It makes dissentions to be incurable which otherwise might be cut off. And therefore if dissentions in judgment arise, we must remember to suppress envy, hatred, pride, self-love, and let Christian love bear sway.

Again, here we see it is lawful to speak in sermons "as men do," so it be done after the example of Paul, with these cautions. First, it must be done sparingly and soberly without ostentation. Secondly, it must be done upon a just cause, as when the sayings of men serve to convince the hearers, and that in their consciences. Thirdly, a difference must be made between the word of man, and the Word of God, lest in adding one to the other, the Word of God lose his [its] grace and excellence. Lastly, God's Word only must be the foundation of the doctrine which is taught, and the word of man is to be added in respect of our infirmity to give light or to convince.

That which Paul speaks after the manner of men is a principle of law, or a conclusion of the light of nature, namely, that a covenant or

testament confirmed may not be abrogated. Paul says it is the property of them that are of reprobate minds to be "truce-breakers" (Rom. 1:31). Hence sundry questions may be resolved. The first is, whether legacies given to the maintenance of the Mass may be applied to the maintenance of the true worship of God? Answer. The testator in the giving of such legacies has a double intention. One is general, and that is to preserve the worship of God. The other is special, and that is to preserve the idolatry of the Mass. In this he errs, and therefore his will may be changed. For testaments unlawfully made may be abrogated. In the general, he erred not. And therefore the goods may lawfully be applied to the maintenance of the true worship of God. But it may be said that the next heirs may recall them when the Mass is abolished. I answer, no. Because they may still be applied to the public good of the church. The affection of the dead was good in this case, though their judgment was naught. And therefore regard is to be had of their affection and intent.

The second question is, whether we are to keep covenant with heretics and enemies? Answer. Yea. For the principle, a covenant confirmed, may not be abrogated, is the conclusion of nature which binds all men without exception at all times, if the covenant be lawful.

The third question is, what if damages and losses follow upon the covenant made and confirmed—must it then be observed? Answer. Of covenants, some are single, that is, bare promises not confirmed by oath; and some again are with oath. Again some covenants are mere civil, being made of man to man; and some are more than civil, being made of man to God, as contracts of marriage. Now if covenants be single covenants and merely civil, then may they be changed by the makers or by their successors, if hurts and losses arise. Yet if covenants be confirmed by oath, and if they be made to

God, they may not be changed, so long as they are lawful, though great losses ensue (read the example of Josh. 9:18). "A good man sweareth, and changeth not, though he lose thereby" (Ps. 15:4).

The fourth question is, whether a contract may not be dissolved when one of the parties has a disease contagious in deadly manner and incurable? Answer. If such a disease follow the contract, the marriage not consummate, we may presume that God does dissolve the contract. And the covenant dissolved by God, we may without danger hold to be abrogated.

The last question is, whether the Church of Rome has not dealt wickedly in altering the last testament of Christ when it ministers the Lord's Supper under one kind? Answer. They sin against the light of nature which teaches us not to abrogate the testaments of men, much less the testament of God. It is alleged that we receive [the] whole Christ under the one kind. Answer. True indeed, but we must consider the end of the sacraments is to signify and represent perfect nourishment in and by Christ. Now perfect nourishment is not in bread alone, but in bread and wine. And by them both joined together is signified that Christ is the bread and the water of life. Now to abolish the cup is to abolish the principal use of the sacrament and to lessen our comfort.

In the sixteenth verse Paul says, "The promises were made to Abraham," in the plural number, because they were sometime made to Abraham, sometime to his seed, and sometime to both; and they were often repeated to Abraham, and therefore are called promises, though in substance they are but one. The seed of Abraham here mentioned is the seed not of the flesh, but of the promise (Rom. 9:8); and this seed is first Christ Jesus, and then all that believe in Christ. For all these are given to Abraham as children by the promise and

election of God. Moreover, this seed is not many (as Paul observes) but one—that is, one in number. It is objected that the word "seed" is a name collective and signifies the whole posterity of Abraham. Answer. It does sometime, but not always. For Eve says of Seth, "God hath given me another seed" (Gen. 4:25), that is, another son.

Lastly, it is said that this one particular seed of Abraham is Christ Jesus. Here by the name Christ, first and principally the mediator is meant, and then secondly all Jews and Gentiles believing that are set and grafted into Christ by their faith. For Paul says that "the children of God," or, "the children of the promise are the seed of Abraham" (Rom. 9:8). Again, "They which are of Christ are the seed of Abraham" (Gal. 3:29). And the name Christ signifies not only the head or mediator, God and man, but also the church gathered partly of Jews and partly of Gentiles. "The body" (says Paul) "is one, but the members are many: even so is Christ" (1 Cor. 12:12)—that is, the church of Christ. Again, "I bear in my body the remainders of the sufferings of Christ" (Col. 1:24). And the church is called "the complement of Christ" (Eph. 1:23). It may be objected that by this means the seed of Abraham is many and not one, because Christ and all believers are the seed. Answer. They are all one in respect of one and the same blessing of God, which is first given to Christ, and by Christ to all that believe in Him. "All are one in Christ" (Gal. 3:28), and "he gathers things in heaven and earth into one head" (Eph. 1:10).

It is here to be observed that the promises made to Abraham are first made to Christ, and then in Christ to all that believe in Him, be they Jews or Gentiles. This conclusion is of great use. First, by it we learn the difference of the promises of the law and the gospel. The promises of the law are directed and made to the person of every man particularly. The promises of the gospel are first directed and

made to Christ, and then by consequent to them that are by faith engrafted into Christ.

Secondly, by this we learn to acknowledge the communion that is between Christ and us. Christ as mediator is first of all elected, and we in Him. Christ is first justified, that is, acquit of our sins, and we justified in Him. He is heir of the world, and we heirs in Him. He died upon the cross, not as a private person, but as a public person representing all the elect; and all the elect died in Him and with Him. In the same manner they rise with Him to life and sit at the right hand of God with Him in glory.

Thirdly, here we see the ground of the certainty of perseverance of all them that are the true children of God. For the office of Christ to which He is set apart is to receive the promise of God for us and to apply it unto us. And this work is done by Christ without impediment and without repentance on His part. The seal and foundation of our salvation is this: that God accepts and knows us for His (2 Tim. 2:19), and that which concerns us is that we must worship God in Spirit and truth and depart from iniquity.

Lastly, here is comfort against the consideration of our unworthiness. You say thou art unworthy of the mercy of God, and therefore have no hope. And I say again: Do you truly exercise yourself in the spiritual exercises of faith, invocation, repentance? Be not discouraged. You must not receive the promise immediately of God, but Christ must do it for you. Though thou art unworthy, yet there is dignity and worthiness sufficient in Him. If you say, that you must at the least receive the promise at the hand of Christ, I add further that "He will not quench the flax that doth but smoke, neither will He break the bruised reed." He accepts the weak apprehension, if it be in truth. And our salvation stands in this, not that we know

and apprehend Him, but that He knows and apprehends us first of all.

Verse 17. "This I say." In the former verses Paul has laid down two grounds. One is that testaments of men confirmed may not be abrogated; the other, that the promises were made to Abraham and his seed, which is Christ. Now, what of all this, may some man say? Paul therefore adds these words: "This I say," that is, the scope and intent of all my speech is to show that the covenant or testament confirmed by God cannot be abrogated. And secondly if it might so be, yet that the law could not abrogate the testament, because it was given 430 years after the confirmation of the said testament. And because it might be doubtful what Paul means when he says, "The covenant confirmed cannot be abrogated," he explains himself in the end of the verse by saying, "The promise cannot be made of no effect."

It is here to be observed that Paul says, "The promise made to Abraham is a covenant," or, "testament." It is a covenant or compact because God for His part promises remission of sins and life everlasting and requires faith on our part. In respect to this mutual obligation, it has in it the form of a covenant. It is also a will or testament in two respects. First, because the promise is confirmed by the death of the mediator (Heb. 9:15–17). Secondly, the things promised, as remission of sins and life everlasting, are given after the manner of legacies, that is, freely, without our desert or procurement. In this we see the great goodness of God who vouchsafes to name them in His testament that have made covenant with the devil and are children of wrath by nature, as we all are.

Again, in that the promise is a testament, remission of sins and life everlasting is a legacy. And for the obtainment of them, we must

bring nothing unto God, but hunger and thirst after them and make suit unto God for them by asking, seeking, knocking. Thus are all legacies obtained, and there is no more required on our part but to receive and accept them. And though we be never so unworthy in ourselves, yet shall it suffice for the having of the blessing of God if our names be found in the testament of God.

Again, Paul says that "the promise made to Abraham is a covenant confirmed of God." It may be demanded, by what means it was confirmed? Answer. By oath (Heb. 6:17). Again, it may be demanded, to whom it was confirmed? Answer. To Abraham, as being the father of all the faithful, and then to his seed, that is, first, to the mediator Christ, and consequently, to every believer, whether Jew or Gentile. For Abraham in the first making and in the confirmation thereof must be considered as a public person, representing all the faithful.

Here again we see God's goodness. We are bound simply to believe His bare word; yet in regard of our weakness, He is content to ratify His promise by oath that there might be no occasion of unbelief.

Again, here we are admonished to rest by faith on the promise of God, as Abraham did, when there is no hope. Some may say, I could do so if God would speak to me, as He did to Abraham. I answer again, when God spoke to Abraham, in him He spoke to all his seed, and therefore to you whosoever thou art that believes in Christ.

And hence we are to gather sure hope of life everlasting. For in the person of Abraham, God has spoken to us. He has made promise of blessing to us. He has made covenant with us. And He has sworn unto us. What can we more require of Him? What better ground of true comfort (Heb. 6:17–18)?

Lastly, in that God thus confirms unto us the promise of life everlasting, it must encourage us to all diligence in the use of all good means whereby we may attain to the condition of Abraham. And it must arm us to all patience in bearing the miseries and calamities that fall out in the strait way to eternal life.

Further, Paul says that "the promise is a covenant confirmed, and that in respect of Christ" because He is the scope and foundation of all the promises of God: partly by merit, and partly by efficacy. By merit, because He has procured by His death and passion remission of sins and life everlasting. By His efficacy, because He seals up unto us in our conscience remission of sins and withal restores in us the image of God. The Use. If Christ be the ground of the promise, then is He the ground and fountain of all the blessings of God. And for this cause, the right way to obtain any blessing of God is first to receive the promise, and in the promise, Christ. And Christ being ours, in Him and from Him we shall receive all things necessary.

The second answer of Paul to the former objection is that if the promise made to Abraham might be disannulled, yet the law could not do it. And he gives a double reason. The first is drawn from the circumstance of time. Because the promise or covenant was made with Abraham, and continued by God 430 years before the law was given, therefore says Paul, "The law was not given to disannul the promise."

Against this reason, it may be objected that Abraham's seed was but four hundred years in a strange land (Gen. 15:13). Answer. Moses speaks of the time that was from the beginning of Abraham's seed, or from the birth of Isaac to the giving of the law. And Paul here speaks of the time that was between the giving of the promise to Abraham

and the giving of the law. And that was thirty years before the birth of Isaac.

Again, it may be objected that the Israelites were in Egypt 430 years: "The dwelling of the children of Israel, while they dwelled in Egypt, was 430 years" (Ex. 12:40). Therefore it seems there was more time between the promise and the law. Answer. The meaning of Moses in this place is thus much: That the dwelling of the children of Israel, while they dwelt as pilgrims, was for the space of 430 years, and that in part of this time they dwelt in Egypt as strangers. The words may thus be translated, "The dwelling or peregrination of the children of Israel, in which they dwelt in Egypt, was 430 years." And this peregrination begins in the calling of Abraham and ends at the giving of the law.

In Paul's example, we see what it is to search the Scriptures: not only to consider the scope of whole books and the parts thereof, but to ponder and weigh every sentence, and every part of every sentence, and every circumstance of time, place, person. This is the right form of the study of divinity to be used of the sons of the prophets.

The second reason used by Paul is in the eighteenth verse. It may be framed thus. If the law abolish the promise, then the inheritance must come by the law, but that cannot be. He proves it thus. If the inheritance of life eternal be by the law, it is no more by the promise. But it is by the promise because God gave it unto Abraham freely by promise. Therefore it comes not by the law.

The opposition between the law and the promise shows that Paul in this epistle speaks not only of the ceremonial, but also of the moral. For the greatest opposition is between the moral law and the free promise of God.

Let us again mark here the difference between the law and the gospel. The law promises life, but to the worker for his works, or upon condition of obedience. The gospel called by Paul "the promise" offers and gives life freely without the condition of any work and requires nothing but the receiving of that which is offered. It may be objected that the gospel promises life upon the condition of our faith. Answer. The gospel has in it no moral condition of anything to be done of us. Indeed faith is mentioned after the form and manner of a condition, but in truth it is the free gift of God, as well as life eternal. And it is to be considered not as a work done of us, but as an instrument to receive things promised. This difference of the law and the gospel must be kept as a treasure. For it is the ground of many worthy conclusions in true religion. And the ignorance of this point in the Church of Rome has been the decay of religion, specially in the article of justification.

Thirdly, we must here observe the opposition between the law and the free promise of God in the justification of a sinner. "For if life come by the law, it comes not by the promise," says Paul. And, "If they which are of the law are heirs, the promise is of none effect" (Rom. 4:14). By this we see the Church of Rome overturns and abrogates the free promise of God. For they of that church teach that the first justification is by mere mercy. And that the second is by the works of the law. But the law and the promise cannot be mixed together, more than fire and water. The law joined with the free promise disannuls the said promise.

Lastly, in that Paul says, God "gave" and freely bestowed the "inheritance by the promise," it must be considered that this giving is no private but a public donation. For Abraham must be considered as a public person. And that which was given to him was in him given to all that should believe as he did. Are you then a true believer? Do

you truly turn unto God? Here is your comfort. The inheritance of eternal life is as surely yours as it was Abraham's when he believed. For thou art partaker of the same promise with him. And when God gave him life, he gave you also life in him. Again, persons backward and careless must be stirred up with all diligence to use all good means that they may believe truly in Christ and truly turn to God. For so soon as they begin to believe and to turn unto God, they are entered into the condition of Abraham, and if they continue, "They shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." And after this life, they shall rest in the bosom of Abraham.54 For that which was done to Abraham shall be done to all that walk in his steps.

> 19 Wherefore then serves the law? It was added because of transgressions, until the seed was come to which the promise was made: and it was ordained by angels in the hand of a mediator.
>
> 20 Now a mediator is not of one: but God is one.

Paul has proved before that the law does not abolish the promise. His last reason was because then the inheritance should be by the law, which cannot be. Against this reason in the nineteenth and twentieth verses, there is an objection made and answered. The objection is this. If life and justice come not by the law, the law then is in vain. And this objection is expressed by way of interrogation, "Wherefore then serves the law?" The answer is in the next words, "It is added for transgressions," that is, for the revealing of sin and the punishment thereof, and for the convincing of men touching their sins (Rom. 3:19–20). Moreover, Paul sets down the time or continuance of this use of the law when he says, "Till the seed came to which the promise was made"—that is, till Christ come and

accomplish the work of man's redemption. Here two questions may be demanded. The first is, whether the law serve to reveal sin after the coming of Christ? For Paul says, "It is added for transgressions, till Christ." Answer. The law serves to reveal sin even to the end of the world. Yet in respect of the legal or Mosaic manner of revealing sin, it is added, "but till Christ." For the law before Christ did convince men of sin, not only by precepts and threatening, but also by rites and ceremonies. For Jewish washings and sacrifices were real confessions of sin. And they were a handwriting against us, as Paul says. And this manner of revealing sin ended in the death of Christ (Col. 2:14). Again, the ministry of condemnation which was in force till Christ, at His coming is turned into the ministry of the Spirit and of grace (2 Cor. 3:6–7). For under the law there was plentiful revelation of sin with dark and small revelation of grace; but at the coming of Christ, men saw heaven opened, and there was a plentiful revelation of sin with a more plentiful revelation of grace and mercy. And in this respect also the law is said to be "till Christ."

The second question is, whether the seed of Abraham were before Christ, or no? Answer. All that followed the steps of Abraham's faith before Christ were his seed. Yet were they not that seed, that is, the principal seed who is Christ, who is the seed blessed in Himself and giving blessedness to all other. And the believers that were before Christ or after Him are the seed of Abraham, in respect they are set into Christ who is principally the seed mentioned in this text.

When Paul says, "Ordained by angels in the hand of a mediator," he makes a declaration of that which he had said before by an evident sign on this manner. That the law serves to discover transgressions, it appears by this: That the Jews could not abide to receive the law immediately from God, but it was delivered by angels and received by the hand of a mediator. And this argues man's guiltiness and his

disagreement with God, because a mediator is of two at the least, and of two being at difference between themselves.

The law is said to be ordained or disposed by angels because they were attendants on God in the mount when the law was delivered. Secondly, they were witnesses and approvers of the delivery. Thirdly it may be the voice of God whereby the law was published in the hearing of all the Israelites was uttered and pronounced by the ministry of angels. For the Holy Ghost says, "The word spoken by angels was steadfast" (Heb. 2:2)—that is, the law. It may be said, all this proves not that angels ordained the law. Answer. Often in Scripture, the work or action of the principal agent is ascribed to the instrument or minister. The saints are said "to judge the world" (1 Cor. 6), whereas indeed they are no more but witnesses and approvers of this judgment. In the same manner, Timothy is said "to save himself and others" (1 Tim. 4:16). The last trumpet is sounded by angels (Matt. 24:31), and it is called the voice of the archangel and the trump of God (1 Thess. 4).

Moreover Paul says, "The law was delivered by the hands of a mediator," that is, of Christ (as some think); but that cannot be. For the hand of a mediator signifies the ministry and service of a mediator, and this service is inferior to the service of angels because the law was delivered by angels and received of them by a mediator. Therefore the mediator here mentioned is Moses, who stood between the people and God in the delivery of the law (Deut. 5:5). It may be objected, that there is but "one mediator Christ" (1 Tim. 2:5). Answer. Mediator of reconciliation is only one, and that is Christ. And Moses is a mediator only in the relating and reporting the law from God to the Israelites.

Paul adds that a "mediator is not of one," that is, that every mediator is of two at the least, and of two at variance and disagreement. And he says further, that "God is one"—that is, always the same and like Himself without change. And the reason of the speech is this. Paul has taught that the law was given by a mediator, and that this declared a difference between God and man. Now it might be said, where is the fault in this difference, and who is the cause of it? Paul says, not God but man, because "God is always one and the same."

The Use. In that the law is for transgressions, we are taught to examine and search our hearts and lives by the law of God. "Fan you, O nation, not worthy to be loved" (Zeph. 2:1). "Let us search our hearts, and turn again to the Lord" (Lam. 3:40). That we may the better examine ourselves, four rules must be observed.

The first, when any one sin is forbidden in any commandment of the law, under it all sins of the same kind are forbidden, all causes of them, and all occasions.

The second, a commandment negative includes the affirmative and binds us not only to abstain from evil, but also to do the contrary good.

The third is that every commandment must be understood with a curse annexed to it, though the curse be not expressed.

The fourth is that we must especially examine ourselves by the first and last commandments. For the first forbids the first motions of our hearts against God, and the last forbids the first motion of our hearts against our neighbor, though there be no consent to do the evil which we think. Paul says of himself that the commandment, "Thou shalt not lust," was it that especially humbled him (Rom. 7).

According to these and other rules (which now I omit) we must with special care examine ourselves. The want of this duty causes men to rot away in their sins without remorse or true repentance. And it is the cause that so many men profit so little in hearing the word preached; because they know not what sin means, neither can they search aright their consciences and lives.

Moreover, after we have begun to practice this duty, we must often (as occasion shall be given) renew it to the end. Consider David's example (Ps. 119:59).

When Paul says that "the law is added till Christ," we see that the legal ministry of death is abolished now, and that we are under the ministry of the Spirit and life. And for this cause we in these last days that are ministers of the word must preach the doctrine of salvation plainly to the very consciences of men (2 Cor. 4:1). Again, the people of these days ought to abound in knowledge, and their obedience should be answerable to the measure of their knowledge. And, if after much preaching in these days of light, the gospel be hid (as it is to very many, who remain still in ignorance and disobedience), it is a fearful sign unto them of their condemnation (2 Cor. 4:4).

In that the law of God was ordained or delivered by angels, we are put in mind to reverence it and to esteem it as a treasure. Secondly, we are to fear to break the least commandment of the law because the angels that were ordainers of the law do no doubt observe the keepers and the breakers of it and are ready pressed to be witnesses and revengers against them that offend. Stephen upbraids the Jews that the law was given by the dispensation of angels, and yet they broke it (Acts 7:53). Thirdly, if you offend and break the law, repent with speed. For that is the desire and joy of angels. They that delivered the law, rejoice to see the keeping of it. Lastly, if you sin

and repent not, look for shame and confusion before God and His angels.

Because Moses was a mediator to the Jews, papists gather that therefore angels and saints may be mediators. Answer. It follows not. Moses was ordained a mediator, so are not they. Moses was present with the Jews and had fellowship with them whose mediator he was. Saints are absent in heaven, and angels though they be about us have no fellowship with us. Moses was mediator, but once and that only in one thing. Saints are made continual mediators. Lastly, Moses was mediator in relating and reporting the law from God to the people. Saints and angels are made mediators to relate and report our prayers and the secrets of our hearts to God.

Whereas Paul says that "a mediator is not of one," but a third between two at the least, it may be demanded, how Christ can be mediator between man and God, considering He is God? Answer. Though Father, Son, and Holy Spirit be one and the same in respect of Godhead, yet are they distinct in respect of person, or in respect of the manner of subsisting; so as the Father is the Father, not the Son or Holy Ghost; the Son, the Son, and not the Father or the Holy Ghost; the Holy Ghost, the Holy Ghost, and not the Father or the Son. The Son then and the Father being persons really distinct, the Son may be and is mediator, first of all, in respect of order to the Father, and in Him to the Son and the Holy Ghost. For the three persons being of one nature and will, when the Father is appeased, in Him also the Son and the Holy Ghost are appeased. Thus John says, "If any man sin, we have an advocate with the Father." It may be said that Christ cannot be mediator to Himself. Answer. In Christ consider His nature and His office. By nature, He is the Son of God; by office, He is mediator and thus He is God-man, or man-God; and, as mediator by voluntary dispensation, He is inferior to Himself as

He is the essential Son of God. And in the same manner, Christ as God-man is mediator to Himself as He is the Son of God. For as He is the Son of God, He is the party offended; as He is mediator God-man, He is the party that makes reconciliation.

Lastly, the property of God must be observed that He is unchangeable (James 1:17; Mal. 3:6). It may be objected that God is said in Scripture to repent. Answer. God is said to repent, not because He changes either nature or will, but because He changes His actions of mercy and love into effects of anger after the manner of men. Again, it may be objected that God changed the law and abolished ceremonies. Answer. This God did by an unchangeable decree before all worlds. And so the change is in the law, and not in God. For God can decree to change this or that, without change.

The Use. God's unchangeableness is the foundation of our comfort. St. Paul says, "If we love God, we are known of him" (1 Cor. 8:3). Now the first we may certainly find in ourselves, namely, the love of God and Christ; and for the second, God is unchangeable. For they which are once known of God are ever known of Him, and that even then when they feel nothing but God's anger.

Again, we are put in mind to be unchangeable in good things, as in faith, hope, love, good counsels, honest promises, and such like, specially in the maintenance of true religion. For we ought to be like unto God. It is the poesy of our gracious queen, semper eadem, always one and the same; no doubt in good things, especially in the religion established among us. The same must be the mind of all good subjects and all good people (1 Cor. 15:58).

Chapter 3: Verses 21–28

21 Is the law then against the promise of God? God forbid: if there had been a law given, which could have given life, surely righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe.

In these words, Paul propounds and answers another objection, in number the fourth. The occasion of the objection is taken out of the former words, in which Paul says, "The law is for transgressions." It may be framed on this manner. If the law serve to convince and condemn us of sin, it serves not to give life but to kill, and so it is contrary to the promise which gives life. The answer is made negatively, "God forbid." And a double reason is rendered of the denial. The first is this. If the law could give life, it should also give justice or justification, and so it should be contrary to the promise (because then there should be two contrary ways of justification—one by faith alone; the other by faith with works). Therefore in that it kills and condemns, it is not contrary to the promise. The second reason is in the twenty-second verse. Things subordinate, whereof one serves for the other, are not contrary. The law and the promise are subordinate, for the law prepares the way for the accomplishing of the promise in that it shuts all under sin that the promise may be given to them that believe in Christ.

The Use. In that Paul rejects the blasphemous objection with "God forbid," we are taught to avoid things said or done to the dishonor of God with loathing and detestation. When it was related to Ahab and Jezebel that Naboth had blasphemed God, they being idolaters, solemnize a fast, pretending danger by the sin (1 Kings 21:12). Caiphas, supposing that Christ had blasphemed, rent his garments

(Matt. 26). When Job did but suspect his children of blaspheming God, he called them and sanctified them (Job 1:5). It is the fault of our days that many blaspheme by cursing, swearing, etc., without fear, and many do it (as many dissolute soldiers) in a bravery, and hearers thereof for the most part are nothing moved thereat—so ordinary is the offence. This shows the wickedness of our times.

In the first reason, Paul delivers a notable conclusion, namely, that the thing which is the means to procure life unto us is also the means of our justice or justification before God. And good reason. For justice causes life. And that which gives life, first of all gives justice. Hence it follows that works cannot meritoriously deserve eternal life. For if life be by the works of the law, then justice also; but that cannot be. For we must first of all be justified before we can do a good work. Let the papists consider this. Again, they which teach that faith is alone in justification, and that both faith and works concur as causes of salvation, are deceived. For by the former conclusion of Paul, if works be causes of salvation, then must they also have a stroke in our justification, which they have not. And therefore they are the way of our salvation, but not any cause at all. Lastly, here we see that many among us do not hold Christ, or believe in Him aright for their justification, because they hold Him without change of heart and life. For by Paul's conclusion, whom Christ quickens, them He justifies. And whom He does not quicken, them He does not justify. Examine thyself then. If Christ have sanctified and renewed your heart, thou art justified. If your heart be yet unsanctified, and your life unreformed, deceive not yourself with fond imaginations. You are not yet justified.

The twenty-second verse follows, containing the second reason. And first let us consider the meaning of the words. "The Scripture." The words are in the original thus: "that Scripture," namely, the Scripture

before named, the written law in the books of the Old Testament. And further, "by the law," we must understand, God in the law. God has concluded all under unbelief (Rom. 11:32).

"Concluded." The law is compared to a judge or sergeant; sin, to a prison. And the law is said to conclude or enclose men under sin because it does to the full accuse and convince us of sin, so as our mouths are stopped and we have no way to escape.

"All." All men that came of Adam by generation, with all that comes from them, their thoughts, desires, words, and deeds.

"The promise." The thing promised, which is remission of sin and life everlasting.

"By the faith of Christ." That is, the faith whereof Christ is both the author and matter. This is added to signify unto us who are true believers, namely, they which are believers by the faith of Christ.

Against this text of Paul blind reason moves many questions, as namely why God created man and then suffered him to fall? Why God did not restrain the fall of Adam to his person, but suffers it to enlarge itself to all mankind, so as all be shut up under sin? Why the promise is not given to all, but only to believers? But there are two special grounds upon which we are to stay our minds. The first is that God has an absolute sovereignty and lordship over all His creatures. We may not therefore dispute the case with God (Rom. 9:20). "He may do with His own what He will" (Matt. 20:15). The second is that the ways and judgments of God are a gulf into which, the more we search, the more we plunge ourselves, because they are "unsearchable" (Rom. 11:33).

Mark the phrase of Paul: "The Scripture concludes all under sin," if it conclude or shut up, then it determines what is sin, what not. And if this be so, then it may also determine what is true and what is false, and so be truly termed a judge of controversies in religion. If it shut up sinners under their sin, then also it shuts them that err under their error, for errors be sins and fruits of the flesh. It is said blasphemously that if the Scripture be a judge, it is but a dumb judge. And I say again that offenders may plead for themselves on this sort, that the law is but a dumb judge when it condemns them and shuts them under sin; but they shall find it has a loud voice in their consciences when they read it seriously and examine themselves by it. Even so the Scripture speaks sufficiently for the determination of truth and falsehood in matters of salvation, when it is searched with care and humility.

When Paul says, "We are all shut up under sin," he puts us in mind of our most miserable condition that we are captives of sin and Satan, enclosed in our sins as in a prison, like imprisoned malefactors that wait daily for the coming of the judge and stand in continual fear of execution. And seeing our condition is such, we must labor to see and feel by experience this our spiritual bondage, that we may say with Paul, "We are sold under sin" and "that we know there is no goodness dwelling in our flesh" (Rom. 7:14, 18). This is one of the first lessons that we must take out in the school of Christ. Again, if we seriously bethink ourselves that we are captives of sin and worthy of death, it will make us with contentation of mind to bear the miseries of this life, sickness, poverty, reproach, banishment, etc., considering they come far short of that we have deserved, who are no better than slaves of sin and Satan.

Whereas Paul says that all men with all that proceeds from them is shut under sin, he teaches that all actions of men unregenerate are

sins. "The wisdom of the flesh"—that is, the wisest cogitations, counsels, inclinations of the flesh—"are enmity with God" (Rom. 8:7). "To the unclean all things are unclean" (Titus 1:15). "An evil tree cannot bring forth good fruit" (Matt. 7). It may be objected that natural men may do the works of the moral law, as to give alms and such like (Rom. 2:14). Answer. Sins be of two sorts. One is when anything is done flat against the commandment of God. The second is when the act or work is done which the law prescribes, yet not in the same manner which the law prescribes—in faith, in obedience to the glory of God. In this second regard, moral works performed by natural men are sins indeed. Hence it follows, that liberty of will in the doing of that which is truly good is lost by the fall of Adam, and that man cannot by the strength of natural will, helped by grace, apply himself to the calling of God.

Whereas Paul says that "the promise is given to believers," it is manifest that the promise is not universal in respect of all mankind, but only indefinite and universal in respect of believers. Wherefore their doctrine is not sound that teach the redemption wrought by Christ to be as general as the sin wrought by Adam. Indeed, if we regard the value and sufficiency of the death of Christ, it is so; but if we respect the communication and donation of this benefit, it is not. For though all be shut under sin, yet the promise is only given "to them that believe." It is objected that "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). Answer. The text in hand shows that by "the world" we are to understand all believers through the whole world. And whereas Paul says, "God shut up all under unbelief, that he might have mercy upon all" (Rom. 11:32), his meaning is here set down, that He shut both Jews and Gentiles under unbelief that He might have mercy upon all that believe, both Jews and Gentiles.

Mark further, the end of the law is conviction. And the end of our conviction is that the promise of mercy may be given to them that believe. Here is notable comfort, with encouragement to all good duties. Does the law as it were in the name of God arrest you? Does it accuse and convince you of manifold sins? Does it arraign you at the bar of God's judgment, and fill your soul with terror? Do you by the testimonies of the law and your own conscience see and feel yourself to be a most miserable and wretched sinner? Well. It may be you think that all this is a preparation to your damnation, but it is not. For it is contrariwise a preparation to your salvation. For the law with a loud voice in your heart proclaims you a sinner and threatens you with perdition, but the end of all this is that Jesus Christ may become a savior unto you, so be it you will come unto Him and believe in Him. For He saves no sheep but "the lost sheep," and "He calls not just men, but sinners to repentance." Let us therefore with all our hearts come unto Christ and believe in Him, and that by the faith of Christ, that is, with a faith joined with hope, love, and new obedience. Then shall the promise of pardon and life everlasting be given to us. Upon this ground, persons in despair and grievous offenders may see a plain way to help and succor themselves. For the work of the law concluding us under sin, by the mercy of God, tends to our salvation if we will use the good means.

Lastly, Paul says the promise is made not to everyone that believes according to any faith of his own, but to them that are true believers by the faith of Christ. Therefore every man shall not be saved in his own faith and religion, but only they that are of the faith of Christ.

> 23 For before faith came, we were kept under the law, and shut up unto faith which should afterward be revealed.

24 Wherefore the law was our schoolmaster to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no more under the schoolmaster.

Paul in the nineteenth verse had said that "the law was for transgressions, till the seed come, to which the promise was made." And here he makes a more large declaration of his own meaning. The sum of all that he says may be reduced to a comparison of things unlike, on this manner. Before the coming of faith, we were under the dominion of Moses' law, but after faith was come, we were free. The first part of the comparison is amplified by a double similitude: the law was a guard unto us (v. 23), and the law was our schoolmaster (v. 24). The second part of the comparison is in the twenty-fifth verse.

"Faith." That is, the gospel or the doctrine of remission of sins and life everlasting by Christ exhibited in the flesh.

"We." We Jews: I Paul a Jew, and the rest of that nation.

"Law." That is, the whole economy, policy, and regiment of Moses, by laws partly moral, partly ceremonial, and partly judicial.

"Kept." Compassed or guarded. Because the law before Christ was to the Jews as a guard of armed men, to enclose and keep them that they should not depart from God and from their allegiance to Him, unto the sins, idolatries, and superstitions of the Gentiles.

"Unto the faith." That is, till the faith come.

"Afterward revealed." From the creation to the law, the church of God was in one family; and the rest of the world beside was no

people of God. From the law till Christ, the church of God was enclosed in the nation of the Jews, and all the world beside no church or people of God. And this distinction of a people and no people stood sometime after the coming of Christ. "Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not" (Matt. 10:5). After the ascension of Christ, this distinction ended, because the mystery of man's redemption was then more plainly revealed; and it began then to be revealed to the whole world (Col. 1:26–27; Rom. 16:25).

Thus we see that the law served for transgressions because it was to the Jews as a guard to keep them in the compass of their duty that they fell not away to sundry transgressions.

The Use. This shows the greatness of our corruption, and that the very frame of our heart is evil continually, that the Lord must be fain to set His laws about us as a guard of armed men to keep us that we sin not.

Again, here we see the use of God's laws, which serve to prevent, restrain, and cut off sin, into which otherwise men would fall unless they were compassed and guarded by laws. Some object for freedom of will, on this manner. If the laws of God cannot be kept, they are in vain. But they are not in vain. Therefore they may be kept. Answer. The major or first part of the reason is not true. For there are other uses of the laws of God than the keeping of them. For they serve to restrain and to prevent open offences, and to keep men in order, at the least outwardly.

Another use of the law of God was to conclude and shut up the Jews into the unity of one faith and religion. For this cause the Jews had but one temple, one mercy seat, one high priest, etc. Hence it follows that in a godly and Christian commonwealth where true religion is

established there may be no toleration of any other religion. For that which is the end of God's laws must also be the end of all good laws in all commonwealths and kingdoms, namely, to shut up the people into the unity of one faith.

The church of the Jews is called "a fountain sealed, a garden enclosed" (Song 4:12), "a vineyard hedged in" (Isa. 5:5; Ps. 80:12). And here we see what is the hedge or wall of this garden, or vineyard, namely, the regiment or policy of Moses by a threefold kind of law. This admonishes us to respect and with care to observe good laws, because they are as it were hedges and fences of all good societies. And the breaking of them is the pulling down of our fence.

Where Paul says, "till the faith be revealed," note that the faith or the gospel was not revealed to the world till the last age, after the coming of Christ. It may be said, it was always revealed to all men, but no so clearly as in these last days. Answer. It was not revealed to all, either darkly or clearly, before the coming of Christ. "God suffered the Gentiles to walk in their own ways" (Acts 14:16). They were "without God, and without Christ" (Eph. 2:12). Paul preached "where Christ was not so much as named" (Rom. 15:20). Hence it follows that the vocation of men to life everlasting is not universal because Christ was never universally revealed. Neither is man's redemption universal in respect of the whole world. For redemption by Christ was not revealed to all nations before the coming of Christ. And a benefit to be apprehended by faith, if it be unknown, is no benefit. Lastly, it is erroneous that some teach, namely, that grace supernatural is universal—that is, that the power to believe in Christ and the power to turn to God, if men will, is generally given to all. But this cannot be because it is not given to all men so much as to hear of Christ and to know Him.

Seeing faith is now come, it may be demanded, what is the guard whereby we are kept now? Answer. The precepts of the moral law. "The sayings of the wise are as nails" or "stakes fastened" to range men in the compass of their own duties (Eccl. 12:11). Again, the peace of God or the assurance of our reconciliation with God is a guard to keep our hearts and senses in Christ (Phil. 4:7). If this will not do the deed, God has in store His corrections and judgments to be as a hedge to hedge us in (Hos. 2:6). This being so, our duty is to guard and enclose ourselves, specially our hearts (Prov. 4:23) and all the senses and powers of our souls (Ps. 141:3) by the wholesome precepts and counsels of God. Considering we lie open to so many enemies, we should continually be armed and fenced from the head to the foot (Eph. 6:13), otherwise we shall upon every occasion be overturned.

To come to the twenty-fourth verse, the Jews might haply say, Seeing we are thus kept and shut up by the law, what means have we of comfort and of salvation? The answer is made: "the law is" further "our schoolmaster." Here by "schoolmaster" understand one that teaches little children or petits the first rudiments or elements, A, B, C. And the law is "a schoolmaster to Christ," for two causes. One, because it points out and shadows forth unto us Christ by bodily rudiments of ceremonies and sacrifices. The second is because the law, specially the moral law, urges and compels men to go to Christ. For it shows us our sins, and that without remedy. It shows us the damnation that is due unto us. And by this means, it makes us despair of salvation in respect of ourselves. And thus it enforces us to seek for help out of ourselves in Christ. The law is then our schoolmaster not by the plain teaching, but by stripes and correction.

In this verse, Paul sets down the manner and way of our salvation, which is on this manner: first, the law prepares us by humbling us;

then comes the gospel, and it stirs up faith. And faith wrought in the heart apprehends Christ for justification, sanctification, and glorification. Paul sets this forth by a fit similitude. They that would be the servants and children of God must come into the school of God and be taught of Him. In this school are two forms and two masters. In the first form, the teacher and master is the law. And he teaches men to know their sin and their deserved damnation, and he causes us to despair of our salvation in respect of ourselves. And when men have been well schooled by the law and are brought to acknowledge their sins and that they are slaves of sin and Satan, then must they be taken up to a higher form and be taught by another schoolmaster, which is faith or the gospel. The lesson of the gospel is that men after they are humbled must fly to the throne of grace, believe in Christ, and with all their hearts turn unto God that they may be justified and glorified. When we have by the teaching of this second master learned this good lesson, we are become children and servants of God.

By this then it is manifest that there are two sorts of bad scholars in the school of Christ among us. One sort are they which come to the Lord's Table and yet learn nothing either from the law or from the gospel, but content themselves with the teaching of nature. The second sort are they which learn something but in preposterous manner. For they have learned that mercy and salvation comes by Christ. And with this they content themselves, not suffering themselves first of all to be schooled by the law till they despair in respect of themselves, nor to be schooled of the gospel till they believe in Christ and repent of their sins.

In a word, he is a good scholar in the school of Christ that first learns by the law to humble himself and to go out of himself, and, being humbled, subjects his heart to the voice and precept of the gospel,

which bids us believe in Christ, turn to God, and testify our faith by new obedience.

In the second part of the comparison (v. 25), Paul sets down one point: that at the coming of the faith the Jews were freed from the dominion of the law of Moses, and consequently that the said law was abrogated. The lawgiver, that is, the expounder of Moses' law, was to last but till the coming of Shiloh (Gen. 49:10). The law of commandments standing in ordinances was abrogated by the flesh of Christ (Eph. 2:15). And the change of the priesthood brought the change of the law (Heb. 7:12).

For the better clearing of this point, three questions are to be demanded. The first is, when was the policy, regiment, or law of Moses abrogated? Answer. At the coming of the faith, or when the gospel first began to be published to the world, which was at the ascension of Christ. And He in His death canceled the ceremonial law and took it out of the way (Col. 2:14). When the Old Testament ended, and the New began, then was the abrogation of the law. Now the ending of the Old Testament and the beginning of the New was in the resurrection of Christ. For then was the beginning of the new world, as it were.

The second question is, how far forth the law is abrogated? Answer. The law is threefold: moral, ceremonial, judicial. Moral is the law of God concerning manners or duties to God and man. Now the moral law is abrogated in respect of the church and them that believe [in] three ways. First, in respect of justification. And this Paul proves at large in this epistle. And secondly, in respect of the malediction or curse. "There is no condemnation to them that are in Christ" (Rom. 8:1). Thirdly, in respect of rigor. For in them that are in Christ, God accepts the endeavor to obey for obedience itself. Nevertheless, the

law, as it is the rule of good life, is unchangeable, and admits no abrogation. And Christ in this regard did by his death establish it (Rom. 3:31).

The ceremonial law is that which prescribed rites and gestures in the worship of God in the time of the Old Testament. Ceremonies are either of figure and signification or of order. The first are abrogated at the coming of Christ, who was the accomplishment of them all (Col. 2:17). The second being ceremonies of particular order to the times of the Old and New Testament concern not us. For example, in the commandment of the Sabbath, some things are moral, some ceremonial, some judicial. That in one day of seven there should be a holy rest, it is moral. Rest upon the seventh day from creation is ceremonial in respect of order. Strictness of rest from all labor is ceremonial in respect of the signification of rest from sin and rest in heaven. Therefore the particular day of rest and the manner of rest is abrogated. And Christ by His own example and by the example of the apostles (examples not being contradicted in Scripture) appointed the eighth day, or the day of Christ's resurrection, to be the Sabbath of the New Testament.

Judicial laws are such as concern inheritances, lands, bargains, controversies, causes criminal, and they pertain to the regiment of the commonwealth. If the commonwealth of the Jews were now standing, they should be governed by these laws. For to them were they given. The case is not like with us. Some are of mind that all judicial laws are abrogated. And some are of contrary mind that all commonwealths are to be governed by them. But they are both deceived. And the mean between both is the truth. Know then that of judicial laws of Moses, some are abrogated, [and] some are not. Such laws as are merely judicial, that is, judicial and not moral, and do particularly concern the nation of the Jews, the land of Canaan, the

times before Christ, the things of the Old Testament—[these] are abrogated. Of this kind is the law that commands "the brother to raise up seed to his brother" (Deut. 25:5). The law of tenths is partly ceremonial and partly judicial, and specially concerns the land of Canaan. For as countries are richer or poorer than Canaan, so must their allowance to the ministry be more or less. The sevenths, the eighths, the ninths, the elevenths, the twelfths, and not the tenths. And the allowance of tenths stands not in force in this and other commonwealths by the judicial law of God, but by positive laws of countries. For if it did, then ministers should not meddle with their tenths, either for the gathering or for the disposing of them; but they should be brought into storehouses by certain overseers, and they should dispose of them according to the need of the minister (2 Chron. 31; Mal. 3). The law that these must either restore fourfold, or be a bondman, concerns Canaan, and those countries. In Europe (specially in the northern and western parts), a straighter law is required. For the people are much given to idleness, and consequently to robbing. And they are of fierce disposition, and therefore with theft join violence and disturbance of the common peace. And for this cause (excepting in some cases) theft is punished with death. And this must not seem hard. For even the Jews, when the theft was aggravated with other circumstances, might punish it with death (2 Sam. 12:5). And it is in the power of the magistrate, when sins are increased, to increase punishment.

Now judicial laws that are in foundation and substance moral are not abrogated, but are perpetual. For the better discerning of them, I give two notes. The first is this. If a judicial law serve directly and immediately to guard and fence any one of the Ten Commandments in the main scope and end thereof, it is moral in equity and perpetual because the end and use of it is perpetual. I will give sundry examples. It is the law of God that he of the Israelites that shall

entice them to go and worship other gods shall be put to death (Deut. 13:6–9). This law serves to maintain and uphold the first commandment, the end whereof is to enjoin us to take the true God for our God. And this end is most necessary both for God's glory and for the salvation of men, and therefore whatsoever thing or person overturns or abolishes this end, it must be cut off from the society of men. Here note by the way, that they which have been born, baptized, and brought up among us, and yet afterward become Mass-priests, and seek maliciously and obstinately without ceasing to seduce our people, deserve in this respect to be put to death.

Example 2. "Thou shalt not suffer a witch to live" (Ex. 22:18). This law again is a fence to the first commandment. For witches renounce God and human society, and therefore are worthily cut off, though they do no hurt, even because they make a league with the devil.

Example 3. "He that blasphemeth the name of God shall be put to death" (Lev. 24:16). Understand this law of manifest and notorious blasphemies that pierce through God, as the words import. And then it is a main fence to the third commandment. For God's name may in no wise be abused and trod underfoot. And therefore blasphemers piercing God are to be cut off. This is the very law of nature, as appears by Nebuchadnezzar, who gave in commandment to his people that whosoever blasphemed the name of the true God should be put to death (Dan. 3:29). Here note that manifest and convicted atheists, if they be put to death, have but their deserts.

Example 4. "He that curseth father or mother shall die the death" (Lev. 20:9). This law is a necessary fence to the fifth commandment, and upholds the honor that is due to parents.

Example 5. "He that smites a man that he die shall die the death" (Ex. 21:12). To this law there is no exception made, but one, and that

is when a man is killed at unawares. And it is for his [its] equity perpetual. For it is a main and direct fence to the sixth commandment. Consider another reason, "The whole land" (says the Lord) "shall be defiled with blood, till his blood be shed that killeth a man" (Num. 35:33).

Example 6. "The adulterer and the adulteress shall both be put to death" (Lev. 20). This judicial serves to uphold and maintain chastity, which is the end of the seventh commandment. Mark withal the reasons: "Lest the land spew you out," and, "for these things"—that is, for suffering this and other sins unpunished—"the Gentiles were cast out" (Lev. 20:22, 23). It may be said that Christ did not condemn the woman to death, which was taken in adultery. Answer. He came to be a mediator, and not a judge or magistrate. It is alleged that David was not put to death for adultery. Answer. He was the highest in the kingdom. There was none to judge him. Again, it may be said that if adultery be death, then innumerable persons must die. Answer. We must do that which we find to be the will of God. And the events of things must be left to God.

The second note whereby we may discern a judicial law to be moral for his [its] equity is this: if it follow necessarily and immediately from the light, principles, and conclusions of nature. For example, "The man shall not put on the things that appertain to the woman, nor the woman the things that appertain to the man" (Deut. 22:5). This law is more than judicial. For it is a rule of common honesty, practiced in those countries by the light of nature where the written law was never known. And things good and honest which nature teaches are moral and must be done. This is Paul's rule, "Doth not nature teach this?" (1 Cor. 11:14).

This I speak, not to censure and condemn the laws of this or any other commonwealth, but only to show how far judicial laws have morality in them and stand in force.

The third question is, what is our guide now in the time of the New Testament, seeing the regiment and law of Moses is abrogated? Answer. The outward guide is the doctrine of the moral law and of the gospel. It is therefore called "the rod and the staff" of God (Ps. 23) and "the rod of His mouth" (Isa. 11:4). The inward guide is the Spirit of God, writing the laws of God in our hearts, and by them guiding us and being a law unto us (Rom. 8:2, 14). Thirdly, God by manifold afflictions nurtures and schools us, partly to prevent sins to come and partly to humble us for that which is past (1 Cor. 11:32; Jer. 31:18).

The Use. Seeing the law is abrogated (as I have said), we must be a free and voluntary people, serving God not of constraint but willingly, as if there were no law to compel us. "All nations shall flow as waters to the mountain of the Lord" (Isa. 2:2). "Thy people shall come willingly in the day of assembly" (Ps. 110:3). "In the days of John Baptist, the kingdom of heaven suffered violence." Jeremiah says, "They shall [not] teach every man his neighbor, and his brother" (Jer. 31:34), because men shall learn freely without compulsion, or calling upon. Here is the fault of our times. Many say in heart to Christ, "Depart from us, we will none of Thy ways"; and many again are zealous for the things of this life, but for duties pertaining to God's worship and the salvation of their souls, they are neither hot nor cold. This negligence and slackness is full of danger, and therefore with speed to be amended. For "cursed is he that doth the work of God negligently," and the Lord will spew out such persons.

26 For ye are all the sons of God by faith in Christ Jesus.

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

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: ye are all one in Christ Jesus.

Paul had said before (v. 25) that the believing Jews, after the publishing of the gospel, were no more under the law as under a schoolmaster. In this twenty-sixth verse he renders a reason hereof. And it may be framed on this manner. If we Jews were still under the law as under a schoolmaster, then we should be still after the manner of servants. But we are not after the manner of servants because we are children. For even you Galatians, and that all of thou art children of God not by circumcision or by the keeping of the law but by faith in Christ. Again, that they are children of God, he proves it thus. You are baptized into Christ, and in baptism you have put on Christ, in that thou art joined with Him and have fellowship with Him who is the natural Son of God. Therefore thou art sons of God. It may be said, all children of God? All baptized? All put on Christ? How can this be? Seeing some are Jews; some, Gentiles; some, bond; some, free; some, men; some, women. The answer is made. There are differences of men indeed, but in Christ, all are as one (v. 28).

In these words, I consider two things. The first is the benefit or gift bestowed on the Galatians, which is sonship, adoption, or the condition of God's children. The second is the description of this benefit by four arguments. The first is by the circumstance of the persons: "Ye all are children of God." The second is the inward means, namely, "faith in Christ Jesus." The third is the outward means or the pledge of adoption: "Ye are all baptized into Christ." The last is the foundation of adoption, and that is, "to put on Christ,"

or, "to be one with him." For the better conceiving of the benefit, three questions may be moved. The first is, whose sons the Galatians were? Answer. The sons of God. It may be said, how the sons of God? I answer again, God is called a Father in two respects. First, He is a Father in respect of Christ, the essential Word. And then God signifies the first person. Again, God is called a Father in respect of men elect to salvation; then the name of God is put indefinitely, and it comprehends not only the first person, but also the Son and Holy Ghost. For all three do equally regenerate them that are adopted. And Paul says of the Godhead indefinitely: "There is one God and Father of all" (Eph. 4:6). And when we pray, saying, "Our Father," etc., we invocate not only the first person, but also the Son and Holy Ghost. And the Son of God is expressly called "the Father of eternity," in respect of us (Isa. 9:6); and He is said "to have his seed" (Isa. 53:10).

The second question is, in what respect are the Galatians the children of God? Answer. A child of God is two ways: by nature; by grace. The child of God by nature is Christ as He is the eternal Son of God. A child by grace is three ways. By creation: Thus Adam before his fall and the good angels are the children of God. Secondly, by the personal union: Thus Christ as He is man is the child of God. Thirdly, by the grace of adoption: Thus are all true believers, and in this text, the Galatians are said to be "the children of God." In this grace of adoption, there be two acts of God. One is acceptation, whereby God accepts men for His children. The other is regeneration, whereby men are born of God when the image of God is restored in them in righteousness and true holiness.

The third question is, what is the excellency of this benefit? Answer. Great every way (John 1:12). He which is the child of God is heir and fellow-heir with Christ (Rom. 8:17), and that of the kingdom of

heaven, and of all things in heaven and earth (1 Cor. 3:22) he has title in this life and shall have possession in the life to come. Again, he that is God's child has the angels of God to attend on him and to minister unto him for his good and salvation (Heb. 1:14).

The first argument whereby the adoption of God's children is set forth is concerning the persons to whom it belongs, in these words: "All ye are the children of God." So Paul says, all the Ephesians are elect (Eph. 1:3). And Peter calls all them to whom he writes "elect" (1 Peter 1:1); and John, "the children of God" (1 John 3). And herein they follow the judgment of charity, leaving all secret judgments to God. Here I observe one thing, that every grievous fall does not abolish the favor of God and extinguish the grace of regeneration. For the Galatians erred in the foundation of religion and had fallen away to another gospel. And yet Paul says that "they were" (for all this) "the children of God," and not some, but "all of them." This truth may be seen by experience. The child of God before his fall has a purpose not to sin. In the time of temptation when he is in falling he has a strife; after he is fallen, he lies not in his fall, as wicked men do, but he recovers himself by new repentance. And this shows that the child of God by his fall does not return again to the estate and condition of wicked men. When St. John says, "He that is born of God sins not," his meaning is this. He that is born of God, if he fall into any offence of frailty, yet does he not make a practice of sin, as the wicked and ungodly do.

It may be said, the Galatians, and all the Galatians, are the children of God; but what is that to us? Answer. They among us that profess true faith in Christ with care to keep good conscience are likewise to hold themselves to be children of God. He believes not the gospel that does not believe his own adoption. For in the gospel there is a promise of all the blessings of God to them that believe. And there is

also a commandment to apply the said promise to ourselves, and, consequently, to apply the gift of adoption to ourselves. When we are bidden to say, "Our Father," we are bidden to believe ourselves to be children of God, and so to come unto Him. Therefore with Paul I say that all we that truly believe in Christ and have care to lead a good life—all, I say, are indeed the children of God.

The Use. Comforts arising by this benefit are many. First, if thou art God's child, surely He will provide all things necessary for your soul and body (Matt. 6:26). Our care must be to do the office and duty that belongs unto us. When this is done, our care is ended. As for the good success of our labors, we must cast our care on God who will provide that no good thing be wanting unto us (Ps. 34:10). They that drown themselves in worldly cares live like fatherless children.

Secondly, in that we are children, we have liberty to come into the presence of God and to pray unto Him (Eph. 3:12).

Thirdly, nothing shall hurt them that are the children of God. "The plague shall not come near their tabernacle: they shall walk upon the lion and the asp, and tread them underfoot" (Ps. 91:13). "All things shall turn to their good" (Rom. 8:28). And the rather, because the angels of God pitch their tents about them.

Lastly, God will bear with the infirmities and frailties of them that are His children, if there be in them a care to please Him with a purpose of not sinning (Mal. 3:17). If a child be sick, the father or mother do not cast it out of doors. Much less will God.

The Duties. First, if you be God's child, then walk worthy of your profession and calling. Be not vassals of sin and Satan. Carry yourselves as king's sons, bearing sway over the lusts of your own hearts, the temptations of the devil, and the lewd customs and

fashions of the world. When David kept his father's sheep, he behaved himself like a shepherd. But when he was called from the sheepfold, and chosen to be king, he carried himself accordingly. So must we do, that of children of the devil are made the children of God. And if we live according to the lusts of the flesh as the men of this world do, whatsoever we profess, we are in truth the children of the devil (John 8:44; 1 John 3).

Secondly, we must use every day to bring ourselves into the presence of God, and we must do all things as in His sight and presence, presenting ourselves unto Him as instruments of His glory in doing of His will. This is the honor that the child of God owes unto Him (Mal. 1:6).

Thirdly, our care must be (according to the measure of grace) to resemble Christ in all good virtue and holy conversation. For He is our eldest brother, the firstborn of many brethren. And therefore we should be like unto Him (1 John 3:2–3).

Fourthly, we must have a desire and love to the Word of God that we may grow by it in knowledge, grace, and good life. For this is the milk and food whereby God feeds His children (1 Peter 2:2). Such persons then among us that have no love or liking of the Word, but spend their days in ignorance and security, show themselves to be no children of God. The child in the arms of the mother or nurse that never desires the breast is certainly a dead child.

Lastly, we must put this in our accounts that we must have many afflictions, if we be God's children. For He corrects all His children. And when we are under the rod of correction, we must resign ourselves to the will and good pleasure of God. This is childlike obedience. And this must be done in silence and with all quietness. Then God is best pleased.

The internal means of adoption is faith in Christ. And for the better conceiving of it, three questions are to be propounded. The first, what kind of faith is this? Answer. A particular or special faith. And it has three acts or effects. The first is to believe Christ to be Jesus, that is, a savior. The second is to believe that Christ is my or your savior. The third is to put the confidence of heart in Him. When Thomas felt the wounds of Christ, he said, "My Lord, and my God." And thereupon Christ said, "Because thou hast seen, thou believest" (John 20:29). Here mark that to believe Christ to be my Christ is faith. Against this special faith, the papists object three arguments. The first is this. Every special faith must have a special word of God for his [its] ground. But there is no special word that your sins or my sins are forgiven by Christ. Therefore there is no special faith. Answer. We have that which in force and value is equivalent to a special word, namely, a general promise with a commandment to apply the said promise to ourselves. Secondly, I answer, that the word and promise of God generally propounded in Scripture is made particular in the public ministry, in which when the word is preached to any people, God reveals two things unto them: one, that His will is to save them by Christ; the other, that His will is that men should believe in Christ. And the word thus applied in the public ministry in the name of God is as much as if an angel should particularly speak unto us from heaven.

The second argument. Special faith (say they) is absurd, because by it a sinner must believe the pardon of his sins before he has it, inasmuch as faith is the means to obtain pardon. Answer. The giving and the receiving of pardon and faith are both at one moment of time. For when God gives the pardon of sin, at the same instant He causes men to receive the same pardon by faith. For order of nature, faith goes before the receiving of the pardon (because faith is given to them that are to be engrafted into Christ, and pardon to them that

are in Christ); for time it does not, and therefore this second argument is absurd.

The third argument. The full certainty and persuasion of God's mercy in Christ follows good conscience and good works. And therefore faith follows after justification. Answer. There be two degrees of faith. A weak faith and a strong faith. A weak faith is that against which doubting much prevails, in which there is a sorrow for unbelief, a will and desire to believe in Christ, with care to use good means and to increase in faith. Strong faith is that which prevails against doubting, and it is a full persuasion or resolution of the love and mercy of God in Christ. This second degree of faith follows justification upon the observation and experience of the providence and goodness of God. But the first degree of special faith before named for order goes before justification, and for time is together with it.

The second question is, when faith begins first to breed in the heart? Answer. When a man begins to be touched in his conscience for his sins, and, upon feeling of his own spiritual poverty, earnestly hungers and thirsts after Christ and His righteousness above all things in the world. Christ says, "I will give to him that thirsteth of the well of the water of life freely" (Rev. 21:6). This promise declares that in thirsting there is a measure of faith. To eat and drink Christ the bread and water of life is to believe in Him. And to hunger and thirst, having as it were a spiritual appetite to Christ, is the next step to this eating and drinking. Therefore this must be remembered, that the professors of the gospel, yea teachers of the same, that want this sense of their unworthiness and this thirsting, are far wide, what gifts soever they have. For they are not yet come to the first step of true faith.

The third question is, how faith in Christ is conceived in the heart? Answer. It is not faith to conceive in mind a bare persuasion that Christ is my savior, and thereupon to think to be saved. But faith in Christ is conceived in the spiritual exercises of invocation and repentance. When I see mine own sins and God's anger against me for them by the law, when I see mine own guiltiness, I draw myself into the presence of God, making confession of mine offences and prayer for the pardon of them; and in this prayer I strive against mine unbelief—I will, desire, and endeavor to assent to the promise of God touching forgiveness, and withal I purpose with myself to sin no more. This is my daily practice. And thus is faith truly conceived and confirmed. Again faith is conceived in the use of holy means, namely, the preaching of the word and sacraments. For in hearing and receiving the Lord's Supper, to meditate upon the promise of mercy, and in meditation to apply the said promise to myself is the right way to conceive true faith. Therefore it must be remembered that faith conceived without the exercises of invocation and repentance, or conceived without the use of the word and sacraments (as commonly it is) is not true faith, but an imagination or fiction of the brain which will fail in the end.

The third point to be considered is the sign or the outward means of adoption, and that is baptism. It may be demanded how baptism can be a mark or sign of the child of God, considering all sorts of men are partakers of it? Answer. Baptism alone is no mark of God's child, but baptism joined with faith. For so must the text be conceived, "All ye Galatians" that believe "are baptized into Christ." For Paul had said immediately before, "Ye are the sons of God by faith." Again, the Scripture speaking of baptism comprehends both the outward and the inward baptism, which is the inward baptism of the Spirit (Matt. 3:11; 1 Peter 3:21). And thus is baptism always an infallible mark of the child of God.

It may further be demanded, what are the marks of the inward baptism? Answer. The new birth, whereby a man is washed and cleansed by the Spirit of God, has three special marks. The first is the Spirit of grace and supplications (Zech. 12:10), that is, the Spirit of regeneration, causing men to turn to God and withal to make instant prayer and supplication for mercy and forgiveness of sins past. The second is to hear and obey the voice of God in all things (John 8:47; 10:27). The third is not to sin, that is, not to live in the practice of any sin after this new birth is begun. "He that is born of God, doth not commit sin" (1 John 3). He may fail in this or that speech, or do amiss in this or that action; but after his calling and conversion, the tenor and course of his life shall be according to the commandments of God. And this is a special mark to discern the inward baptism.

Some allege that having long ago been baptized with water, yet they feel not the inward baptism. And therefore they fear that they are not the children of God. Answer. If there be in you a sorrow for your corruptions and sins past, if you have a purpose to sin no more, if you avoid the occasions of sin, and fear to offend, if having sinned, you lie not in your sin, but recover yourself by new repentance—[then] thou art verily born of God and baptized with the baptism of the Holy Ghost.

Others allege that although they have been baptized, yet they fear they have no faith. And therefore they think they are not the children of God. Answer. If there be in you a sorrow for your unbelief, a will and desire to believe, and a care to increase in faith by the use of good means, there is a measure of true faith in you, and by it you may assure yourself that thou art the child of God.

Others again allege that they have long made prayer unto God, and that according to His will, and yet their prayers have not been heard.

And therefore they often doubt they are not God's children. Answer. If you can pray, though your prayer be not heard according to your desire, content yourself. For the prayer of the heart is the mark of the Spirit of adoption (Rom. 8:15, 26). And by it you may know that thou art the child of God.

Thus then we see what is the infallible mark of the child of God, namely, baptism joined with true faith in Christ, or the outward baptism joined with the inward baptism of the Spirit. The Use. Many avouch the present Church of Rome to be the true church of God, and that because they say in it there is true baptism, which is a mark of the church of God. But they are deceived. For baptism in the Church of Rome is severed from true faith, or from the apostolic doctrine. And the outward baptism is severed from the inward baptism. For they of that church overturn justification by the mere mercy of God, which is the principal part of the inward baptism. Again, the ten tribes retained circumcision after their apostasy, yet for all that [were] condemned to be no people of God (Hos. 1:9). The light in the lantern pertains not to the lantern but to the passengers in the street. Even so the confession of faith in the Symbol of the Apostles and baptism that are retained in the papacy, pertain not to the papacy, but to another hidden church, which by these and other means is gathered out of the midst of Romish Babylon. And therefore baptism is rather a sign of this, than of the Romish church.

Again, we must be warned to take heed that we deceive not ourselves, thinking it a sufficient matter that we have been baptized. For except Christ inwardly wash us with His Spirit, "we have no part in him" (John 13:8). "Circumcision" (says Paul) "availeth not, unless thou be a doer of the law" (Rom. 2:25). Baptism indeed saves, but that is not the baptism of water, "but the stipulation of a good conscience, by the resurrection of Christ" (1 Peter 3:21). The outward

baptism without the inward is not the mark of God's child, but the mark of the fool that makes a vow and afterward breaks it (Eccl. 5:4).

Excursus: The Whole Nature of Baptism

Moreover, baptism is not only a sign of our adoption but also a seal thereof and a means to convey it unto us. And for the better understanding of this point, and for a further clearing of the twenty-seventh verse, I will speak of the whole nature of baptism. That which is to be delivered, I reduce to eight heads. I. The name of baptism and the phrases. II. The matter. III. The form. IV. The end. V. The efficacy of baptism. VI. The necessity thereof. VII. The circumstances. VIII. The use.

Touching the name, baptism is taken six ways. First, it signifies the superstitious washings of the Pharisees who bound themselves to the baptisms or washings of cups and pots (Mark 7:4). Secondly, it signifies the washings appointed by God in the ceremonial law (Heb. 9:10). Thirdly, it signifies that washing by water which serves to seal the covenant of the New Testament (Matt. 28:19). Fourthly, it signifies by a metaphor any grievous cross or calamity. Thus the passion of Christ is called His baptism (Luke 12:50). Fifthly, it signifies the bestowing of extraordinary gifts of the Holy Ghost, and that by imposition of hands of the apostles (Acts 1:5; 11:16). Lastly, it signifies the whole ecclesiastical ministry. Thus Apollos is said to teach the way of the Lord, "knowing nothing but the baptism" (that is, the doctrine) "of John" (Acts 18:25). In the third sense is baptism taken in this place, when Paul says, "Ye are all baptized into Christ."

The phrases used in Scripture of baptism are strange in reason. And therefore they are to be explained. Here it is said, "Ye that are baptized in to Christ, put on Christ." The reason of this speech is

threefold. The first is this. The washing of the body with water is an outward sign to represent to our eyes and mind the inward washing and our union or conjunction with Christ. Therefore, they that are baptized are said "to put on Christ." The second reason is because the washing by water seals unto us our inward engrafting into Christ. For as certainly as the body is washed with water, so certainly are they that believe engrafted into Christ. The third reason of the speech is because baptism is after a sort an instrument whereby our insition into Christ and fellowship with Him is effected. For in the right and lawful use of baptism, God according to His own promise engrafts them into Christ that believe. And the inward washing is conferred with the outward washing. For these causes, they that are washed with water in baptism are said "to put on Christ." In the same manner must other phrases be understood; as when it is said that baptism "saveth" (1 Peter 3:21); that men must be baptized for the remission of sins (Acts 22:16); that "we are buried by baptism into the death of Christ" (Rom. 6:3).

The second point concerns the matter of baptism. Here I consider three things: the sign, the thing signified, the analogy of both. The sign is partly the element of water (Acts 8:36), and partly the rite by divine institution appertaining to the element, which is the sacramental use of it in washing of the body. And these two, water and external washing of the body, are the full and complete sign of baptism.

Here a question may be made, whether washing of the body in baptism must be by dipping or by sprinkling? Answer. In hot countries and in the baptism of men of years, dipping was used, and that by the apostles. And to this Paul alludes (Rom. 6:4). And dipping does more fully represent our spiritual washing than sprinkling. Nevertheless in cold countries and in the baptism of

infants newborn, sprinkling is to be used and not dipping in respect of their health and life. For the rule is, necessity and charity dispense with the ceremonial law. Upon this ground, David did eat the showbread. Circumcision was not always the eighth day, as appears by the Israelites in the wilderness. And for the same cause in these countries, dipping may be omitted, though otherwise a sacramental rite. And it must be remembered that baptizing signifies not only that washing which is by diving of the body, but also that which is by sprinkling.

The thing signified or the substance of baptism is Christ Himself our mediator, as He gave Himself to wash and cleanse us. Thus Paul says that "he cleanseth his church by the washing of water" (Eph. 5:26).

The analogy or proportion of both is on this manner. Water resembles Christ crucified with all His merits. St. John says, "The blood of Christ cleanseth us from all our sins" (1 John 1:7)—that is, the merit and efficacy of Christ crucified frees us from our sins and from the guilt and punishment thereof. External washing of the body resembles inward washing by the Spirit, which stands in justification and sanctification (1 Cor. 6:11; Titus 3:5). The dipping of the body signifies mortification or fellowship with Christ in His death. The staying under the water signifies the burial of sin. And the coming out of the water, the resurrection from sin to newness of life (Rom. 6:3–4).

The third point concerns the form of baptism. "Go teach all nations, baptizing them in the name of the Father," etc. (Matt. 28:19). I explain the words thus. Mark first it is said, "Teach them," that is, make them my disciples by calling them to believe and repent. Here we are to consider the order which God observes in making with man the covenant in baptism. First of all, He calls men by His word and

commands them to believe and repent. When they begin to believe and repent, then in the second place God makes His promise of mercy and forgiveness. And thirdly, He seals His promise by baptism. This divine order Christ signifies when He says, "Make them disciples." And it was always observed of God. Before He made any covenant with Abraham, and before He sealed it by circumcision, He says to him, "Walk before me, and be upright" (Gen. 17:1). And of His seed, He says, they must first "do righteousness and judgment, and then He will bring upon them all that He hath spoken" (Gen. 18:19). To the Israelites He says that they must "turn and obey," and then He will make all His promises and covenant good (Deut. 30:1–6; Isa. 1:16–19). To the Jews, Peter says, "Repent," first, "and then they shall be baptized for the remission of sins" (Acts 2:38–42). And Philip said to the eunuch, "If thou believest with all thy heart, thou mayest be baptized" (Acts 8:37).

The Use. By this order we see that the commandment to believe and to repent is more large and general than the promise of mercy in Christ. For the commandment is given to all hearers, to turn and believe, and the promise made only to such hearers as do indeed turn and believe—therefore, it is a falsehood to imagine that the promise of salvation belongs generally to all mankind.

Again, by this order it appears that repentance belongs to baptism. And it is one of the first things that are required. And therefore it is folly to make repentance a distinct means of salvation and a distinct sacrament from baptism.

Thirdly, if it be demanded why so many persons that have been baptized live for all this as if they had not been baptized, in the common sins of the world like profane Esau, and yet do comfort themselves in their baptism? Answer. They do not know and

consider the order which God used in covenanting with them in baptism. But they deal preposterously, overslipping the commandment of repenting and believing, and in the first place lay hold of God's promise made to them in baptism. This is the cause of so much profaneness in the world.

Again, there be many persons that have been baptized who nevertheless cannot abide to hear and read the Word of God. And the reason is because they observe not the order of their baptism, first of all to become disciples, and then to lay hold of the promises of God.

They likewise are to be blamed that bring up their youth in ignorance. For they are baptized upon condition that they shall become disciples of Christ when they come to years of discretion. And they are by this means barred from all the mercies of God. For we must as good disciples obey the commandment that bids us turn and believe before we can have any benefit or profit by any of the promises of God.

Lastly, we are here taught in the working of our salvation to keep the order of God which He has set down unto us in baptism, which is, first of all to turn unto God, according to all His laws; and secondly, upon our conversion to lay hold of the promises of God and the confirmation thereof by the sacraments. Thus shall we find comfort in the promises of God and have true fellowship with God if we begin where He begins in making of His covenant with us and end where He ends. And this we must do not only in the time of our first conversion, but also afterward in the time of distress and affliction, and at such times as by frailty we fall and offend God. In a word, if for practice we always keep ourselves to this order, we shall find true comfort in life and death.

It follows, "Baptizing them into the name," or, "in the name of the Father, Son, and Holy Ghost." These words signify first, to baptize by the commandment and authority of the Father, Son, and Holy Ghost. Secondly, to baptize by and with the invocation of the name of the true God. "Whatsoever ye do in word or deed, do it in the name of our Lord Jesus Christ" (Col. 3:17)—that is, by the invocation of the name of Christ. Thirdly, "to baptize in the name," etc., signifies to wash with water in token that the party baptized has the name of God named upon him, and that he is received into the household or family of God as a child of God, a member of Christ, and the temple of the Holy Ghost. Thus Jacob says in the adoption of Ephraim and Manasseh, "Let them be mine, and let my name be called upon them" (Gen. 48:5, 16). And Paul says that the Corinthians might not be named and distinguished by Paul, Cephas, Apollos, because they were not baptized into their names, but into the name of Christ (1 Cor. 1:13). And this I take to be the full sense of the phrase.

Here we see what is done in baptism: The covenant of grace is solemnified between God and the party baptized. And in this covenant some actions belong to God, and some to the parties baptized. God's actions are two. The first is the making of promise of reconciliation, that is, of remission of sins and life everlasting to them that are baptized and believe. The second is the obsignation or sealing of this promise. And that is twofold—outward or inward. The outward seal is the washing by water. And this washing serves not to seal by nature, but by the institution of God in these words, "baptize them," etc. and therefore Paul says, "Cleansing the church by the washing of water in the word" (Eph. 5:26). The inward sealing is by the earnest of God's Spirit (Eph. 1:13). The action of the party baptized is a certain stipulation or obligation whereby he binds himself to give homage to the Father, Son, and Holy Ghost. This homage stands in faith, whereby all the promises of God are

believed, and in obedience to all His commandments. The sign of this obligation is that the party baptized willingly yields himself to be washed with water.

It is not said "in the name of God," but "in the name of the Father, Son, and Holy Ghost," to teach us the right way to know and to acknowledge the true God. This knowledge stands in six points, all here expressed. The first is that there is one God and no more. For though there be three that are named, yet there is but one name, that is, one in authority, will, and worship of all three. And elsewhere men are said to be baptized "into the name of the Lord" (Acts 10:48). The second is that this one true God is the Father, Son, and Holy Ghost. A mystery unsearchable. The third, that these three are really distinct, so as the Father is first in order; the Son, the second; and the Holy Ghost, not the first or second but the third. The fourth is that they are all one in operation (John 5:19), and specially in the act of reconciliation or covenant making. For the Father sends the Son to be our redeemer. The Son works in His own person the work of redemption. And the Holy Ghost applies the same by His efficacy. The fifth is that they are all one in worship. For the Father, Son, and Holy Ghost are jointly to be worshiped together, and God in them. The last is that we are to know God, not as He is in Himself, but as He has revealed Himself unto us in the covenant of grace. And therefore we must acknowledge the Father to be our Father, the Son to be our Redeemer, the Holy Ghost to be our Comforter; and seek to grow in the knowledge and experience of this.

It may be demanded whether baptism may not be administered in the name of Christ alone, or in the name of God without mention of the persons in the Godhead? Answer. No. For the true form of baptism is here prescribed. If it be said, that Peter bids them of Jerusalem, "repent and be baptized into the name of Christ" (Acts

2:38), I answer that Peter in that place is to set down not the form of baptism but the end and scope thereof, which is, that we may attain to true fellowship with Christ.

The fourth point is concerning the ends of baptism, which are four. The first is that baptism serves to be a pledge unto us in respect of our weakness of all the graces and mercies of God, and specially of our union with Christ, of remission of sins, and of mortification. Secondly, it serves to be a sign of Christian profession before the world. And therefore it is called "the stipulation or interrogation of a good conscience" (1 Peter 3:21). Thirdly, it serves to be a means of our first entrance or admission into the visible church. Lastly, it is a means of unity (read Eph. 4:5; 1 Cor. 12:13).

The fifth point concerns the efficacy of baptism, of which there be four necessary questions. The first is, whether the efficacy of baptism extend itself to all sins and to the whole life of man? For answer, I will set down what we teach and what the papists. We teach that the use of baptism enlarges itself to the whole life of man, and that it takes away all sins past, present, and to come—one caution remembered, that the party baptized stand to the order of baptism, which is, to turn unto God, and to believe in Christ, and to continue by a continual renovation of faith and repentance as occasion shall be suffered. Reasons may be these. First, the Scripture speaks of them that had long before been baptized and that in the time present "baptism saveth" (1 Peter 3:21), and "ye are buried by baptism into the death of Christ" (Rom. 6:4). And in the future tense it is said, "He that believeth, and is baptized, shall be saved." And Paul says that "the church is cleansed with the washing of water, that it may be presented glorious and without spot unto God" (Eph. 5:26–27). And all this shows that baptism has the same efficacy after which it had before the administration thereof. Secondly, the covenant of grace is

everlasting (Isa. 54:10; Hos. 2:19), and the covenant is the foundation or substance of baptism. Therefore, baptism is not to be tied to any time, but it must have his force, so long as the covenant is of force. And this appears by the example of the Galatians, who are now fallen away to another gospel after their baptism, and yet are instructed and directed by their baptism. Lastly, it has been the doctrine of the ancient church that all sins are done away by baptism, even sins to come.

The doctrine of the papists is that baptism takes away all sins that go before the administration thereof, and that sins after baptism are not taken away by baptism, but by the sacrament of penance. But the doctrine is erroneous, as may appear by the arguments which they use.

Argument 1. Circumcision had no use after the administration thereof for the abolishing of sin. Therefore neither has baptism. Answer. Circumcision had. And this appears because the prophets put the Jews in mind of their circumcision when they fell away from God, bidding them to circumcise the foreskin of their hearts (Jer. 4:4).

Argument 2. The apostles used to call them that sinned after baptism to confession of sin and to repentance or penance (Acts 8:22; 1 John 1:9). Answer. This makes for us. For in so doing they bring men to their baptism and to the order set down there, which is, that the party baptized must first of all turn to God and believe in Christ. And there is no new order set down afterward, but only a renewing of this first baptismal order, both in the ministry of the word and in the Supper of the Lord. And whereas they make a distinction of penance the virtue, and penance the sacrament, placing the virtue before and

after baptism, and the sacrament only after—for this they have no word of God.

Argument 3. "If a man be enlightened," that is, baptized, "and then fall again, he cannot be renewed by repentance," which is in baptism (Heb. 6:6). Answer. The text speaks not of them that fall after baptism, but of them that fall away by a universal apostasy, denying Christ. For it is said "that they crucify Christ again" (v. 7), that is, crucify Christ crucified, "and so make a mock of him, and tread underfoot the blood of Christ" (Heb. 10:29). Again, the text speaks not particularly of repentance in baptism, but of all repentance whatsoever, yea, of repentance after baptism. For there is no place for repentance where Christ is renounced.

Argument 4. Penance (as Jerome says) is a second table after a shipwreck. Answer. Repentance indeed is a second table or board whereby a sinner fallen from his baptism returns again to it and so comes to the haven of eternal happiness. Thus then we see that baptism is the true sacrament of repentance. For repentance pertains to the inward baptism.

The Use. If baptism serve for the whole life of man, then if thou art in your misery or distress, have recourse to your baptism, and there shall you find your comfort, namely, that God is your God, if you truly turn and believe in Him. Secondly, remember every day the obligation of homage wherewith you have bound yourself to God, specially in your temptations remember it. And see you stand to it and make it good.

The second question is, whether baptism abolish original sin or no? The answer of the Papist is that it does, so as in the party baptized, there remains nothing that God may justly hate. And therefore he says that original sin after baptism ceases to be sin properly. We

teach and are to hold that the perfect and entire baptism (in which the outward and inward baptism are joined together) abolishes the punishment of sin and the guilt, that is, the obligation to punishment and the fault, yet not simply, but in two respects. First, in respect of imputation, because God does not impute original sin to them that are in Christ. Secondly, in respect of dominion, because original sin reigns not in them that are regenerate. Nevertheless, after baptism it remains in them that are baptized and is still, and that properly, sin. Paul says, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me doth it" (Rom. 7:20). Here mark, Paul calls concupiscence in himself after regeneration sin, and that properly—because he says it is the same that makes men to sin. And he says, "Mortify your earthly members," and amongst the rest he names, "evil concupiscence" (Col. 3:5). And to the Ephesians, "Be ye renewed in the spirit of your minds" (Eph. 4:23). Therefore after baptism some portions remain still of the old man or of original sin. St. John says, "If we say we have no sin, we deceive ourselves" (1 John 1:8). Answer is made, that this is spoken of venial or small sins. But how can they be small sins that are to be washed away with the blood of Christ, as he says (v. 7)? And if these words be spoken of infants (as they are), then must concupiscence be a sin in them. For they have no actual sins. Lastly, Christ says, "He that is all washed, must have his feet," that is, his carnal affections, "washed" (John 13:10). Here observe two things. One, that defilements of sin remain in them that are washed. The second, that they are after the first washing to be done away by Christ, and not by the acts of penance.

The grounds of popish doctrine in this point are two. The first is this. They make three degrees of concupiscence. The first is the proneness in the flesh to rebel against the law of the mind, or the proneness to evil. The second stands in the first motions to sin, which go before consent of will. The third stands in acts of lust joined with consent of

will. This third, they say, is forbidden in the moral law, which forbids and condemns voluntary concupiscence. And the two first are not. Because (as they speak) concupiscence itself with the first motions are not in man's power. And therefore they are rather to be termed defects or infirmities than sins, and that men are no more to be blamed for them than for the diseases of their bodies. Answer. The doctrine is false, for it is an evident truth that concupiscence with the first motions thereof to evil is condemned in the moral law. It is a principle in expounding the law: Where any actual sin is forbidden, there all causes, occasions, and furtherances thereof are likewise forbidden. Therefore considering actual concupiscence joined with consent is forbidden in the law, original concupiscence with the first motions thereof, being causes of the former, are likewise forbidden. And Paul says, he had not known lust to be sin, unless the law had said, "Thou shalt not lust" (Rom. 7:7). Now he was a doctor of the law, and knew that lust with consent was a sin. For thus much the light of nature teaches. Therefore the law speaks of a higher degree of lust, namely, of lust going before consent.

The second ground is this. When sin is remitted, it does not make men guilty, but ceases to be a fault. Original sin therefore ceases to be sin after baptism. Answer. Though actual guilt be taken away, yet potential guilt remains, namely, an aptness in original sin to make men guilty. And though it be not the fault of this or that person, yet it is a fault in nature, or as it is considered in itself.

The Use. If original sin remain after baptism to the death, then we must humble ourselves and use to the very death the plea of mercy and pardon, denying ourselves and resting on Christ.

Again, if persons baptized be sinners to the death, it may be demanded, what difference there is between the godly and the

ungodly? Answer. In them that are regenerate, there is a sorrow for their inward corruptions and for their sins past, with a detestation of them. And withal there is a purpose in them to sin no more, and with this purpose there is joined an endeavor to please God in all His commandments. So as if they do sin, they can say with good conscience that they sinned against their purpose and resolution. This cannot the ungodly man do.

The third point is, how baptism confers grace? Answer. It confers grace because it is a means to give and exhibit to the believing mind Christ with His benefits, and this it does by His signification. For it serves as a particular and infallible certificate to assure the party baptized of the forgiveness of his sins and of His eternal salvation. And whereas the minister in the name of God applies the promise of mercy to him that is baptized, it is indeed as much as if God should have made a particular promise to him. In this regard, baptism may well be said to confer grace, as the king's letters are said to save the life of the malefactor when they do but signify to him and others that the king's pleasure is to show favor. Again, baptism may be said to confer grace because the outward washing of the body is a token or pledge of the grace of God. And by this pledge faith is confirmed, which is an instrument to apprehend or receive the grace of God. And this confirmation is made by a kind of reasoning in the mind, on this manner. He that uses the sign aright shall receive the thing signified. I (says the party baptized, being of years) use the sign aright in faith and repentance. Therefore I shall receive the thing signified, remission of sins and life everlasting. A king says to his subject, He that brings the head of such a traitor shall have a thousand pounds. Well; the head of the foresaid traitor is cut off, and he that has the head may say, Here is a thousand pounds, or, This will bring me a thousand pounds, because it is unto him as a pledge upon the king's word of the reward of a thousand pounds. And so is

the washing in baptism an infallible pledge to him that believes of the pardon of his sins. Thus do the sacraments confer grace, and no otherwise. One reason for many may be this. The word of God confers grace (for it is the power of God to salvation to them that believe), and this it does by signifying the will of God by the ear to the mind. Now every sacrament is the word of God made visible to the eye. The sacrament therefore confers grace by virtue of his signification, and by reason it is a pledge by the appointment of God of His mercy and goodness. It may be said [that] a sacrament is not only a sign and a seal, but also an instrument to convey the grace of God to us. Answer. It is not an instrument having the grace of God tied unto it or shut up in it, but an instrument to which grace is present by assistance in the right use thereof, because in and with the right use of the sacrament, God confers grace. And thus it is an instrument, and no otherwise, that is, a moral, and not a physical instrument.

The doctrine of the papist is that the sacrament confers grace by the work done—that is, that the outward action of the minister confers grace by his own force when the sacrament is administered. And that it may confer grace, some say that the said action has virtue in it for this purpose, which passes away when the action is ended. Others say, it has no virtue in it, but that God's using of the action elevates it and makes it able to confer grace. But this doctrine is a fiction of the brain of man. John the Baptist makes two baptizers, himself and Christ (Matt. 3:11), and he distinguishes their actions. His own action is to wash with water, and the action of Christ is to wash with the Holy Ghost. This distinction he would not have made if he by the washing of water had conferred the Holy Ghost. Paul says, "Christ sanctifieth His church by the washing of water through the word" (Eph. 5:26). Baptism therefore does not confer grace because the body is washed with water, but because, when it is washed, the word

of promise is believed and received. The apostles are called "fellow-workers with God" (1 Cor. 3:9), and yet in the work of regeneration and in giving of life, they are not anything (v. 7). Peter says directly that "the washing away of the filth of the flesh doth not save, but the stipulation that a good conscience makes to God" (1 Peter 3:21). The work of creation is from God immediately and only. Now regeneration is a work of creation. And therefore it is of God immediately, and not immediately from the sacrament and mediately from God. The flesh of Christ is elevated and exalted above the condition of all creatures. Nevertheless, virtue to give life is not in the flesh of Christ, but in the Godhead. Much less then shall the sacraments have virtue in them to convey grace. Faith is said to justify, yet not by his [its] own virtue. For it does not cause our justification, but [does] serve as a means to apprehend it when it is caused by God. How then shall the sacraments cause justification? Lastly, if the outward washing of the body be elevated above his natural condition in the administration of baptism, then so oft as the outward element is used in any sacrament, there is a miracle wrought. And ministers of sacraments are workers of miracles, which may not be said.

Again, their doctrine is erroneous, in that they teach that the outward act in the sacrament performed by the minister confers grace, where there is no gift of faith to receive that which is conferred —contrary to that saying, "As many as received him, he gave this power to be the sons of God" (John 1:12). Indeed they say, there must be faith and repentance to dispose the party; but this disposition serves only to take away impediments and not to enable us to receive that which God gives.

The Use. We must not think it sufficient that we come to the church, hear God's word, and pray, contenting ourselves in the work done.

For thus shall we deceive ourselves. But in doing these acts of religion, we must in our hearts turn unto God and by faith embrace His promise—otherwise the best actions we do shall be unprofitable unto us (Heb. 4:2).

Again, if the using of the element in the sacrament do not confer grace, then be assured that charms and spells, be the words never so good, have no virtue in them to do us good, but by diabolical operation.

The last question is, whether baptism imprint a character or mark in the soul which is never blotted out? Answer. In Scripture there is a two-fold mark of distinction—one visible, the other invisible. Of the first kind was the blood of the paschal lamb in the first Passover. For by it the firstborn of the Israelites were marked when the firstborn of the Egyptians were slain. Of this kind is baptism. For by it Christian people are distinguished from Jews, Turks, and infidels. The invisible mark is two-fold. The first is the eternal election of God: "The foundation of God stands sure, and has this seal, The Lord knows who are his" (2 Tim. 2:19). And by this the elect of all nations are marked (Rev. chs. 7 and 9). The second is the gift of regeneration, which is nothing else but the imprinting of the image of God in the souls of men. And by this believers are said to be "sealed" (Eph. 1:13; 2 Cor. 1:22). And baptism is a means to see this mark in us because it is the laver of regeneration.

The papists have devised another work which they call the "indelible character." And they make it to be a distinct thing from regeneration. And they say it is imprinted in the souls of all men, good and bad, and remains with them when they are condemned. What this mark should be they cannot tell. Some make it a quality; some, a relation;

but indeed there is no Scripture for it. The truth is, it is a mere fiction on the brain of man.

The sixth point to be handled concerns the necessity of baptism. Here we must put difference between the covenant of grace and baptism, which is the confirmation or seal of the covenant. To make covenant with God and to be in the said covenant is absolutely necessary to salvation. For unless God be our God, and we the servants of God, we cannot be saved.

Baptism itself is necessary in part. First, in respect of the commandment of God, who has enjoined us to use it. Secondly, in respect of our weakness, who have need of all helps that may confirm our faith. Yet baptism is not simply necessary to salvation, for the want of baptism (when it cannot be had) does not condemn, but the contempt of it when it may be had. And the contempt is pardonable if men repent afterward. For the children of believing parents are born holy (1 Cor. 7:14), and theirs is the kingdom of God. And therefore if they die before baptism, they are saved. The thief upon the cross and many holy martyrs have died without baptism and are in the kingdom of heaven.

It is objected that the male child which is not circumcised must (by God's commandment) be cut off from the people of God (Gen. 17:14), and therefore he that is not baptized must also be cut off. Answer. The text is spoken and meant not of infants, but of men of years, who being till then uncircumcised, despise the ordinance of God and refuse to be circumcised. And this appears by the reason following: "For he hath made my covenant void." Now infants do not this, but their parents or men of years.

Secondly, the speech of Christ is objected, "Except a man be born of water and the Holy Ghost, he cannot enter into the kingdom of God"

(John 3:5). Answer. Christ alludes to the washings of the Old Testament (Ezek. 36:25), and withal gives an exposition of them on this manner. You are a Pharisee and love much washing. But if you would enter into the kingdom of heaven, you must be washed with clean water, that is, born anew by the Holy Ghost. Again, I answer, that if the words be meant of baptism, they carry this sense. The kingdom of heaven doeth not signify life eternal, but the church of the New Testament, and that in his visible estate (Mark 9:1); and baptism makes men visible members of the church. Here then baptism is made necessary, not in respect of eternal life, but in respect of our admission and entrance into the church, whereof it is now the only means.

The seventh point is touching the circumstances of baptism, which are five. The first concerns the persons which are to administer baptism, of whom I propound four questions.

The first is whether not only ministers of the word, but also lay persons (as they are called) or mere private men may administer baptism? Answer. Ministers of the word only. For to baptize is a part of the public ministry: "Go teach all nations, baptizing them" (Matt. 28:19). And mark how preaching and baptizing are joined together. And things which God has joined, no man may separate. Again, he that must perform any part of the public ministry must have a calling (Rom. 10:15; Heb. 5:4), but mere private persons have no calling to this business. And whatsoever is not of faith, is sin. Now the administration of baptism by private persons is without faith. For there is neither precept, nor fit example for it in the Word of God.

The example of Zipporah is alleged, who circumcised her child (Ex. 4:25). Answer. The example is many ways discommendable. For she did it in the presence of her husband, when there was no need. She

did it in haste, that she might have prevented her husband. She did it in anger, for she cast the foreskin at the feet of Moses. And it seems she was no believer, but a mere Midianite. For she contemned circumcision when she called her husband "a man of blood, by reason of the circumcision of the child" (v. 26). And in this respect it seems, Moses either put her away, or she went away when he went down to Egypt.

Again, it is objected that private persons may teach, and therefore baptize. Answer. Private teaching and ministerial teaching are distinct in kind, as the authority of a master of a family is distinct in kind from the authority of a magistrate. A private person, as a father or master, when he teaches the word of God, he does it by right of a master or father, and he is moved to do it by the law of charity. But ministers when they teach are moved to teach by special calling, and they do it with authority as ambassadors in the room of Christ (2 Cor. 5:20). Again, though a private man might dispense the word alone, yet does it not follow that he may administer both the word and the seal thereof, both which are joined in baptism, and jointly administered.

The second question is, whether baptism administered by a wicked man or a heretic be indeed true baptism? Answer. If the said party be admitted to stand in the room of a true pastor or minister, and keep the right form in baptizing according to the institution, it is true baptism. The scribes and Pharisees, the chief doctors of the Jews, were not of the tribe of Levi, but of other tribes. And they were indeed even the best of them but heretics and apostates, and consequently to be deposed and excommunicate. Nevertheless, because they were in the place of good teachers, and sat in Moses' chair, that is, taught sundry points of Moses' doctrine, therefore

Christ says, "Hear them" (Matt. 23:1–3). And to this effect was the conclusion of the churches in Africa, against Cyprian.

Upon the same ground, the same answer is to be made, if it be demanded whether baptism administered by him that cannot preach be of force or no? It were indeed to be wished that all ministers of holy things were preachers of the word. Nevertheless, if such as preach not stand in the room of lawful pastors and keep the form of baptism, it is baptism indeed.

The third question is, whether an intention to baptize be necessary in him that baptizes? Answer. If the word of institution come to the element, it is a sacrament, whatsoever the minister intend. Paul rejoiced that Christ was preached, though many preached Him of envy or contention, intending no good (Phil. 1:15–18). And the priest in the Mass pronouncing the words of consecration, if he intend not to consecrate (in popish learning), there is no consecration. And thus the bread elevated is mere bread and not the body of Christ. And consequently the people adore not Christ, but an idol. The intention therefore of the mind is not necessary, so be it the institution be observed. And the efficacy of the sacrament depends not on the will of man, but on the will of God.

The last question is, what is the duty of the minister in baptism? Answer. He stands in the room of God. And what he does according to the institution, it is as much as if God Himself had done it with His own hand from heaven. And therefore, when the minister applies water (which is the sign and pledge of grace) to the body, he does withal apply the promise of remission of sins and life everlasting to the party baptized. And that is as much as if God should say to the party, calling him by his name, I freely give unto you the pardon of your sins and life everlasting, upon condition you keep the order set

down in baptism, which is, to turn unto Me and to believe in Christ. Here we see a ground of special faith. For if God for His part by the hand of the minister apply the promise of mercy unto every particular believer, every particular believer is again by a special faith to receive the promise. Again, the consideration of this which God has done for us in baptism must move us seriously to turn unto Him according to all His laws, and by faith of our hearts to apprehend His merciful promises and to rest on them. For when God shall speak unto us particularly and, as it were, assure us of His mercies with His own hand and seal, we must needs be much moved and affected therewith.

The second circumstance is concerning the persons to be baptized. And they are all such as be in the covenant in likelihood or in the judgment of charity. For the seal may not be denied to them that bring the tables of the covenant. And they are of two sorts: men of years and infants.

Men of years that join themselves to the true church are to be baptized. Yet before their baptism, they are to make confession of their faith and to promise amendment of life (Acts 2:38; 8:37–38). And thus places of Scripture that require actual faith and amendment of life in them that are baptized are to be understood of men of years.

Infants of believing parents are likewise to be baptized. The grounds of their baptism are these. First, the commandment of God, "Baptize all nations" (Matt. 28:19), in which words the baptism of infants is prescribed. For the apostles by virtue of this commission baptized whole families (Acts 16:15, 31–33). Again, circumcision of infants was commanded by God (Gen. 17:14), and baptism in the New Testament succeeds in the room of circumcision (Col. 2:11–12);

therefore baptism of infants is likewise commanded. The second ground is this. Infants of believing parents are in the covenant of grace. For this is the tenor of the covenant: "I will be thy God, and the God of thy seed" (Gen. 17:7). It may be said that this promise was made in this sort only to Abraham, because he was to be the father of the faithful. Answer. It pertains to all believing parents. God promises "to show mercy to thousands of them that love Him" (Ex. 20). Peter says to the Jews that heard him preach, "The promises belong to you, and to your children" (Acts 2:39). Paul says, "If the parents believe, the children are holy" (1 Cor. 7:14). If holy, then are they in the covenant. Now they are holy because we are in the judgment of Christian charity to esteem them all as regenerate and sanctified, secret judgments (in the mean season) left to God. Now then because infants are in the covenant, they are to be baptized. For this is the reason of St. Peter. To whom the promises belong, to them belongs baptism. But to you and your children belong the promises. Therefore you and your children are to be baptized (Acts 2:38–39).

It may be objected that we cannot tell whether infants be indeed the children of God or no. And if they be not children of God, we may not baptize them. Answer. The same may be said of men of years. For we know not whether they be indeed the children of God. And therefore we may by the like reason exclude them from all sacraments. Again, we are to presume (in all likelihood) that infants of believing parents are the children of God, because in their conception and birth God begins to manifest His election, showing Himself a God, not only to the parents, but also to their seed.

Secondly, it is objected that infants have no faith, and, consequently, that baptism is unprofitable unto them. Answer. Some think they have faith, as they have regeneration, that is, the inclination or seed of faith. Others say that the faith of the parents is also the faith of

their children because the parents by their faith receive the promise of God, both for themselves and their children. And thus to be born in the church of believing parents is instead of the profession of faith. To this second opinion I rather incline because it is the ancient and received doctrine of the church.

Thirdly, it is alleged that infants know not what is done when they are baptized. Answer. For all this, baptism has its use in them. For it is a seal of the covenant, and a means to admit them into the fellowship of the visible church, whereof for right they are members. A father makes a purchase for himself and his children. At the time of the sealing, the children know not what is done and yet the purchase is not made in vain for them.

It may be demanded, whether the children of Turks and Jews are to be baptized? Answer. No, because the parents are forth of the covenant.

Secondly, it is demanded, whether the children of professed papists are to be baptized? Answer. The parents are persons baptized in the name of the Father, Son, and Holy Ghost. And though the papacy be not the church of God, yet is the church of God hidden in the papacy, and to be gathered out of it. And for this cause baptism remains still in the Church of Rome. For this cause I think that infants of professed papists may be baptized, two cautions observed. The first, that the foresaid parents desire this baptism. The second, that there be sureties which promise the education of the child in the true faith.

Thirdly, it may be demanded, whether the children of wicked Christians, that is, of such as hold in judgment true religion and deny it in their lives, may be baptized? Answer. They may. For all without exception that were born of circumcised Jews (whereof many were wicked) were circumcised. And we must not only regard the next

parents, but also the ancestors of whom it is said, "If the root be holy, the branches are holy" (Rom. 11). Upon this ground children born in fornication may be baptized, so be it, there be some to answer for them beside the parents. And there is no reason that the wickedness of the parent should prejudice the child in things pertaining to life eternal.

Lastly, it may be demanded, whether the children of parents excommunicate may be baptized. Answer. Yea, if there be any beside the parents to answer for the child. For the parents after excommunication remain still (for right) members of the church, having still a right to the kingdom of heaven. Out of which they are not cast absolutely, but with condition, unless they repent, and in part; that is, in respect of communion, or use of their liberty, but not in respect or right or title. Even as a freeman of a corporation imprisoned remains a freeman, though for the time he has no use of his liberty.

The third circumstance concerns the time. Here one question may be moved: how oft baptism is to be administered? Answer. But once. For the efficacy of baptism extends itself to the whole life of man. And we are but once born again, and once engrafted into Christ. Here let it be observed that the gift of regeneration is never utterly extinguished. For if a man be the second time born again, he must be baptized again and again because baptism is the sacrament of insition. It may be said that a man may remain still ingrafted into Christ, and by his own wickedness make himself a dead member. I answer that all the members of the mystical body of Christ are living members. "The spiritual temple is made of living stones" (1 Peter 2:5). And mark what Paul says, "All the body of Christ increaseth with the increasing of God" (Col. 2:19), and believers are of the bone

and flesh of Christ (Eph. 5:30). Now there is no part of the bone and flesh of Christ that dies.

The last circumstance is touching the place. And that is the public assembly or congregation of the people of God because baptism is a part of the public ministry, and a dependence upon the preaching of the word of God. Secondly, the whole congregation is to make profit by the enarration of the institution of baptism. And lastly, the said congregation is by prayer to present the infant baptized unto God and to entreat for the salvation thereof, the prayer of many being most effectual.

The eighth and last point follows concerning the use of baptism. And first of all, our baptism must put us in mind that we are admitted and received into the family of God, and, consequently, that we must carry ourselves as the servants of God. And that we may do so indeed, we must divide our lives into two parts; the life past, and life to come. Touching the life that is past, we must perform three things. The first is examination, whereby we must call ourselves to an account for all our sins, even from the cradle. The second is confession, whereby we must with sorrowful hearts bewail and acknowledge the same sins in the presence of God, accusing and condemning ourselves for them. The third is deprecation, whereby we are to entreat the Lord in the name of Christ, and that most instantly from day to day, till we receive a comfortable answer in the peace of conscience and joy of the Holy Ghost.

And for the life to come, there must be two things in us. The first is the purpose of not sinning, and it must be a lively and distinct purpose, daily renewed in us, even as we renew our days. For as we may say, if we sin, it is against our purpose and resolution. The second is an endeavor to perform new obedience according to all the

commandments of God. These things if we do, we shall show ourselves to be the servants of God. And of all these things, baptism must be (as it were) a daily sermon unto us; and so oft to think on them, as oft as we think or speak of our names given us in baptism. This is the doctrine of Paul, who teaches us that we must be conformable to the death and resurrection of Christ because we have been baptized (Rom. 6:3–4).

Again, our baptism into the name of the Father, etc., must teach us that we must learn to know and acknowledge God aright—that is, to acknowledge Him to be our God and Father in Christ; to acknowledge His presence, and therefore to walk before Him; to acknowledge His providence, and therefore to cast our care on Him; to acknowledge His goodness and mercy, in the pardon and free forgiveness of our sins.

Thirdly, our baptism must be unto us a storehouse of all comfort in the time of our need. If thou art tempted of the devil, oppose against him your baptism in which God has promised and sealed unto you the pardon of your sins and life everlasting. If thou art troubled with doubtings and weakness of faith, consider that God has given you an earnest and pledge of His loving kindness to you. We used often to look upon the wills of our fathers and grandfathers that we may be resolved in matters of doubt. And so, often look upon the will of your heavenly Father sealed and delivered to you in your baptism, and you shall the better be resolved in the middle of all your doubts. If you lie under any cross or calamity, have recourse to your baptism, in which God promised to be your God, and of this promise He will not fail you.

Lastly, if a man would be a student in divinity, let him learn and practice his baptism. Commentaries are needful to the study of the

Scriptures. And the best commentary to a man's own self is his own baptism. For if a man have learned to know ought and to practice his own baptism, he shall the better be able to understand the whole. And without this help, the Scriptures themselves shall be as a riddle unto us.

Chapter 3: Verses 27b–29

The fourth point whereby the gift of adoption is described is the ground thereof, in these words, "Ye have put on Christ: and all are one in Christ." The phrase which Paul uses is borrowed from the custom of them which were baptized in the apostles' days, who put off their garments when they were to be baptized and put on new garments after baptism. To put on a garment is to apply it to the body and to use or wear it. And to put on Christ is to be joined nearly to Christ and to have spiritual fellowship with Him. Here then the foundation of our adoption is in two things: our union with Christ and our communion with Him. Of which we are somewhat to be advertised for the better understanding of the text.

The union with Christ is a work of God whereby all believers are made one with Christ. Here two questions are to be demanded. The first, in what respect or for what cause are they said to be one with Christ? Answer. They are not one with Him in conceit or imagination. For this conjunction is in truth a real conjunction. Christ prays that "all believers may be one with him, as he is one with the Father" (John 17:22). Secondly, they are not one barely by consent of heart and affection. For thus all familiars and friends are one. And they of Jerusalem are said thus to be "of one heart and mind" (Acts 4:32). Thirdly, they are not one in substance, for so many believers as there are, so many distinct persons are there. And

every one of them distinct from the person of Christ. And the substance of the Godhead of Christ is incommunicable. And the flesh of Christ is in heaven and shall there abide till the last judgment. Whereupon it cannot be mixed or compounded with our substances. Lastly, believers are not one with Christ by transfusion of the properties and qualities of the Godhead or manhood unto us. It may be said, how then are they one with Him? I answer, by one and the same Spirit dwelling in Christ and in all the members of Christ. "He that cleaveth to the Lord, is one Spirit" (1 Cor. 6:17). Paul says in this sense that Christ makes the two distinct nations of Jews and Gentiles "one new man" (Eph. 2:15). St. John says, that Christ "dwells in us and we in him by the Spirit' (1 John 3:24). For the better conceiving of this, suppose a man whose head lies in Italy, his arms in Germany and Spain, his feet in England. Suppose further that one and the same soul extends itself to all the foresaid parts, and quickens them all. They are all now become one in respect of one and the same soul. And all concur as members to one and the same body. Even so, all the saints in heaven and all believers upon earth, having one and the same Spirit of Christ dwelling in them, are all one in Christ.

The second question is, how are all believers made one with Christ? Answer. By a donation on God's part whereby Christ is given unto us and by a receiving on our part. The donation is whereby Christ is made ours for right, so as a man may say truly, Christ is mine with all His benefits. Of this donation four things are to be observed. The first is that Christ Himself and [the] whole Christ is given to us. For here we are said to put on Christ. Here a distinction must be observed. The Godhead of Christ is given to us, not in respect of substance which is incommunicable, but only in respect of operation. But the very flesh or manhood of Christ is really given to the believing heart (John 6:54, 56). By it we receive eternal life from the Godhead, and by it God is joined to man and man to God. The

second is that Christ gives His merit and satisfaction to them that believe. And this satisfaction imputed is the cover whereby our sins are covered (Ps. 32:1), and the white robes dipped in the blood of Christ (Rev. 7:14). Thirdly, Christ gives the efficacy of His Spirit to make us conformable to Himself in holiness and newness of life. And thus He makes us "put off the old man, and put on the new man, created after God in righteousness and holiness" (Eph. 4:22, 24). The fourth is that the word preached and the sacraments are (as it were) the hand of God, whereby He exhibits and gives Christ unto us with all His benefits.

Of our receiving of Christ given by God, two things must be observed. One is that we must there receive Christ where God offers and gives Him, that is, in the word and sacraments. The second is that faith is our hand whereby we receive Christ, and this receiving is done by a supernatural act of the mind whereby we believe Christ with His benefits to be ours (John 1:12). Thus we see how we are one with Christ, and Christ with us.

Communion with Christ is when we have, possess, and enjoy Christ and His benefits. And that is partly in this life, and fully in the life to come. Of this communion speaks Solomon at large in the Song of Songs, and David (Ps. 45).

The Use. In that we are to put on Christ, we are put in mind to consider our fearful nakedness. What is that? Answer. There is a nakedness of creation, and a nakedness following the fall. The nakedness of creation is when the body without all covering is in health, full of glory and majesty in respect of other creatures. Nakedness arising of the fall of man is either inward or outward. Inward is the want of the image of God, the want of innocence, of good conscience, of the favor of God, and affiance in Him. For these

are (as it were) the coverings of the soul. Outward nakedness is when the body being uncovered is full of deformity and shame. Now that inward nakedness of heart is noted as a special evil (Gen. 3:7; Ex. 32:25; Prov. 29:18; Rev. 3:17). We must labor to see and feel this nakedness in ourselves. For by it, we are deformed and odious in the eye of God.

Secondly, we are here put in mind to have a special care of the trimming and garnishing of our soul. And for this cause we must "put on the Lord Jesus" (Rom. 13:14). And that is done two ways. First, by uncovering our nakedness before God, and by praying Him to cover it. To uncover our shame is the way to cover it (Ps. 32:1–3). The second way is to subject ourselves to the word and Spirit of God, and to be conformable to Christ both in His life and death. It stands us in hand thus to put on Christ. For the King of heaven has long invited us to the marriage of His Son. We have yielded ourselves to be His guests. And there is a time when the King will take a survey of all His guests, whether they have the wedding garment, which is Christ Himself. And they which are not clad with this robe shall be cast into utter darkness. We are as naked infants exposed to death (Ezek. 16:4). The merits and obedience of Christ is as swaddling clothes and swaddling bands. If we would then live, we must lap and enfold ourselves in them. The rather I speak this [is] because in these days men and women are intoxicated with a spiritual drunkenness or rather madness whereby they are always tempering and trifling about their bodies, and let their souls lie naked. It may be said, we have all put on Christ in baptism. I answer: We have had in England peace and prosperity this forty-three years. And we have lived all this while, as it were in the warm sunshine. And therefore many of us (no doubt) have worn this garment very loosely.

Thirdly, there is a great temptation arising upon the consideration of our own indignity. For when our sins come to our remembrance, they drive us from the presence of God and make us that we dare not pray. Now the remedy is this. We must come clothed with Christ into the presence of God. We may not come in our names, but we must come in His name and present the merit of Christ unto the Father, even as if we were one and the same person with Him. Thus shall we be accepted.

Fourthly, it may be demanded, what we must do for ourselves in the time of plague, famine, sword? We must put on Christ; then shall we walk in safety in all dangers. This garment serves not only for a covering of our shame, but also for protection (Isa. 4:6). And if we be taken away in any common judgment, being clothed with Christ, there is no more hurt done to us than to Him. And He carries us in His breast, as if we were part of His bowels.

Lastly, though we be clothed with Christ in baptism, yet we must further desire to be clothed upon (2 Cor. 5:4). In this life we are clad with the justice of Christ (1 Cor. 1:30). This is one garment. In the life to come, we shall be clad with immortality. This is the second garment to be upon the former.

Verse 28, "There is neither Jew nor Grecian," etc.

These words (as I have said) contain an answer to an objection, which is this. If all believers among the Gentiles be children of God, and all put on Christ, then there is no difference between Jew and Gentile, and the prerogative of the Jew is nothing. Paul answers thus. There be sundry differences of men in respect of nation, condition, sex. Yet in respect of Christ, all are one. Moreover, I have showed that these words contain the ground of the adoption of the Galatians,

which is a union with Christ whereby all believers are made one with Him. There remain other things to be added.

By occasion of this text, two questions are moved, the answer whereof serves much to clear the meaning of Paul. The first is, whether magistracy and government be necessary in the societies of Christians? Answer. Yea: "Kings and queens shall be nursing fathers and nursing mothers to the church of God," says the prophet (Isa. 49:23). Paul bids us, "Pray for kings and all in authority, that we may live in peace and godliness" (1 Tim. 2:1). The fifth commandment, "Honor thy father," etc., requires subjection to authority. And this commandment is eternal.

Objection I. All believers are "one in Christ." Therefore there is no subjection among them. Answer. Believers are under a twofold estate or regiment. The first is the regiment of this world, in civil society. The second is the regiment of the kingdom of heaven which stands in "justice, peace of conscience, joy in the Holy Ghost." In the first estate, there are sundry differences of persons that believe: some fathers and mothers, some children, some masters and servants, some magistrates and subjects. In the second estate, there are no outward differences of men, but all are members of Christ, and all one in Him. Thus must the text be understood.

Objection II. Believers are governed by God's Spirit, and therefore outward government by magistrates is needless. Answer. In the visible church, hypocrites are mingled with true believers, and they are not governed by God's Spirit, but by the spirit of the devil. And therefore in respect of them, civil authority is requisite. Again, true believers are but in part governed by the Spirit for the time of this life. And for this cause, civil government is requisite for the ordering of the outward man and for the protection of the church.

Objection III. They that are in Christ are freed from sin, and, consequently, from subjection which follows upon sin. Answer. Subjection is either politic or servile. Politic is when men are subject for their own good, and this was before the fall, yielded by Eve to Adam. Servile subjection, when they are subject for the good of their masters. And this only comes of sin. Again, subjection with joy was before the fall. Subjection joined with pain and misery follows upon sin (Gen. 3:16).

The second question is, whether bondage, in which some are lords, others bondmen or slaves, may stand with Christian religion? Answer. It may, in the countries where it is established by positive laws, if it be used with mercy and moderation. Righteous Abraham had in his own house, bond-slaves (Gen. 17:13). God did permit the Jews to buy the children of the Canaanites (Lev. 25:45). Paul says, "If any man be called being a servant or bondman, let him not care for it" (1 Cor. 7:21).

Objection I. "Be not servants of men" (1 Cor. 7:23). Answer. That is, in respect of conscience, the subjection whereof must be reserved to God.

Objection II. Christians have liberty by Christ. And where liberty is, there may be no bondage. Answer. Christians obtain by Christ spiritual liberty in this life, and bodily liberty in the life to come.

Objection III. Bondage is against the law of nature. Answer. Against the law of pure nature, created in innocence, not against the law of corrupt nature, the fruit whereof is bondage.

Objection IV. "All are one in Christ." Therefore the difference of bondmen and freemen must cease. Answer. All are one in respect of the inward man, or in respect of faith and fellowship with Christ. But

all are not one in respect of the outward man, and in regard of civil order.

The sense then of the text is this. There are distinctions of men in respect of nation: some Jews, some Gentiles; in respect of condition: some bond, some free, some rich, some poor, some in authority, some in subjection, etc.; in respect of sex: some men, some women. Yet in Christ Jesus, all are even as one man.

The Use. By this text we may expound another, "God would have all men to be saved" (1 Tim. 2). That is, not all particular persons upon earth, but all kinds. For here Paul says, "All are one in Christ"—that is, men of all nations, of all conditions, and of all sexes.

Again, the name (Jew) opposed to Gentiles signifies not only men of the tribe of Judah, but all circumcised persons of all tribes (Rom. 2:28); and thus it is all one with an Israelite. And thus we see how to expound the place of Scripture where Jehoshaphat king of Judah is called "king of Israel" (2 Chron. 21:2). The words "Judah" and "Israel" are sometimes opposed: Judah signifying the kingdom of the two tribes, Judah and Benjamin; and Israel signifying the ten tribes. Sometimes again, they are synonymous and are put one for another, as Psalm 114:1–2 and in this text. And Judah at this time was indeed the true Israel of God, and Jehoshaphat without any fault in the text (as some suppose) is called "king of Israel."

Thirdly, they which are of great birth and of high condition must be put in mind not to be high minded, nor to despise them that are of low degree, for all are one in Christ. The obscure and base person has as good part in Christ, as the greatest men that be. Therefore we may not swell in pride for outward things. "The king must not lift up his heart against his brethren" (Deut. 17:20). "Rich men" (says Paul) "must not be high minded" (1 Tim. 6:17). Job would not despise the

cause of his handmaid (Job 31:13). Naaman, a great man, respected the counsel of his servants (2 Kings 5:13).

Fourthly, all believers must be of one heart and mind (1 Cor. 1:10). In the kingdom of Christ, the wolf and the lamb dwell together (Isa. 11:6). And good reason, for all are one in Christ. And we have great cause to be humbled when schisms, contentions, and differences arise in points of religion. For that shows that hypocrites are mingled with true believers, and that we are but in part (as yet) united to Christ.

Lastly, hence we learn not to hate any man, but always to carry in mind a purpose to do good to all by thought, word, and deed, and to do good to men in respect of their names, their goods, their lives. And this holy mind and purpose must always bear sway in us. "There is no hurt in the mount of the Lord" (Isa. 11:9). Men turn their swords and spears into mattocks and scythes, that are of the kingdom of Christ (Isa. 2:4), because they are one with Christ by the bond of one Spirit.

> 29 And if ye be Christ's, then are ye Abraham's seed, and heirs by promise.

Before, Paul had taught (vv. 7–9) that all believing Gentiles were the children of Abraham, and not the Jews only. Here he returns to the same point again and proves it by as new argument, thus. Christ is the seed of Abraham (v. 16), and all Gentiles believing in Christ are parts of Him and one with Him. Therefore they also are children of Abraham and heirs of all the blessings of God.

The intent of Paul in these words is to establish and confirm an argument which before he had urged in this chapter against patrons of works in the case of our justification. It may be framed thus. As

Abraham was justified, so are all they that believe in Christ justified. For they are Abraham's children and succeed him (v. 29). But Abraham was justified by faith without works; therefore, all believers in Christ are so justified. Let the argument be observed, for it makes against the papist, who if he study till his head and heart ache, shall never answer it.

In this verse, Paul sets down the fruit and benefit that comes by the gift of adoption to them that believe. And that is, to be children of Abraham and heirs of all the blessings of God. And therefore learn here one golden lesson, namely, that the basest person that is, if he believe in Christ, is in the place of Abraham and succeeds him in the inheritance of the kingdom of heaven. Some man may say, O this is excellent comfort, if I might know that I were in the case of Abraham. Answer. You may know it certainly, if you will do as Abraham did, namely, follow the calling of God and obey the gospel—that is, subject your heart to the commandments of God, which bid you repent, and believe in Christ. For then all the good things revealed in the gospel shall be yours.

The Use. Believers in this world must be content with any estate that God shall lay upon them. For they are heirs with Abraham of heaven and earth. In this regard, Abraham was content to forsake his country and his father's house and as a pilgrim to dwell in tents to the death (Heb. 11:8–9).

Secondly, they that believe in Christ must moderate their worldly cares and not live as drudges of the world. For they are heirs of God, and have a title or right to all good things promised in the covenant. Therefore they shall never want any good thing that is needful for them. He that has made them heirs will carefully provide for them. Therefore our care must be to do the duties that belong unto us. And

all other cares we must cast upon God. They in this world that are born to land and living are content to live sparingly and oftentimes very barely with a little, upon hope of further enlargement after the decease of some friends.

Lastly, our special care must be for heaven. For the things of this world are but trifles in respect of it. The city of God in heaven is your portion or child's part. Seek for the assurance of that above all things. Thus did Abraham (Heb. 11:15–16).

Chapter 4

1 And I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all:

2 But is under tutors and governors, till the time appointed of the father.

3 Even so we, when we were children, were in bondage under the rudiments of the world

4 But when the fullness of time was come, God sent forth His Son made of a woman, and made under the law,

5 That He might redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, which crieth, Abba, Father.

7 Wherefore thou art no more a servant, but a son: and if thou be a son, thou art also an heir of God through Christ.

These words depend on the former chapter as an answer to an objection which may be framed on this manner. Paul, you say that the Jews before Christ "were under the law, as under a schoolmaster" (3:24) and that we are "free from the same schoolmaster" (v. 25) "being children of God, and heirs of Christ" (v. 29); but we for our parts think ourselves servants under the law, as well as the ancient Jews, and that they are as well the children of God, as we. To this objection Paul makes answer in these seven verses, as the very first words import: "And I say," that is, whatsoever you suppose, I say

thus. And then he propounds the reason of his answer, which may be framed thus. If the time of our bondage be ended, and the full time of our liberty come, then are we sons and not servants. But the time of our bondage is ended, and the time of our liberty is come. Therefore we are not servants, but sons.

The major is omitted, because it is manifest. The minor is in the six first verses. The conclusion is expressed in the seventh verse.

Again the minor ("the time of our bondage is ended, and the time of our liberty is come") is first of all declared by a similitude and then confirmed. The similitude is borrowed from the civil law, and it may be framed thus. Heirs in their minority live in subjection to tutors and governors. But when they are of riper years, at the appointment of their parents, they are at their own liberty. Even so, the people of God before Christ were in their infancy under the law as under a tutor. But when the fullness of time was come, which God had appointed, they entered into the fruition of their liberty. The first part of the similitude is expressed in the two first verses, and the second in the third and fourth.

Again, the minor is confirmed by two reasons. The first is this. Your liberty is procured by Christ. Therefore the time of your liberty is come. This reason is in the fourth and fifth verses. The second reason is taken from the sign, "You have received the Spirit of adoption." Therefore the time of your liberty is come (v. 6). Of these points in order.

First, where he signifies that the father has authority to dispose of his child. This is the law of nature and the law of nations. Paul says that "children must obey their parents in all things" (Col. 3:20). When the devil had obtained liberty to afflict Job in all things that belonged to him, save his person, he destroyed his children (Job 1:12, 18). And

this shows that the children in respect of their bodies are the goods of their parents. In this respect the Jews were permitted to sell their children (Ex. 21:7). And so sacred a thing was the authority of the parent, that he which rebelliously despised the same was put to death (Deut. 21:21).

This authority shows itself specially in two things: in the marriage and in the calling of the child. In the marriage of the child, the parent is the principal agent and the disposer thereof (Deut. 7:3; Ex. 34:16; 1 Cor. 7:38). Where observe that the commandment touching the marriage of the child is given not to the child, but to the parent. And the parent has authority by the said commandment to give and bestow his child, and to take wives to his sons. Thus Abraham took a wife for Isaac, and Isaac suffered himself to be disposed at the appointment of his father. For a more full declaration of this authority I propound these three questions.

The first is, whether the father may command his child to marry? Answer. Presuppose two things: one, that the commandment be without compulsion; the second, that the father knows what is for the good of the child. Then I answer that he may command his child to marry and to marry a person thus or thus qualified. Thus Isaac commanded Jacob to marry in the house of Laban (Gen. 28:1–2), and Jacob obeyed. Now whether a father may command his child to marry this or this person, I doubt, and therefore suspend.

The second question is, whether parents may make void the contract secretly made by their children without or against their consent? Answer. The Scripture gives them authority either to ratify such contracts, or to make them void. The father may make void the vow of the child pertaining to God's worship (Num. 30:6); much more a matrimonial promise. If a young man deflower a maid, and this be

found, in equity he is to be compelled to marry her (Deut. 22:28), yet by God's law this may not be, except the father consent (Ex. 22:17).

The third question is, whether a marriage made without and against the consent of parents be a marriage or no? Answer. It may be called a politic or civil marriage because it is ratified in the courts of men, according to human laws. And by this means the issue is freed from bastardy. Nevertheless it is not a divine or spiritual conjunction or marriage (as it ought to be) because it is flat against the commandment of God.

Touching the callings of children, they are to be ordered and appointed at the discretion of parents. For if the parent may order the vow and the marriage of the child, then much more the calling.

Here take notice of the impiety of the Roman religion. There are three especial estates whereby man lives in society with man: the church, the commonwealth, the family. In the church, that religion sets up another head beside Christ. In the commonwealth, it sets up an authority that serves to curb and restrain the supremacy of princes in causes ecclesiastical. In the family, it puts down the authority of the father. For it ratifies clandestine contracts, and it gives liberty to children past twelve or fourteen years of age to enter into any order of religion against the consent of their parents.

Again, parents must be put in mind to know their authority, to maintain it, and to use it aright for the good of their children, specially for their salvation. And children must be warned in all things honest and lawful to yield subjection to their parents, and in this subjection shall they find the blessing of God.

Again, here is set down the office of parents, and that is to provide meet overseers and tutors for their children after their departure.

When Christ upon the cross had the pangs of death upon Him, He commends His mother to the tuition of John (John 19:26). When widows and orphans are wronged, God Himself takes upon Him the office of a tutor in their behalf (Ex. 22:22–24). And this shows that it is a necessary duty to be thought upon.

Thirdly, here the duty of children is set down, and that is that they must be subject to their tutors and governors as to their own fathers and mothers. Ruth loved Naomi and clave unto her as to her mother (Ruth 1:16). Christ was subject to Joseph who was but a reputed father (Luke 2:51). The sons of the prophets obey their master as their own fathers (2 Kings 2:12), and so do the servants to their master (2 Kings 5:13).

Now I come to the second part of the similitude (v. 3). "Even so we," that is, the Jews, and all the people of God in the Old Testament. "Were children"—were as children in respect of the Christian church in the New Testament.

"Were in bondage"—the Jews are said to be in bondage in respect of us because they were subject to more laws than we are, and they wanted the fruition of the liberty which we enjoy. They had the right of sons, but they enjoyed not their right as we do. And this is their bondage. For otherwise liberty in conscience from hell, death, and sin, they had even as we now have.

"Rudiments of the world," that is, the law or ministry of Moses; and it is so called, in respect of a more full and plentiful doctrine in the ministry of the New Testament. And it is called "the rudiments of the world" because Jewry was as it were a little school set up in a corner of the world; the law of Moses was, as it were, an ABC or primer in which Christ was revealed to the world, in dark and obscure manner, specially to the Jews.

The Use. Here we see that the people of the Old Testament were for right heirs as well as we, and therefore they had right to all the blessings of God. The difference between us and them is only in the manner which God used in dispensing the foresaid blessing to us.

Again, the fathers of the Old Testament before Christ were but as children in respect of us now. Thus much says Paul in express words. And they were so two ways. First, in respect of the Mosaical regiment, because they were kept in subjection to more laws than we. Secondly, they were so in respect of revelation, because God has revealed more to us than to them (read Luke 10:24). It may be said, we now are (the best of us) but children to Abraham and the prophets, whether we respect knowledge or faith. Answer. It is so if we compare person and person. But it is otherwise, if we compare body with body and compare the Christian church with the church of the Jews before Christ. Then we exceed them, and they are but children to us. This must teach us all to be careful to increase in knowledge and in the grace of God that we may be answerable to our condition. And to live in ignorance (as the most do) is the shame of us all. For in respect of the time, we should all be teachers, and yet God knows the most are very babes (Heb. 5:12). For ask a man how he looks to be saved, he will answer, By serving God and dealing truly. Now his serving of God is his saying of his prayers. And his prayers are the Belief and the Ten Commandments. This is a poor serving of God, fitter for babes than for men of years.4

It is further to be observed that Paul says the fathers of the Old Testament "were in bondage under the law," after the manner of servants, specially by reason of rites and ceremonies. And hence it follows that the observation of a religion in which are manifold bodily rites and figures is a kind of bondage and pertains to the church for the time of her infancy or minority. Let this be

remembered against the Romish religion. For it is like to that of the Jews in the Old Testament, standing for the greatest part in bodily rites, in differences of meats and drinks, in differences of times, places, garments, in exercises and afflictions of the body, in local succession, in the collation of grace by the work done, and such like. This is manifest to them which know the Mass, which indeed is nothing but a mass of ceremonies. Therefore the Roman religion is a childish and babyish religion. And if it were of God, yet is it not fit for the church of the New Testament that is come forth of her minority. Religion that stands in the afflicting of the body is but a shadow and an appearance of humility (Col. 2:23). And "the true worshipers of God" in the New Testament "worship him in spirit and truth" (John 4:24).

"The fullness of time," or, "the full time," is that time in which the captivity of the church ends and her liberty begins. This time was ended four thousand years from the creation. And it is called "a full time" because it was designed and appointed by the will and providence of the heavenly Father. For He is Lord of time and all seasons are in His hand. And His will or providence makes times fit or unfit. Mark then that is the only full and fit time for the enjoying of any blessing of God, which He by His providence appoints. This must teach us when by prayer we ask any good thing at God's hand not to prescribe any time unto God, but to leave it to His providence. Again, if you live in any misery, wait on the Lord and be content. For that is the fit and best time of your deliverance which God has appointed. Lastly, you must be admonished to pray to God for grace and mercy and to turn to Him this day before tomorrow. For this is the time which God has appointed for these duties. "This is the day of grace," and therefore the only fit time (Heb. 3:7; Ps. 32:6).

Thus much of the similitude. Now I come to the first reason whereby Paul confirms his main argument. Christ has purchased and procured your liberty. Therefore the time thereof is come and past. For the better clearing of this reason, Paul sets down the way and order which was used in procuring this liberty. And it contains five degrees. The first is the sending of the Son; the second, His incarnation; the third, His subjection to the law; the fourth, our redemption from the law; the fifth, the fruition of our adoption (vv. 4–5).

The first, the sending of the Son, in these words: "In the fullness of time, God sent forth his Son." That we may attain to the sense of this great mystery, six questions are to be propounded.

The first is, what is meant by God? Answer. The Father, the first person. "Blessed be God the Father of our Lord Jesus Christ" (Eph. 1:3; cf. 2 Cor. 1:3; John 20:17). And He is called "God" not because He partakes more of the Godhead than the Son or the Holy Ghost, but because He is the first in order of the three divine persons. And He is the beginning of the Son and the Holy Ghost and has no beginning of His own person because He does not receive the Godhead by communication from any other. In this respect He is called "God" more commonly than the Son or the Holy Ghost.

The second question is, how the Father sends the Son? Answer. By His counsel and eternal decree whereby the Son was designed to the office of a mediator, and consequently to become man (Acts 2:23). And thus is He said to be "sealed of the Father" (John 6:27) and to be "sanctified, and sent into the world" (John 10:36). And therefore this sending implies no alteration or change of place.

The third question is, whether the Son was sent with His own consent or no? Answer. Yea, the decree of the Father is the decree of

the Son and the Holy Ghost, because as they are all one in nature, so are they all one in will. All the persons then have a stroke in this sending, yet for order's sake the Father is said to send, because He is first.

The fourth question is, how the Father can send the Son, considering they are both one? Answer. In the doctrine touching the Trinity, nature and person must be distinguished. Nature is a substance common to many, as the Godhead. A person is that which subsists of itself and has a proper manner of subsisting, as the Father begetting, the Son begotten, the Holy Ghost proceeding. Now the Father and the Son are one indeed for nature or Godhead, but they are not one for person. Nay thus they are really distinct. The Father is not the Son, nor the Son the Father. And thus does the Father send the Son.

The fifth question is, why the Son is so called? Answer. Because He was begotten of the Father by a perfect and eternal generation, not to be uttered of man or conceived. And we must be warned not to conceive it in any carnal or human manner. For an earthly father is in time before his son, and the son after. But God the Father and the Son are coeternal, and not one before or after the other for time. An earthly father is forth of the son, and the son forth of the father. But God the Father is in the Son, and the Son in the Father. An earthly child is from his father by propagation, but the Son is from the heavenly Father not by propagation, but by communication of substance. Lastly, the heavenly Father begets the Son by communication of His whole substance, and so does no earthly father.

The last question is, whether the Son be God? For it is here said, "God sent His Son." Answer. He is God. For He that is sent forth from God, was before He was sent forth. And the Son is said to be

sent forth, because He was "with God" the Father before all worlds (John 1:1) and because He came from "the bosom of his Father" (v. 18).

Objection I. The Son is sent of the Father. And He that is sent is inferior to the Father. And he that is inferior to God is not God. Answer. Two equals by common consent may send each other. And therefore sending always implies not inequality. Again, inferiority is of two sorts: inferiority of nature and inferiority of condition. The first does not befall Christ because for nature He is one and the same with the Father. The second agrees unto Him, because of His own voluntary accord, He abased Himself and took upon Him the shape of a man (Phil. 2:5).

Objection II. God has His beginning of none. The Son has His beginning of His Father. Therefore He is not God. Answer. The Son in respect of His person is of the Father. But in respect of His Godhead, He is of none. The Son of God considered as He is a Son is of the Father, "God of very God." But considered as He is God, He is God of Himself, because the Godhead of the Son is not begotten, more than the Godhead of the Father.

Objection III. The Son was made Lord in time (Acts 2:36), therefore no God. Answer. Christ, as He is the Son of God, was not made Lord in time, but is in nature an eternal Lord as the Father. And He is said to be "made Lord" in respect of His condition as He is God-man, and that in time in respect of both His natures. In respect of His manhood, because it is received into the unity of the second person, and exalted to the right hand of God in heaven. In respect of His Godhead, the majesty and lordship whereof, He declared and made manifest in the flesh after His resurrection. Thus was he made Lord by declaring Himself to be so indeed (Rom. 1:4; 1 Tim. 3:16).

Thus we see how God sent forth His Son. The use follows. This act of God in sending declares His infinite love. For this sending was for their sakes that were the enemies of God. And it further signifies unto us the most free love of God. For nothing in us moved Him to send, but His own goodness. This love of God must move us to love God again and to be thankful.

The Son of God takes not to Himself the office of a mediator, but He is called and sent forth of His Father. Whereby two things are signified: one, that the office of a mediator was appointed of the Father; the other, that the Son was designed to this office in the eternal counsel of the blessed Trinity. And so, that we may please God in our callings and places, we must have a double assurance in our consciences: one, that the offices and callings which we perform are good and pleasing unto God; the second, that we are designed and called of God to the said offices and callings. By this must we stay our minds in all our miseries.

The Son is "sent forth," that is, He comes from His Father, lays aside His majesty, and takes on Him the condition of a servant. The same mind must be in us to humble and abase ourselves before God, to think better of others than of ourselves, to be content with our condition, to be well pleased when we are despised and contemned because we are worthy of it. This is to conform ourselves to Christ.

That the Son of God Himself must be sent forth from the bosom of His Father, this shows the greatness of our sin and misery, which was the occasion of this sending. And this must teach us with bitterness to hate and detest our sins, which fetched the Son of God from heaven, and to humble [our] selves with David even to the deeps, and thence to pray to God for His mercy (Ps. 130:1).

The second point, namely, the incarnation of the Son, is expressed in these words, "made of a woman"—that is, made man, or made flesh of a woman. "The Word was made flesh" (John 1:14). Here three questions are to be handled. The first is, why the Son was made flesh? Answer. There be two special causes hereof. First, the order of divine justice requires that God's wrath should be appeased and a satisfaction made in the same nature in which His majesty was offended. Now the offence was in man's nature. And therefore in it must satisfaction to God be performed. Secondly, the mediator between God and man must be both for nature and condition in the mean between God and man, that is, both God and man. And thus the Son of God is a perfect mediator.

The second question is, how far forth the Son of God was made flesh? I answer three things. The first, that He took unto Him the whole and perfect nature of man in respect of essence, namely, the entire substance of a reasonable soul and human body. Here remember that quantity, that is, length, breadth, and thickness, is not an accident which may pass and repass, but it is of the substance of every body, and therefore of the body of Christ. And for this cause it is impossible that the body of Christ in His quantity, being four or five foot in length, should be included in the compass of a piece of bread that is but two or three inches in quantity. The second is that the Son of God took unto Him the properties of man's nature, the powers of life, sense, motion, the faculty of reason, will, and affection. The third is that He took to Him the infirmities and miseries of man's nature. Here two caveats must be remembered. The first, that He took to Him only such infirmities as are mere infirmities, and no sins. For example, upon the words of Christ, "Let this cup pass" (Matt. 26), some say, that there was oblivion in Christ. But this may not be said. For oblivion is a sin, namely, a forgetting of that which a man ought to remember. And there may be in Christ or

other men a suspending of the memory by some external and violent cause, without oblivion. The second caveat is that the Son of God took to Him the infirmities which pertain to the nature of man, and not such as pertain to the persons of men, as dropsies, gouts, consumptions, and such like. For He took not the person of any man, but the nature of all men, with all the appurtenances thereof except sin.

The third question is, how was He made flesh? Answer. The flesh or manhood of Christ was first framed, then sanctified, and then united to the Godhead of the Son. And thus was He made man. Remember here that the forming of the flesh of Christ, the sanctifying of it, and the personal union are all together for time. And I distinguish them in this sort, only for doctrine's sake.

In the framing of the manhood, I consider the matter and the manner. The matter was the substance of the virgin, signified in these words: "made of a woman." By this Christ is distinguished from all men in the world. From Adam, because he was neither of man nor woman, but of red clay. From Eve, because she was made of man, and not of woman. From all that come of Adam and Eve, for they are both of man and woman; whereas Christ is of woman, and not of man. Again, Paul adds these words, "made of a woman," to note the accomplishment of the promise: "The seed of the woman shall break the serpent's head" (Gen. 3:15).

The manner of framing is expressed, when Paul says, "made," not begotten of a woman. The manhood then of Christ was framed without natural generation by an extraordinary work of the Holy Ghost. Here a doubt is answered. Some man may say, if he were made of a woman, he comes of Adam, and consequently he is a sinner. Answer. The order set down by God with Adam in the

creation is that whatsoever he loses, all his posterity shall lose that comes of him by generation. Upon this order, all that are begotten of Adam with the nature of man receive the sin and corruption of nature. And so should Christ have done if He had descended of Adam by generation. But considering His flesh was made of the substance of a woman and not begotten of any man. Therefore He takes the nature of man, and not the corruption of nature.

The sanctifying of the manhood of Christ is a work of divine power, whereby at the time of the framing thereof it was filled with the gifts of the Holy Ghost above measure that He might in both natures be a perfect savior. Here observe that Christ by the actions of His life did not merit for Himself glory and eternal happiness because He was most worthy of all glory and honor at the very first moment of His conception. Again, observe that Christ in His manhood increased in grace, as in age and stature (Luke 2). And this increase was without all imperfection. For in His infancy, Christ received a full measure of grace fit for that age. When He was twelve years old, He received a further measure, fit for that age; and so when He was thirty years old. And thus increase of grace and the perfection thereof stand both together. And this increase is not only in respect of experience and the manifestation of grace before God and men, but also in respect of the habit or gift, though the schools for four hundred years have taught the contrary ever since the days of Lombard.

The third thing is the uniting of flesh to the Godhead of the Son. And that is done when the Son of God makes the flesh or nature of man a part of Himself and communicates unto it His own substance. The like example to this is not to be found again in the world. Yet have we some resemblance of this mystery in the plant called mistletoe, which has no root of his own, but grows in a tree of another kind and thence receives his sap. And so the manhood of the Son has no

personality or personal subsistence, but is received into the unity of the second person and is sustained of it. It must here be observed that there is a difference between the manhood of Christ and all other men. Peter is a person subsisting of himself, and so is Paul, and every particular man. But so is not the manhood of Christ. And therefore it is to be termed a nature, and not a person. And it is no disgrace, but an exaltation to the nature of man, that it subsists by the uncreated subsistence of the second person.

It may be objected that all believers are joined to the Son of God, as well as the flesh of Christ. I answer, they are so, but in another kind and in a lower degree, by communication of grace, and not by communication of personal subsistence.

Thus we see how the Son was made flesh. The use follows. Hence we learn to use all means that we may become new creatures and be born of God. God becomes a man that we men might be partakers of the divine nature. Christ is made bone of our bone and flesh of our flesh by His incarnation that we might be made bone of His bone and flesh of His flesh by regeneration. The Son of God was made the Son of man that we which are the sons of men might be made the sons of God.

To be made flesh is the abasement of His Son. In this abasement He goes on till He becomes even "as a worm of the earth" (Ps. 22:6); so must we abase ourselves till we be annihilated and brought to nothing. Then shall we be like to Christ, and filled with the good things of God.

Our sins are a wall of partition between God and us. So as we are far from God, and God from us (Isa. 59:2), and this partition is of our own making. And by this means we have no access to God of ourselves, though we pray unto Him and fill heaven and earth with

our cry. Now the Son of God made man, is Immanuel, that is, "God with us" (Isa. 7:14), and His incarnation is a means whereby we have access to God, and He is near unto us when we pray unto Him in truth (2 Chron. 15:2). This must teach us to draw near to God in the hearing and obeying of His word, in prayer, and in the use of the holy sacraments. If this be not done, great is our wickedness, and great shall be the punishment (Job 31:14; Ps. 73:27).

The incarnation of Christ is the foundation of all our comfort and all good things which we enjoy. By it God comforts Adam: "The seed of the woman, shall bruise the serpent's head." Jacob is comforted by the vision of a ladder reaching from heaven to earth. And this ladder is the Son of God made man (John 1:51). Job comforts himself in this, that "his Redeemer of his own flesh" (as the word signifies) "liveth" (Job 19:25). In the Old Testament, they which sought unto God came to the ark or propitiatory, and there were they heard and received the blessings of God. Now Christ, God and man, is instead of the ark (Rom. 3:25), and therefore we must come to Him if we would receive any good thing of God. The Godhead is the fountain of all good things, and the flesh or manhood is a pipe or conduit to convey the same unto us. If we would then receive true comfort, we must hunger and thirst in our hearts after Christ, and by our faith eat His flesh and drink His blood (John 6:54, 56).

The third point or degree is the subjection of the Son of God to the law, expressed in these words: "made under the law."

Here two questions are to be answered. The first is, who is made subject to the law? I answer, the Son of God. And this may not seem strange, that He which is Lord of the law should be subject to the law. For He must be considered as He is our pledge and surety (Heb. 7:22), and as one that stands in our place, room, and stead, and

before God represents the person of all the elect. And in this respect is He subject to the law, not by nature, but by voluntary abasement and condition of will.

The second question is, how the Son of God was subject to the law? Answer. By a twofold obedience: namely, by the obedience of His passion and by His obedience in fulfilling the law. The obedience of His passion stands before God as a satisfaction for the breach of the law. In it consider two things: the foundation of the passion, and the passion itself. The foundation is that "the Son of God was made sin for us" (2 Cor. 5:21), that is, all the sins of all the elect were imputed to Him, and He in our room and place was recounted a sinner. The passion itself is the curse of the law laid on the Son of God, namely, the first death and the pains of the second death, which is in effect and substance the pains of hell, as I have shown in the third chapter, verse thirteen, of this epistle.

By the second obedience in fulfilling the law, the Son of God performed for us all things contained therein, that we might have right to life everlasting, and that according to the tenor of the law: "Do all these things and live" (Lev. 18:5). Of this obedience two questions are demanded. The first is, whether it be necessary for the justification of a sinner? Answer. It is. The sum of the law is, "Love God with all thy heart, and thy neighbor as thy self." Now every jot and tittle of the law must necessarily be fulfilled (Matt. 5:18). Much more then the sum and substance of the law. And it cannot be fulfilled by us, being sinners. Therefore there must needs be a translation of the law from our persons to the person of the mediator, who is to accomplish every jot of the law for us. Again, "He that doth not all things contained in the law is cursed" (Gal. 3:13). He therefore that would eschew the curse of the law and come to life everlasting, must by himself accomplish all things contained in the

law. And if this cannot be done, the law and all the contents thereof must needs be accomplished in the person of the mediator. Otherwise this curse cannot be avoided. Lastly, we owe unto God a double debt or tribute. The first is homage or subjection to be performed with all the powers of the soul, and with all the strength of all the powers, and that from the first conception. The second is a satisfaction by death for the breach of the law. And the law is the bond that binds us to the payment of this double debt. And till the justice of God in the law be answered to the full, this bond cannot be canceled. Therefore the Son of God, the mediator, must not only die for us, but also perform homage for us to God, according to the tenor of the law. Therefore He says that He must "perform all righteousness" (Matt. 3:15). And Paul, that "Christ is the end of the law for righteousness" (Rom. 10:4).

It is alleged that Christ as man fulfilled the law for Himself, and therefore not for us. Answer. The flesh or manhood of Christ considered by itself apart from the Godhead of the Son is a creature that owes homage unto God. Yet if it be considered as it is received into the unity of the second person, it is become a part thereof, it is exempted from the common condition of all other men, and is not bound to perform subjection as all men are. For if "the Son of man be Lord of the Sabbath," then also is He Lord of the whole law. And Paul here says that the Son of God is not born but "made under the law."

Again, it is alleged that "the blood of Christ taketh away all sin" (1 John 1:7), and when all sin is taken away, the law is fulfilled, and the person justified. Answer. When St. John says, "The blood of Christ purgeth us from all sin," he excludes the blood of beasts, and all meritorious means of salvation in man out[side] of Christ. And he excludes not the obedience which the mediator yielded to the Father in all His sufferings. Again, it is not true that a sinner is justified,

when all sin is abolished, unless justice be added. For justification is an alteration of a sinner from one contrary to another, from evil to good, from life to death. And therefore sin must depart, and justice come in the room thereof. That a dark house may be enlightened, darkness must first be abolished, and light must come in the stead thereof. And that a man may be justified, sin must be covered and righteousness imported.

The second question is, how the Son of God performed this obedience? Answer. He was obedient to His Father to the death, and that according to all the duties of love in the first table. And for the second table, He loved His enemy as Himself, because He gave His life for man. Mark then, He did all things contained in the law, and more too, in respect of the duties of the second table. For the law binds us to love our neighbors as ourselves, and not more than ourselves. This obedience therefore is truly to be termed a work of supererogation. And there is none in the world beside.

The Use. That the Son of God was conformable to the law, it argues the goodness, perfection, and excellency thereof. Here again mark the difference between the man Christ and all other men. He was not born subject to the law, but made subject—not subject by nature, but by will and voluntary abasement. All other men are subject not by will, but by nature, not made, but born subject. Therefore Paul says, "The Gentiles do by nature the things of the law." The remainders of the law since the fall are natural in all men. Therefore the whole law was natural before the fall. Man was at the first created in righteousness and holiness (Eph. 4:24), and therefore in a perfect subjection and conformity to the law. It is a natural property of a reasonable creature to do homage to the Creator. It is an error then in the papist to teach that the image of God in our first parents was supernatural.

The fourth point or degree is the redemption of man from under the law, in these words: "that he might redeem them which were under the law." Here five things are to be considered. The first is, what is meant by being under the law? Answer. The law must be considered two ways. First, as the rule of life. Thus angels are under the law, and Adam before his fall, and the saints now in heaven. And none yield more subjection to the law than they. And this subjection is their liberty. Again the law must be considered as a grievous yoke which none can bear. It is a yoke three ways. First, because it did bind the church of the Old Testament to the observation of many and that very costly ceremonies, for the maintenance of the altar at Jerusalem was a matter of great charges. Secondly, it is a yoke because it binds every offender to everlasting death (Gen. 2:17; Gal. 3:13). Thirdly, it is a yoke as it increases sin, and as it is the strength of it (1 Cor. 15:56; Rom. 5:20; 7:8). And it increases sin, not as a cause, but as an occasion. For the wicked nature of man is the more to do a thing, the more he is forbidden. The Israelites are bidden to go on to Canaan, then they like Egypt well. They are forbidden to go to Canaan, and commanded to stay in the wilderness, but then they will needs go to Canaan. Circumcision commanded was loathed of all nations. When it was abolished, then men of sundry nations embraced it as needful to salvation. To be under the law then is to be in subjection to it as it is a burden and yoke in the three former respects, specially to be subject to the curse of the law.

The second point is, who are under the law? Answer. The Jews before the coming of Christ were under the law in respect of ceremonies. And all men naturally are under the law in respect of the malediction and curse thereof, all being born children of wrath (Eph. 2:3). Here comes a lamentable matter to be considered. Very few in respect know themselves to be in bondage to the curse of the law. For they think it an easy matter to observe the law, and it is used for a

form of prayer whereby men used to bless themselves morning and evening. Learn therefore this one lesson: that thou art by nature in yourself under the curse of the law, and for your offences by it bound over to everlasting death. If you should be proclaimed an outlaw, or a writ of rebellion should be served on you, it would make you at your wits' end. Now behold, the law proclaims you a traitor and rebel against God through heaven and earth. The law shuts heaven against you. It sets hell and death wide open for you, and it arms all the creatures of God against you. Therefore, it stands you in hand to look about you and to flee from the sentence of the law to the throne of grace for mercy and forgiveness. It has been the fashion of all holy men to acquaint themselves with this one lesson: that they were by nature under the law, specially then when they were to humble themselves in the presence of God. Daniel in his prayer ascribes shame and confusion to himself (Dan. 9), according to the voice and cry of the law. And the prodigal son confesses that he had sinned against his father and against heaven, and that he was unworthy to be accounted a child of God, according to the law judging and condemning himself.

The third point is, what is the price whereby men are bought or redeemed from under the law? Answer. The obedience of the Son, whereby He stood in subjection to the law for us, as Paul signifies in the words immediately going before. It may be said, how can the obedience of one man be a price of redemption for another? I answer, we must consider Christ, not as a mere man, but as God-man, and by this means His obedience is of infinite merit and efficacy. Again, we must consider Him not as a private, but as a public person, representing all the elect in His obedience to His Father. And by this means His obedience serves for all that believe in Him. Again, it may be alleged that the law says, "Thou shalt love, thou shalt not lust, etc." And, "the soul that sins, that soul shall die"

(Ezek. 18:20). And, "A man shall not redeem the life of his brother" (Ps. 49:7). Answer. The law requires that every man perform obedience and make satisfaction in his own person, and the law knows no other obedience. But this must be considered, that the law is but one part of the revealed will of God, and that the gospel is another distinct part, revealing more than the law ever knew. And the gospel teaches a translation of the law in respect of obedience from our person to the person of the mediator, and thereby it adds an exception to the law.

The fourth point is, who are partakers of this redemption? Answer. They which see, and feel, and bewail their condition that they are under the law, and flee from the sentence thereof to the throne of grace for mercy. "Christ came to save sinners" (Matt. 9), that is, such as are convicted by the law and know themselves to be sinners. He offers ease to them "that travail and are heavy laden" (Matt. 11:28). "He preacheth deliverance to captives" (Luke 4:18). Here we are to bewail the misery of our people that know not themselves to be under the law. Nay they love and delight to be under it. For they allege for themselves that they say their prayers duly and truly, that they mean well toward God and deal truly with men. And therefore they think God will have mercy on them and have them excused for all their offences.

The last point is, what benefits arise of this deliverance from under the law? Answer. They which turn to God and believe in Christ reap four benefits thereby. The first is that no sin shall have dominion over them (Rom. 6:14). Here mark by the way that they which are in Christ cannot wholly fall from grace. For they which wholly fall away are under the dominion of sin.

The second is that God will accept the endeavor to obey for obedience because they are freed from the rigor of the law (read Mal. 3:17).

The third is that they have liberty to live and serve God without fear of damnation or any other evil (Luke 1:74).

The last is that afflictions cease to be curses and are turned to blessings. And for this cause they are delayed and qualified for the good of them which are afflicted. "I will correct them that offend with a rod, but I will not take my mercy from them" (Ps. 89:32–33). "Grieve not for the correction of the Lord: for he loveth whom he correcteth" (Prov. 3:11–12). "Correct us in judgment: and pour forth thy wrath upon the nations, that have not known thee" (Jer. 10:24). This must teach men that profess or teach Christ not to be discouraged when they are abused, railed on, slandered, or cursed. For if they be from under the law, and from under the sting of a guilty conscience, nothing shall hurt them. They must be content for a while to suffer the snatches and bitings of the devil. For in the end his head shall be bruised in pieces.

To end this point, it may be said, if we that believe be not under the law, then we may live and do as we list. Answer. We are free from the law as a yoke, but not free from it as it is the rule of obedience and good life. And because we are freed from the bondage of the law, therefore we must be a law to ourselves. We must be "voluntaries" (Ps. 110:3) without constraint, freely yielding subjection to the will of God, and not for fear of hell and the last judgment.

The third and last degree is the fruition of adoption, in these words: "That we might receive the adoption of sons." Here two questions are to be considered. The first is, how the church of the New Testament is said to receive the adoption which was before received in the Old

Testament? Answer. In Scripture a thing is often said to be done when it is done more fully and plentifully. Christ tells Nathaniel that "he shall see heaven open" (John 1:51), that is, more plainly opened. For it was not shut in the Old Testament. And, "the Holy Ghost was not yet" (John 7:39), that is, in the full measure. And, "The way into the holiest was not open while the tabernacle was standing" (Heb. 9:8), that is, plainly made manifest. And, in this place, believers of the New Testament "receive the adoption" because they receive it in a more full and plentiful manner, in that the Spirit of children is poured forth upon them in larger measure, whether we regard illumination or the gifts of regeneration. This must teach us that live in these latter days to put on the condition of sons and daughters of God in reverence, obedience, and thankfulness. But alas, among the multitude it is far otherwise. For the most live even as atheists in ignorance, according to the lusts of their own hearts. The faith and repentance which they profess is but ceremonial faith and repentance.

The second question is, whence springs our adoption? The answer is plain in the words: from the obedience of the Son, whereby He stood in subjection to the law. Here the question of all questions is answered, namely, what is that thing by which and for which a sinner is justified before God and saved? Answer. The obedience of the Son of God made man and made under the law for us. For this is it that frees us from under the law and gives us the adoption of sons. And this alone is it, whereby we stand before the tribunal seat of God, which also we are to oppose to the judgment of God, to hell, death, and condemnation.

Therefore our common people err that look to be saved by their good deeds, that is, by their good meaning and dealing. They thus tread

the blood of Christ under their own feet, and become Jesuses or saviors to themselves.

Secondly, they err that teach justification by the essential justice of the Godhead of the Son. For that it is incommunicable. And they which are justified by it are also deified.

Thirdly, the papist errs which teaches justification partly by remission of sins and partly by that which we call inward sanctification, which is imperfect and mixed in this life with our corruption, and therefore unfit to absolve and acquit us before God.

It may be said, what must we do that we may be justified and saved by this obedience of the mediator? Answer. In the Old Testament, when a man had sinned, he brought a sheep or an ox to the door of the tabernacle, and when the priest cut the throat of it, the party laid his hand upon the head of it (Ex. 29:10). And hereby he signified that the beast had done no hurt and that he as a guilty malefactor had deserved death. Now all this was done in figure. And it teaches us that we miserable sinners must come to God; that we must bring our sacrifice with us, namely, the lamb of God, which is the Son of God made man and made under the law; that we must present this lamb and the oblation thereof to the Father for us, laying our hands on the head of it—that is, confessing our guiltiness and that we have fully deserved death and perdition from the presence of God. In the last place, we must entreat the Lord to accept the blood of the lamb for us, and the whole obedience of the mediator. Thus shall we be justified and saved. You will say, I will therefore do this when I am dying. I say again, let it be your daily exercise to the very death. You were seven years in learning your trade; think not therefore in an hour or two to work your reconciliation with God. If thou art many years in learning such things as are done by the strength of nature,

think not to attain to things above nature, when and how you will. It is a rule received of all men, that they must bless themselves. Now the right way to bless thyself is to plead guilty before God and to entreat Him to accept the obedience of the mediator for you.

Verse 6.

"Sons"—that is, such as enjoy the liberty of sins. "Sent forth"—a speech borrowed from ambassadors which are set forth with instructions, what they shall say or do. And it signifies that the Spirit reveals nothing but that which is the will of the Father and Son (John 16:14). "Crying"—making us to cry (Rom. 8:26). For if the words be taken properly, the Spirit must pray to itself. "Abba"—the next word is the exposition, "Father."

The Sense. The Father has sent forth the Spirit of His Son unto you; this Spirit sent forth, dwells in your hearts. Dwelling in your hearts it makes you pray to God as to a father. And all this it does, because thou art indeed the sons of God.

The Scope. The question is, whether believers of the New Testament be servants to the law, or children? Paul answers, No. And he gives two reasons. The first was in the former verses; the second in this. And it is drawn from the sign thus. You have received the Spirit crying, Abba, Father. Therefore thou art sons indeed.

In the words, I consider five things: the person sent forth, "the Spirit of the Son"; the person sending, "God"; the manner of sending; the place whither the Spirit is sent, "your hearts"; the office of the Spirit, "Crying, Abba."

Of the first: "the Spirit of the Son" it is, who is sent forth. He is so called, first, because He proceeds by communication of substance or

Godhead, not only from the Father, but also from the Son. Secondly, because in His manhood, He is anointed and filled with the Holy Ghost above measure. Thirdly, because by His death, He has merited the giving and sending of the Holy Ghost unto us.

Moreover, the Spirit of the Son is here described. First, He is a person subsisting of Himself in that He is said to be sent forth. Secondly, He is a divine person and no creature, because He dwells in the hearts of all believers. Thirdly, He proceeds from the Father and the Son: from the Father, because He is sent of Him; from the Son, because He is the Spirit of the Son.

The Use. By this we learn that the intercession of Christ is of force with God. For He prayed for the sending of the Spirit, and it is accomplished (read John 14:16).

And it is a superfluous doctrine to teach the real presence of the flesh of Christ in the sacrament. For Christ is departed from us in respect of His manhood, because the Spirit is sent (John 16:7).

Thirdly, that which the Spirit inwardly teaches is the same with that which the Son has revealed by the ministry of the prophets and apostles, because the Spirit is the Spirit of the Son (read John 16:13). Doctrines then concerning salvation that are beside or contrary to the Scriptures (as a great part of the Romish religion is) are not revealed by the Spirit of God, but are the fictions of the devil.

The person sending is God, that is, the Father, in these words: "God sent forth the Spirit of his Son." Where mark the distinction of the persons in Trinity. There is the Father, the Son, and the Spirit of the Son. And here remember that this action of sending forth argues not superiority in the person sending, nor inferiority in the person sent (for equals may send each other by common consent); but it argues

order and a distinction of persons in respect of their beginning. For the Father is of none, the Son is of the Father, and the Holy Ghost is of both. And hence it is that He is sent of both.

The manner of this sending forth was on this sort. We may not imagine that in this sending, there was any change of place. For the Holy Ghost is everywhere. But He is said to be sent forth when He manifests His presence by His divine operation, or by special and supernatural gifts in the hearts of believers, as by the gift of illumination, faith, regeneration. Life, sense, and motion are the gifts of the Spirit, and so are civil virtues. But the sending of the Spirit is only in respect of such gifts as are bestowed in the church, in the receiving of which the Spirit is acknowledged.

The place or mansion of the Spirit is the heart, that is, the mind, will, and affection. The heart is the very sink of sin; yet that does the Spirit choose for His abode. Hence we learn:

1. That the beginning of our new birth is in the heart, when a new light is put into the mind, a new and heavenly disposition into the will and affection.

2. The most principal part of our change or renovation is in the heart, where the Spirit abides. The end of all teaching is "love out of a pure heart, good conscience, and faith unfeigned" (1 Tim. 1:5).

3. The beginning and principal part of God's worship is in the heart. He that serves God in the righteousness of his heart, in peace, and joy in the Holy Ghost is accepted (Rom. 14:17).

4. In our hearts no wicked or carnal thought, will, desire, or lust must reign, but only God's word and Spirit. For your heart is the house where the Spirit dwells, and He must be Lord of His own house.

5. Above all things keep watch and ward about your heart and fill it with all good cogitations and desires, that it may be a fit place of entertainment for the Spirit, who is (as it were) an ambassador sent from the great God unto you.

The last thing is the office of the Spirit, which is to make believers cry, "Abba." Here I consider four things: 1. The means whereby this cry is caused. 2. The nature of it. 3. To whom it is directed. 4. The manner of direction.

For the first, in the effecting or causing of this cry, there are four works of the Spirit. The first is conviction, when a man in his judgment and conscience is convicted that the Scriptures of the prophets and apostles are indeed the Word of God. To this purpose there are many arguments which now I omit. This conviction is a common work of the Spirit, yet necessary, because much atheism lies lurking in our hearts, which makes us call into question every part of the Word of God.

The second work is subjection, whereby a man convicted that the Scripture, and every part of it, is the Word of God, subjects himself in his heart to the commandment of God, which bids him turn to God and believe in Christ. And this second is a work of the Spirit of grace proper to the elect.

The third is, the certificate or testimony of the Spirit, which is a divine manner of reasoning framed in the minds of them that believe and repent, on this manner:

He that believes and repents is God's child. Thus says the gospel.

But I believe in Christ and repent. At the least I subject my will to the commandment which bids me repent and believe. I detest mine

unbelief, and all my sins: and desire the Lord to increase my faith.

Therefore I am the child of God.

This is the practical syllogism of the Holy Ghost. It is the testimony of the Spirit that we are the sons of God. It is the earnest of the Spirit and the seal whereby we are sealed to the day of our redemption. And it contains the certainty of special faith.

The fourth thing that follows upon this testimony is peace of conscience, joy, and affiance in God. And from this affiance comes the crying here mentioned, whereby every true believer with open throat (as it were) cries unto God the Father. This doctrine is of great worth; it is the hinge upon which the gate of heaven turns, and therefore to be remembered.

The Use. By this we see a manifest error in the popish religion, which teaches that we can have no other certainty of our salvation in this life but that which is probable or conjectural, that is, a certainty joined with fear, suspicion, and some doubting. Certainty in respect of God that promises; fear and doubting, in respect of our own indisposition. But this doctrine is false. For they which are God's children receive the Spirit, crying, Abba. And this crying argues affiance or confidence in God. By faith we have confidence in God and entrance with boldness (Eph. 3:11). And boldness is opposite to fear and excludes doubting in respect of ourselves.

Again, by this doctrine we see it is ordinary and possible for all that believe and repent to be certainly assured that they are the children of God. For if they have the Spirit of God crying in them (as all God's children have), they cannot but perceive this cry, and withal they have the testimony of the Spirit in them, which is the ground of their cry (Rom. 8:16). And seeing this is so, we must be admonished to use

all means that we may be assured that we are the children of God. "Give all diligence to make your election sure" (2 Peter 1). Paul bids "rich men lay up a good foundation against the time to come" (1 Tim. 6:19). And this foundation must be laid not in heaven, but in the conscience. God of His mercy has made a covenant or bargain with us that believe and repent. In this bargain He has promised to us pardon of our sins and life everlasting. Let us then never be at rest till we have received earnest from the hand of God and have His promise sealed unto us by the Spirit in our hearts. You will say, what shall I do to be assured that I am God's child? Answer. You must examine yourself of two things. The first is whether thou art convicted in your judgment that the Scripture is indeed the Word of God. If thou art not yet convicted, then inquire and use means that you may indeed be convicted. Otherwise all is in vain. Secondly, inquire whether you do indeed and in good earnest submit and subject your will to the commandment of God, which bids you believe in Christ and turn unto God. For if you can say that you do will to believe and will to repent, if you show this will indeed in the use of good means, if you condemn and detest your unbelief and all other your sins, you have received the earnest of the Spirit, and thou art indeed the child of God. And this assurance shall be unto you of great use. For it will make you rejoice in afflictions. And it will work patience, experience, hope (Rom. 5:3–5). It will make you despise this world; it will take away the fear of death and kindle in your heart a desire to be with Christ.

Touching the nature of this cry, it stands in the desires and groans of the heart directed unto God. And these desires may be distinguished from all carnal desires by three properties. First of all, they are in the hearts of them that are turned to God, or at the least begin to turn unto Him. For God hears no sinners. Secondly, they are conceived in the mind according to the revealed will of God (Rom. 8:27; 1 John

5:14). Thirdly, they are divine and spiritual, touching things which concern the kingdom of God (Rom. 8:5).

Desires thus qualified have the force of a loud cry in the ears of God. "God heareth the desire of the poor" (Ps. 10:17). "All my desires are before thee" (Ps. 38:9). "He fulfilleth the desire of them that fear him" (Ps. 145:19). "Before they cry, I will answer" (Isa. 65:24)—that is, so soon as a desire of my help is conceived and before it be uttered I will answer.

That the desires of our hearts are cries, it is by means of the intercession of Christ. This intercession of not a vocal, but a virtual prayer, in that the Son of God presents His manhood and His merits before the Father in heaven, willing as God and desiring as man that the Father should accept the said merits for us. Now this will and desire of the Son is of great force with the Father. It is a cry in which the Father is well pleased. And by it the desires of our hearts are cries in the ears of God.

Of these desires there be two special examples in the Scriptures. The first is when we are touched in our hearts for our sins to fly to the throne of grace and to desire reconciliation with God in Christ. When David did but desire the pardon of his sins, and therefore purposed in his heart to humble himself, he received pardon. "I said, I will confess my wickedness against myself unto the Lord, and thou forgavest the punishment of my sin" (Ps. 32:5). When the prodigal son conceived a desire to be reconciled to his father with a purpose to confess his offence, before he had uttered his desire, he is received to mercy (Luke 15:21).

The second example is a desire of God's presence and protection in common judgments. When Moses stood at the Red Sea in great danger, having the sea before him and Pharaoh's chariots behind

him, no doubt he lifted up his heart unto God; but we read not of anything that he said, and yet the Lord says, "Why criest thou to me?" (Ex. 14:15). When Jehoshaphat was in great distress by reason of the army of the Ammonites, confounded in himself, he says, "O Lord, we know not what to do, but our eyes are toward thee" (2 Chron. 20:12); and hereupon he obtained deliverance.

The Use. By this we learn to lay aside formal praying and lip labor, and learn to lift up our hearts to God in heavenly sighs and desires. For that is indeed to pray. It is the very first thing that the child of God does, inwardly to sigh and desire reconciliation with God in Christ. And he which cannot do this is not as yet born of God.

Again, many are cast down in themselves because they see their minds full of ignorance; their wills full of rebellion and subject to many temptations; and they find little goodness in themselves; but they must be comforted by this. If they can but groan and sigh unto God in their hearts for mercy and forgiveness, they have the Spirit of God crying in them, "Abba"; and they have received the first fruits of the Spirit. The desires and cries of our hearts are fruits of the intercession or cry of the Son of God in heaven for us.

Others are grieved because they have prayed long, and they find not the fruit of their prayers. But if they can pray, sighing and groaning in their hearts for grace and mercy, let them be content. For it is the Spirit of grace and prayer that makes them sigh and groan. And every sigh of a contrite heart has a loud cry in the ears of God.

It falls out often that men in extremity of danger confounded in themselves know not what in the world to say or do. Hezekiah in his sickness could not say anything, but chatter in his throat and mourn like a dove (Isa. 38:14). Some lie under the sword of the enemy; others, in a tempest are cast over shipboard into the sea. Now this

must be their comfort, if they can lift up their hearts unto God, if they can but sigh and groan for His presence and assistance, the Lord will hear the petition of their hearts. For the inward sobs, groans, and sighs of repentant sinners, are loud and strong cries in the ears of God the Father.

The third point is that the cry of the Spirit is directed to God, because it makes us "cry, Abba, Father." Here first observe that prayer to saints and angels is carnal prayer. For the prayer which is caused by the Spirit is direct to the Father. And good reason, for it is the property of God to hear the cry of the heart (Rom. 8:27). Some say that the saints in heaven are with God, and that in Him they see the desires of our hearts. But it is false which they say. For the Scripture says that "God alone searcheth the heart" (1 Kings 8:39). None knows what is in man but God and the spirit of man (1 Cor. 2:11). Though Abraham had the sight of God, yet is it said, "Thou art our Father, and Abraham knows us not" (Isa. 63:16). And for this cause, invocation of saints, whether it be called latria or dulia, is flat idolatry.

Again, prayer is to be made to God as He has revealed Himself in the word, that is, to God who is the Father of Christ and in Him our Father, who also sends His Spirit into our hearts, crying, "Abba." It is a heathenish practice (which is also the practice of many among us) to pray to an absolute God, that is, to God out of the Father, Son, and Holy Spirit.

Thirdly, here we see that true and spiritual invocation of God is a mark of the church of God because it is a fruit of the Spirit of God in them that are the children of God. And by this the people of God are noted (Acts 9:14; 1 Cor. 1:2), and, on the contrary, it is the mark of an atheist not to pray (Ps. 14:4).

The last point is the manner of directing our cries to God. First of all, they are to be directed to Him with reverence, as being present with us. For to cry "Abba" is not to speak words into the air, but to direct our hearts to one that is present with us, in all dutiful and childlike manner. Thus did David (Ps. 119:58), and Paul (Eph. 3:14). Secondly, our cries are to be directed to God with subjection to His will. Read the example of Christ (Mark 14:36), and of David (2 Sam. 15:26). This condemns the practice of many men. Balaam desired to die the death of the righteous, but without subjection to God. For he would not live the life of the righteous. And many among us have often good motions and desires in their minds, but there is no soundness in them because they are not joined with a change and connection of heart and life. Thirdly, our desires are to be directed unto God with importunity and in constancy. For the Spirit makes us cry, "Abba, Father"—that is, my Father and your Father. God requires this importunity of us (Luke 18:1). It is practiced by David (Ps. 69:4), by the woman of Canaan (Matt. 15). We must do as Jacob did, wrestle with God, and give Him no rest till He fulfill the desires of our hearts and give us the blessing. And our constant desires and groans to heaven for mercy shall never be in vain. For if we ask anything according to His will, He hears us indeed (1 John 5:14).

Verse 7.

These words are the conclusion of the former doctrine of Paul. The time of your liberty is come, in that your liberty is procured and purchased by Christ, and you have received the Spirit of sons crying, "Abba." Therefore thou art not servants to the law, but sons of God. And from this conclusion, Paul derives a second, which is the sum and substance of the whole disputation, from the beginning of the third chapter to this place, namely, that they which are sons are also heirs, not by the law and the works thereof, but by Christ.

This verse is a repetition of the twenty-sixth and twenty-ninth verses of the third chapter. Therefore I will not stand any longer in the handling of it.

One thing is to be observed, namely, the change of the number. Paul said before, "Ye are sons." Here he says, "Thou art a son." And this he does to teach us that they which turn to God and believe in Christ must be assured that they are the sons and heirs of God. Paul has set down immediately before the infallible sign whereby a man may know himself to be the child of God. Therefore in the next words he says that thou art the son of God. Saint John says, "These things we write unto you that believe, that ye may know that ye have life everlasting" (1 John 5:13). Thus must every believer apply the gospel and the benefits thereof to himself.

The meditation of this point serves greatly to sweeten all crosses unto us. For if we know that we be God's children, that is comfort enough; and we may then assure ourselves that in every cross, God comes unto us as a Father. Again, this meditation works a contentation in every loss. For if thou art the child of God, you can have no great loss. "For all things are thine, thou Christ's, and Christ God's" (1 Cor. 3:22–23). Lastly, this meditation must stir up in us a care to lead a heavenly and spiritual life (1 John 3:3), that we may be like our eldest brother Christ Jesus.

Chapter 4: Verses 8–11

> 8 But even then when ye knew not God, ye did service unto them, which by nature are not gods.
>
> 9 But now seeing ye know God, or rather are known of God, how turn ye again unto impotent and beggarly rudiments, where

unto as from the beginning, ye will be in bondage again?

10 Ye observe days, and months, and times, and years.

11 I am in fear of you, lest I have bestowed labor on you in vain.

Here Paul returns again to the principal conclusion of the whole epistle, which is on this manner. If I Paul be called to teach, and my doctrine be true, you have done evil to revolt from it to another gospel. But I am called to teach, and my doctrine is true. This Paul proved in the first, second, and third chapters. Therefore you have done evil to revolt from my doctrine. This conclusion he propounded before, and here again he repeats it, and withal amplifies it two ways. First, by setting down the particular matter of the revolt and apostasy of the Galatians: "Ye return to impotent rudiments; ye observe days and times" (vv. 9–10). Secondly, he sets down the greatness of their revolt. First, by comparison thus: Once you served false gods. But there is some excuse of that offence because you did not know God. But that you have returned to the rudiments of the world, there is no excuse of it. For you then knew God, or rather were known of God. Again, he sets forth the greatness of their revolt, by the effect. It makes me fear lest I have lost my labor among you (v. 11).

Here Paul sets down a threefold estate of the Galatians: their estate in Gentilism before their conversion, their estate in their conversion, and their estate in their apostasy.

Their estate in Gentilism stands in two things: ignorance of God —"then ye knew not God"—[and] idolatry or superstition—"ye served them which are not gods by nature."

Touching their ignorance of God, it may be demanded how they can be said not to know God, whereas Paul says, "That which may be known of God is made manifest" unto the Gentiles (Rom. 1:20), and that "God did not leave himself without witness" (Acts 14:17). Answer. Knowledge of God is twofold: natural or revealed knowledge. Natural is that which all men have in their minds by the light of nature, which also they may gather by the view and observation of the creatures. This knowledge has two properties. The first, it is imperfect, because by it we know some few and general things of God, as namely, that there is a God, and that He is to be worshiped, etc. In this respect, this knowledge is like the ruins of a princely palace. Again, it is weak because it serves only to cut off excuse, and it is not sufficient to direct us in the worship of God. Nay, when by it we begin to set down the worship of God, we then run headlong into superstition and vanity. Revealed knowledge is that which is set down in the written Word, whereby we may know what God is in Himself, and what He is to us—namely, a Father in Christ, giving pardon of sin and life everlasting. This knowledge the Gentiles altogether want. Nay, by reason of the blindness and impotency of their minds, they judge it foolishness. Thus then in effect, though the Gentiles by nature know some things of God, yet do they not know God as He will be known of us.

Again, it may be demanded, whether this ignorance be a sin in the Galatians? Answer. Yea. For all men are bound to know God by the first commandment. And this ignorance is a want of the image of God in the mind (Col. 3:10). And every defect of the image of God is a branch of original sin. And vengeance is the punishment of this sin (2 Thess. 1:8).

It may be objected that Paul here excuses the Galatians by their ignorance. Answer. It excuses a tanto, non a toto, that is, the degree

and measure of the sin, and not the sin itself (Luke 12:48).

Again, it may be said that this their ignorance is invincible, because as the Gentiles do not know God, so they cannot know Him. Answer. That they cannot know Him, it is not God's fault, but the fault of their first parents, and consequently their fault. And this ignorance spreads itself over all mankind as a punishment of the first offence.

The third point is that this ignorance is a great and grievous sin. For here Paul makes it the mother of superstition and idolatry. This must teach us all to detest this ignorance of God and His will and to seek by all means to know God. God has a controversy with men because they know Him not (Hos. 4:1, 6).

Again, this serves to warn all ministers of the word to be careful to root out ignorance out of the minds of the people and to plant the knowledge of God. And by this we see it is false which the papist teaches that "ignorance is the mother of devotion."

The second sin of the Galatians is that "they served them, which are not gods by nature," that is, false gods, not gods indeed, but gods in opinion.

It may be objected that the wisest of the Gentiles worshiped the true God, Creator of heaven and earth. Answer. False gods are set up two ways. The first is when that which is not God is placed and worshiped in the room of the true God, as when the sun, moon, and stars are worshiped, etc.; and this is the grossest kind of idolatry. The second is when men acknowledge the true God, but do not conceive Him as He will be conceived and as He has revealed Himself in the Word. In this respect the Ephesians are said to be "without God" (Eph. 2:12), and the Samaritans to worship "they knew not what" (John 4:22). For they conceived the true God in a false manner because they

conceived Him forth of the Father, Son, and Holy Ghost, and therefore they set up a false god unto themselves. False worship given to God presupposes a false opinion of God. And a false opinion of God sets up an idol or false god in the room of the true God. For it is not sufficient to conceive some true things of God, but we must precisely conceive Him as He has revealed Himself, without addition or detraction. And thus did the wisest of the Galatians worship false gods.

This idolatry is a common sin and bred (as it were) in the bone. The Turks at this day worship a false and feigned god. For they conceive and worship a God Creator of heaven and earth, that is neither Father, Son, nor Holy Ghost; and the Jews worship God out of Christ —and so a feigned God. For "he which hath not the Son, hath not the Father" (1 John 2). Likewise the religion of the papist teaches and maintains the worship of false gods. For it gives to angels and saints a faculty or power to know the desires of our hearts, to hear and help us in all places, at all times. And hereupon prayer is made to them. But all this is indeed the prerogative and privilege of the true God. And in as much as it is given to angels and saints departed, they are set up in the room of the true God.

Again, that religion teaches man to worship God in, at, and before images. And this worship presupposes an opinion or imagination that there is a God that will be present to hear and help us in, at, and before images. Now this God is a God devised by the brain of man. Papists allege that their intention is to worship the true God, the Father, Son, and Holy Ghost. And I say again that the true God has revealed His will that He does detest this manner of worship. And therefore the worship is directed either to the images themselves, or to the god devised in the brain.

Thirdly, they of the popish religion worship a feigned Christ of their own devising—namely, a Christ that sits at the right hand of the Father in heaven and is withal in the hands of every priest after the words of consecration. And they worship a God set up by themselves, namely, a God that will be appeased by human satisfactions, and at whose hands a sinful man may merit everlasting life, that is to say, a God all of mercy, and little or no justice.

Though our religion teach no idolatry, yet certain it is that many among us practice a spiritual idolatry in their hearts. For look what a man loves most, and cares most for, and delights most in; that is his God. Some therefore have their riches for their God; some, their pleasures; some, their beastly lusts. For where the heart is, there is your God. Again, the ignorant multitude worship a God of their own coining, which is a God made all of mercy and no justice. For they persuade themselves that there is mercy with God, though they repent not, but go on in their sins. Whereas the true God is infinite, not only in mercy, but also in justice (Ex. 34).

That this sin of idolatry may be rooted out of the minds of men, there must be first an illumination of the mind with the knowledge of the true God and His will. And there must also be a renovation of the heart and affections that they set not up something else in the room of God.

The estate of the Galatians after their conversion is in these words: "Ye know God, or rather are known of God."

This knowledge whereby men know God is either literal knowledge or spiritual knowledge. Literal is when the doctrine of God and His will is known without reformation of life. Spiritual knowledge is when the mind is enlightened by the Spirit of God with the knowledge of God, by the word and according to the word, so as

thereupon men are transformed into the image of God (2 Cor. 3:18). And this kind of knowledge is here meant when Paul says, "Ye know God."

The foundation of this knowledge is that God is to be known in Christ, for in Him God has manifested His infinite wisdom, justice, mercy. Therefore is He called "the engraven image of the person of the Father" (Heb. 1:3). And Paul says that "we have the knowledge of the glory of God, in the face of Jesus Christ" (2 Cor. 4:6).

The properties of this knowledge are three. The first is that it must be a special knowledge whereby we must acknowledge God to be our God in Christ. The first commandment of the law requires that we take the true God for our God. The commandment of Christ is, "Believe the gospel." Now the stipulation of the covenant of grace (which also is the substance of the gospel) is this, "I am thy God" (Jer. 31:33); this therefore must we believe. And to this knowledge is the promise of life everlasting annexed (John 17:3; Isa. 53:11).

The second property is that this knowledge must not be confused, but distinct. First, we must acknowledge the true God in respect of His presence with us in all places. Thus Moses is said to "know the invisible" (Heb. 11:27). Secondly, we must know and acknowledge God in respect of His particular providence over us. Thus David knew God when he said that "He numbered his flittings, and put his tears into his bottle" (Ps. 56:8). Thirdly, we must know God in respect of His will in all things to be done and to be suffered. And this is the right knowledge of God, to have regard to His will (Rom. 12:2; Eph. 5:17). David says, "All thy laws are before me" (2 Sam. 22:23). And when Shimei reviled, he spoke thus, "He raileth, because God bids him rail" (2 Sam. 16:10). Lastly, we must know and acknowledge God in the power which He showed in the death and

resurrection of Christ. Read and consider Ephesians 1:17 where Paul places the knowledge of God in two things: in the knowledge of the riches of eternal life and in an experimental knowledge of the virtue of the resurrection of Christ in ourselves.

The third property is that this knowledge must be an effectual and lively knowledge, working in us new affections and inclinations. "He that saith he knows God, and keeps not his commandments, makes him a liar" (1 John 2:4; cf. 1 John 3:6; Titus 2:14).

The Use. Seeing the conversion of a sinner stands in this spiritual knowledge of God, we must be stirred up to seek to know God according as He will be known of us. We desire to serve God. And we cannot serve Him, unless we know Him. Nay, so long as we know Him not, we do nothing but serve the false gods of our own hearts. Again, we desire life eternal. And this is life, in right manner to acknowledge God (John 17:3). And the whole matter of our boasting must be the knowledge of God (Jer. 9:24).

God Himself ministers unto me a further argument to move you to this desire, namely, by the moving of the earth yesterday. For though philosophers ascribe all to nature, yet the truth is that the trembling and shogging of the earth is a sign of the great and extraordinary anger of God. The cause of this anger is that we know not God, neither do we for the most part care to know Him. We have had the gospel long, but we bring forth but small fruits. For this cause the earth in his trembling does as it were groan to be disburdened of so rebellious a nation, and it does after a sort crave leave of God that it may devour a sinful people, as it once devoured Dathan and the company of Abiram. Now our duty is in this judgment of God to acknowledge His majesty, His anger, and His justice, and with fear and trembling to humble ourselves for our sins past, thereby to

prevent His anger to come. The earth a brute and dumb creature in his kind is become a preacher unto us. And his trembling must teach us to tremble in our hearts, and to sin no more.

Again, if we must know God, we must remember God and Christ. And as we must know God, so must we remember Him. Now we must not know Christ according to the flesh (2 Cor. 5:16), and therefore we may not remember Christ according to the flesh, that is, in any worldly and carnal manner. This therefore is not to keep a memory of Christ, to spend twelve days in revel and riot, in masking and mumming, in carding and dicing (as many do). That is rather to bury the memory of Christ and to do homage to the god of pleasure. Of them that said, "Let us eat, drink, and sleep," Paul says thus: "Awake and do righteously: for some of you do not know God" (1 Cor. 15:32, 34).

Paul says further, "But rather ye are known of God." The knowledge whereby God knows men stands in two things: His election of them to His special love (2 Tim. 2:19), and the execution of election, whereby He makes men His peculiar people by calling, justifying and sanctifying of them (Titus 2:14).

Hence observe, first, that God's election is the root of all the gifts of God in us. We know God because He first knows us. Paul says that "we were elected, that we might be holy" (Eph. 1:4). Therefore we are not elected (as some teach) either for our faith, or according to our faith, but to our faith—that is, elected that we might believe.

Secondly, hence we learn that we can neither think, will, or do that which is good, unless God prevent us with His grace. God must first vouchsafe to acknowledge us, before we can acknowledge Him (John 10:14). Preventing grace is twofold. The first and the second. The first, when God in our first conversion takes away the stony heart

and puts a fleshy heart in the room. The second is after we are regenerate, for then God still prevents us with good motions and desires. Of both, read Ezekiel 36:26. Some teach that if we do that which we can, God will give us His grace. But this is false. For then we should prevent God.

Thirdly, by this we see that the works of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby He knows who are His. And this knowledge brings forth another knowledge in us, whereby we know God for our God. There is an election in God which works in the elect another election, whereby they choose God for their God. The love whereby God loves us works in us another love whereby we love God (1 John 4:19). Christ first apprehends us. And this apprehension of His works in us the apprehension of faith, whereby we lay hold upon Him (Phil. 3:12). When Christ makes intercession for us in heaven, there is another intercession wrought in our hearts by the Spirit, "whereby we cry Abba, Father" (Rom. 8:15, 26). The death of Christ has a virtue in it to work in us the death of sin. Thus does the Spirit of God seal us to the day of our redemption. By this may we know that we belong to God, if we find any impression of the grace of God in us. The sun by his light shines upon us, and by the same light we view and behold the sun.

Lastly, here is the foundation of true comfort. Our faith does not save us because it is a perfect virtue, but because it apprehends a perfect object, namely, the perfect obedience of Christ. So then, if our faith err not in his object, but be rightly fixed on the true causes of our salvation, though it be but a weak faith, and do no more but cause us to will, desire, and endeavor to apprehended Christ, it is a true faith, and justifies. The weakness of it shall not hinder our salvation, which stands not in this, that we know God, but in this, that God knows us,

whose knowledge is perfect and cannot fail. Again, our salvation stands not in our apprehension of Christ, but in Christ's apprehending of us (Phil. 3:12).

This knowledge of God whereby He knows us has two properties. First, it is special, whereby He knows all the elect even by name (Ex. 33:17). Again, it is a perpetual and unchangeable knowledge. For whom God once knows, He never forgets (Isa. 49:15).

The third estate of the Galatians is their estate in their revolt or apostasy, in these words: "How turn ye again to impotent and beggarly rudiments, whereunto as from the beginning ye will be in bondage again?" Or thus, "To which ye will do service again as from the beginning."

The words carry this sense: "How turn ye again?" That is, it is an intolerable offence in you, having known God, to return again to the rudiments of the law. By "rudiments" we are to understand circumcision, the Jewish sacrifices, and all the ceremonies of the law of Moses. And it may not seem strange that they are called impotent and beggarly rudiments. For they must be considered three ways: with Christ, without Christ, and against Christ. With Christ, when they are considered as types and figures of Christ to come and as signs of grace by divine institution for the time of the Old Testament. Without Christ, when they are used only for custom, whether before or after the death of Christ. Against Christ, when they are esteemed as meritorious causes of salvation, and the justification of a sinner is placed in them either in whole or in part—as though Christ alone were not sufficient. In this respect Paul calls them impotent and beggarly rudiments.

And Paul having said that the Galatians returned again to the rudiments of the law, in the next words he shows how they do it,

namely, by "serving them again." They served or yielded service to them three ways: in opinion, because they judged them to be necessary parts of God's worship and means of their salvation. In conscience, because they subjected their consciences to them. In affection, because they placed part of their affiance in them for their justification and salvation.

It may be demanded, how the Galatians can be said to return again to the rudiments of the law and serve them again, that were never used to them before? Answer. In the speech of Paul there is that which is called catachresis, that is, a kind of speaking somewhat improper in respect of fineness and elegance. The like we have when Ruth is said to return to Judea with Naomi, and yet she was never there before (Ruth 1:22). Nevertheless, the speech in sense is most significant and proper. For Paul (no doubt) signifies hereby, that when the Galatians subjected themselves to the rudiments of the law and placed their salvation in part even in them, they did in effect and in truth as much as return again to their old superstitions and serve again their false gods.

Here then we have a description of the apostasy of the Galatians. It is a voluntary sin (for Paul says, "Ye will serve") after the knowledge of the truth, in which they return again to the rudiments of the law by yielding subjection and service to them. Which act of theirs is indeed as much as if they had served again their false gods. Here some may say, if this be so, then they sinned against the Holy Ghost. Answer. The sin against the Holy Ghost is indeed a voluntary sin. But that is by reason of the obstinacy and malice of the will. And this offence in the Galatians was voluntary only by infirmity. Again, the sin against the Holy Ghost is a universal apostasy in respect of all the articles of religion. For that sin makes men crucify Christ crucified (Heb. 6:6)

and to tread underfoot the Son of God. The apostasy of the Galatians was particular only in the article of justification.

The Use. In that the ceremonies of the law set up against Christ in the cause of our justification and salvation are called impotent and beggarly rudiments, Paul teaches a weighty conclusion: that Christ stands alone in the work of redemption, without colleague or partner, without deputy, or substitute, whether we respect the whole work of redemption, or the least part of it. Again, that all the works of mediation stand alone by themselves and admit nothing to be added and adjoined to them. "There is no other name whereby we can be saved beside the name of Christ" (Acts 4:12). Christ "saves them perfectly that come unto him" (Heb. 7:25). "In him we are complete" (Col. 2:10). "He alone treads the winepress of God's wrath, and none with him" (Isa. 63:3). If Christ be a savior, He must be a perfect savior, considering He is God and man. And being a perfect savior in Himself, He needs no partner, and because He is everywhere at all times, therefore He needs no deputy in His stead. Again, every work of redemption is acted by [the] whole Christ, according to both His natures. And as there are in Him two natures, so are there two operations of the said natures. And as both natures concur to make one person, so the operations of both natures concur to make the compound work of a mediator, which is an admirable work, not merely human, but theandric, that is, humandivine. For this cause no action pertaining to redemption can be performed by a mere creature, whether man or angel.

Objection I. The apostles have the power to remit and retain sins. Therefore it is not proper to Christ (John 20:23). Answer. To remit by meriting and by efficacy in the conferring of pardon is proper to the mediator. The apostles and other ministers remit by preaching and by declaring remission. The ministers of the word do not procure

our reconciliation with God as Christ does, but they exhort men to be reconciled to God (2 Cor. 5:20).

Objection II. "Baptism saveth" (1 Peter 3:21); therefore not Christ alone. Answer. Baptism saves by signifying and by sealing unto us the grace and mercy of God. And the effecting of our salvation is in the same place ascribed to Christ and His resurrection.

The conclusion then of Paul is to be remembered. For it serves as an engine to overturn the main grounds of popery. The primacy of the pope is a certain estate in which he is substituted into the place and room of Christ. For he takes upon him to make laws that properly and truly bind conscience, even as the laws of God. Again, he takes unto him a proper and judicial power to remit or retain the sins of men. Now these actions indeed are the proper actions of God and Christ, no mere creature is capable of them. In this respect the primacy of the pope is an impotent and beggarly invention. Again, the Romish religion beside the all-sufficient oblation of Christ upon the cross sets up the sacrifice of the Mass for the sins of the quick and the dead. Besides the intercession of Christ, it sets up the intercession of saints and angels. Beside the perfect satisfaction of Christ, it sets up human satisfactions. Beside the infinite merit of Christ, it maintains and magnifies the merit of human works. But all these are but impotent and beggarly devices of men. For Christ in His sacrifice, satisfaction, intercession, merit, admits no co-rival or associate. All actions of His are perfect in their kind and need no supply.

This again must teach us to content ourselves with Christ alone and not to set up anything with Him or against Him. This is the safest and the surest course. A certain papist writes to this effect, that we Protestants in our justification cleave only to the body of the tree,

and that the papists cleave both to the body and the branches. And I say again, it is the safest with both the hands to cleave to the body of tree. And he that with one hand lays hold upon the body of the tree and with the other stays himself upon the branches is in great danger of falling.

The second conclusion of Paul is that to set up anything out of Christ as a meritorious cause of salvation, and to place our justification in it either in whole or in part, is indeed the service of idols. And the reason is plain. For this is to set up something in the place and room of Christ. And men put a confidence in that which they make a cause of their own salvation.

The doctrine then of justification by works is a doctrine that maintains idolatry. For if they justify, we may put our trust in them. And if we put our confidence in them, we make idols of them. That works may merit at God's hand, they must not only be sanctified, but also deified.

The distinction used of the papists of latria and dulia, that is, of worship and service, falls to the ground. They say they give worship to God, and service to angels and saints. It is a toy. For here Paul condemns the very service to the heathen gods. And the service of the rudiments of the law is the apostasy of the Galatians. And to give service or worship to anything are all one.

The third conclusion of Paul is that they which have given their names to God and Christ must not return to anything that they have forsaken, or ought to forsake. He that puts his hand to the plow must not look back. He that goes to the land of Canaan must not look back to Egypt. We in England have been long delivered from the superstition of popery, and we must not so much as dream of any return. It is a common fault among us that in outward profession we

cleave to the world and walk after the lusts of our own hearts. This is in show to go forward, but in deed to turn back again. But our duty is, in thought, conscience, will, affection, word, and deed, to go on forward, and no way to go back.

Verse 10.

In the former verse, Paul sets down the apostasy of the Galatians in general terms, saying, "How turn you again to the elements of the world?" In the tenth verse, he shows what these elements be: "Ye observe days, and months, and times, and years." By "days" are meant Jewish Sabbaths; by "months," the feasts observed every month in the day of the new moon. By "times," some understand the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles. But the word (καιροὺς) signifies seasons, or fit times for the doing of this or that business. So it is translated, "It is not for you to know the times and seasons" (Acts 1:7). It was the manner of the Gentiles to make difference of times in respect of good or bad success, and that according to the signs of heaven. And it is very likely that the Galatians observed dates not only in the Jewish, but also in the heathenish manner. By "years" are meant every seventh year and the Jubilee years, which the Galatians observed after the fashion of the Jews.

Again, there is a fourfold kind of observation of days: one natural; the other civil; the third ecclesiastical; the fourth superstitious. Natural is when days are observed according to the course of the sun and moon (Gen. 1:14). Thus day follows night, and night follows day, and every year has four seasons: spring, summer, autumn, winter. And the observation of these times is according to the law of nature. Civil observation is when set times are observed for husbandry, in planting, setting, reaping, sowing; for household affairs, and for the

affairs of the commonwealth, in keeping of fairs, and markets, etc. And thus to observe days is not unlawful. Ecclesiastical observation of times is when set days are observed for order's sake, that men may come together to worship God. These days are either days of thanksgiving or days of humiliation. Of days of thanksgiving, take the example of the Jews, who observed yearly the feast of Purim, for a memory of their deliverance (Est. 9:26). In like manner they appointed and observed the Feast of Dedication. And it seems that Christ was present at Jerusalem as an observer of this feast (John 10:22). And thus for order's sake, to observe certain dates of solemnity is not forbidden. Superstitious observation of days is twofold: Jewish or heathenish. Jewish, when set days are observed with an opinion that we are bound to consciences to observe them, and when the worship of God is placed in the observing of this or that time. Heathenish, when days are observed in respect of good or bad success. Now then to come to the point, the intent of Paul is only to condemn the Jewish manner of observing days, in these words, "Ye observe days, months, and years"; and the heathenish manner in these words, "Ye observe seasons."

Against this interpretation, the place of Paul may be objected: "He that observes the day, observes it to the Lord" (Rom. 14:6). Answer. Indeed Paul in these words excuses the Romans that observed days and says that their intention was to observe them to the honor of God. And this he says because as yet they were not fully instructed touching Christian liberty. But withal, let it be remembered, that in mild sort he notes this to be a fault in them, when he says that "they were weak in faith." Now the case was otherwise with the Galatians because they observed days after they had been informed touching their liberty in Christ. And withal, they placed their salvation, in part, in the observation of days. And thus they mixed the gospel with the law. And therefore they were justly to be blamed.

Again, it may be objected that now in the time of the New Testament we in religious manner observe the Lord's Day. Answer. Some men both godly and learned are of opinion that the Lord's Day was appointed by the apostles for order sake, and that it is in the liberty of the church to appoint the Sabbath upon any other day in the week, because, they say, all days without exception are equal. And they add further that when the public worship of God is ended, men may then return to their labors, or give themselves to recreation on the Lord's Day. But this doctrine seems not to stand with the fourth commandment.

It seems to be a truth more probable that every seventh day in the week must be set apart in holy rest unto God. For this is the substance of the fourth commandment. And it is also very probable that the Sabbath of the New Testament is limited and determined by our Savior Christ to the Lord's Day. For Paul and the rest of the apostles observed the first day of the week for a Sabbath day (Acts 20:7); and he says, "Whatsoever ye have heard, and what ye have seen in me, that do" (Phil. 4:9). Again, it was the decree or constitution of Paul that the collection for the poor should be "the first day of the week" at Corinth (1 Cor. 16:2). Now this collection in the primitive church followed preaching, praise, sacraments, and it was the conclusion of all other exercises in the assembly. And this first day of the week is called the Lord's Day (Rev. 1:10), and it is so called because it was dedicated and consecrated to the honor of Christ our Lord. And who is the author of this dedication but Christ Himself, the Lord of the Sabbath? It is alleged that the Sabbath, and the commandment touching the Sabbath, is ceremonial. And upon this ground, they take liberty and keep no Sabbath at all. But the truth is that the commandment touching the Sabbath is not wholly ceremonial. It may be, the first words, "Remember the Sabbath day to sanctify it," and the words, "in it thou shalt do no manner of

work," etc. are spoken of the Jews' Sabbath. But the words, "Six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God," are moral, and contain a perpetual truth. Therefore the words of Paul must be conceived with an exception of the Sabbath day, which is the seventh day in every week, which day Christ has limited by His apostles to the Lord's Day.

The Use. This text of Paul discovers unto us a great part of the superstition of the popish church in the observation of holy days. First, beside the Lord's Day, they appoint many other Sabbaths. Whereas it is the privilege of God to appoint an ordinary day of rest and to sanctify it to His own honor. Secondly, they bind men's consciences to the observation of their holy days, which Paul here forbids (and Col. 2:16). Thirdly, they place the worship of God in the observation of their holy days, but God is worshiped in vain by men's precepts (Matt. 15). Fourthly, they place a great holiness in their festival days, more than in other days. Fifthly, they dedicate many of their holy days to the honor of saints and angels. Whereas the dedication of ordinary and set days is a part of divine or religious worship. Lastly, their holy days for number are more than the festival days of the Jews. And thus they bring people into their old bondage, nay to a greater bondage than ever the Jews endured in respect of days and times. It may be said that the church of the Protestants observes holy days. Answer. Some churches do not because the church in the apostles' days had no holy day beside the Lord's Day. And the fourth commandment enjoins the labor of six days. Indeed the Church of England observes holy days, but the popish superstition is cut off. For we are not bound in conscience to the observation of these days. Neither do we place holiness or the worship of God in them. But we keep them only for order's sake, that men may come to church to hear God's word. And though we retain the names of saints' days, yet we give no worship to saints, but to

God alone. And such days as contained nothing in them but superstition, as the conception and assumption of the Virgin Mary, we have cut off. Thus does the church with us observe holy days, and no otherwise. Indeed the ignorant multitude among us fail greatly in the observing of days. For they greatly solemnize the time of the birth of Christ, and then they keep few or no markets. But the Lord's Day is not accordingly respected. And men will not be dissuaded from following of fairs on that day.

Again, to observe days of good and bad success according to the constellations of the heavens is a heathenish fashion to be avoided. For it is here condemned in the Galatians. Here therefore, we must be put in mind not to observe the planetary hours. For men suppose that the hours of the day are ruled by the planets, and hereupon that some hours are good and lucky (as they say), and some, unlucky—that men are taken with planets and born under unlucky planets. But these are heathenish conceits. Neither must we respect our horoscope or the time of our birth and the constellation of the heavens then, as though we could hereby know what should befall us to the end of our days. And we must not put difference of days, as though some were lucky unto us, and some unlucky, according to the course of the stars. The like I say of the critical days, that is, the seventh and the fourteenth day after that a man begins to be sick. For they are grounded upon the aspects of the moon, which are not to be regarded. And the climacterical years are not to be observed as dangerous and dismal. The observation of the signs is of the same nature. For the twelve signs are nothing else but twelve parts of the first movable, which is but a supposed heaven. Therefore there is no danger in the thing, but in our conceit. We are to fear God, and not to fear the stars. Neither are we to make differences of days in respect of them, as though the affairs we take in hand should prosper the better or the worse in respect of their different operation. God's

commandment is, "Fear not the signs of heaven" (Jer. 10:2). And good reason. For no man can by learning know the operation of the stars, because their lights and operations are all mixed together in all places upon earth. And therefore no observation can be made of this or that star, more than of this or that herb, when all herbs are mixed and compounded together. Again, the operation of the stars is by their light, and light has no operation but in heat or cold, moisture or dryness. In this respect (though we may well observe the full and the change of the moon) it is foolishness to ascribe the regiment of our affairs to the stars, they being matters contingent which depend on the will and pleasure of man. Lastly, it is a great oversight to hold sundry of the stars to be malignant and unfortunate in respect of us. Whereas they are the creatures of God, and their light serves for the good of man. In a word, we are not to make difference of days, neither in respect of holiness, nor in respect of good or bad success.

Verse 11. "I am afraid," etc.

In these words, the apostle sets forth the greatness of the apostasy of the Galatians, by the effect thereof, which was to cause him to fear lest he had bestowed labor in vain among them.

First the occasion of the words must be considered, and that is expressed in the former words: "Ye observe days and months." And hereupon he says, "I am in fear of you." And thus Paul teaches that works set up as causes of salvation with Christ make void the ministry and grace of God. It may be said, this is meant of ceremonial works, and so it is true. I answer, it is indeed spoken of ceremonial works, but it must be enlarged to all works without exception. For Paul says, "If ye be circumcised, ye are bound to fulfill the whole law" (5:3). Hence then it follows that the doctrine of

justification by works is an error in the foundation, and being distinctly and obstinately maintained, there is no hope of salvation.

Again, here we see the fidelity of the apostle Paul, and it stands in two things. The first is his painful and wearisome labor to gain the Galatians to God. The second is his care that the foresaid labor be not in vain. And in this example of his, we learn three things. The first, that they which are or desire to be dispensers of the word must do it not for the belly, or for lucre's sake, or for the praise of men, but simply for this end: that they may gain souls to God. The scribe that would have followed Christ for gain was repelled with this answer that Christ "had not so much as a place where to lay his head" (Matt. 8:20), and to preach for by-respects is to make a merchandise of the word of God (2 Cor. 2:17). The second is that ministers after the example of Paul must be laborers indeed (1 Cor. 3:9) and workmen (2 Tim. 2:15). And they must show themselves to be so by their care and industry in winning souls to God. And it is not sufficient now and then to make a discourse upon a text. Thirdly, ministers of the word must be watchmen (Ezek. 3:17; Heb. 13:17). Their office is not only to gain and call men to God, but also to preserve and keep them in Christ which are already called.

Thirdly, here we see the condition of the church of Galatia and of all other visible churches upon earth, that they are subject to apostasy. It may be said, how can this be, considering true believers cannot fall away? Answer. In the visible church on earth, there are four kinds of believers. The first are they which hear the word without zeal, and they are like the stony ground. The second are they which hear, know, and approve the word. The third are they which hear, know, and approve the word, and have a taste of the power thereof, and accordingly yield some outward obedience. The fourth are they which hear, know, approve, and keep the word, in that they believe

it, and are turned into the obedience of it. The three first may fall quite away; the fourth cannot. And by this means it comes to pass that visible churches upon earth may fall away, because of them that profess the faith, three to one may utterly fall away.

The Use. This must teach us that are members of the visible church to fear and to suspect ourselves and not to content ourselves because we have some good things in us. But we must labor to be "sealed up to the day of our redemption," and to "lay up a good foundation against the time to come" (1 Tim. 6:19). By seeking to have in us such good things as are proper to the elect, as unfeigned faith in Christ and conversion to God from all our sins.

It may be demanded, how Paul's labor should be in vain? Answer. It was in vain in respect of his own desire and affection to save all the Galatians. Secondly, it was in vain in respect of the whole body of that church, whereof many were hypocrites. It was not in vain in respect of the elect, nor in respect of the counsel of God (Isa. 55:11).

Again, it may be demanded, what must be done when the labors of our callings are in vain? Answer. We must follow the calling and commandment of God, whether we have good success or no, and whatsoever come of it. Paul fears lest his labor is in vain, and yet he still labors. When Peter had labored all night and caught nothing, he says at the commandment of Christ, "In thy word will I cast out my net" (Luke 5). And thus to do (whatsoever follows) is true wisdom and the fear of God. For it must suffice us that the work we take in hand is pleasing unto God. And though it be in vain in respect of men, it is not so before God (Isa. 49:4; 2 Cor. 2:17). This must every man remember in his place and calling for the establishing of his mind against all events.

12 Be you as I, for I am even as you: I beseech you brethren: ye have not hurt me at all.

The words in this verse to the sixteenth verse are an answer to an objection. The objection is this. We see now by these reproofs that Paul has changed his mind toward us, and that he has turned his love into hatred. The answer is, "Be as I; I am as you." The speech is very effectual and significant, and it is like the common proverb, Amicus, alter ego, alter idem, that is, "A man's friend is all one with himself." The sense of the words is, "Be as I"—look that your minds be not estranged from me, but tender me even as your own selves. For I Paul am the same that ever I was; I respect and tender you even as mine own self. And lest the Galatians should say, "See you not how Paul commands imperiously, 'Be you as I'?" therefore he adds, "I beseech you brethren," I command you not. In the next words he adds a reason of his answer, thus. Hatred presupposes a hurt or wrong to be done. You have done me no hurt or wrong. Therefore you may not think that I hate you.

When Paul says, "Be as I, I am as you," we learn that there must be a special and mutual love between the teachers and the people. Paul says that he did "enlarge his heart for the Corinthians," and he requires the like of them (2 Cor. 6:11, 13). Teachers must show their love by tendering the salvation of the people by all means, even as their own souls. Paul could have found in his heart to have been accursed for his countrymen the Jews (Rom. 9:3). He desired that he might be offered up as a drink offering upon the sacrifice of the faith of the Philippians (Phil. 2:17). When the Israelites had sinned, Moses stands in the breach, as it were in the face of the cannon, between the wrath of God and them by his prayer to stay the judgment of God (Ps. 106:23). Again, the people must show their love to their teachers, first, by praying for them, as for themselves (Rom. 15:30).

Secondly, by having in singular price the work of the ministry (1 Thess. 5:13), and that is, by wholesome doctrine to repair the image of God and to erect the kingdom of God in the hearts of men. When this thing is loved and desired, then are ministers loved. This mutual love is of great use; it encourages people to obey, and the preachers of the word to labor in teaching.

When Paul says, "I beseech you brethren," he shows what moderation is to be used in all reproofs. He tells the Galatians his mind plainly to the full. And withal he endeavors to show his own love to them and to keep theirs.

It may be asked, how Paul can say, "Ye have done me no hurt at all." For when a believer in Corinth committed incest, Paul took it for a wrong to himself (2 Cor. 2:10). And no doubt, to call the doctrine of the apostle into question was a great wrong unto him. I answer, the wrong was no wrong in his estimation and affection, who was content to put up and to forgive the wrong. Here we see the meekness of Paul in that he quietly bears the crosses and wrongs laid upon him. The like was in Moses, who forty years together endured the bad manners of the Israelites (Acts 13:18); but the perfect example of this virtue is in Christ who saved them that crucified Him. We likewise are to exercise ourselves in this virtue. And that we may indeed so do, we must first of all have a sense of our spiritual poverty, and a faith in the mercy, presence, and protection of God.

Again, mark the mind of the apostle: That he may win souls to God, he is content to suffer any wrong. The priests and Jesuits among us in England are content to venture life and limb that they may win proselytes to the Church of Rome. Much more then must the true ministers of the gospel be content with any condition, so they may

gain men to God. In this case hurts and abuses must be no hurts nor abuses.

Chapter 4: Verses 12–15

> 13 And ye know how through the infirmity of the flesh, I preached the gospel unto you at the first:
>
> 14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but received me as an angel of God, yea, as Christ Jesus.
>
> 15 What then was your felicity? For I bear you record, that if it had been possible you would have plucked out your eyes to have given them to me.
>
> 16 Am I therefore become your enemy, because I tell you the truth?

The answer to the objection in the former verse was this. "Be ye as I; I am as you." And the reason was this. Hatred presupposes an offence. You have done me no offence or hurt. Therefore you may not think that I hate you. The minor is in the twelfth verse, the conclusion in the sixteenth verse.

Again, the minor ("ye have done me no hurt") is confirmed in the thirteenth, fourteenth, fifteenth verses. The sum of the argument is this. Though my outward condition was subject to contempt, yet did the Galatians show love and reverence to me. Therefore you did me no hurt. Again, Paul sets forth both the parts of his argument. And first of all he describes his own condition, by three things: that he preached "in weakness of the flesh"; that he preached "the first"; that

he preached "having the trial of himself in his own flesh." Secondly, the love and reverence of the Galatians is set out by three signs or effects: "they despised him not"; "they received him as an angel, or as Christ himself"; "they would have plucked out their eyes to have done him good."

The first thing in Paul's condition is that "he published the gospel in the infirmity of his flesh," that is, in a mean and base estate, without the show of human wisdom and authority, and subject to many miseries. In this sense Paul opposes infirmity to the excellence of human wisdom (1 Cor. 2:1, 3), and under it he comprehends all the calamities and troubles that befell unto him (2 Cor. 12:10).

This was the condition of the rest of the apostles. For they were but fishers and preached the word in their fisher-like simplicity. Nay, this was the condition of Christ Himself. For He hid the majesty of His Godhead under the veil of His flesh. And His outward man was subject to reproach and contempt (Isa. 53:3). And this is the order of God. The word must be dispensed in the infirmity of man's flesh for sundry causes. First, that we might not exalt our teachers above their condition, who are no more but instruments of grace. When the men of Derbe and Lystra would have offered sacrifice to Paul and Barnabas, Paul forbids them, saying that "they were men subject to the same passions with themselves" (Acts 14:15). The second cause, that we might ascribe the whole work of our conversion not to men, but to God alone (2 Cor. 4:7). The third is that God might by this means confound the wisdom of the world and cause men that would be wise to become fools that they might be wise (1 Cor. 3:18). The last is that we might be assured that the doctrine of the apostles is of God because it prevails in the world without the strength and policy of man.

And as the word is preached in weakness, so it is believed of men; and the grace of God is conferred to us and continued in us in the weakness of the flesh. God's love is shed abroad in the hearts of men. But when? Even then, when we are in the midst of manifold afflictions (Rom. 5:2, 5). Paul "bears about him the mortification of our Lord Jesus," not for his damnation, but "that the life of God might be manifest in his mortal flesh" (2 Cor. 4:10). And he says plainly that the grace of God is made "perfect through weakness" (2 Cor. 12:9). By this we are taught a high point of religion, and that is not only to be content with the miseries and troubles of this life, but to rejoice therein—because when we are weakest, we are strongest. And when we think ourselves forsaken of God in the time of distress, we are not forsaken indeed, but have His special favor and protection (2 Cor. 12:10). Let this be thought upon. For the works of God in the cause of man's salvation are in and by their contraries. This is the manner of God's dealing.

The second thing is that Paul preached the gospel to the Galatians "at the first," as it were, breaking the ice, where none had preached before. In this he claims his privilege, that he was to be esteemed as a master-builder that laid the foundation of the church of Galatia. And withal he gives a close item to the false apostles who did not plant churches but only corrupt them after they were planted. Again, Paul here notes the condition of God's church or kingdom in which first comes the husbandman and sows good seed, and then after comes the devil with his tares (Matt. 13:24–25). And all this is evident in the church of Galatia, first planted by Paul and then seduced by false teachers.

The third thing is that Paul preached "bearing about him the trial of God." This trial is a work of God whereby He discovers unto us and to the world either the grace or the corruption of our hearts. Thus

God tried Abraham (Heb. 11:17), the Israelites (Deut. 8:16), and Hezekiah (2 Chron. 32:31), and Paul in this place.

The Use. We must not think it strange when we are afflicted any way. Nay, we must look for trials and be content when they come (1 Peter 4:12; James 1:2). We are either gold indeed, or gold in show; if indeed, we must be cast into the furnace that we may be purged. If we be gold in appearance, we must again into the furnace that we may be known what we are. The best vine in the vineyard must be lopped and cut with the pruning knife that it may bear the more fruit (John 15).

Again, we must take heed lest there be any hidden corruption reigning in our hearts. And we must labor to be indeed that which we appear to be. For we must be tried by God. And then that which now lies hid shall be discovered to our shame.

Lastly, we must look to it that there be soundness of grace in us that we may be able to bear the trials of God and show forth some measure of faith, patience, obedience.

The first sign of reverence in the Galatians is that "they did not despise Paul" in his base condition. This is a matter of commendation in them, and it is to be followed of us. And he is a blessed man that is not offended at Christ (Matt. 11:6).

The second sign of reverence is that they "received Paul as an angel of God, or as Christ Jesus." Here first we must distinguish between Paul's person and his doctrine or ministry. And he is said "to be received as an angel" or "as Christ" because his doctrine was received even as if an angel or Christ had delivered it. Secondly we must put a difference between an apostle and all ordinary pastors and teachers. And to be received as an angel or as Christ properly and simply

concerns Paul and the rest of the apostles. For to them it was said, "It is not you that speak, but the Spirit of the Father in you" (Matt. 10:20). Again, "He that heareth you, heareth me; he that despiseth you, despiseth me" (Luke 10:16). The apostles were called of God immediately, taught and inspired immediately, and immediately governed by the Spirit, both in preaching and writing, so as they could not err in the things which they delivered to the church. And therefore they were to be heard even as Christ Himself.

As for other ordinary teachers, they are in part and in the second place to be heard as angels and as Christ, so far forth as they follow the doctrine of the apostles. Thus are they also called the "angels" of the covenant (Mal. 2:7) and "ambassadors in the stead of Christ" (2 Cor. 5:20).

Here Paul notably expresses the authority and honor of an apostle, which is to be heard even as Christ Himself. Because in preaching he is the mouth, and in writing the hand of God. This authority is to be maintained. And the consideration of it is of great use. The papists say we know the Scripture to be the Word of God by the testimony of the church. But indeed the principal means whereby we are assured touching the truth of Scripture is that the books of Scripture were penned by men whose writings and sayings we are to receive even as from Christ Himself, because they had either prophetical or apostolical authority and were immediately taught and inspired in writing. And all this may be discerned by the matter, form, and circumstances of the foresaid books.

Secondly, they are to be blamed that call the pope "the spouse of the church" and "Christ by anointment" (as Bernard did), for thus is he more than an apostle.

Thirdly, here we see the goodness of God that does not speak to us in His majesty, but appoints men in His stead, who are His ambassadors to beseech us to be reconciled to Him.

Fourthly, there must be fidelity in teachers because they stand in teaching in the stead of Christ, and therefore must only deliver that which they know to be the will of Christ.

Fifthly, they must have a special care of holiness of life because they speak in the name and room of God (read Lev. 10:3).

Sixthly, the people are to hear their teachers with all reverence, even as if they would hear the very angels of God or Christ Himself.

Seventhly, the comfort of the ministry is as sure and certain as if an angel came down from heaven or Christ Himself to comfort us, so be it we do indeed truly turn to God and repent.

Verse 15.

"What was your felicity?," that is, you esteemed it to be your felicity that you received me and my doctrine. "Ye would have plucked out your eyes, and have given them to me"—a proverbial speech, signifying the special love of the Galatians to Paul, so as nothing which they had could be too dear for him. "If it had been possible"—this he says because no man can pluck out his eye to do another man good, or thus, no man can possibly give his eye and the sight thereof to another.

In these words Paul sets down the third sign of the love and reverence which the Galatians showed to him. And that is that they thought themselves happy by reason of Paul's ministry and would have parted with their own eyes for his good.

Hence we learn that there is a felicity in the time of this life, and that is to receive and embrace the doctrine of the gospel. So says Christ elsewhere (Luke 8:13; 11:18; Matt. 7:26). True happiness stands in our reconciliation with God in Christ. And this reconciliation is offered and given us on God's part by His word and promise, and it is received of us when we turn to God and by faith rest on the said promise. To be in God's kingdom is happiness. And this is the kingdom of God: when we resign ourselves in subjection to His will and word. The preaching of the word is the key of this kingdom (Matt. 16:19), and when it is received into our hearts by faith, heaven is set open unto us even in this life (John 1:51).

The philosophers therefore have erred that place our happiness in honors, riches, pleasures, or in civil virtue.

Secondly, our common people are deceived who think because they deal truly and justly before men, that they are in as good a case as they that hear all the sermons in the world—as though true happiness stood in civil conversation.

Thirdly, this doctrine serves to beat down a point of natural atheism in the heart of man, which makes many think it a vain thing to serve God and to hear His word (Job 21:15; Mal. 3:14). David was troubled with this corruption (Ps. 73:15). Many of them which profess the name of Christ will not be brought to keep the Sabbath day. And in their dealings they use fraud and lying as other men do. And all is because they think they cannot live by their religion.

Fourthly, the only way to establish a kingdom or commonwealth is to plant the gospel there. For this makes a happy people. And this is the main cause of our happiness and success in this church and land. And the obedience of the gospel it is that makes every man in his trade, office, and calling whatsoever it be, to prosper (read Ps. 1:3).

Fifthly, on the contrary, they are wretched and miserable that live without the gospel (Prov. 29:18; 2 Cor. 4:3; 2 Tim. 3:7).

Sixthly, to receive the doctrine of the apostles is an infallible mark of the church of God. For this is it that makes a people blessed and happy.

Seventhly, we may not despise the preaching of the word (1 Thess. 5:20). If we do, we despise our own happiness. If it be said, preachers sometime are deceived. Answer. Mark the addition of Paul, "Prove all things, hold that which is good" (1 Thess. 5).

Touching the special love of the Galatians to Paul, first it may be demanded, what was the cause of it? Answer. The very ministry of the apostle, whose office it was to make disciples (Matt. 28:19) and so to plant the church of the New Testament. And for this cause, he had a privilege to preach the truth, so as he could not err in things which he delivered to the church. Secondly, he preached with authority, as having power to correct rebellious offenders (2 Cor. 10:6; 1 Cor. 4). Thirdly, he preached with unspeakable diligence (read Acts 20:31). Fourthly, he had a prerogative (as the rest of the apostles had) after he had made disciples by imposition of hands to give unto them the extraordinary gifts of the Holy Ghost (Acts 8:17). And these are the means whereby this special love was procured.

Secondly, it may be demanded, whether the Galatians did not more than keep the law, when they would have plucked out their own eyes and have given them to Paul? For thus they love him more than their own selves. Answer. The commandment, "Thou shalt love thy neighbor as thyself," does not prescribe that we must in the first place love ourselves, and then in the second love our neighbor; but it sets down the right manner of loving our neighbor, and that is, to love him as heartily and unfeignedly as our own selves.

The measure of love is expressed when Christ says we must love one another, as Christ loved us (John 13:34).

There is a certain case in which we must consider our neighbor, not only as a neighbor, but also as a special instrument of God. And thus are we in some respects to love and to prefer him before ourselves. Thus a subject is more to love the life of his prince than his own life. Thus Paul was content to be accursed for the Israelites (Rom. 9:3). And the Galatians would have given their eyes to Paul that was so worthy an instrument of the grace of God.

In their example we are taught to be willing to forsake the dearest things in the world for the gospel of Christ, even our eyes, hands, feet, yea and our life.

Chapter 4: Verses 16–20

Verse 16.

"Because I tell you the truth." We must after Paul's example speak the truth to all men (Eph. 4:25). "Am I therefore your enemy"—the conclusion of the apostle's argument. Here we see a corruption of nature which makes us that we cannot abide to hear the truth in things that are against us. We hate them that speak the truth. Self-love makes us conceive the best things of ourselves. Here then learn:

1. To search your heart and life, that you may know the very worst by yourself. If you will not know it now, you shall know it to your shame in the day of judgment.

2. Be vile and base in your own opinion (Job 40:4).

17 They are jealous over you amiss: yea, they would exclude you, that ye should altogether love them.

18 But it is good to love earnestly always in a good cause; and not only when I am present with you.

The word "zeal" has many significations; here it is fitly translated jealousy. "They are jealous." Hereby much is signified: that there is a spiritual marriage between Christ and His church; that the church is the bride, Christ the bridegroom, or husband, the gospel an instrument drawn touching the marriage; the sacraments as seals, the graces of the Spirit as love tokens, the ministers of Christ as friends of the bridegroom and suitors for Him. In this respect they put on the affection of Christ and are zealous for Him. This jealousy is twofold: pretended jealousy and true jealousy. Pretended jealousy is when men falsely pretend the love of the church for Christ's sake. Thus Paul says, "They are jealous," that is, they pretend a love unto you for Christ's sake, but indeed they do it "amiss." And the reason follows: "They would exclude you," namely, from loving of me. Others read the words thus: They would exclude "us" (ἡμᾶς). The difference in the original is only in one letter. And the sense is the same, that the false apostles would exclude Paul from the love of the Galatians that they only might be honored and loved.

"It is good." These words may be understood either of the Galatians or of Paul. I rather choose to apply them to Paul, that for jealousy he may make an opposition between himself and the false teachers. The sense is this: that zeal is a good thing, if it be in a good cause—that is, if it be indeed for Christ's sake and be always the same. And Paul adds further that this kind of jealousy is in himself because he is jealous over the Galatians not only when he is present with them, but

also when he is absent. And this he further confirms in the two next verses.

The Scope. In these words, Paul meets with a conceit of the Galatians. For they might haply say that their new teachers loved them exceedingly and were jealous for their salvation. Paul therefore answers by a comparison, thus. They are jealous over you, but it is amiss. Nay, jealousy for you is good. The first part of the comparison is in the seventeenth verse; the second, in the eighteenth.

The Use. When Paul says that the false apostles were jealous over the Galatians amiss, he sets out the fashion of men in the world, which is to do things which are good in their kind, but to do them for wrong ends. It is an excellent office to preach the word, but some do it of envy and contention (Phil. 1:15). Others make merchandise of the word. It is an excellent thing to embrace the gospel. And yet many men do it amiss for fear, or for honor, or for profit, or for other sinister respect, and not for the gospel's sake. This temporal life is an excellent thing, yet few there are that know the end of this life. For men commonly spend not their time to seek the kingdom of heaven and to serve God in serving of men; but with all their might they aim at honors, profits, pleasures. And thus they live amiss, not for the honor of God, but for themselves. This must teach us not only to do good, but to do it well, and to propound good ends to ourselves, and to seek to be upright in the statutes of God (Ps. 119:80). To this end, three things must be done. First, we must set before us the will and commandment of God, and this must move us to do the good we do. Secondly, the outward action must be conformable to the inward motions of the inward man. And they must both go together. Thirdly, we must directly intend to obey God in all things we do and to approve our hearts and doings to Him.

In that the false apostles are said to be "jealous," or zealous, we see how nature can counterfeit the grace of God, and that which the child of God does by grace, that the natural man can do by nature. Thus Pharaoh feigned repentance (Ex. 9:27), and Ahab, that "sold himself to work wickedness" (1 Kings 21:27); and Judas in the midst of his despair is said "to repent" (Matt. 27:3). Daily experience shows the like in such persons who, in their extremity, with tears used to bewail their lives past and with many vows and protestations promise amendment. And yet afterward when they are on foot again, they return to their old bias. In a word, there is nothing that the godly man does by the Spirit of God spiritually, but a hypocrite may do the like carnally. Nature can play the part of the ape in imitating good things. Therefore it stands us in hand to pray and examine our hearts, lest we be deceived in ourselves. For there may lie a depth of deceit and falsehood lurking in the heart. And that we be not deceived, two things must be observed. One is that we must cherish in our hearts a universal hatred of all and every sin, first in ourselves, and then in others. The second is that we must be changed and renewed in our minds, consciences, and affections.

Thirdly, here we see the property of envy and ambition in these false teachers. Paul must be excluded from the love of the Galatians, that they alone may be loved. Thus Joshua would have excluded Eldad and Medad from prophesying, and he would have Moses to be the only prophet; but Moses says, "I would to God all the people could prophesy" (Num. 11:29). John's disciples would have excluded Christ from baptizing. But John says, "He must increase, and I must decrease" (John 3:30). The disciples of Christ would have excluded one that cast out devils in the name of Christ, but did not follow Him, and Christ forbad them (Luke 9:49).

Lastly, we here see the property of deceivers is to make a division between the pastors and the people.

Beside the former pretended jealousy, there is a good jealousy which the apostle takes to himself, and elsewhere he calls it "the jealousy of God" (2 Cor. 11:2).

This jealousy presupposes the office of the apostles and all ministers, which stands in three things. The first is to become suitors to the church or to the souls of men in the name of Christ, and to make the offer or motion in His name of a spiritual marriage. And this is done in the ministry and dispensation of the gospel. The second is to make the contract between men's souls and Christ. Now to the making of a contract, the consent of both the parties (at the least) is required. Christ gives His consent in the Word (Hos. 2:20), and we give our consent to Him and choose Him for our head when we turn to God and believe in Christ. And the ministry of the word serves to signify the will of Christ unto us and to stir up our hearts to an holy consent. The third is, after the contract, to preserve them in true faith and good life that they may be fit to be presented to Christ in the day of judgment and so be married to Him eternally. For then, and not before, is the marriage of the lamb. These duties are all noted by Paul when he says that he prepared the Corinthians that he might "present them as a pure virgin unto Christ" (2 Cor. 11:2). And because this charge and office is laid upon the apostles and ministers, therefore they are said to be "jealous."

This jealousy stands in three things. The first is to love the church in deed and truth for Christ's sake. The second is to fear, lest by reason of weakness and by means of the temptations of the devil, the church and they that believe should fall away from Christ. The third is, after the fall of the church, to be angry with holy anger and indignation for

Christ's sake. Thus Moses was jealous when the Israelites worshiped the golden calf, and Elijah with like zeal slew the priests of Baal. Thus is Paul said to be jealous in this place (Acts 14).

If the apostle be thus jealous, how much more then is Christ Himself jealous, who has espoused Himself to His church? This plainly shows that He cannot brook either partner or deputy. And therefore His sacrifice on the cross must stand without the sacrifice of the Mass; His intercession, without the intercession of saints; His merits, without the merit of works; His satisfaction, without any satisfaction of ours. He will have the heart alone, and all the heart or nothing; and He will not give any part of His honor to any other.

This jealousy in the ministers must teach all faithful servants of God that they keep themselves as pure virgins for Christ and set their hearts on nothing in the world, but on Him. Therefore they must hunger after Christ. They must account all things dung for Him. They must have their conversation in heaven with Him and love His coming unto them by death (Ps. 45:10). Contrariwise they that set their hearts on any other thing beside Him are said "to go a whoring from him," and therefore they are accursed (Ps. 73:27). Thus many Protestants do in their practice, whatsoever they profess. Thus does the Church of Rome both in word and deed. For beside Christ she has many other lovers. And she goes a whoring after them when she worships angels and saints, the images of God and Christ, with religious worship.

Again, by this we are put in mind to yield a universal subjection to Christ. For this is the duty of the espoused wife to her husband.

Lastly, that good things may be well done, good ends must be propounded; and we must be constant in the good which we do. And thus Paul says, "It is good to be jealous."

19 My little children, of whom I travail in birth again, till Christ be formed in you.

20 I would I were now with you, that I might change my voice: for I am in fear of you.

Paul has said before that "his jealousy over the Galatians was good" because it was in a good cause and it was constant, not only in his presence, but even in his absence. And this he declares here by two signs: his love now in his absence, in the nineteenth verse, and his desire, in the twentieth verse.

The word ὠδίνω, translated, "I travail in birth," signifies not only the travail of the woman at the birth of the child, but also the painful bearing thereof before the birth. And the words have this sense. O you Galatians, once heretofore I bare and brought you forth when I first preached Christ unto you. And because now thou art revolted from my doctrine, I am constrained once again to bear you and to travail with you in my ministry, till by the operation of the Holy Ghost the right knowledge and the true image of Christ defaced by the false apostles be once again reformed and restored.

In these words ("my little children"), Paul takes to him the condition of a mother, and he signifies his most tender and motherly affection to the Galatians. It is the fashion of mothers when their children prosper and do well to rejoice; when they are sick or die, to mourn exceedingly and to be moved with pity and compassion. The Galatians deserved no love at Paul's hand. For their apostasy was very foul. Yet because there were some good things remaining in them and there was hope of recovery, he enlarges his bowels towards them and shows his love with compassion. If this be the case with Paul, then great is the love and compassion of God to His children. If the child be sick and froward, the mother does not cast it forth of the

doors, but she tenders it and carefully looks unto it. Much more then will the Lord have pity and compassion. Here then a main comfort is to be remembered. If we be of the number of them that believe in Christ, hating vice and having a care to please God, our weaknesses and falls of weakness do not abolish the mercy of God, but are occasions to illustrate the same. The weakness of the child stirs up the compassion in the mother. And David says, "As a father hath compassion on his children, so hath the Lord compassion on them that fear him." And mark the reason: "For he knows our frame, and that we are but dust" (Ps. 103:13–14).

When Paul says, "I travail," he signifies the measure of his ministerial pains, that they were as the travail of a woman with child; and this he shows plainly in the particulars (2 Cor. 11:23). Elijah, that was sent in his time to restore religion, was at length so wearied in this business that he desired the Lord to take him out of the world (1 Kings 19:4). The pains of the prophet Isaiah made him cry, "My leanness, my leanness." And Jeremiah cries, "My belly, my belly"37—signifying that his griefs and his pains in the ministry were as the pain of the colic. By this we see that they have much to answer for before God that are in this calling and yet take little or no pains therein. And that they which take the most pains come far short of their duty.

Again, when he says, "I travail," he signifies the dignity of the ministry, that it is an instrument appointed of God for the work of regeneration. For Paul compares himself to a woman in travail, and the work of his ministry to the travail itself whereby children are born to God. This serves very well to stop their mouths that condemn the vocal and external ministry.

When he says, "I travail again," he teaches that if men fall after their first initial repentance, there is still a possibility of mercy and place for a second repentance. We must "forgive till seventy seven times" (Matt. 18:22). Much more will God do it. The parable of the prodigal son shows that they which fall from God after their calling and first conversion may again by new repentance be recovered.

An objection: Paul's second travail presupposes a second regeneration in the Galatians. And if they are born again the second time, then in their apostasy they fell wholly from God. Answer. When Paul says, "I travail again," he does not presuppose any second spiritual generation. For the child of God is but once begotten to the Lord, and Paul here calls the Galatians "little children" because even in the time of their fall, the seed of God still remained in their hearts. And because the image of Christ was again to be reformed and restored in the Galatians, in this respect he says, "I travail again with you."

The end of Paul's ministry is expressed in the words, "Till Christ be formed in you"—that is, till (as it were) the counterfeit or image of Christ be stamped and imprinted in your hearts. This image has two parts. The first is a right knowledge of Christ in respect of His natures and offices as they are set forth in the Word. This knowledge was defaced in the Galatians, when they joined works with Christ. For then they made Him to be an imperfect savior. The second part of this image is a conformity with Christ (Rom. 8:29). It is twofold: conformity in quality and conformity in practice.

Conformity in quality is again twofold. The first is a conformity to the death of Christ, when the virtue thereof works in us a death of sin, and when we suffer as Christ suffered in silence, contentation, obedience, subjecting ourselves to the will of God. The second is a

conformity to the resurrection or life of Christ, and that is when we live not only a natural, but also a spiritual life, which is to submit ourselves to be ruled by the word and Spirit of Christ.

Conformity in practice is when we carry ourselves as prophets in the confession of the name of Christ, in teaching, exhorting, and admonishing one another, as priests to offer our bodies and souls in sacrifice to God, as spiritual kings, bearing sway over the lusts and corruptions of our own hearts. And thus is Christ to be framed in the hearts of men.

The Use. Here we see the end of all preaching is to make sinful men to become new creatures like unto Christ. This is the drift of the ministry. And the doctrine that tends to this purpose is sound and wholesome.

Again, here we see that in the New Testament, there is but one rule and order for all men, and that is the rule of Christ, "Take up thy cross and follow me." And for this cause the ministry serves to frame Christ in the hearts of all believers. Therefore the several rules and orders of monks and friars in the Church of Rome are mere superstitions.

Furthermore, Paul here makes two degrees of God's children; one is when they are begotten of God and Christ is formed in them. The second is when they are begotten of God, yet so as they are as yet unformed. Such were the apostles when they confessed Christ to be the Son of the living God (Matt. 16), for then they knew not the article of Christ's death, resurrection, ascension at that time, nor the manner of His kingdom. Of this sort was Rahab when she received the spies (Heb. 11). For then she was not informed in the religion of the Jews, but only acknowledged the God of Israel to be the true God and had a resolution to join herself to the people of God. Of this sort

were the Corinthians at the first. For they were carnal more than spiritual, even babes in Christ (1 Cor. 3:3). This must teach us, where we see any good thing in men, to cherish it. For though as yet they be not Christians formed, yet they may be Christians in forming.

When Paul says, "Until Christ be formed," he shows that the conversion of a sinner is not wrought in one moment, but by little and little, in process of time. In the generation of infants, first the brain, heart, and liver are framed, then the bones, veins, arteries, nerves, membranes. And after this, flesh is added. And the infant first begins to live the life of a plant by growing and nourishing. Then it lives the life of a beast, by sense and motions. And thirdly, the life of a man, by the use of reason. Even so God outwardly prevents us with His word, and inwardly He puts into us knowledge of His will with the beginnings or seeds of faith and repentance, as it were, a brain and a heart. From these beginnings of faith and repentance arise heavenly desires. From these desires follows asking, seeking, knocking. And thus the beginnings of faith are increased, and men go on from grace to grace till they be tall men in Christ. And for this cause, we must with constancy use the good means in hearing, reading, praying.

Lastly, we are all here put in mind to study and to use all good means that we may be like to Christ, specially in the disposition of the inward man. There is a spiritual madness in the minds of many men. They think of nothing but of the fashion of their apparel and of the trimming of their bodies. But let us think how to imprint the gracious image of Christ in our hearts. Thus shall we be lovely and have favor in the eyes of God.

Thus much of Paul's love. Now follows his desire in the twentieth verse. In which I consider three things: the desire itself, "I would I

were with you now"; the end of his desire, "That I might change my voice"; the occasion thereof, "For I am in doubt of you."

When Paul says, "I would I were with you now," he shows that the presence of pastors with their people is a thing most necessary. And there are two reasons thereof. One is to prevent spiritual dangers, which are manifold and continual, in that "the devil seeks continually whom he may devour." And "we fight against principalities and powers in heavenly things."43 In this respect pastors are called "watchmen" and "overseers." Secondly, the presence of pastors with their people serves to redress things amiss and to recover them that be in apostasy, as Paul says in this place. Therefore it were to be wished that this mind of Paul were in all pastors, that with one consent they might say to their people, "I would I were with you now."

In the words, "that I might change my voice," Paul continues the allusion (which he made in the former verse) to a woman with child. And hereby he signifies two things. The first is that he will leave further disputing with the Galatians and fall to lamenting and crying as mothers do in the time of their travail by reason of their pain. This is to change the voice. It was the manner of Paul to abase himself and to mourn for the sins of others (2 Cor. 12:21), and he reproves the Corinthians that they were puffed up and did not mourn for the incestuous person. Like was the practice of David (Ps. 119:136), of Lot (2 Peter 2:7), of Jeremiah (Lam. 2:11), of the friends of Job (Job 2:13), of the godly in the days of Ezekiel (Ezek. 9:4), of Christ in respect of Jerusalem (Luke 19:41). And it has been always the practice of holy men, when there was no other help, with tears to commend the case to God.

If sorrow for other men's offences make Paul change his voice, much more are men to do it for their own. Peter, in his repentance, left his presumptuous speaking and fell to bitter and secret tears. And so did the woman that stood at the feet of Christ weeping and washed His feet with her tears (Luke 7:38). The like ought we to do for our offences and sins. The earthquake this winter past must stir us up to this duty. For it is a matter full of terror (1 Sam. 14:15), and the sickness which has taken hold of thousands as a gentle warning must be respected. And it must be considered that the changes of the great world bring with them like changes in the little world, that is, in the bodies of men.

Again, "to change the voice" is to confer with the Galatians, and upon conference to temper his voice to their manners and conditions, as nurses stammer and lisp with children. For some are with pity to be recovered; and some, with terror (Jude 22–23).

Hence I gather that the conferences of pastors and people is a thing very necessary. Paul here ascribes more to it than to his epistle. It is the life of preaching. For by it the teachers know better what to teach, and the people better to conceive things that are taught. Here then we see a common fault. Men are content to hear, but they will not confer with their teachers. And in the time of sickness, the first person that is conferred with is the physician. And the minister is last sent for. Whereas on the contrary, the cure of the soul is the cure of the body (Job 33:23, 25).

Again, here is set down the way to attain all good learning. And that is that learners be present with their teachers. And the teachers again temper their voices to the capacity of their learners. Thus Samuel was with Eli at the door of the tabernacle. Thus Christ was in the

temple among the doctors, hearing them and asking them questions (Luke 2:46).

Thirdly, Paul here sets down the way to make a pacification for religion in these last days. And the way is that the pastors of the church be assembled together by the authority of princes. And being assembled, they temper their voices one to another according to the written Word. Thus may they that lie now under the apostasy of antichrist be recovered (Acts 15:6). And the promise of God is that "when two or three come together in his name, he will be with them" (Matt. 18).

Lastly, the ministers (as here we see) are to temper their gifts and speech to the condition of their hearts. The Corinthians were babes in Christ, and Paul feeds them with milk (1 Cor. 3:1–2). To the Jew he became a Jew; to the Gentiles, a Gentile, that he might win some (1 Cor. 9:19–22). For this cause it were to be wished that catechizing were more used than it is of our ministers. For our people are for the most part rude and uncatechized. And therefore they profit little or nothing by sermons. A sermon to such persons is like a great loaf set before a child. And it is no disgrace for learned ministers in plain and familiar manner to catechize. For this is to lay the foundation, without which all labor in building is vain. Again, our ignorant people should be content even in their old age to learn the catechism. For by reason of their ignorance, they lie as a prey to the atheist and papist. And in much hearing, they learn little because they know not the grounds of doctrine that are usually in all sermons. And it is a fault in many that they love to hear sermons, which are beyond their reach, in which they stand and wonder at the preacher, and plain preaching is little respected of such.

The occasion of Paul's desire is in these words: "I doubt of you," or thus, "I am in perplexity for you." And this Paul speaks as a mother in some dangerous extremity, in the time of her travail—as Rachel was in the birth of Benjamin (Gen. 35). And the words carry this sense: I am troubled for your recovery, and I fear it will never be.

Here we learn how dangerous a thing it is to fall from grace, though it be but in part. For a man cannot recover himself when he will. We do not the good we can, unless God make us do it (Ezek. 36:27; Song 1:4; Jer. 31:33). Therefore it is an error to think that we may repent and turn to God when we will, as many suppose. And this must be a warning unto us to preserve the good things that God has put into us, and not to quench the Spirit.

And though Paul doubt of the recovery of the Galatians, yet he spares not to send his epistle to them and to use means. And thus in desperate cases, we must use the best means and leave the success to God. Thus the Israelites, when there was no other help, went into the sea as into their deathbed or grave, by faith staying themselves on the promise of God (Heb. 11:29; 2 Chron. 20:12).

That which Paul here says, may be said to many among us in whom Christ is not yet framed, whether we respect knowledge or good life. For they give just occasion of doubting whether they will ever return to God or no.

Chapter 4: Verses 21-31

21 Tell me ye that will be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, one by a servant, and another by a free woman.

23 But he which was of the servant, was born after the flesh: and he which was of the free woman, by promise.

From the eighth verse of this chapter to the twentieth verse, Paul has handled the conclusion of the principal argument of this epistle touching the apostasy of the Galatians. And here he returns again to his former doctrine touching the justification of a sinner by faith, without the works of the law. And he confirms it by another argument, the sum and substance whereof is this. Your liberty from the law was prefigured in the family of Abraham. Therefore thou art not bondmen to the law, but free men.

The argument is at large propounded, and it has four parts: a preface in the twenty-first verse; a history of Abraham and his family (vv. 22–23); the application of the history from the twenty-fourth verse to the thirtieth; the conclusion (v. 31).

And first of the preface. "Law"—the word "law" in the first place is taken properly for the moral and ceremonial law of Moses, and in the second place, for the books of Moses, and namely, for the book of Genesis. And in this sense the word is taken when Christ is said to "expound the law and the prophets" (Luke 24). And sometimes it signifies all the books of the Old Testament (John 15:25).

"Under the law"—to be under the law is to hold ourselves bound to the fulfilling of the law and to look for life eternal thereby.

"Do ye not hear the law?"—that is, you read and hear indeed, but you understand not the scope and drift of that which you read.

In this preface, first Paul meets with the pride of man's nature, whereby the Galatians went about to establish their own righteousness by the law, when he says, "Ye that will be under the

law," etc. With this pride were the Jews tainted (Rom. 10:3), and the young prince that came to Christ and said, "Good master, what must I do to be saved?" And the papists of our time, who will not be subject to the justice of God, but set up their own justice in the keeping of the law. The like do the ignorant people among us, who hold that they are able to fulfill the law and that they are to be saved thereby. And when they say, they look to be saved by their faith, they understand thereby their fidelity, that is, their good dealing.

Again, Paul here notes the servile disposition of men that loves rather to be in bondage under the law, than to be in perfect liberty under the grace of God. This we see in daily experience. All profess Christ among us. Yet is it even a death to the most, to forsake the bondage of the flesh. Christ we profess, yet so as we take liberty to live after the lusts of our own hearts.

When Paul says, "Do ye not hear the law?," he notes the cause of our spiritual pride and of the servile disposition before named, namely, ignorance in mistaking and misconceiving the true scope of the law. For the Galatians did not consider that Christ was the scope of the law, but they supposed that the very observation of the law, even since the fall of man, did give life and justice. This ignorance was to the Jews as a veil before their eyes in the reading of the law (2 Cor. 3:14). And this ignorance has blinded the papist at this day. For he supposes that the gospel is nothing else but the law of Moses. And that Christ indeed is but an instrument to make us keepers of the law and consequently saviors of ourselves.

In the history of Abraham I consider three things: the fact of Abraham in taking two wives; the event upon this fact, he had two sons by them; the condition of these sons.

Touching the fact of Abraham, it may be demanded, what is to be judged thereof? The ground to the answer shall be this: that marriage is the indivisible conjunction of one man and one woman only. This Christ of purpose teaches (Matt. 19) where He says that "God created them at the first man and woman," and not women (v. 4), "that a man must forsake father and mother, and cleave to his wife," not to his wives (v. 5), that "they twain shall be one flesh" (v. 6). And in all this Christ makes no new law, but only revives the first institution of marriage made in paradise. And Moses having set down this divine institution, adds withal that Lamech was the first that broke it by taking many wives.

Now then, the answer to the question is two-fold. Some say that Abraham and the rest of the patriarchs had a dispensation from God to marry many wives, and therefore that it was no sin in them. Of this mind are sundry learned men, both Protestants and papists. But the answer is only conjectural and has no evidence in Scripture.

The second answer is that God did not approve the polygamy of the fathers or commend it, but did only tolerate it as a lesser evil for the preventing of a greater. This toleration appears in that God commanded that "the king must not multiply his wives" (Deut. 17:17) and that the child of the hated wife (though she be the second wife), if it be first born, shall be the heir (Deut. 21:15). The occasions of this toleration were two. One was a desire in the patriarchs to multiply their posterity, that if it were possible the Messiah might descend of their line. The second was the common custom of men in the East countries who made no matter of it to marry many wives. And a common custom bred a common error, and a common error bred common ignorance, whereby that which was indeed a sin was esteemed no sin.

It may be objected, if the having of many wives were an offence, that Abraham and the rest of the holy patriarchs lived and died in a sin without repentance, because we find nothing in Scripture touching their repentance for that sin. Answer. Known sins require particular repentance. But if sins be unknown or unconsidered by reason that men are carried away with the sway of the times (as the patriarchs were), a general repentance suffices (Ps. 19:12).

Again, it may be alleged that Abraham took Hagar by the consent of Sarah. Answer. That suffices not to make a full excuse for Abraham. For if marriage were a mere civil contract, as it is made by the consent of men and women, so it might be dissolved by like consent. But it is more than a civil contract, because in the making of it, beside the consent of the parties, the authority of God is interposed. And therefore Sarah's consent (in giving Hagar to Abraham) is nothing without the allowance of God. And we may not think that God will allow of that which is directly against His own ordinance.

Thirdly, it may be alleged that if the having of many wives be a fault, then Abraham and the rest were adulterers. Answer. Not so, the polygamy of the fathers is to be placed in the middle between adultery and holy wedlock. They took not wives of a lewd mind for the satisfying of their lust, but of a conscience not rightly informed in this point.

The event upon the fact of Abraham was that his two wives bare him two sons. He had indeed more sons by Keturah (Gen. 25:2), but these two, Ishmael and Isaac, are only here mentioned because by the special appointment of God they were ordained as types of true believers and hypocrites (read Rom. 9:7–8).

The condition of the two children is set forth by a double difference. The first is that "one was born of a bondwoman," and therefore a

bondman; "the other of a free woman," and therefore a free man and the heir. Here it may be demanded, how the same person can be both a wife and a bond woman? Answer. Among the heathen (as also among the Jews) there were two sorts of wives. Of the first kind were they that were joint governors of the family with the husband, and they were called mistresses of the house. Of the second sort were they that served only for propagation, and were in all other respects as servants or strangers.48 Of the first kind was Sarah; and of the second, Hagar and Keturah.

The second difference of the children was this. One, that is, "Ishmael," was "born after the flesh," that is, by the strength of nature, and according to the fleshly counsel of Sarah, who did substitute Hagar into her own room. The other, namely, "Isaac," was "born by the promise," that is, according to the order of nature yet not by the strength of nature, but by the virtue of the promise of God.

In the birth of Ishmael, Sarah's desire was good that the promise of God might be accomplished. But the means was carnal, the substitution of her handmaid. This is the condition of the godly. They intend and desire the best things, but they fail in the matter of doing. The Spirit stirs up good motions, and the flesh corrupts them. Paul says that "to will was present with him, but he could not do that which was good as he ought." This must cause us always to humble ourselves for our best works.

Again, we are here taught not to make haste to accomplish our desires, but when God promises anything to wait His leisure and in the mean season to live in subjection. Sarah with all her haste could not prevent God's providence. She has her desire in the birth of Ishmael, but yet he is born according to the flesh, in bondage; and he is not the promised seed.

In the birth of Isaac we see the virtue of the promise of God when it is mixed with our faith. For then it makes things possible that are otherwise impossible (Matt. 17:20). If then we desire any good things at the hands of God, our duty is in silence and patience to rest on the promises of God, and then our desire shall indeed be accomplished.

> 24 By the which things another thing is meant. For these mothers are the two testaments, the one (which is Hagar) of Mount Sinai, which gendereth to bondage.
>
> 25 For Hagar, or Sinai, is a mountain in Arabia, and it answereth to Jerusalem which now is, and she is in bondage with her children.

The application of the former history here begins. And the sense of the words is, "another thing meant"—the words are thus: "These things are spoken by allegory." That is, one thing is said, and another thing is meant. "Two mothers"—Hagar and Sarah. "Are two"—they represent or signify the two testaments. Est is put for significat. Of the two testaments I will speak afterward.

"The one"—the one testament, which is the covenant of works. "Which is Hagar"—which testament is figured by Hagar. "Is of Mount Sinai"—came from Mount Sinai, where the law was delivered to the Israelites. "And gendereth to bondage"—that is, it makes all them bondmen that look to be justified and saved by the works of the law.

"For Hagar or Sinai"—here the translators are deceived, supposing that Mount Sinai had two names, Hagar and Sinai. But this opinion of theirs has no ground, and the words are thus to be read, "Hagar is Sinai." Here Hagar signifies not so much the person of Abraham's handmaid, as that which is said in the former history of Hagar. For

the words are τὸ Ἀγὰρ. And Sinai must be considered as a place where it pleased God to publish the law. And the words thus considered have this sense: "Hagar is Sinai," that is, Hagar figures Sinai two ways. First, in condition. For as Hagar was a bondwoman, so Sinai in respect of the law was a place of bondage. And in this respect also it is called Sinai of Arabia, which was a desert out of the land of Canaan. Secondly, in effect: For as Hagar bare Ishmael a bondman to Abraham, so Sinai or the law makes bondmen. "And it answereth"—Sinai answers to Jerusalem, that is, as Hagar figures Sinai, so Hagar figures Jerusalem. And by this means: Sinai and Jerusalem are alike and stand both in one order. Now Hagar figures Jerusalem two ways, in condition and effect. In condition: For as Hagar was a bondwoman, so Jerusalem or the nation of the Jews refusing Christ and looking to be saved by the law are in spiritual bondage. In effect: For as Hagar brings forth Ishmael a bondman, so Jerusalem by teaching the law makes bondmen. Therefore Paul says in the last place of Jerusalem, "And she is in bondage with her children."

The Use. "These things are said by allegory." Here the papists make a double sense of Scripture: one literal, the other spiritual. Literal is twofold. Proper, when the words are taken in their proper signification. Figurative, when the Holy Ghost signifies His meaning in borrowed terms.

Spiritual senses they make three. One allegorical, when things in the Old Testament are applied to signify things in the New Testament. The second is tropological, when Scripture signifies something touching manners. The third is anagogical, when things are in Scripture applied to signify the estate of everlasting life. Thus Jerusalem properly is a city; by allegory, the church of the New Testament; in a tropological sense, a state well ordered; in an

anagogical sense, the estate of eternal life. These senses they use to apply to most places of the Scripture, specially to the history. But I say to the contrary that there is but one full and entire sense of every place of Scripture, and that is also the literal sense, sometimes expressed in proper and sometimes in borrowed or figurative speeches. To make many senses of Scripture is to overturn all sense and to make nothing certain. As for the three spiritual senses (so called), they are not senses, but applications or uses of Scripture. It may be said that the history of Abraham's family here propounded has beside his proper and literal sense, a spiritual or mystical sense. I answer, they are not two senses, but two parts of one full and entire sense. For not only the bare history, but also that which is thereby signified, is the full sense of the Holy Ghost.

Again, here we see the Scripture is not only penned in the proper terms, but also in sundry divine figures and allegories. The Song of Solomon is an allegory borrowed from the fellowship of man and wife to signify the communion between Christ and His church. And so is the forty-fifth psalm. The book of Daniel and the Revelation is an allegorical history. The parables of the Old and New Testaments are figures or allegories. When David says, "Ride on upon the word of truth, meekness, and justice" (Ps. 45:4), he describes a prince's chariot by allegory. The guide is the word; the horses that draw it are three: truth, meekness, justice. And thus the throne of God is described by like allegory (Ps. 89:14); the foundations of the throne are righteousness and equity. The main bearers to go before the throne are mercy and truth.

It may be demanded, when does the Scripture speak properly, and when by figure? Answer. If the proper signification of the words be against common reason, or against the analogy of faith, or against good manners, they are not then to be taken properly but by figure.

The words of Christ, "I am the true vine, and my Father is a husbandman" (John 15:1)—if they be taken properly, they are absurd in common reason. Therefore the words are figurative, and the sense is this: "I am as the true vine, and my Father as a husbandman." The words of Christ, "Take, eat, this is my body" (1 Cor. 11:24), taken properly, are against the articles of faith: "He ascended into heaven, and sits at the right hand of God." And they are against the sixth commandment, "Thou shalt not kill." And therefore they must be expounded by figure thus: "This bread is a sign of my body." The like is to be said of other places. They must be taken properly, if it be possible; if not, by figure.

Here then they are to be blamed that make the use of rhetoric in the Bible to be a mere foppery. For to this purpose there is a book in English heretofore published. As also they of the Family of Love54 are justly to be condemned, who in another extremity turn all the Bible to an allegory, yea, even that which is said of Adam and of Christ.

"They are two testaments." "They are," that is, they signify. And so "Hagar is Sinai a mountain in Arabia," that is, signifies Sinai. Thus "the rock in the wilderness is Christ" (1 Cor. 10:4), that is, figures Christ. Like to this is the sacramental phrase, "This is my body," that is to say, "This bread signifies my body." Great is the madness of men that hence gather transubstantiation or the real conversion of bread into the body of Christ. They might as well gather hence the conversion of Hagar into Mount Sinai.

The two testaments are the covenant of works and the covenant of grace, one promising life eternal to him that does all the things contained in the law, [and] the other to him that turns and believes in Christ. And it must be observed that Paul says, "They are two,"

that is, two in substance or kind. And they are two sundry ways. The law, or covenant of works, propounds the bare justice of God without mercy. The covenant of grace, or the gospel, reveals both the justice and mercy of God, or the justice of God giving place to His mercy. Secondly, the law requires of us inward and perfect righteousness, both for nature and action. The gospel propounds unto us an imputed justice resident in the person of the mediator. Thirdly, the law promises life upon condition of works. The gospel promises remission of sins and life everlasting upon condition that we rest ourselves on Christ by faith. Fourthly, the law was written in tables of stone; the gospel, in the fleshy tables of our hearts (Jer. 31:33; 2 Cor. 3:3). Fifthly, the law was in nature by creation. The gospel is above nature and was revealed after the fall. Sixthly, the law has Moses for a mediator (Deut. 5:27), but Christ is the mediator of the New Testament (Heb. 8:6). Lastly, the law was dedicated by the blood of beasts (Ex. 24:5); and the New Testament, by the blood of Christ (Heb. 9:12).

Here then falls to the ground a main pillar in popish religion, which is, that the law of Moses and the gospel are all one law for substance. And that the difference lies in this: that the law of Moses is dark and imperfect, and the gospel or the law of Christ more perfect, because He has (as they say) added counsels to precepts. Again, the law (they say) without the Spirit is the law properly, and with the Spirit, it is the gospel. But all this is false which they teach. For the two testaments, the law and the gospel, are two in nature, substance, or kind. And the difference lies not in the presence or absence of the Spirit.

And whereas the papists make two justifications: the first merely by grace; the second by works. Besides the two testaments, they must establish a third testament compounded of both, and it must be

partly legal and partly evangelical; otherwise the two-fold justification cannot stand. For the law propounds only one way of justification; and the gospel, a second. The doctrine therefore that propounds both is compounded of both.

God did not approve the polygamy of Abraham, yet does He use it to signify the greatest mystery of our religion. Here we see a great point of the divine providence of God, who orders and uses well the things which He does not approve. This is the foundation of our patience and a means of true comfort. Joseph thus comforts himself and his brethren that God ordered and disposed their bad enterprise to his and their good (Gen. 45:5–7).

Here again Paul sets down two properties of the testament of works, or of the law. The first is that "it came from Mount Sinai." And here lies the difference between the law and the gospel. The law is from Sinai; the gospel, from Zion or Jerusalem. For there it was first to be preached, and thence conveyed to all nations (Mic. 4:1; Ezek. 47:1).

The second property of the law is that it genders to bondage because it makes them bondmen that look to be saved and justified thereby. And this it does by revealing sin and the punishment thereof, which is everlasting death, and by convincing all men of their sins and of their deserved condemnation. In this respect, it is called "the ministry of death" (2 Cor. 3:7), and Paul says that after he knew his sins by the law, he died, and the law was the means of death unto him (Rom. 7:10). Here is another difference between the law and the gospel. The law genders to bondage; the gospel genders to life. For it is an instrument of the Spirit for the beginning and confirming of our regeneration and salvation; and so is not the law, which is no cause, but only an occasion of the grace of God in us.

Whereas Jerusalem that now is, is said "to be in bondage, as Sinai and Hagar," it is to be observed that there is no church in the world, nor people, which is not subject to apostasy. For God had made great and large promises to Jerusalem (Pss. 122; 132), and yet for all this, Jerusalem by refusing Christ and by establishing the justice of the law is come into bondage and deprives herself of the inheritance of eternal life. Therefore it is a falsehood which the papists teach that the infallible assistance of the Spirit is tied to the chair and consistory of the pope, so as he, and consequently the Church of Rome, cannot err. Here again, we see what may be the future condition of England. For it may be said of it hereafter, England that now is, is not that which it has been, namely, a maintainer of the gospel of Christ. Therefore we must not be high-minded but fear, and now take heed of the first beginning of the apostasy. The Holy Ghost set down the degrees thereof, and they are five in number (Heb. 3:12–13). The first is the deceit of sin. The second is the hardening of the heart after men are deceived by sin. The third is an evil heart which grows upon hardness of heart. The fourth is unbelief whereby the word of God is called in question and the truth thereof. And after unbelief follows a departure from God and Christ. That this may not be, we must carefully avoid all the deceits of sin, as namely, covetousness, ambition, lust, etc.

Again, as Hagar figures the law, so does Ishmael all justiciaries that look to be saved by the law. Here then we see the condition of the world, the greatest part whereof are Ishmaelites. For the Turks and the Jews look at this day to be saved by their works. The papist ascribes his conversion not wholly to grace, but partly to grace and partly to nature, or the strength of man's will helped by grace. And thus are they born after the flesh as Ishmael was. And our common people, though in show they profess reformed religion, yet indeed a great part of them are Ishmaelites. For they look to be saved by their

good serving of God and by their good deeds, and they little think on Christ and His merits. And thus they deprive themselves of all title to eternal life. Therefore it stands them in hand to condemn nature and the strength thereof, and to renounce their own works, and to rest only on the promise of mercy for eternal salvation. Thus shall they be the children of the promise and heirs of God.

Lastly, in that Jerusalem is in bondage like Hagar, or Mount Sinai, we see how vain are the pilgrimages to the holy land, and how needless were the wars made for the recovery thereof.

> 26 But Jerusalem which is above, is free: which is the mother of us all.

Here Paul shows what is figured by Sarah, namely, the new Jerusalem, which is the catholic church (Heb. 12:22–23; Rev. 21:2). And it is here so termed because Jerusalem was a type thereof in six respects. First, God chose Jerusalem above all other places to dwell in (Ps. 132:13). And the catholic church is the company of predestinate, chosen to be a particular people to God. Secondly, Jerusalem is a city compact in itself by reason of the bond of love and order among the citizens (Ps. 122:3). In like sort the members of the catholic church are linked together by the bond of one spirit. Thirdly, in Jerusalem was the sanctuary, a place of God's presence and of His worship, where also the promise of the seed of the woman was preserved till the coming of the Messiah. And now the catholic church is in the room of the sanctuary. In it must we seek the presence of God and the word of life. Therefore it is called "the pillar and ground of truth" (1 Tim. 3:15). Fourthly, in Jerusalem was the throne of David (Ps. 122:5), and in the catholic church is the throne or scepter of Christ, figured by the kingdom of David (Rev. 3:7). Fifthly, the commendation of a city (as Jerusalem) is the subjection

and obedience of the citizens. Now in the catholic church all believers are citizens (Eph. 2:19), and they yield voluntary obedience and subjection to Christ their king (Ps. 110:3; Isa. 2:5). Lastly, as in Jerusalem the names of the citizens were enrolled in a register, so the names of all the members of the catholic church are enrolled in the book of life (Rev. 20:15; Heb. 12:23).

Again, the catholic church dwelling here below is said to be "above in heaven" for two causes. First, in respect of her beginning, which is from the election and grace of God, and from Christ the mediator, of whose flesh and bone we are that believe (Eph. 5:30). The justice whereby we are justified is in Christ. Our holiness and life flows from the holiness and life of Christ as from a root. Secondly, the church is said to "be above" because it dwells by faith in heaven with Christ. For the property of faith is to make us present after a sort, when we are absent (Heb. 11:1).

The Use. This being so, we are admonished to live in this world as pilgrims and strangers (1 Peter 2:11), and therefore we must not set our love upon any earthly thing, but our minds must be upon the country to which we are traveling. And whatsoever is a hindrance to us in our journey, we must cast it from us, that we may go lightly. And if we have any wrongs done us either in goods or good name, we must the rather be content because we are out of our country in a strange place. And hereupon we must take occasion to make haste to our journey's end, to our own city and last abode. Thus did the patriarchs (Heb. 11:13, 15).

Secondly, we must carry ourselves as burgesses of heaven (Phil. 3:20). And this we shall do, by minding, seeking, affecting of heavenly things, by "speaking the language of Canaan," which is, to invocate and praise the name of God. Lastly, by leading a spiritual

life, that may beseem the citizens of heaven. Many fail in this point, when they come to the Lord's Table, they profess themselves to be citizens of the city of God, but in their common dealings in the world, they play the stark rebels against God and His word and live according to the lusts of their blind and unrepentant hearts.

Thirdly, when Paul says that "Jerusalem which is above is free," etc., he shows that the catholic church is one in number, and no more. "My dove is alone, and the only daughter of her mother" (Song 6:9). "One sheepfold" (John 10:16). "There be many members, but one body" (1 Cor. 12:12).

Fourthly, hence we gather that the catholic church is invisible. For the company of them that dwell in heaven by their faith cannot be discerned by the eye. John saw the heavenly Jerusalem descending from heaven, yet not with bodily eye but "in spirit" (Rev. 21:10). The things which make the catholic church to be the church, namely, election, vocation, justification, glorification, are invisible. The papist therefore errs when he teaches that the catholic church is a visible company under one pastor, namely the pope. And the places which they bring to prove the visibility of the universal church concern either particular churches or the churches which were in the days of the apostles, or again, they speak of the inward glory and beauty of the church.

"Free"—that is, redeemed from the bondage of death and sin, and so from the curse of the law. Of this freedom I will speak more afterward.

"The mother of us all"—she is called a "mother" because the word of God is committed to the keeping of the church, which word is "seed" (1 Peter 1:23) and "milk" (1 Cor. 3:2) and "strong meat" (Heb. 5:14). And the church as a mother, which by the ministry of the said word,

brings forth children to God, and after they are born and brought forth, she feeds them with milk out of her own breasts, which are the Scriptures of the Old and New Testament.

Here a great question is to be propounded, namely, where we shall find this our mother? For it is the duty of all children to have recourse unto their mother and to live under her wing. The advocates of the popish church, priests and Jesuits, say we must be reconciled to the Church and See of Rome, if we would be of the catholic church. To this purpose they use many motives. I will here propound seven of them, because heretofore they have been scattered abroad among us.

The first motive. The Church of Rome has means of sure and certain interpretation: tradition, counsels, fathers. We have nothing but the private interpretation of Luther, Melanchthon, Calvin, etc. Answer. Scripture is both the gloss and the text. And the principal means of the interpretation of Scripture is Scripture itself. And it is a means when places of Scripture are expounded by the analogy of faith, by the words, scope, and circumstances of the place. And the interpretation which is suitable to all these is sure, certain, and public. For it is the interpretation of God. Contrariwise, the interpretation which is not agreeable to these, though it be from church, fathers, and counsels, is uncertain, and it is private interpretations. Now this kind of interpretation we allow. And therefore it is false that we have only private interpretations, and that all the interpretations of the Church of Rome are public. Secondly, I answer that we are able to justify our interpretation of Scripture for the main points of religion by the consent of fathers and councils as well as they of the Church of Rome.

The second motive. We have no divine and infallible authority to rest on in matter of religion. But they of the Church of Rome have. Answer. In the canonical Scriptures of the prophets and apostles, there is divine and infallible authority. For they are now in the New Testament, instead of the lively voice of God. And this authority we in our church acknowledge. Secondly, I answer, that the church has no divine and infallible authority distinct from the authority of Scriptures (as the papists teach), but only a ministry, which is, to speak in the name of God according to the written Word.

The third motive. We have no limitations of opinion and affection, but they of the Church of Rome have. I answer, first, we suffer ourselves to be limited for opinion by the analogy of faith and by the written Word, and so does not the papist, which adds tradition to the Scripture. And for affection we suffer ourselves to be limited by the doctrine of repentance and new obedience. Secondly, I answer that the Church of Rome uses false means of limitation. For it teaches that for opinion we must captivate our senses to the determination of the church by believing as the church believes though it be not known what the church believeth. And it limits affection by auricular confession and by canonical satisfactions, mere inventions of men.

The fourth motive. The Roman religion draws the multitude. Answer. It draws them indeed, because it is a natural religion. But it does not turn them from darkness to light, from death to life. Secondly, I answer, that antichrist in his coming shall draw the multitude (2 Thess. 2:9).

The fifth motive. There were never but two alterations of religion. One, in the days of Elijah; the other in the days of John the Baptist. Answer. I will show a third. Paul says that before the end there shall be a departure (2 Thess. 2), and this departure is general in all

nations (Rev. 13:8, 16); and after a thousand years, there shall be the first resurrection (Rev. 20:5); and this resurrection is the reviving and the restoring of the gospel, after long ignorance and superstition.

The sixth motive. The Church of Rome has a judge to end controversies. We have none. Answer. Christ is our judge. And the Scripture is the voice of this judge, determining all things pertaining to salvation, fully and plainly, to the contentation of any conscience.

The seventh motive. The Roman religion is suitable to ancient tradition. Answer. It is contrary. For it abolishes the second commandment touching images, and the tenth touching lust. And it overturns sundry articles of faith. For it abolishes one of the natures of Christ by the real presence, and His three offices by joining partners and associates with Him.

To these seven, I add three other. The eighth motive then is this. Our ministers (say they) took unto themselves new callings, and, consequently, that we are but schismatics. Answer. The offices of the first restorers of the gospel were ordinary. And their vocation to the said offices was ordinary. For they were all either priests or school doctors. It may be said that they departed from their callings. I answer they departed only from the common abuse of their callings, which they restored to their right use.

The ninth motive. The Church of Rome has true baptism, and therefore it is a true church. Answer. Baptism in the papacy pertains not to it, but to another hidden church in the midst of the papacy—as the light in the lantern pertains not to it, but to the passenger. Secondly, though the Church of Rome hold the outward baptism, yet does it overturn the inward which stands in the justification of a sinner by imputation of the obedience of Christ. Thirdly, baptism severed from the preaching of the gospel is no mark of a church.

Circumcision was used in Samaria, and yet they were no people of God (Hos. 1:9).

The tenth motive. The Church of Rome has antiquity and succession from the apostles. Answer. They are no marks of the church unless they be joined with prophetical and apostolical doctrine. The kingdom of darkness has also antiquity, succession, universality, and unity.

Now then we are to hold the Church of Rome as a stepmother, nay, as a professed harlot. She is no mother of ours. For the Lord says, "Come out of her my people" (Rev. 18). Let us therefore come to the true answer.

The catholic church our mother is to be sought for and to be found in the true visible churches, the certain marks whereof are three. The preaching of the word of God out of the writings of the prophets and apostles with obedience (John 10:27; Eph. 2:20). True invocation of God the Father in the only name of Christ by the assistance of the Spirit (Acts 9:14; 1 Cor. 1:2). The right use of the sacraments, baptism and the Lord's Supper (Matt. 28:19). And by these shall we find the true church of God in England, Ireland, Scotland, Germany, France, etc.

Again, in that the church is called our mother, the papist gathers that her commandments must be obeyed (Prov. 1:8), and therefore in their catechisms, beside the commandments of God, they propound the commandments of the church. But I answer, that the precepts of the father and the mother must be one. And then the mother must be obeyed.

The church is called "the mother of us all," that is, of all true believers. Hence it follows that wicked men are not members of the

catholic church (as popish doctors erroneously teach) for then the church shall be a mother, not only to the children of God, but also the children of the devil.

Lastly, in that the church is our mother, we are taught that we must despise our first birth and seek to be born again unto God, and suck the breast of our mother, feeding on the milk of the word (Ps. 45:10; 1 Peter 2:2). Thus to be born a member of the new Jerusalem is a great privilege (Ps. 87:5; Rev. 3:12).

> 27 For it is written, Rejoice thou barren that barest no children, break forth and cry, thou that travailest not: for the desolate hath many more children, than she which hath an husband.

These words are the testimony of the prophet (Isa. 54:1), and they are brought to prove that which Paul said in the former verse, that the catholic church is "the mother of us all," that is, not only of the Jews, but of all believing Gentiles.

In these words, I consider the preface to the testimony and the testimony itself. The preface, "It is written," where two points are to be considered. The first is, who says, "It is written"? Answer. The apostle Paul, whose authority was divine and infallible because he was led into all truth by the Spirit of God so as he could not err in delivering doctrine to the church. And yet for all this he follows the rule of the written Word. And his manner was so to do (Acts 26:22). This shows the shameless impudence of the Church of Rome, which takes to itself an absolute power of judgment in all matters, without and beside the Scripture, yea, a power to judge of the Scripture itself and of the sense thereof without the help of Scripture, upon a supposed infallible assistance of the Spirit.

The second point is, in what question says Paul, "It is written"? Answer. In a controversy between him and the false apostles touching the justification of a sinner. This shows that the Scripture itself is the means to determine and decide controversies. There was for this purpose in the Old Testament the lively voice of God uttered in the oracle at the mercy seat. But in the New Testament there is no such voice of God, but the written Word is instead thereof to the end of the world. And therefore Paul says, "It is written."

In the testimony I consider three things: the condition of two churches, the change of the condition, the joy that is upon the change.

The condition of the church of the New Testament, in these words: "Barren that bearest no children ... thou that travailest not ... the desolate."

"Barren." The Christian church is so called because by the virtue and strength of nature it bears no children to God, no more than Sarah did to Abraham (John 1:13; 1 Cor. 3:7). Secondly, it is so called in respect of the beginning thereof when the Jewish church was yet standing, till the Spirit of God was poured forth upon all flesh after the ascension of Christ. And before this, the number of them which were converted to God was very small. And therefore Christ Himself complained that He spent His strength in vain (Isa. 49:1). Thirdly, it is so called in respect of the latter times of the church in which Christ shall scarce find faith upon the earth (Luke 18:8). Further, that the church is barren, it is declared by the sign because she neither brings forth child nor bears.

"Desolate." That is, without husband in appearance, by reason of the cross and affliction, and without children, because at the first the Christian church was constrained to hide herself in the wilderness

(Rev. 12:14). It may be demanded, how the catholic church should be desolate? Answer. The estate of the church is twofold: inward or outward. The inward estate stands in the true knowledge of God in Christ, in comfort touching remission of sins, and life everlasting, in the hearing of our prayers, in protection and deliverance from all spiritual enemies, in the gifts of the Spirit, faith, hope, love, etc. In respect of this estate, the church is all glorious within, and never desolate (Ps. 45:13). The outward estate of the catholic church stands in visible assemblies, in the public ministry of the word and sacraments, in a government according to the word of God. In respect to this second estate, the church may be in desolation. This was the condition of the church in paradise upon the fall of our first parents, of the Israelites at Mount Horeb when they worshiped the golden calf, and in the days of Elijah (Rom. 11:3), and afterward (2 Chron. 15:3). When Christ suffered, the shepherd was smitten, and the sheep were scattered. After Christ's ascension, all the earth worshiped the beast (Rev. 13:12).

Hence it follows that the catholic church is not a visible estate or company of men under one visible head because in respect of her outward estate she may be for a time in desolation. And as this is the estate of the church, so is it also of the members thereof. They shall be "hated of all men" (Luke 21:17). "Men shall think they do God good service, when they kill them" (John 16:2). And Christ Himself was a man "without form or beauty" (Isa. 53:2).

"Having a husband." In these words the condition of the Jewish church is set forth, that she is married or espoused to God, who is her husband (Ezek. 16:8–9; Hos. 2:19). The like may be said of any other church, and namely of the Church of England.

The Use. This must teach us to dedicate our bodies and souls to God and Christ and to give the main affections of our hearts unto Him, as our love, and our joy, etc.

Secondly, we must adorn and trim ourselves with grace, that we may please our husband (Ps. 45:11).

Thirdly, we must be the glory of Christ, as the wife is to her husband (1 Cor. 11:7), and that is by subjecting ourselves to Christ and His laws.

Again, if we betroth ourselves to Christ indeed, we may assure ourselves that Christ is our Christ and that He has given Himself unto us. And consequently that He will sanctify us (Ezek. 16:9); protect us as a husband does his wife (Gen. 20:16); and endow us with all things needful for this life and the life to come (Ezek. 16:10–11).

The second point is the change of the church of the New Testament, because she shall cease to be barren and bring forth many children. This is the promise of God. And hereupon Paul concludes that the church is a mother of all believers, both Jews and Gentiles. Observe that the promise of God is of infinite virtue in His time and place. In the beginning God said, "Let there be this or that, and it was so." Of like virtue is God's promise, if we can wait His leisure. God promised that after 430 years, the Israelites should be delivered out of Egypt; presently when the time was expired, nothing could hinder the promise (read Ex. 12:41). Therefore our duty is to rest on God's promises in all times, both in life and death.

The third point is the joy upon the change. "Rejoice." Here are two things to be considered. The first, who must rejoice? Answer. The church. God's kingdom is the place of joy (Rom. 14:17). Rejoicing

belongs to the people of God (Pss. 68:3; 106:5). The music of the temple was typical, and figured the joy of the catholic church, where is the assurance of remission of sins and life eternal.

The second point is, in what must the church rejoice? Answer. In the redemption of Christ and the fruit thereof, the conversion of sinners to God. For the prophet had showed at large the passion and sufferings of Christ (Isa. 53), and hereupon he says, "Rejoice thou barren." The Israelites were commanded to feast and to be merry "before the Lord" (Lev. 23:40; 1 Chron. 29:22), that is, before the Lord's ark, which was the pledge of His presence. Now this ark was a figure of Christ. And the mirth before the ark signified that the foundation of all our joy lies in our reconciliation with God in Christ. The angels in heaven greatly rejoice at the conversion of a sinner. And at the return of the prodigal son, the fat calf is killed.

The Use. It is false that religion breeds melancholy and cuts off all mirth. It does not abolish mirth, but rectifies it. Nay it brings men to true and perfect joy.

Our first and principal joy must be that we are in God's favor, reconciled to God by Christ (Luke 10:20). In David, the head of his joy was the good estate of the church (Ps. 137:6). And all other petty joys must flow from this and be suitable to it.

"Break forth." This signifies that the church upon earth is (as it were) pent in with present grief. Our joy in this life is mixed with sorrow. The paschal lamb was eaten "with sour herbs" to signify that we feel no sweetness in the blood of Christ, till we feel the smart of our sins. We here must rejoice in trembling (Ps. 2:11). Joy is sown for them that are upright in heart (Ps. 97:11).

"Cry." In our earthly joys, we must be moderate and sparing; we must not eat too much honey lest we surfeit. Yet in spiritual joys the measure is to rejoice without measure; if we be ravished with joy in Christ that we cry again, it is the best of all.

> 28 Therefore brethren, we are after the manner of Isaac, children of the promise.

Here Paul shows that as Sarah figured the catholic church, so Isaac was a figure of all true believers, the children of God.

"Therefore": or thus, "And we brethren."

"We": not only the Jews, but also believing Gentiles.

"Promise": the promise made to Abraham, "I will be thy God, and the God of thy seed"—or the promise made to the church, that being barren she shall bear many children.

"Children of promise": believers are so called, not because they believe the promise (though that be a truth), but because they are made children of God by the virtue of God's promise. For thus was Isaac the child of promise in that he was born to Abraham, not by the strength of nature, but by God's promise. And Paul opposes the children of the promise to the children of the flesh, which were born by natural strength (Rom. 9:8).

Hence it follows that the mere grace of God is the cause of our election and adoption, and not anything in us. For the promise of God makes us God's children. And the promise is of the mere grace of God. And therefore we are God's children by the mere grace of God. For the cause of the cause is the cause of the thing caused. Therefore Paul says that the Ephesians were "predestinate to

adoption" (Eph. 1:5). And he says the seven thousand that never bowed knee to Baal were reserved by "the election of grace" (Rom. 11:5). And it is a false position to teach that election and adoption are according to God's foreknowledge of our faith and obedience. For thus shall we elect ourselves and be children not of God's promise, but of our own freewill and faith. Moreover God foresees our future faith and obedience because He first decreed to give the grace of faith unto us—because the foreknowledge of things which are to come to pass depends upon a precedent will in God.

Mark further, the children of God are called the children of the promise, and this promise is absolute and effectual. Here a question may be resolved. And that is, whether the child of God in his conversation have a liberty and power to resist the inward calling of God? Answer. No. The absolute will of God cannot be resisted. Now the promise whereby men are made the children of God is the absolute will of God. Again, with this promise is joined the infinite power of God, which without all resistance brings that to pass which God has promised. For He makes men to do that which He commands (Ezek. 36:27). He gives the will and the deed (Phil. 2:13), so as men effectually called cannot but come (John 6:45).

It may be said that this is to abolish all freedom of will. Answer. It suffices to the liberty of the will that it be free from compulsion. For constraint takes away the liberty of the will, and not necessity. Secondly, the determination of man's will by the will of God is the liberty of the will and not the bondage thereof. For this is perfect liberty, when man's will is conformable to the will of God.

> 29 But as he which was born according to the flesh, persecuted him that was born after the Spirit, so is it now.

These words are an answer to an objection, on this manner. We are hated of the Jews. And therefore we are not the children of promise. The answer is twofold. One in this verse, thus, no marvel: This is the old fashion. It was thus in Abraham's family. For Ishmael (born after the flesh) persecuted Isaac (born after the Spirit); and so it is at this day.

Observe that there is a perpetual enmity and opposition between true believers and hypocrites. God "put enmity" between the "seed" of the serpent and the "seed" of the woman" (Gen. 3:15). The world hates them that are chosen out of the world (John 15:19). Carnal men cannot abide that their opinion and doings should be judged and condemned of others (John 3:20). And hence comes the opposition that is between believers and hypocrites who cannot abide such as are not like themselves.

This hatred and opposition shows itself in persecution. Of which three things are to be considered.

The first is, who persecutes? Answer. Carnal Ishmaelites, such as are of the same religion and family with Isaac. Thus the Jews persecuted their own prophets, and the Thessalonians were persecuted of their own countrymen (1 Thess. 2:14). Thus priests and Jesuits that have been heretofore born, baptized, and brought up among us are the causes of many seditions, conspiracies, and seek the subversion of church and land.

The second is, who are persecuted? Answer. Spiritual men, the children of the promise. They suffer wrong, but they do none. "In the mount of the Lord there is no hurt done" (Isa. 11:9). They "turn their spears and swords, into mattocks and scythes" (Isa. 2:4). And they which do no wrong, but are content to suffer wrong (and that for a good cause) are in this respect blessed (Matt. 5:10).

The third point is touching the kind of persecution. And that was scorning or mocking (Gen. 21:9). It may be demanded, how mocking can be persecution? Answer. Mocking and derision, which rises of the hatred and contempt of our brother, is a degree of murder. "He which saith Raca to his brother, is guilty of a council" (Matt. 5:22). Here Raca signifies all signs and gestures that express contempt, as snuffing, tushing, jeering, gerning, etc. Cain is rebuked of God even for the casting down of his countenance (Gen. 4:6).

Again, the mocking wherewith Ishmael mocked Isaac proceeded from a contempt and hatred of the grace of God in Isaac, which Paul notes when he says that "he was persecuted which was born after the Spirit." This hatred of God's grace in men is the beginning of all persecution, and the deriding of the grace of God is as much as the spoiling of our goods and the seeking of our lives. Thus Cain hated his brother, by reason of the grace of God, "because his deeds were good" (1 John 3:12). A great part of the sufferings of Christ stood in this, that He was mocked for His confidence in God (Ps. 22:8; Matt. 27:43). The children of Bethel mocked Elisha. First, for his person, calling him "bald pate." Secondly, for the favor of God showed upon Elijah his master, in saying, "Ascend, bald pate"—that is, ascend not to Bethel, but ascend to heaven as Elijah did. And this profane scorning he cursed in the name of God (2 Kings 2:24). The like scorning is used among us at this day. For the practice of that religion which stands by the law of God and the good laws of this land is nicknamed with terms of preciseness and purity. A thing much to be lamented, for this betrays that there is a great want of the grace of God among us. Therefore take heed of it.

> 30 But what saith the Scripture? Put out the bondwoman, and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

The second answer to the former objection is in these words, that they which hate the children of promise shall at length be cast out of the house of God.

Objection I. These words, "Cast out the bondwoman," are the words of Sarah to Abraham. Therefore they are not the words of Scripture. Answer. The words were uttered by Sarah, but they were afterward approved by God (Gen. 21:12), and thus they are the voice of Scripture.

Objection II. Sarah is commended for her subjection to Abraham (1 Peter 3:6), yet here she speaks imperiously, "Cast out the bondwoman." Answer. She speaks this not as a private woman, but as the voice and mouth of God, and that (no doubt) by instinct from God. And therefore the words she utters are to be esteemed as the commandment of God. This her case is extraordinary and not to be followed.

The Use. I. All carnal hypocrites, mockers of the grace of God, shall be cast forth of God's family, though for a time they bear a sway therein. This is the sentence of God. Let us therefore repent of our mocking and hereafter become lovers of the grace of God, as Christ was (Mark 10:21).

II. Consolation. The persecution of the people of God shall not be perpetual. For the persecuting bondwoman and her son must be cast out. "The rod of the wicked shall not rest upon the lot of the righteous" (Ps. 125:3). This is our comfort.

III. All justiciary people, and persons that look to be saved and justified before God by the law and the works of the law, either in whole or in part, are cast out of the church of God and have no part in the kingdom of heaven. The casting out of Hagar and Ishmael is a

figure of the rejection of all such. Behold here the voice of God casting down from heaven the greatest part of the earth, the Turk, the Jew, the obstinate papist, with the stepmother, the Romish church.

> 31 Then brethren, we are not children of the servant, but of the free woman.

The conclusion of the whole argument following directly from the twenty-seventh verse. If we be children of the promise, then are we children of the free woman and not of the bondwoman, and consequently we are justified and saved without the works of the law, by the mere grace of God, causing us by faith to rest on the promise of God, whose substance and foundation is Christ.

Chapter 5

> 1 Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.

These words are a repetition of the principal conclusion of the whole epistle. Which was on this manner. I, Paul, am called to teach, and my doctrine is true. Therefore you did evil to depart from it, and your duty was to have stood unto it.

Further, they are collected and inferred upon the conclusion of the last argument used in the last chapter, thus. You are children of the free woman. And therefore thou art free. And therefore you should hold fast your liberty.

In these words, two main points of doctrine are propounded. The first is that by nature we are all entangled with the yoke of bondage. For the better conceiving of this, I will handle three points: the nature of this bondage, the sign of it, and the use.

Touching the nature of it. Our spiritual bondage stands in three things. The first is bondage under sin, which Paul teaches when he says, "I am carnal sold under sin" (Rom. 7:14). Here remember that by sin is meant original sin, which has two parts: guiltiness in the first offence of Adam, which is imputed to all mankind; and the disposition of all the powers of the soul to all manner of evil whatsoever. And this rebellious disposition is like a leprosy infecting the whole man. And it reigns like a tyrant over the soul of man by tempting, enticing, and drawing him from one actual sin to another, so as he can do nothing but sin (James 1:14).

The second thing is obligation or subjection to all punishment both temporal and eternal. And it has three parts. The first is bondage under Satan, who keeps unrepentant sinners "in his snare according to his own will" (2 Tim. 2:26); he rules in their hearts like a god (2 Cor. 4:4), and has power to blind them and to harden their hearts, till he have brought them to eternal death (Heb. 2:14). The second is bondage under an evil conscience, which sits in the hearts of offenders as an accuser and a terrible judge and lies like a wild beast at a man's door, ready ever and anon to pluck out his throat (Gen. 4:7). The third is bondage under the wrath of God and the fear of eternal death (Heb. 2:15).

The third part of this bondage is the obligation of the ceremonial law. It pertains not to all mankind, but only concerns the Jews, to whom it was a yoke of bondage (Acts 15).

The sign of this bondage, whereby it may be discerned, is to keep a course or practice in sinning. "He that commits sin is a servant of sin" (John 8:34); or again, a life led according to the custom and fashion of this world (Eph. 2:2) in the lust of the flesh, or the lust of the eye (which is covetousness), or in the pride of life (1 John 2:16).

The Use. We must learn to see, feel, acknowledge, and bewail this bondage in ourselves. Deliverance belongs only to such captives as know themselves to be captives (Luke 4:18) and labor under this bondage (Matt. 11:28). Thus did Paul when he says, "I am sold under sin," and, "O miserable man, who shall deliver me from this body of death?" To feel this bondage is a step out of it. And not to feel it is to be plunged into it.

Secondly, we must pray earnestly for deliverance. The dumb creatures sigh and travail till they be delivered from their bondage. Much more then must we do it (Rom. 8:22).

Thirdly, we must learn to detest whatsoever is of ourselves because it wholly tends to bondage.

Lastly, we must be content with any affliction that God lays on us, though it be lingering sickness, poverty, imprisonment, banishment. For God might worthily lay on us all shame and confusion because we are by nature slaves of sin and Satan.

The second main doctrine is that by grace there is a liberty pertaining to the people of God. Here I consider four things. First, what this liberty is. Secondly, the author of it. Thirdly, the persons to whom it belongs. Fourthly, our duty touching this liberty.

For the first, Christian liberty is called, "the good," or commodity of Christians (Rom. 14:16).

It is a spiritual right or condition, lost by Adam, and restored by Christ. I say, spiritual, because it pertains to the conscience. The use indeed of our liberty is in outward things, as meat, drink, apparel, etc., but the liberty itself is in the conscience. And thus it differs from civil liberty, which stands in the moving of the body, in the choice of bodily actions, and in the free use of our goods.

Christian liberty has two parts: a deliverance from misery and freedom in good things. Deliverance has four parts. The first is a deliverance from the curse of the law for the breach thereof. "There is no condemnation to them that are in Christ" (Rom. 8:1). And this comes to pass because there is a translation made of the curse from our persons to the person of Christ (Gal. 3:13).

The second deliverance is from the obligation of the law, whereby it binds us to bring perfect righteousness in our own persons for the attainment of everlasting life, according to the tenor thereof, "Do this, and live." And this deliverance is procured because there is a translation made of the fulfilling of the law from our persons to the person of our Savior Christ.

From these two deliverances arises the pacification of the conscience, partly for our justification, and partly for our conversation.

Touching justification, a sinner in his humiliation and conversion has by this doctrine a liberty without respect to his own works or to his own fulfilling of the law to rest on the mere mercy of God for the forgiveness of his sins and the salvation of his soul, and to appeal from the throne of divine justice to the throne of grace, and to oppose the merit of Christ against the wrath and judgment of God. And this has always been the help of the godly in their distress (read 2 Chron. 33:12; Ezra 9; Dan. 9; Pss. 32; 51; 130; 143). Consider the

example of the publican and the prodigal son who condemn themselves and make their appeal to the court of mercy and grace.

Here some man may say, how shall I know that I am freed from the rigor of the law and from the curse thereof? Answer. You must first set yourself at the bar of God's judgment. And there must you arraign, accuse, and condemn yourself. This done, you must use your liberty and make your appeal to God's mercy and grace for pardon by asking, seeking, knocking. And thus at length shall you be resolved touching your deliverance.

Moreover, touching conversation, our consciences are settled thus. In that we are freed from the rigor of the law, God in mercy accepts the will and endeavor to believe, repent, and obey, for faith, repentance, and obedience. He spares them that fear Him, as a father spares his child when he endeavors to do that which he can (Mal. 3:17). The law requires perfect obedience at our hands. Yet God of His mercy looks more at the will to obey than the perfection of obedience. This must be a stay to our minds when we see more corruption than grace in ourselves and our obedience tainted with many spots of disobedience.

The third deliverance is from the observation of the ceremonial law of Moses (Col. 2:16). And hence arises another deliverance from the bondage of human tradition, as Paul says, "If ye be dead with Christ from the elements of the world, why are ye burdened with traditions?" (Col. 2:20).

The fourth deliverance is from under the tyranny and dominion of sin. "Let not sin have dominion over you. For ye are not under the law, but under grace" (Rom. 6:14). In the first conversion of the sinner, original sin receives his deadly wound, and the dominion thereof is diminished according to the measure of grace received.

The second part of Christian liberty is a freedom in good things. And it is fourfold. The first is a freedom in the voluntary service of God. "We are delivered from our enemies, that we may serve God in righteousness and holiness before him all the days of our lives without fear" (Luke 1:74). Paul says that "the law is not given to the righteous man" (1 Tim. 1:9), because he is a law to himself and freely does good duties as if there were no law to bind him. The cause of this freedom is the gift and donation of the free Spirit of God. Therefore David prays, "Establish me with thy free Spirit" (Ps. 51). And Paul says, "Where the Spirit is, there is liberty" (2 Cor. 3:17). And, "The Spirit of life which is in Christ" (is a law to us, and) "frees us from the power of sin, and death" (Rom. 8:2).

It may be objected that this freedom in the voluntary service of God is bondage. For Christ says, "Take my yoke upon you" (Matt. 11:29). And we are as straitly bound to the obedience of the law of God, as Adam was by creation; nay more straitly, by reason of our redemption by Christ. Answer. The more we are bound to obedience, the freer we are because the service of God is not bondage, but perfect liberty.

The second freedom is in the free use of all the creatures of God (Rom. 14:14). "To the pure, all things are pure" (Titus 1:15). And the reason is because the dominion over the creatures lost by Adam is restored by Christ (1 Cor. 3:22). And hence it is that Paul calls the forbidding of marriage and of meats, with obligation of conscience, "a doctrine of devils" (1 Tim. 4:1).

The third freedom is a liberty to come unto God the Father in the name of Christ, and in prayer to be heard (Rom. 5:2; Eph. 3:12).

Whereas according to our natural condition, our sins are a wall of partition between us and God and cause us to fly from the presence

of God. And though we cry unto God and fill heaven and earth with our cries, so long as we are in our sins, we are not heard of Him.

The fourth freedom is a liberty to enter into heaven in the day of our death, Christ by His blood having made a way (Heb. 10:19).

Thus we see what Christian liberty is. The use follows. The Anabaptists gather hence that among Christians there must be no magistrates; they must have power to make laws besides the laws of God. But this power they have not, because Christians have a free use of all the creatures of God by Christian liberty. Answer. We must distinguish between the liberty itself and the use of it. And the magistrates' authority deals not with the liberty which is in the conscience, but with the use of it. And he does neither diminish nor abolish the use of any of the creatures, but restrains the abuse and moderates the over common use for the common good. Thus magistracy and Christian liberty may stand together, and the rather, because liberty is in the conscience, and the magistrates' authority pertains to the body.

Here is further comfort for all the godly. For even by Christian liberty, their consciences are exempted from the power of all creatures, men, and angels. "Ye are bought with a price, be not servants of men" (1 Cor. 7:23), that is, let not your hearts and consciences stand in subjection to the will of any man. Here then falls to the ground the opinion of the papists, namely, that the laws and traditions of the church bind conscience as truly and certainly as the Word of God. This doctrine is not of God because it is against Christian liberty.

Objection I. "Be subject to the higher powers for conscience" (Rom. 13:5). Answer. Conscience here is not in respect of the laws of the

magistrate, but in respect of the law of God that bind us in conscience to obey the law of the magistrate.

Objection II. "Obey them that have the oversight of you, and be subject" (Heb. 13:17). Answer. We must be subject to them because as ministers of God they deliver the word of God in the name of God unto us, and that word binds conscience. Again, the laws which they make touching order and comeliness in the service of God are to be obeyed for the avoiding of scandal and contempt.

Objection III. A thing indifferent upon the commandment of the magistrate becomes necessary. Answer. It is true. But it must be observed that necessity is two-fold: external, internal. And the law of the magistrate makes a thing indifferent to be necessary only in respect of external necessity, for the avoiding of the contempt of authority and for the avoiding of scandal. Otherwise the thing in itself is not necessary, but remains still indifferent and may be used or not used if contempt and scandal be avoided. The apostles made a law that the Gentiles should abstain from strangled and blood and things offered to idols (Acts 15:28–29). Yet Paul says afterward to the Corinthians, "All things are lawful" (1 Cor. 10:23), and, "Whatsoever is sold in the shambles eat, and make no question for conscience sake" (v. 25) because their intent was not that the law should simply bind, but only in the case of offence. And therefore where there was no offence to be feared, they leave all men to their liberty.

Again, here is another comfort to all that believe in Christ, that nothing can hurt them, and that no evil can befall them (Ps. 91:10). Nay all things shall in the end turn to their good, though in reason and sense they seem hurtful. To believe this one thing is a ground of all true comfort.

The consideration of this benefit of Christian liberty teaches three duties. The first is from our hearts to embrace, love, and maintain Christian religion because it is the means of this liberty. The second is carefully to search the Scriptures. For they are as it were the Charter in which our liberties are contained. Thirdly, our Christian liberty puts us in mind to become unfeigned servants of God in the duties of faith, repentance, new obedience. For this service is our liberty (Rom. 6:22).

The second point is touching the author of this liberty, in these words: "Wherewith Christ hath made us free." Christ then is the worker of this liberty (John 8:36). He dissolves the works of the devil (1 John 3:8). He binds the strong man and casts him out of his hold (Matt. 12:29).

He procures this liberty by two means: by His merit and by the efficacy of His Spirit. The merit of His death procures deliverance from death, and it purchases a right to life everlasting. The efficacy of His Spirit assures us of our adoption and withal abates by little and little the strength and power of sin.

The Use. Hence we learn the greatness and grievousness of our spiritual bondage, because there was none that could deliver us from it but Christ by His death and passion. Hence therefore we are to take occasion to acknowledge and bewail this our most miserable condition in ourselves.

Secondly, the price that was paid for the procurement of our liberty, namely, the precious blood of the immaculate lamb of God, shows that the liberty itself is a thing most precious and excellent and so to be esteemed.

Thirdly, for this liberty we are to give all praise and thanks to God. Thus did Paul at the remembrance of it (Rom. 7:25; 1 Cor. 15:57). And not to be thankful is a height of wickedness.

The third point is concerning the persons to whom this liberty belongs, and they are noted in these words: "Stand ye fast; he hath made us free," whereby Paul signifies himself and the Galatians that believed in Christ. Believers then are the persons to whom this liberty belongs (John 1:12; 1 Tim. 4:3). And true believers are thus to be discerned. They use the ordinary means of grace and salvation, the word and sacraments. In the use of the means, they exercise themselves in the spiritual exercises of invocation and repentance. And in these exercises they bewail their unbelief, and strive by all means to believe in Christ. As for them that conceive a persuasion of God's mercy without the means of salvation and without the exercises of invocation and repentance, they are not true believers but hypocrites.

When Paul says, "Christ hath made us free," that is, me Paul, and you the Galatians, he teaches that every believer must by his faith apply unto himself the benefit of Christian liberty. But to do this well is a matter of great difficulty. The papists in their writings report our doctrine to be this: That a man must conceive a persuasion that he is in the favor of God, the adopted child of God, and that upon this persuasion he has the pardon of his sins and the benefit of Christian liberty. But they abuse us in this, as in many other things. For we teach that the application of Christ and His benefits is to be made by certain degrees. The first is to use the means of salvation, prayer, sacraments. The second is to consider and to grow to some feeling of our spiritual bondage. The third is to will and desire to believe in Christ and to testify this desire by asking, seeking, knocking. The fourth is a certain persuasion or a certainty conceived in mind of the

mercy of God by means of the former desire, according to the promise of God, "Ask, and it shall be given unto you." The fifth is an experience of the goodness of God after long use of the means of salvation, and then upon this experience follows the full persuasion of mercy and forgiveness.

The fourth point concerns the office of believers, and that is to stand fast in their Christian liberty and in the doctrine of the gospel which reveals this liberty. And by this we in England are admonished to stand fast to the religion which is now by law established among us and not to return under the yoke of popish bondage. For the popish religion is flat against Christian liberty, two ways. For our liberty which we have in Christ frees us from the law three ways: in respect of condemnation, in respect of compulsion to obedience, and in respect of justification (as Paul shows at large in this epistle). And yet the popish doctrine is that we are to be justified by the works of the law. Again, Christian liberty frees our consciences from the traditions of men (Col. 2:20), and yet the popish religion binds us in conscience to the traditions of men—nay, it is nothing else but a heap of traditions.

Here two things are to be considered: the manner of standing and the time. The manner is signified in the very words. For "to stand fast" is to hold and maintain our liberty with courage and constancy, whatsoever comes of it, as the soldier keeps his standing, though it cost him his life. We are ready to defend the liberty of our country even with the hazard of our lives. Much more then are we to defend Christian liberty with the loss of all that we enjoy. Sin must be resisted even unto blood (Heb. 12:4). If men be fearful, they must pray to God for the spirit of boldness and courage. And if God vouchsafe not this gift when opportunity is offered, they may withdraw themselves, and by flying, preserve their liberty.

The time of standing is "the evil day," that is, the day of trial (Eph. 6:13). And then to stand fast is a matter of great difficulty. And for this cause we are beforehand to prepare ourselves by observing these rules following. First, we must labor that religion be not only in mind and memory, but also be rooted in the affection of our hearts, so as we love it, rejoice in it, and esteem it above all things. Secondly, we must not only be hearers of the word of God, but also doers of it in the exercises of faith, repentance, new obedience. Thirdly, we must join with our religion, the soundness of good conscience. For if conscience fail, we cannot be sound in our religion. Lastly, we must pray to God with all manner of prayer and supplication for all things needful (Eph. 6:18).

> 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

These words are a reason of the former conclusion, thus. If you be circumcised and go back from your Christian profession, Christ shall profit you nothing. Therefore stand fast.

In the words, I consider a sentence and the proof of it. The sentence, "If ye be circumcised, etc." The proof, "I Paul say unto you." For the better understanding of the sentence, circumcision must here be considered according to the circumstance of time, three ways. Before Christ it was a sacrament and a seal of the righteousness of faith (Rom. 4:11). After the death of Christ till the destruction of the temple it was a dead ceremony, yet sometime used as a thing indifferent. After the destruction of the temple, when the church of the New Testament was planted among the Gentiles, it was a deadly ceremony and ceased to be indifferent. And in this last respect Paul says, "If ye be circumcised, etc." Again, circumcision must be considered according to the opinion which the false apostles had of

it. Now they put their confidence in it and made it a meritorious cause of their salvation, and joined it with Christ. The words therefore carry this sense. If you will be circumcised with this opinion, that circumcision shall be unto you a meritorious cause of your salvation, "Christ shall profit you nothing." The Use. Hence it follows, that the doctrine of justification by works is an error overturning the foundation of religion, which whosoever obstinately maintains cannot be saved. It will be said, this is true of ceremonial works, but not of moral works. Answer. Yea even of moral. For that which Paul says here of circumcision, he speaks generally of the whole law, "Ye are abolished from Christ, whosoever are justified by the law" (v. 4). And circumcision must be considered as an obligation to the obedience of the whole law. Again, it may be said, this is true of the works of nature, but not of works of grace. Answer. Yea, even of works of grace, for the Galatians were regenerate, and therefore looked not to be justified and saved by the works of nature, but by works of grace.

Secondly, hence we gather that to add anything to the passion as a meritorious cause of our justification and salvation is to make Christ unprofitable. For He must be a perfect savior, or no savior. He admits neither partner nor deputy in the work of our redemption. And the grace of God admits no mixture or composition with anything that is of us. Grace is no grace unless it be freely given every way. Therefore the popish religion is a damnable religion because with the merit and satisfaction of Christ, it joins human merits and satisfactions in the case of our justification. It may be alleged that the popish religion maintains all the articles concerning Christ, as we do. Answer. It does so in word. But withal it adds to the foresaid articles the doctrine of human merits and satisfactions, which make void the death of Christ. Again, papists allege that it is the glory of Christ that He merits for us, and withal makes us to merit for ourselves, as it is

the glory of an emperor to make other kings under him. Answer. It is not the glory of the emperor to make kings as partners with him in his kingdom. And works set up as meritorious causes of salvation dishonor Christ, for they make Him unprofitable, as Paul here teaches.

Popish religion therefore is in no wise in any place to be tolerated where it may be abolished. But it is to be wished that it were banished from town and country. And students are to be warned with great circumspection to read popish writers. For no good can be looked for of that religion that makes Christ unprofitable.

Lastly, we are here taught to content ourselves with Christ alone and with His works, merits, and satisfactions. For "in Him we are complete" (Col. 2:10).

The confirmation of the sentence follows, "I Paul say it"—therefore it is so. This kind of reasoning may not seem strange. For the apostles in writing and preaching had the divine and infallible assistance of the Spirit so as they could not err. This must be held as a principle in religion, and being denied, there is no certainty of the Bible.

> 3 For I testify again to every man that is circumcised, that he is bound to keep the whole law.
>
> 4 Ye are abolished from Christ, whosoever are justified by the law, ye are fallen from grace.

The Meaning. Paul says, "I testify again," because he has spoken thus much in effect before (Gal. 3:10).

"That is circumcised"—who is of opinion of the false apostles that will be circumcised and look for justification thereby.

"Bound to the whole law"—that is, to the whole ceremonial law, to the judicial law, and to the whole moral law. And further, bound in respect of justification and life to do all things in the law. For he that will be justified by one act of the law is bound to perform the rest for his justification.

"Abolished from Christ"—that is, Christ is become an idle and empty Christ unto you.

"Whosoever are justified by the law"—that is, are of opinion that they are to be justified by the works of the law. For indeed a sinner cannot be justified by the law, but only in his own false opinion.

"Grace"—that is, the love and favor of God.

The Resolution. The third verse is a confirmation of the reason in the second verse, and it may be framed thus. He which is bound to keep the whole law has no part in Christ. He which is circumcised is bound to keep the whole law. Therefore he which is circumcised has no part in Christ. The fourth verse is a repetition of the second verse, with a declaration thereof. For he shows what he means by circumcision, namely, justification by circumcision and consequently by the whole law. And therefore when he had said, "If ye be circumcised," he changes his speech, saying, "Whosoever is justified by the law." Again, lest men might think it a small matter to be abolished from Christ, he shows that it is indeed to fall from grace.

The Use. These verses are as it were a thunderbolt against all popery. And first of all, I urge the argument of Paul against the popish church and against the popish religion. If you be justified by the law, thou art abolished from Christ and fallen from grace. Answer is made that the words are to be understood of such works of the law as are from nature and go before faith, and not of such works as are from

grace and follow faith. For such works (they say) are from Christ, and stand with Him. I answer, the words of Paul are to be understood of all works of the law, whether they be from nature or from grace. For this epistle of Paul was written about five years after the conversion of the Galatians. Therefore they were and had been long regenerate persons. Now men regenerate look not to be justified by works of nature, but by good works which are works of grace. And Paul says we are not saved by works which God has ordained that we should walk in (Eph. 2:9–10). And these are the best works that are or can be. Again, "Of his mercy he saved us, and not of works of righteousness" (Titus 3:5).

By this text we further see that we and the papists differ not about circumstances, unless grace and Christ be circumstances. Again, we see that the Church of Rome is indeed no church, because by maintaining justification by works, it is abolished from Christ and fallen from grace.

Again, I urge Paul's argument against them on this manner. He which is debtor to the whole law has no part in Christ. He which is justified by works is debtor to the whole law. Therefore he which is justified by works has no part in Christ. Let them answer, if they can.

I turn the same argument another way, thus. He which is justified by works is bound to keep the whole law. But no man can keep the whole law. Therefore no man can be justified by works.

They answer to the minor by making a double fulfilling of the law, one for this life, the other for the life to come; and both in their kind perfect. The fulfilling of the law for the time of this life (they say) it is to love God above all creatures in truth. And that he which does thus much fulfills the law and is no offender. Hereupon they infer that works may be answerable to the law and be opposed to the judgment

of God. And for this doctrine, they allege St. Augustine. I answer again, that Paul in this place takes it for a certified truth that no man can fulfill the law. And he urges it as a great inconvenience that any should be bound to keep the whole law. And before he has said, "He which is of the works of the law is cursed" (Gal. 3:10), which could not be, if there were a fulfilling of the law for the time of this life. As for Augustine, it is true he makes two fulfillings of the law, and one of them for the time of this life. But this he says is imperfect. And this imperfection he makes to be a sin, whereas the papists of our time teach that men may fulfill the law for the time of this life without sin.

Where Paul says, "If ye be circumcised," mark how the false apostles abuse circumcision. It is by divine institution a seal of the righteousness of faith, and they make it a meritorious cause of salvation. It is indeed rather God's work than our work. And they make it their own work, and that meritorious before God. Like do the papists at this day. Baptism is a sign and seal of God's mercy by divine institution. And they turn it into a physical cause which contains and confers grace. In like sort they turn the works of the Spirit, alms, prayer, fasting, contrition—yea their own traditions, confession, satisfaction, and such like—into meritorious causes of justification and life. And this is the fashion of deceivers, to retain the names of holy things, but not to retain the right use of them.

As here we see circumcision was an obligation to the keeping of the whole law in the Old Testament. So is baptism in the new, an obligation or bond whereby we have bound ourselves to live according to all the laws of God (Matt. 28:19–20). This discovers the atheism and unbelief of persons in these our days. For few there be that think upon and perform this obligation.

We are further to observe the condition of the law. It is wholly copulative. All the parts of it are linked one to another. He that is bound to one commandment is bound to all. He that keeps one indeed keeps all. He that breaks one, in respect of the disposition of his heart, is a breaker of all (James 2:10). He that makes no conscience to keep some one commandment, if occasion be offered, will break any. Hence it follows that true regeneration is that which is a reformation and change according to the whole law of God and contains in it the seeds of all good duties. Christ says, "He that is washed is all clean" (John 13:10). Josiah turned to God according to the whole law. Zechariah and Elizabeth "walked in all the commandments of God, without reproof" (Luke 1). David says he "shall not be confounded, when he hath respect to all the commandments of God" (Ps. 119:6). On the contrary, he which has many excellent things in him, if he live in the manifest breach of some one commandment, is sound in none, nay indeed he is guilty of all. Herod did many good things, and yet all was nothing because he lived in incest (Mark 6:20). The devil is able to bring a man to perdition as well by one sin as by many.

Whereas Paul says, "If ye be justified by the law, ye are abolished from Christ," first I gather that the law and the gospel are not one in substance of doctrine, as the papists teach. For they say the gospel is nothing but the law made more perfect and plain. Which if it were true, a man might be justified both by Christ and the law, which Paul says cannot be. Secondly, I gather hence that it is a mere device of man's wit to say that Christ by His death and passion merited, that we should merit by our own works our justification and salvation. For if this were true, that the merit of our works were the fruit of Christ's passion, Paul would not have said that justification by the law should abolish Christ unto us. For the cause and the effect both stand together. Whereas Christ's merit and the merit of our works

agree even as fire and water. And no marvel. For the reason why Christ merits is the personal union of the Godhead with the manhood. Which union, because it is not to be found in any mere man, neither is there any true and proper merit to be found.

Whereas Paul says, "Ye are fallen from grace," some gather that the children of God may fall quite from the favor of God. Answer. Men are said to be under grace two ways. First, in the judgment of infallibility. And thus only the elect are under the grace of God. Secondly, in the judgment of Christian charity. And thus all that profess Christ (though indeed hypocrites) are under the grace of God. And in this sense Paul says that the whole church of Galatia is under the grace of God. And they are said to "fall from grace" not because all were indeed under the favor of God and at length cast out of it. But because God makes it manifest to men that they were never in the favor of God. Thus Christ's enemies are said "to be blotted out of the book of life" (Ps. 69:28) when God makes it manifest that their names were never written there. Secondly, I answer that Paul speaks not this absolutely, but upon condition: "if ye will be justified by the law." And therefore he says that he is persuaded better things of them (v. 10).

Lastly, here we see it is false that every man shall be saved by his religion. For he that is abolished from Christ is quite out of the favor of God. And therefore no religion, but that which is truly Christian, saves.

5 For we in the spirit by faith, wait for the hope of righteousness.

6 For in Jesus Christ neither circumcision, nor uncircumcision availeth anything, but faith which worketh by love.

The Meaning. "We"—I, Paul, the rest of the apostles, and all other Christian churches. "In spirit"—that is, in the powers of the soul sanctified and renewed. In this sense Paul says that the true circumcision is that which is in the heart, in spirit (Rom. 2:29), and Christ says that "true worship of God is in spirit" (John 4:24). And that "spirit" is here taken in this sense: It is manifest because it is opposed to circumcision which is in the flesh.

"By faith we wait"—faith apprehends the promise and thereby brings forth hope. And faith by means of hope makes them that believe to wait. "Hope of righteousness"—that is, salvation or life eternal, which is the fruit of righteousness (Titus 2:13); or again, righteousness hoped for. Righteousness indeed is imputed to them that believe, and that in this life, yet the fruition and the full revelation thereof is reserved to the life to come when Christ our righteousness shall appear and when the effect of righteousness, namely sanctification, shall be accomplished in us (Rom. 8:23; 1 John 3:2).

The sense then is this. All the apostles and Christian churches with one consent in spirit, by means of their faith, wait for the full revelation of their imputed righteousness and for everlasting life. Whereas the false apostles place their righteousness in the circumcision of the flesh and look to have the fruition of it in this life.

Verse 6. "In Christ"—that is, in the church, kingdom, or religion of Christ. "If any be in Christ," that is, if any be a Christian, "he is a new creature" (2 Cor. 5:17).

"Uncircumcision"—that is, the condition and works of men uncircumcised.

"Availeth anything"—is of no use, respect, or acceptation with God. "Faith working"—faith effectual in duties of love.

The Resolution. These words contain a second reason where Paul confirms the former conclusion, and it may be framed thus. That thing which makes us wait for the hope of righteousness, that justifies. Not circumcision, but faith makes us wait for the hope of righteousness. Therefore not circumcision but faith justifies. The proposition is omitted. The minor is in the fifth verse. And it is confirmed by two arguments. The first is the consent of all churches: "we wait." The second is taken from the property of faith in the sixth verse, thus. It is faith and not circumcision that avails before God. Therefore faith and not circumcision makes us wait.

Again, in these two verses, Paul meets with an objection, which may be framed thus. If you abolish circumcision and the ceremonial law, you abolish the exercises of religion. The answer is: Instead of them, we have other exercises in our spirit, namely, the inward exercises of faith, hope, and love. The Use. In the fifth verse, four things are to be considered. The first is, who waits? Paul says, "We wait." Before he has justified his doctrine by the Scriptures, now he adds the consent of the churches. Here then we see what is the office of all faithful dispensers of the word, namely, to declare such doctrines as are founded in the Scriptures and approved by the consent of the true church of God. Paul, an apostle that could not err, respected consent, much more are all ordinary ministers to do it.

Again, it is the office of all Christian people to maintain and defend all such doctrines and opinions as are founded in the Scriptures and ratified by the consent of the true churches of God, and no other. This to do is to walk in the way of unity and peace, and to do otherwise is to walk in the way of schism and heresy.

The second point is, what is waited for? Paul says the revelation of "righteousness" and eternal salvation. Here I observe that there is no

justification by the observation of the law. And I prove it thus. The righteousness whereby a sinner is justified is apprehended by faith and expected by hope. But if righteousness were by the law, men should have the fruition of their righteousness in this life, and consequently the hope thereof should cease.

Secondly, here is comfort for the godly. They complain of the want of sanctification. But they are to know that in this life they shall never feel righteousness as they feel sin. Here they must hunger and thirst after righteousness, living in some want of it. If we have the first fruits of the Spirit, the hatred of our own sin, the purpose of not sinning, the fear of God, and such like, we must content ourselves and wait for the fruition of further grace till the life to come.

Thirdly, we must become waiters for the mercy of God and for life everlasting (Gen. 49:18; Jude 21). For this cause we must do as they which wait and attend for some great benefit. We must daily stand with our supplications, knocking at the mercy gate to the death. And we must daily prepare ourselves against the day of death, and it must be welcome unto us, for then is the end of all our waiting and attending.

The third point is, by what are we to wait? Paul says, "We wait by faith." Hence it follows that faith brings with it a special certainty of the mercy of God and of life everlasting. For men use not to wait for the things whereof they are uncertain. Waiting presupposes certainty. The papists therefore that make special hope should also make special faith.

The last point is, where is this waiting? Paul says, "in spirit." Here observe that all the exercises of Christian religion are to be in the spirit. God must be worshiped in spirit (John 4:24; Rom. 1:9). The heart must be rent, and not the garment (Joel 2). The inward

motions of the spirit are of themselves the worship of God, whereas our words and deeds are not simply, but so far forth as they are founded in the renewed motions of the heart. Men in our days think they do God high service, if they come to church, hear God's word, and say some few prayers. Indeed these things are not to be condemned. Yet are they not sufficient, unless withal we bring unto God a renewed spirit endued with faith, hope, love.

In the sixth verse, Paul propounds three conclusions. The first is this: that external and bodily privileges are of no use and moment in the kingdom of Christ. Paul says, "Bodily exercise profiteth little," and that "godliness is profitable for all things" (1 Tim. 4:8). It was a great privilege to be familiarly acquainted with Christ and to have eaten and drunk with Him. Yet is it of no use in the kingdom of Christ. For of such Christ says, "Depart from me, ye workers of iniquity" (Luke 13:26–27). It was a great privilege to be allied to Christ in respect of blood, yet in the kingdom of Christ, it is of no use. And therefore Christ says, "He that doth the will of my Father, is my brother, sister, and mother" (Mark 3:35). To conceive and bear Christ was a great honor to the virgin Mary. Yet was she not by this means a member of the kingdom of Christ, but by her faith in Him. And if she had not borne Him in her heart, as well as she bare Him in her womb, she had not been saved. To prophesy or preach, and that in the name of Christ, is a great dignity. And yet many having this prerogative shall be condemned (Matt. 7:22–23). It may be alleged that some outward exercises, as baptism and the Lord's Supper, are of great use in the church of Christ. I answer, the outward baptism is nothing without the inward. "Not the washing of the flesh, but the stipulation of a good conscience saveth" (1 Peter 3:21); "Circumcision is profitable, if thou keep the law" (Rom. 2:25).

By this we are taught not to esteem of men's religion by their riches and external dignities. For the fashion of the world is, if a man have riches and honor, to commend him for a wise, virtuous, and godly man. This is foolishly "to have faith in respect of persons" (James 2:1).

Secondly, by this we are taught to moderate our affections in respect of all outward things, neither sorrowing too much for them, nor joying too much in them (1 Cor. 7:30).

The second conclusion. Faith is of great use and acceptation in the kingdom of Christ. By it first our persons and then our actions please God, and without it nothing pleases God. It is the first and the greatest honor we can do to God, to give credence to His word, and from this flows all other obedience to all other commandments. Hence we learn:

First, that we must labor to conceive faith aright in our hearts by the use of the right means, the word, prayer, sacraments, as also in and by the exercises of spiritual invocation and repentance. This being done, we must rest upon the bare word and testimony of God, without and against sense and feeling: and quiet our hearts therein, both in life and death.

Secondly, faith in Christ must reign and bear sway in our hearts and have the command over reason, will, affection, lust. And by it whatsoever we do or suffer, specially the main actions of our lives, are to be ordered and disposed.

Lastly, it is a thing to be bewailed that the common faith of our days is but a ceremonial faith, conceived without the ordinary means and severed from the exercises of invocation and repentance.

The third conclusion is that true faith works by love. Hence the papists gather that love is the form and life of faith, not because it makes faith to be faith, but because it makes it to be a true faith, a good faith, a lively faith. But this their doctrine is false and erroneous. For faith is the cause of love, and love is the fruit of faith. "Love out of a pure heart, good conscience, and faith unfeigned" (1 Tim. 1:5). Now every cause as it is a cause has his force and efficacy in itself, and receives no force or efficacy from his effect. Secondly, true faith is lively and effectual in itself and has a peculiar form of his own, and that is a certain power to apprehend Christ in the promise. For in faith, there are two things: knowledge and apprehension, which some call application, or special affiance, which affiance because the papists cut off, they are constrained to make a supply by love. Thirdly, the operation of faith (according to the doctrine of the papists) is to prepare and dispose a sinner to his future justification. Now, if this operation be from love, then love is before justification. And that cannot be, because (as they teach) justification stands in love. Love therefore is not the form of faith. They allege for themselves this very text in hand, where it is said, "Faith worketh by love." Or (as they translate it), "Faith is acted and moved by love." Answer. The meaning of the text is that faith is effectual in itself. And that it shows and puts forth his efficacy by love, as by the fruit thereof. And it cannot hence be gathered that faith is acted and moved by love, as by a formal cause.

Again, they allege, "As the body is dead without the spirit; so is faith without works" (James 2:26). Answer. 1. The soul of man is not the form of his body, but of the whole man. 2. "Spirit" may as well signify breath or breathing as the soul. And so it carries a fit sense. For as the body without breath is dead, and it shows itself to be alive by breathing, so faith that is without works is dead, and it shows itself to be alive by works. 3. There is a false composition of the words to be

considered: "Faith that is without works is dead" is true; but to say, "Faith is dead without works" (as though works gave life to faith) is false, and not the meaning of St. James, but the former only.

Again, the papists hence gather that faith and love are joint causes in the justification of a sinner, and that faith works love in justifying men before God. But this interpretation is against the whole scope of this epistle, in which Paul proves that there is no justification by the law (5:4), and therefore no justification by love. Again, Paul says that "righteousness is revealed without the law" (Rom. 3:21), and therefore without love. And again, that we are "made the righteousness of Christ," as Christ is "made our sin" (2 Cor. 5:21), namely, by imputation, and therefore not by infusion of love. Thirdly, faith justifies by apprehending Christ in the promise, and therefore not by love. The consequent I prove thus. Faith and love are two hands of our soul. Faith is a hand that lays hold of Christ, and it does (as it were) pull Him and His benefits into our souls. But love is a hand of another kind, for it serves not to receive in, but to give out the good it has and to communicate itself unto others. Therefore faith cannot justify by love. Lastly, love in order of nature follows justification, and therefore it does not justify. For first of all faith lays hold on Christ. Then follows justification. Upon justification follows sanctification, and love is a part of sanctification.

They urge for themselves the words of Paul, that "faith works by love." Answer. Paul does not show in this verse what justifies, but what are the exercises of godliness in which Christians must be occupied. And he does not show how faith justifies, but how it may be discerned to be true faith, namely, by love.

Secondly, they object that faith and love are always joined and therefore jointly work in justification. Answer. They are joined in one

person or subject. And they are joined in the exercise of Christian life. But they are not joined in the article of justification.

Thirdly, they urge the second chapter of St. James, where it is said that a man is justified not only by faith, but also by works (James 2:24). Answer. "Faith" in St. James is put for a historical knowledge of religion, or for the bare confession and profession of faith. Again, justification is twofold: one of the person, the other of the faith of the person. Justification of the person is when a sinner is absolved of his sins and accepted to life everlasting for the merit of Christ. Justification of the faith of the person is when faith is approved and found to be true faith, and a believer justifies himself to be a true believer. Of this second justification speaks St. James; and it is not only by faith, but also by works.

Lastly, it may be objected that love is of no use, if it do not justify. Answer. Justification and sanctification are two distinct benefits (1 Cor. 1:30; 6:11). Justification ministers unto us deliverance from hell and a right to life everlasting. Sanctification is a fruit of the former, and serves to make us thankful to God for our justification. And love serves for the same use, because it is a special part of sanctification.

Thus much of the depravation of the text by the papists. Hence further I gather that many falsely in these last days boast of faith because it is not joined with profiting in knowledge, with the true conversion unto God, with fruits of love to God and man. Whereas all true faith is fruitful in good works.

Chapter 5: Verses 7–12

7 Ye did run well: who did let you, that ye should not obey the truth?

The Meaning. "Ye did run well"—in these words, Paul alludes to the games of running used among the heathen. And he compares the word and precepts of God to a way or race; believers, to runners; life eternal, to the price; God, to the umpire or judge; the lookers on are men and angels, good and bad; and the exercise of religion is the running in this race (read of this, 1 Cor. 9:24; Phil. 3:13–14).

"Who"—the interrogation has in it the force of a reproof or complaint. And the sense is this. They did evil which turned you forth of the way, and you have done evil that you obeyed not the truth. The like is, "Why do the heathen rage?" (Ps. 2:1), that is, it is great wickedness for them to rage.

"Let"—stop, intercept your course, turn you out of the way.

"That you should not obey"—that you should not give credence to the doctrine of Paul and obey it.

The Scope. These words are a repetition of the principal conclusion of the whole epistle. And this repetition is not in vain. For it serves to bring the Galatians to a consideration of their offence and to amendment of life. Hence I observe that the often and serious consideration of our sins and lives past is a means to work in us a detestation of our sins and a reformation of life. Thus David says that upon consideration of his ways, "He turned his feet to God's commandments" (Ps. 119:59). And the cause why there is so little

amendment among us is because we never so much as think what we have done.

In these words, Paul sets down there duties of Christian people. The first is that they must be runners in the race of God. Indeed the Sabbath of the Jews figured a rest, which is contrary to running. But this rest is from sin, and not from good duties. This duty of running teaches us four things. The first is that we must make haste without delay to keep the commandments of God, specially the commandments of faith, repentance, new obedience (Ps. 119:32, 60). Contrariwise it is a great fault for youth and others to defer amendment till old age, or till the last and deadly sickness. For that is the time to end our running and not to begin.

The second is that we are to increase and profit in all good duties, specially in knowledge, faith, repentance. But we in this age do otherwise. For either we stand at a stay or go back, and very few of us do proceed forward in good duties. And there are two causes of this. One is blindness of mind, which makes us that we see not how little our faith and repentance is, and how great is the mass of our corruption. The second is our unbelief in the article of life everlasting.

The third duty is that we must neither look to the right or left hand, or look to things behind us to set our affection on them; but we must press on forward to the prize of eternal life (Phil. 3:14; Luke 9:62). Here comes a common fault to be considered. We in respect of profession go forward. Yet we look back in our course and mind earthly things.

Lastly, we must not be moved with the speeches of men which are given of us either to or fro. They are lookers on and must have their

speeches, and our care must be not to heed them, but to look to our course.

The second duty of Christian people is that they must not only be runners, but they must run well. And that is done by believing and by obeying the true religion, or, as Paul says, by "having faith and good conscience" (1 Tim. 1:19). These are as it were the two feet by which we run to life everlasting. Under faith we are to comprehend the true acknowledgement of God, affiance in Him, and invocation, etc. Under good conscience is comprised the purpose of not sinning, and the care to obey God in all His commandments. To apply this to ourselves: Runners we are. But alas, few of us are good runners. We have one good foot, and that is our faith or religion, which is sound and good. But we halt on the other foot. Our care to keep conscience is not suitable to our religion. And three things cause a lameness or feebleness in this foot: the lust of the eye, that is covetousness; the lust of the flesh; and pride of life.

The third duty is that we must run the race from the beginning to the end and finish our course so as we may apprehend life everlasting (1 Tim. 6:11–12; 2 Tim. 4:7; 1 Cor. 9:24). And for this cause we must cherish in our hearts a love and fervent desire of eternal life, and by this means we shall be drawn on through all miseries, and overpass them to the end. Secondly, we must hold and maintain a constant and daily purpose of not sinning. And where we are the weakest, there must our resolution be the strongest. And thus shall we be constant to the death.

8 It is not the persuasion of him that calleth you.

The Meaning. This opinion of justification by the works of the law is not from God, who has called you from bondage to liberty.

The Scope. Paul here meets with a conceit of the Galatians, which was this. Why do you so often and so sharply reprove us? For we hold nothing against conscience, but are persuaded of the thing which we say. To this Paul answers here. This persuasion is not of God because it is against the calling of God, for He calls you to liberty. And this your opinion draws you into bondage.

Here we see the cause of men's declining from God and His word and that is this. Men deny credence to God's word and listen to plausible persuasions, and so fall away. Thus Eve fell in the estate of innocence by listening to the false persuasions of the devil. The papists nuzzle themselves in their superstitions by a presumption that the church cannot err and that God will not leave His church destitute of the assistance of His Spirit. Our common people bolster themselves in their blind ways by a presumption that God is all of mercy and that if they do their true intent, fear God, say their prayers, deal justly, and do as they would be done unto, they shall certainly be saved. Tradesmen often use many practices of fraud and injustice, and that upon a persuasion that they have a charge and family which must be maintained. If men nowadays will not blaspheme, drink, and riot as others do, they shall be charged with preciseness. And that comes upon a persuasion that it suffices to avoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is missed by blind persuasions.

Secondly, hence we learn to close up our eyes (as it were) and absolutely to follow the calling of God and to subject all the powers of our souls unto it. Thus did Abraham when he was called to go he knew not whither, and Paul without using consultation went and preached in Arabia at the calling of Christ.

Thirdly, Paul here sets down a note to discern of false doctrines and opinions in religion. If they be suitable to the calling of God, they are good. If they be against the calling of God, they are naught. This is Paul's rule. God calls us to liberty. Therefore the doctrine of justification by the works of the law is naught. For it draws us into bondage. In like sort God calls us to free justification. And therefore the doctrine of human satisfactions and of the merit of works is naught. Again, God calls us to an utter denial of ourselves. And therefore the popish doctrine of preparation and of freedom of will in the conversion of a sinner is naught.

Lastly, it is to be observed that Paul says in the time present, "Of him that calleth you"—for hence it appears that God continues to call the Galatians even after their fall in which they fell away to another gospel, and as much as in them lay abolished themselves from Christ. This shows God's patience, and that there is a possibility of mercy after great and grievous falls.

It may be said, how long does God continue to call men unto Him? Answer. So long as He vouchsafes them the benefit of the public ministry. Thus then more than forty years has God called us in England. And for this cause, it is our part to pray to God for hearing ears, to be pierced in our hearts. And we must answer the calling of God, at the least in the desires and groans of our hearts (Ps. 27:8). And lastly, we must in life and conversation be suitable to the calling of God.

9 A little leaven, leaveneth the whole lump.

The Sense. As a little leaven, leavens and savors the whole lump of dough, even so, one error or point of corrupt doctrine corrupts the whole body of Christian religion because all the points of religion are

linked and compounded together, so as if one be corrupt, the rest cannot remain sound and incorrupt.

The Scope. The objection of the Galatians is, put case that we err in joining circumcision and Christ. Yet there is no cause why you should so sharply reprove us. For it is no great error to join works and Christ in the cause of our justification. Paul answers to this objection by a proverb, saying that a little leaven of false doctrine corrupts the whole body of religion. And one error, though it seem to be of small moment at the first, may at length bring with it the corruption and depravation of many other points.

The Use. In the example of the Galatians, we see what is the common fashion of men, namely, to extenuate their faults and to make small matters of great offences. The Pharisees taught that sundry of God's commandments were small and little commandments (Matt. 5:19). To them that make no conscience of sin, great sins are little sins, and little sins are no sins. Pride is cleanliness; covetousness is nothing but worldliness; drunkenness, good fellowship; fornication, a trick of youth. Thus men put vizards upon their ugly sins. The politician that is of no religion says that we and the papists differ not in substance, but in small circumstances; and that if they err, it is but in small points. But on the contrary, we are to esteem every sin for a great sin, to humble ourselves for the least sins, and to bring ourselves in subjection to God in the least of our actions. Here we are taught by all means to maintain the purity of sound religion, whatsoever befall us. And for this cause we are to resist and withstand every erroneous opinion that shall be broached. For it is the policy of the devil by foisting in some one error, to deprave and confound the whole body of truth. It may be said, how may we discern error from sound doctrine, considering oftentimes they are like as leaven is like dough? Answer. Leaven is discerned from dough not by color but by taste.

Even so they which are spiritual and have the gift of discerning, directed by the analogy of faith, discern truth from falsehood. For whatsoever is against one article of faith or against any of the commandments of the Decalogue is not sound doctrine, but leaven.

Again, that which is said of false doctrine may be said proportionally of bad manners. Here therefore we must be put in mind of three duties. The first, to resist and withstand every particular sin. For even one sin is able to defile the whole life of man. One fly is sufficient to mar a whole box of sweet ointment. One offence in our first parents brought corruption upon them and all mankind, yea upon heaven and earth. He that makes no conscience of some one sin is guilty of the whole law (James 2).

Secondly, we must do our endeavor to the uttermost to cut off every bad example in the societies of men. For one bad example is sufficient to corrupt a whole family, a whole town, a whole country. The example of one incestuous man was sufficient to corrupt all Corinth. Therefore Paul says, "Purge out the old leaven" (1 Cor. 5:6). The law of God is that blasphemers, murderers, adulterers, etc., shall be put to death. The reason is that evil may be taken out of Israel, that is, the evil of wicked example, which being suffered, spreads abroad, and does much hurt. The barren fig tree must be cut down, lest it make the whole ground barren (Luke 13:6–9).

Thirdly, we are to withstand and cut off the first beginnings and the occasions of every sin. We say of arrand thieves that first they begin to practice their wickedness in pins and points. For this cause, idleness, fullness of bread in excessive eating, drinking, and swilling,17 riot, and vanity in apparel are to be suppressed in every society as the breeders of many vices.

On the contrary, as one point of evil doctrine brings with it many other, so any one little grace of God brings many other with it. "The entrance into God's word gives light" (Ps. 119:130). In this respect Christ says, "The kingdom of heaven is like leaven, hid in three pecks of meal" (Matt. 13:33), because God's kingdom is set up in the heart at the first upon very small beginnings. This must teach us to use the means of our salvation and not to be discouraged, though we have in us but some small beginnings of God's grace.

> 10 I have an affiance in you in the Lord, that ye will be no otherwise minded: but he that troubleth you, shall bear his judgment, whosoever he be.

The Sense. "In the Lord"—by the gracious assistance of God, who no doubt will give a blessing to my ministry.

"No otherwise minded"—that is, think no otherwise than you have done, and ought to think; and think no otherwise than I have taught you.

"He that troubleth you"—the church is troubled three ways: 1. By false doctrine. Thus Ahab troubled Israel (1 Kings 18:18), and the false apostles trouble Galatia. 2. By wicked example. Thus Achan troubled Israel (Josh. 7:25). 3. By force and cruelty. Thus tyrants and persecutors trouble the church.

"Shall bear"—shall have his due and deferred punishment, partly in this life and partly in eternal death. See this verified in the end of the book of English martyrs, in the desperate, horrible, and stinking ends of persecutors. But yet this threat must be understood with the exception of repentance.

The Scope. The words are an answer to an objection which may be framed thus. It seems by your former proverb of leaven that you hold us to be a people corrupted and unsavory unto God. To this Paul answers by a distinction. I hope better things of you. But the false apostles for troubling the church shall surely be punished.

The Use. When Paul says, "I have an affiance in you," he teaches in his own example that we are to hope the best of men so long as they are curable. It may be said, they that hope the best are sometimes deceived. Answer. They are only deceived in their judgment, and that in things whereof they have no certain knowledge, and they are not deceived in practice. For it is a duty of love to hope the best. And they which use[d] to suspect the worse are oftener deceived. Again, it may be said that we must judge of things as they are indeed. Answer. Judgment of things and judgment of persons must be distinguished. Of things, upright judgment is to judge of them as they are, and if they be doubtful, to suspend. Now our judgment of the persons of men must be to take things in the better part as much as possibly may be. Lastly, it may be alleged that "we must love our neighbor as ourselves," and that we despair in respect of ourselves. Answer. We are to despair in respect of ourselves because we are privy to our own estate. But we are not privy to the estate of any other man. And therefore we are to hope the best of them. This shows the fault of our times. If any professing the gospel fall upon frailty, there are numbers of men that will make no bones of it to condemn them to the pit of hell for hypocrites. But such persons are not carried by the spirit of Paul, who hopes the best of them that fall.

Again, here we see how we are to put affiance in men. We are to put affiance in God for all things whatsoever, whether concerning body or soul. But our affiance in men must be only for such things as they are able to perform. Secondly, we must put affiance in God

absolutely for Himself, and therefore we say, "I believe in God," etc., but all our affiance in men whatsoever must be "in the Lord."

When Paul says that he had "affiance of them in the Lord," he shows that renewed repentance is the gift of God. And there are two graces required unto it: helping grace and exciting grace. Helping grace preserves and confirms the first and initial repentance. Exciting grace gives the will and the deed. And without these graces the child of God, if he fall, cannot repent and recover himself. They therefore are deceived who think that they may have repentance at command, and that they may repent when they will.

It may be demanded, why Paul uses mild terms and does not excommunicate the Galatians? Answer. So long as men are curable, means must be used to recover them. The sheep or ox that goes astray must be brought home again (Ex. 23:4); much more your neighbor. Christ Himself brings home again the lost sheep, and so must every shepherd (Ezek. 34:4). Now the Galatians were in all likelihood persons curable, and therefore not to be cut off. For the censure of excommunication pertains to them alone of whose recovery there is no hope.

Some there be that mislike the preaching used in these days, because we use not severity and personal reproofs after the manner of John Baptist. But these men are deceived. We have not the like calling that he had, nor like gifts. Neither are we in the like times. For John the Baptist was in the very time of the change between the Old and the New Testament. Christ did not follow him in the same manner of teaching, neither does the apostle in this place when he says of the Galatians in apostasy that he hoped better things of them.

In the last place, the commination which the apostle uses is to be observed, that troublers of the church shall bear their judgment.

Hence I gather:

1. That God watches over His church with a special providence. We in England have found this by experience. And we are to be thankful for it.

2. That the doctrine of the apostles is of infallible certainty because the oppugners of it are plagued by the just judgment of God.

3. On the contrary, our duty is to pray for the good estate of the church of God, and for the kingdoms where the church is planted, and for the continuance of the gospel, specially in England. For what will all the things we have do us good, if we be forth of God's kingdom, and lose our souls?

> 11 And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross abolished.
>
> 12 Would to God they were cut off that trouble you.

The Sense. "Yet preach"—now while I am apostle. Here Paul takes it for granted that when he was a Pharisee, he taught and maintained circumcision. But he denies that he ever taught it after his conversion in his apostleship. "The cross"—the gospel, which is a doctrine teaching deliverance from hell and life everlasting, to be obtained by the death and passion of Christ crucified (1 Cor. 1:18, 23).

More plainly, the words are thus much in effect. It is reported that I Paul, an apostle, preach circumcision. But the truth is there is no such matter. For if I taught circumcision, the Jews, maintainers of circumcision, would not persecute me as they do. Neither would they take offence at the preaching of Christ crucified if I joined circumcision with Christ.

The Drift. Paul here answers a new objection which is on this manner. There is no cause, Paul, why you should thus reprove us. For you yourself are a teacher of circumcision. To this Paul makes a double answer. First, he denies the report and proves his denial by a double reason. One is because the Jews still persecuted him; the other is because they took offence still at his preaching of Christ crucified. Secondly, Paul answers by pronouncing a curse upon the false apostles.

The Use. In the words I consider two things: the report given forth of Paul and his apology. The report was that Paul preached circumcision. In this we see what is the condition of the ministers of the word, namely, to be subject to slander and defamation, not only in respect of their lives, but also in respect of their ministry and doctrine, as if they were heretics. Thus the papists at this day reproach the ministry of the Church of England, charging it with sundry foul heresies. And many among us spare not to charge it with the heresy of Puritanism. And I doubt not to avouch it, that some are condemned for heretics in the history of the church, who (if all were known) should be found to be good servants of God.

1. This verifies the saying of Ecclesiastes 8:14, "There are righteous men to whom it befalls according to the work of the wicked."

2. Ministers must hence be put in mind to use circumspection both for the matter and the manner of their preaching.

3. Being defamed, and that wrongfully, they must hence take occasion to be more careful to please God, as David did in the like case (Ps. 119:69).

But how came this report of Paul? Answer. Sometime he tolerated circumcision, as a thing indifferent for a time, and hereupon

circumcised Timothy. And upon this occasion a report is raised that Paul preached circumcision. In this we see the fashion of the world which is to raise fames, reports, and slanders of all persons, specially upon magistrates and ministers, and that upon every light and unjust occasion. But good men will take no such occasions of raising reports (Ps. 15:3).

But how did Paul take this report? Answer. He did not requite evil for evil (as the manner of men is), but he returns love and goodness for evil. And for this cause (no doubt of purpose) he begins his speech on this manner: "Brethren, if I yet preach circumcision."

The apology and defense follows. And first he denies the report. And this is because for his preaching he is persecuted of the Jews. Here observe that they which are called to teach must preach the gospel what trouble or danger soever follow, as Paul did. It may be demanded, whether a minister may not in teaching conceal any part of the truth at any time without sin? Answer. In the case of confession when a man is called to give an account of his faith, no truth, no not the least truth may be concealed. Again, when the souls of men are to be relieved and saved, all concealments are damnable. Yet in the planting or in the restoring of the church, doctrines most necessary may be concealed. Paul was about two years at Ephesus and spoke nothing against Diana, but in general terms. If he had, he had planted no church at Ephesus. Again, when people be incapable of doctrine, it may be concealed till they be prepared for it. Christ told His disciples that "he had many things to tell them, which they could not then learn." Some believers must have no strange meat, but milk only. Thirdly, when the teaching of a lesser truth hinders the teaching of a fundamental truth, the lesser truth may be concealed that the fundamental truth may be taught and take place.

Here we see the fidelity of Paul. If he had sought himself, his honor, profit, or pleasure, he would not have taught any doctrine that should have caused persecution. The like mind must be in all teachers, nay in all believers, who are to receive the gospel for itself, without respect to honor, profit, or pleasure.

Paul adds further in way of defense that the scandal of the cross was not abolished. Hence it follows that the gospel must be preached, though all men be offended. God must not be displeased, though all men be displeased (Acts 5:29). Indeed Christ pronounces a woe against them by whom offences come. But that is meant of offences given, and not of offences taken, of which Christ has another rule, "Let them alone, they are the blind leaders of the blind" (Matt. 15:14).

Again, by the offence of the Jews, we see the mind of men, who cannot be content with the death and passion of Christ unless they may add works or something else of their own for their justification and salvation. Thus do the papists at this day. And the like do many of the ignorant people among us that will be saved by their good dealing and their good serving of God.

Touching the imprecation in the twelfth verse, three questions are to be propounded. The first is, whether Paul did well thus to curse his enemies? I answer, yea. For first we must put a difference between the private cause of man and the cause of God. Now Paul accurses the false apostles, not in respect of his own cause, but in respect of the cause of God, and not as his own enemies, but as the enemy of God. Secondly, we must distinguish the persons of evil men. Some are curable, and some again are incurable, of whose salvation there is no hope. Now Paul directs his imprecation against persons incurable. And he knew them to be incurable by some extraordinary inspiration

or instinct (as the prophets and the rest of the apostles did in sundry cases), and hereupon he curses sometime even particular persons, as Alexander the coppersmith (2 Tim. 4:14). Thirdly, we must distinguish the affections of men. Some are carnal, as rash anger, hatred, desire of revenge, etc.; some again are more spiritual and divine, as a zeal of God's glory and of the safety of God's church. Now Paul in pronouncing the curse is not carried with a carnal affection, but with a pure zeal of God's glory and with the same Spirit by which he penned this epistle.

The second question is, whether we may not curse our enemies as Paul did? Answer. No. For we have not the like Spirit to discern the persons of men what they are. And our zeal of God's glory is mixed with many corrupt affections and therefore to be suspected. We in our ordinary dealings have another rule to follow: "Bless and curse not" (Matt. 5). If we dare go beyond the limits of this rule, we must hear the speech of Christ, "Ye know not of what spirit ye are" (Luke 9:55).

The third question is, how we should use the imprecations that are in the psalms of David, as Psalm 109, and in other places of Scripture? Answer. They are to be directed generally against the kingdom of the devil. And they are further to be used as prophecies of the Holy Ghost comforting His church and procuring a final sentence upon the enemies of God.

The word which is translated "disquiet" is to be considered. For it signifies to put men out of their estate and to drive them out of house and home, as enemies do when they sack and spoil a town.

By this we see that the doctrine of salvation by works or by the law is a doctrine full of danger and peril because it puts men out of their estate in Christ and bereaves them of their salvation in heaven.

Therefore let all men fly from the religion of the papist, as if they would fly from an army of Spaniards or Turks.

Contrariwise, they that would provide well for themselves and their posterity and plant themselves in a good estate must take this course. They must consider that there is a city of God in heaven, the gates and suburbs whereof be upon the earth in the assembles of the church; that this city has many rooms and habitations and many liberties; that the law whereby this city is ruled is the whole Word of God, specially the doctrine of the gospel. In this city there is all happiness, and out of it there is nothing but woe and misery. Enter therefore into the suburbs of this city of God. As you profess the gospel, so subject your minds and consciences and all your affections to it and be doers of it in the exercise of faith, repentance, new obedience. Thus shall you have a good estate in Christ and joyful habitation in heaven.

Chapter 5: Verses 13–18

> 13 For brethren, ye have been called to liberty: only use not your liberty as an occasion to the flesh: but by love serve one another.

The first part of the epistle touching the faith of the Galatians is ended. And here begins the second part touching a good life, and it continues from this verse to the eleventh verse of the sixth chapter. In it Paul does two things. First he propounds the sum of his doctrine, and then after makes a particular declaration of it. The sum of all is propounded in this thirteenth verse in which Paul sets down the ground of all good duties and then two main rules of good life. The ground is in these words: "Brethren, ye have been called to liberty." And it must be noted that as these words are the foundation of that which follows, so are they also the reason of that which goes

before, and therefore Paul says, "For brethren," etc. The two rules are in the words following: one in these, "Use not your liberty as an occasion to the flesh"; the other in these, "Do service one to another by love."

In the ground of all good duties, namely, the calling to liberty, four things are to be considered. First, who calls. Secondly, who are called. Thirdly, what is the calling of God. Fourthly, why it is here mentioned by Paul.

To the first, who calls? I answer, God the Father in Christ by the Spirit, for He is absolute Lord of all His creatures. And therefore He may call out of the kingdom of darkness into His own kingdom whom He will. And it is God alone that "calleth the things that are not as though they were" (Rom. 4:17).

The second is, who are called? Answer. All they that any way answer the calling of God, for Paul says indifferently of all the Galatians that they were "called." Now men answer the calling of God, some in profession, some in heart, and some in both. And all these are said to be called, yet with some difference. The calling of God is directed first of all and principally to the elect. And then, in the second place, it pertains to them which are not elect because they are mixed in society with the elect. And hence arises a distinction of the calling of God; sometime it is operative because God signifies and withal works His will in the elect. Sometimes again in respect of others it is only significative, when God reveals His will to men, but spares to work it for just causes known to Himself.

The third point is, what is the calling to liberty? Answer. An action of God, translating men from the kingdom of darkness to His own kingdom. It has two parts: invitement and admission. Invitement is when God offers remission of sins and life everlasting to them that

believe, outwardly by the preaching of the gospel, inwardly by the inspiration of heavenly desires. Admission is when men are entered into the kingdom of grace. And it is either outward or inward. Outward admission is made in baptism. Inward admission is when men are taken out of old Adam and by faith engrafted into Christ. For by this insition into Christ, men are made real members of God's kingdom.

The last question is, why Paul mentions the calling to liberty in this place? Answer. It is the ground of all comfort; by it Paul comforts the Corinthians (1 Cor. 1:9). Again, it is the ground of good life. Therefore Peter says, "Be ye holy, as he that hath called you is holy" (1 Peter 1:15). And Paul, "Walk worthy the calling wherewith he hath called you" (Eph. 4:1). If the calling of God do not move us to amendment of life, nothing will do it.

We in England have heard the calling of God more than forty years. And yet very few of us are moved to change and amend our lives. This shows our atheism and unbelief. Here is almost nothing but heaving, shoving, and lifting for the world. Some are held captives of their covetousness; some, of their pride; some, of their damnable and fleshly lusts. And all this shows that few or none so much as dream of a calling to spiritual liberty.

The first rule follows: "Only use not your liberty, as an occasion to the flesh."

The Sense. "Flesh"—hereby the papists understand sensuality or carnal appetites. But hereby is meant the corruption of all the powers of the soul, even of reason and conscience. Paul says that "the wisdom or understanding of the flesh is enmity to God" (Rom. 8:7). Fleshiness therefore pertains to the understanding. Again, he says of some that "they are puffed up in the mind of the flesh" (Col. 2:18),

and he wills the Ephesians "to be renewed in the spirit of their minds" (Eph. 4:23).

The meaning then of the rule is this: Use not the benefit of spiritual liberty as an occasion to the flesh to live according to the flesh. Here I consider three things: What is the abuse of liberty? Where is this abuse to be found? And what is the right use thereof?

The first question is, what is the abuse of Christian liberty? Answer. To use it as an occasion of fleshly and carnal liberty. And that is done three ways. The first is when men make more things indifferent than God ever made. Thus the Corinthians used fornication as a thing indifferent (1 Cor. 6). To many in these days, drunkenness and surfeiting is but a thing indifferent. Men use[d] not to distinguish a thing indifferent and the use of it. But they commonly think that if the thing be indifferent in itself, then also the use of it is indifferent. Thus all abuse of meat, drink, apparel, all rioting and gaming, dicing and carding, etc. are excused by the name of things indifferent.

Secondly, our liberty is abused by an immoderate use of the gifts of God. The use of them is immoderate three ways. First, in respect of time, as when Dives fared deliciously and was arrayed in rich attire every day. Thus many gentlemen and others offend when they turn recreation into an occupation. Secondly, the gifts of God are immoderately used in respect of themselves, as when men exceed in eating and drinking, as the prophet says, "Adding drunkenness to thirst" (Deut. 29:19). Thirdly, in respect of the callings and conditions of men. For every man is to use the gifts of God according to his place and condition. They then offend that being but mean persons and living by trades, yet for their diet and apparel are as great gentlemen and gentlewomen.

Thirdly, liberty is abused when the blessings of God are made instruments and (as it were) flags and banner to display our riot, vanity, ostentation, pride. For this cause sundry things, whereof some are indifferent in themselves, are condemned (Isa. 3:16).

The second question is, where is this abuse? Answer. Even among us in England. It is the fashion of men to take unto themselves a toleration of sinning—some, upon the patience of God; others, upon the doctrine of the gracious election of God, saying that they will live as they list because if they be elected to salvation they shall certainly be saved whatsoever they do. And some there be that take occasion to continue in their sins upon the mercy of God in the death and passion of Christ. A certain dweller in this town of Cambridge made away himself. In his bosom was found a writing to this effect, that God did show mercy on great grievous and desperate sinners. And therefore he said that he hoped of mercy though he hanged himself. Of this mind are many ignorant persons who persevering in their sins yet persuade themselves of mercy because they have heard that Christ died for mankind. And thus the death of Christ is as it were a license or letters patent to commit sin. Again great is the abuse of meat, drink, and apparel. To Elijah there came an angel and said, "Arise and eat" (1 Kings 19:7), but to the men of our days there had need come an angel and say, "Cease to eat, cease to drink, cease to game."

The third question is, what is the right use of Christian liberty? Answer. It stands in two things. First of all, we ourselves must be renewed and sanctified. "To the pure all things are pure" (Titus 1:15). The person must first please God before the action can please Him. The second is that beside the lawful use of the creatures we must have a spiritual and holy use of them. The lawful use of the creature I call the politic use thereof commonly allowed and taken up among

men. The spiritual use is whereby we receive and use the creature as from the hand of God the Father in Christ according to His will and word. And the godly are not to separate the one use from the other, but are bound by virtue of the third commandment to take up a holy use of every gift of God. When Noah came out of the ark, so soon as he set foot upon the earth he built an altar, offered sacrifice, and called on the name of God, not only for this end to worship God but also to sanctify the earth and all the creatures of God unto His use. The like did Abraham when he came into the land of Canaan. And to this end we must observe five rules. The first, that the creatures of God must be sanctified by the word and prayer (1 Tim. 4). The word must show us what we may do. And prayer obtains the doing of it. The second rule: We must be circumspect lest we sin in the use of the creatures. In this respect Job sends for his children after they had feasted together, and he sanctifies them (Job 1:5). The third rule: We must use the gifts of God with thanksgiving (Rom. 14:6). Commonly in these days there is no feasting or rejoicing unless all memory of God be buried. For that is said to breed melancholy. The fourth rule: We must suffer ourselves to be limited and moderated in the use of our liberty, partly by the law of the magistrate, and partly by the law of charity in the case of offence. I say in the use because liberty itself is inwardly in the conscience. And the use of it is often in the outward action, and therefore under the order of human law. The fifth rule: Our liberty must be used for right ends, as namely the glory of God (1 Cor. 10:31), the preservation of nature, and not the pampering of the flesh (Rom. 13:14), and the good of our neighbor (Rom. 12:13).

Make conscience to observe this rule, and the rather because the holy and spiritual use of Christian liberty is a sign and token that thou art in the kingdom of God and a true member thereof. As on the contrary, the abuse of God's blessings shows you to be still in the

kingdom of darkness. When men sell things of great worth for a little value, and then afterward give themselves to rioting and spending, we commonly say that they are thieves and no right owners of the goods which they sold. The like may be said of them that abuse spiritual liberty, that they are but usurpers and no right owners of it.

Lastly, it must be observed that this rule has two branches. The first is that we must not minister to the flesh any occasion of sinning. The second is that we must give no occasion of sinning by means of Christian liberty.

The second main rule follows: "Serve one another by love." For the right conceiving of it, I will propound three questions. The first is, why is this rule propounded in this place? Answer. It sets down the end of all apostolic doctrine as Paul shows, "The end of the commandment is love out of a pure heart, good conscience, faith unfeigned" (1 Tim. 1:5). Here men commonly understand by the commandment, the moral law. That is indeed a truth but it is not the meaning of the place. In the third verse Paul sets down a commandment or a denunciation unto Timothy that he and the pastors of Ephesus teach no other doctrine but the doctrine of the apostles. Then in the fifth verse he propounds the sum and substance or end of the foresaid commandment. In the eighteenth verse after a long anantapodaton he enjoins Timothy to observe it carefully. So then the end of all sound doctrine is love out of a pure heart. And all our preaching must tend to this.

The second question is, what is the love of our neighbor specified in this rule? Answer. It is an affection renewed whereby we are moved to wish well to our neighbor in the Lord. I say an affection to confute Lombard who says that love is not a habit in us (as other virtues are) but the Holy Ghost. I say, it is an affection renewed to confute the

papist who teaches that we have the true love of God and our neighbor by nature, and that we want nothing but the second act or the exercise of love, which they say is from grace. Further I add that love inclines us to wish well to our neighbor. For this is the formal and proper effect of love, and all this is done when we think well, speak and do well, and that in respect not only of the body but also in respect of the soul of our neighbor. Lastly I say that love to our neighbor must be in the Lord. Because we are to love him in respect that he is a creature of God and bears His image, and not in respect of honor, profit, or pleasure which we receive from him. Love for such ends is self-love.

The third question is, what is the use of love? Answer. It serves to make us serviceable to our neighbor. "Love seeks not her own things" (1 Cor. 13). Christ was servant to His enemies in bearing their sins upon the cross. Paul that was "free from all" became a "servant of all," to "win some" (1 Cor. 9:19). To Christ we are to do service. And he has put our neighbor in His stead, so as that which is done to our neighbor shall be done to Him. Our neighbor therefore must be served of us, and this is not against our liberty. For we are free inwardly in conscience, yet in the outward use of our liberty we must be servants to men.

The Use. If we examine our lives by this rule, we shall find that there is very little power of religion among men. There are six sorts of men that live in the breach of this rule. The first are usurers, who lend for advantage when they should lend freely to them that are in need; these serve themselves and make a prey of all. The second sort are engrossers, who gather in commodities to enrich themselves. The third sort are idle persons of what degree soever, that spend their time in eating, drinking, sleeping, gaming. Such are but unprofitable burdens of the earth. To this sort I refer beggars and vagabonds. The

fourth sort are riotous persons that use to go from alehouse to alehouse, from tavern to tavern, and misspend that whereby they should maintain their families and be serviceable to their country. The fifth sort are tradesmen, who in their dealings use lying, dissembling, fraud, injustice. They seek nothing but their private advantage. And this kind of men abounds in the world. The last sort are drowsy and carnal Protestants, who only seek the things of this world and never so much as give good example to servants or children or any good counsel. Beside all this it is the common fault of the world, for men to serve themselves, according to the common saying, "Every man for himself, and God for us all." And the best men that are, if they examine themselves, shall find that they fail many ways and come short in the duties of love to men with whom they live.

This being so, we are to acknowledge before God this main offence of ours and to entreat for pardon of it for Christ's sake. And ever hereafter to change our lives, and to reform them according to this rule. And that is done on this manner. Every man has or ought to have two callings: a general and a particular. The general is whereby we are called to be Christians. In this calling we are to do good to all men by teaching, admonishing, exhorting, and by example of good life. A particular calling whereby men are called to some estate of life in the family, church, or commonwealth. And according to the several conditions of particular callings must every man in his place do the best good he can. The magistrate must use his office, first for the maintenance of the gospel, and then for the execution of justice. The minister must preach sound religion in love of the souls of men. The master of the family must cause his household to embrace the gospel and frequent the exercises of religion. Lastly, every man that is in a trade or office must apply himself to the uttermost of his power to do all he can for the good of his country. And he must so

deal that he may be helpful to all with whom he deals and hurtful to none. We are or should be "trees of righteousness"—our fruit must be meat for others, and our leaves, for medicines. We must be as candles that spend themselves to give light to others.

> 14 For all the law is fulfilled in one word, which is this, thou shalt love thy neighbor as thyself.

"Fulfilled"—comprised (Rom. 13:9). "One word"—one precept. For the Holy Ghost calls precepts, "words." It may be demanded how the whole law shall be fulfilled in the love of our neighbor? Answer. The love of God and the love of our neighbor are joined together, as the cause and the effect. And the love of God is practiced in the love of our neighbor. For God that is invisible will be loved in the person of our neighbor whom we see and with whom we converse. And the first commandment of the law must be included in all the commandments following. And thus the love of God is presupposed in every commandment of the second table. He therefore that loves his neighbor loves God also.

"Thou shalt love"—understand both the affection and the duties of love. "Thy neighbor"—any one that is near unto us in respect of man's nature (Isa. 58:7), though he be our enemy, yet if by any occasion he be offered unto us of God, he is our neighbor.

"As thyself"—these words signify not the measure of our love, as though we should love ourselves in the first place, and then our neighbor in the second place, for there are some cases in which we are to love our neighbor more than ourselves. As for example we are more to love the soul of our brother than our temporal life, and a good subject is more to love the life of his prince than his own life. Here then the Holy Ghost signifies what must be the manner of our love; the word "as" signifies not quantity but quality, and that we are

as truly and earnestly with love to embrace our neighbor as ourselves.

The Scope. The words contain a reason of the second rule, which may be framed thus: To serve our neighbor in duties of love is the keeping of the whole law. Therefore this service must carefully be performed.

The Use. Here we see that the end of a man's life is to serve God in serving of man, for this is the sum of the whole law. Servants are commanded in serving their masters to serve God and to do whatsoever they do as unto God (Col. 3:23). And so every man in his place, in dealing with men, must so deal as if he were to deal with God Himself. Therefore most men profane their lives when they make the scope and drift thereof to be the getting of riches and honors. And though they have great charges, that is no excuse, for the principal end of our living here is to perform service to men, and in this service to do homage to God, for which homage God will give the honor and riches which He sees convenient for us.

Secondly, here we may observe what is true religion and godliness, namely, to love and serve God in serving of man. "He that saith he loves God and yet hates his brother is a liar" (1 John 4:20). And hence it follows that to live out of all society of men, though it be in prayer and fasting (after monkish fashion), is no state of perfection, but mere superstition. For that is true and perfect love of God that is shown in duties of love and in the edification of our neighbor. Again, the hypocrisy of sundry Protestants is here discovered. If they come to the church and hear sermons and frequent the Lord's Table, they think they may do afterward what they will; and many such are frequenters of taverns and alehouses and are given to riot and licentiousness. But it is not enough for you to be holy in the church. You may be a saint in the church and a devil at home. True religion is

that which shows itself in your private house, private dealings, and in the course of your own life—such as thou art in your particular calling, such are you in deed and truth what shows soever you make before men.

> 15 If ye bite and devour one another, take heed that ye be not consumed one of another.

The Sense. "If ye bite"—here Paul alludes to the fashion of wild beasts, as lions, wolves, etc. And by "biting" we are to understand all injuries in words, as railing, cursing, slandering, backbiting, etc. "Devour"—here Paul understands all injuries in deed or violence, even to the shedding of blood. "Take heed lest"—here Paul signifies that contentions and dissensions breed the destruction and desolation of the church.

The Scope. These words are a second reason of the second rule, drawn from the dangerous effect of the contrary, thus. Contentions breed the desolation of the church. Therefore do service one to another by love.

The Contents. In the words Paul delivers three things. The first is that there were grievous contentions in the church of Galatia. The like also were in the church of Corinth (1 Cor. 3). The causes of the former contentions were difference in points of religion. Some of the Galatians (no doubt) withstanding circumcision, and the most of them standing for it. For hereupon great were the dissensions of the churches in Judea (Acts 15:2). Observe then that unity is not an infallible and an inseparable mark of the church of God. Unity may be out of the church, and dissension in the church, as here we see. It may be objected that there is peace in the kingdom of God and that there the wolf and the lamb dwell together (Isa. 11). Answer. This is but in part verified in the kingdom of grace upon earth. And it is fully

accomplished in the kingdom of glory in heaven. Again, it may be alleged that the church is the company of them that truly consent in one and the same faith. Answer. That is properly meant of the catholic church. But the case is otherwise in particular churches where true believers are mixed with hypocrites, whereupon arises much dissension. And of true believers, some are more carnal than spiritual. And that is another cause of dissension (1 Cor. 3:3).

The second point concerns the quality of these dissensions. When Paul says, "If ye bite and devour," etc., he signifies that they were fierce and violent. And such commonly are dissensions for religion, as appears by the persecution in Queen Mary's days, the heat whereof nothing could slake but man's blood. Again, he signifies in these very words that they were brutish and beastlike, more beseeming wolves, lions, dogs, than men. This must teach us to detest railing, cursing, evil-speaking, fighting, unless it be in the case of necessary defense, for by these actions we degenerate to the condition of beasts and repel from us the work of grace. For Christ of lions, wolves, bears has made us His sheep and lambs (Isa. 11).

The third point is touching the effect of contention, and that is the ruin and desolation of the church. The division of the members among themselves is the dissolution of the whole body. Differences in points of religion breed doubting. Doubting hinders faith and invocation and the free course of the gospel. And where these be hindered, the church goes to decay. And by reason of the dissensions that be in these last days, many live as atheists and will be of no religion.

By this we are to be admonished to study and to use all means to maintain Christian peace and concord (Eph. 4:3). To this end we must remember one general rule: "Have peace with all men" (Rom.

12:18). And withal we must observe the cautions which Paul adds; one is, "if it may be" with good conscience, for there are some with whom there is no peace unless we soothe them in their vices, or deny our religion, either in whole or in part. The second is, "if it lie in you," for sometimes men are accused and must of necessity defend themselves. These two cautions observed, "peace must be had with all men."

It may then be demanded, why do not the Protestants make a pacification with the papists? Answer. We are content so to do in respect of civil society, but not in respect of religion. We have a commandment to the contrary: "Come out of Babylon my people, and touch no unclean thing" (Rev. 18:4; 2 Cor. 6:17). Where a pacification is made, both the parts must yield somewhat. But we may not yield in any point of our religion to the papists. In an instrument of music, the strings out of tune are set up or set down to the rest. And the strings that are in tune are not stirred. Even so the papists are to turn to us, we are not to turn to them, our religion being the doctrine of the prophets and apostles.

"Peace" is threefold: church peace, civil peace, and household peace. All these are to be maintained. Touching church peace, I give three rules. The first is that for the ending of differences in religion there must be conferences in a free or Christian council. "The spirit of the prophets is subject to the prophets" (1 Cor. 14:32). When there arose differences in the churches of Judea, "the apostles and elders came together to inquire of the matter" (Acts 15:6). And this is a thing much to be desired in these days, specially in these western parts of the world. It may be demanded, why did not the Protestants join with the papists at the Council of Trent? Answer. From the first session it was more than six years before any safe conduct was given to the Protestants. And at their appearing in the council, exception

was taken against their letters, and they dismissed. And when they appeared the second time upon new safe conduct, the council was the next day rejourned for two years. And when safe conduct was given the third time, the Protestant princes refused to send their divines because they had been twice mocked. Moreover, the council was not a free council because the pope himself was both party and judge.

The second rule. There must be a Christian toleration one of another (Eph. 4:2). Here that we mistake not, I propound two questions. One is, in what there must be a toleration? Answer. A toleration presupposes an error or defect in our brother. An error is either in judgment or in manners. An error in judgment is either in the foundation of religion or beside the foundation in lighter matters. If the error be in the foundation, there is no toleration of it. If it be in some lesser matter, a toleration is to be used according to the rule of the apostle: "If you be otherwise minded, God will reveal it" (Phil. 3:15). When others see not that which we see, we must not presently condemn them, but tolerate their ignorance till God reveal His truth unto them. Again, errors in manners be of two sorts: some without offence, as hastiness, frowardness, vain gloriousness, etc. These we must tolerate (Prov. 19:11); and others with open offence, and such admit no toleration (1 Cor. 5:11).

The second question is, to what end we must tolerate the infirmities and ignorance of our brethren? Answer. Toleration must tend to the good and edification of men (Rom. 15:2). We must not so tolerate as that we approve of the least vice or betray the least part of God's truth.

It may here be demanded, whether there may not be a toleration for popery? Answer. No. The toleration of two religions in one kingdom

is the overthrow of peace. Again, popery is a religion both heretical and schismatic. It may be said that faith and conscience is free. I answer, though faith in the heart and conscience in itself be free in respect of man's authority, yet is not the publishing of faith and the profession of conscience free in like sort, but it stands subject to the power of the magistrate.

The third rule. Every man in his place, specially teachers, must set themselves to build the church (Jude 20; Eph. 4:12). Indeed the truth is to be defended. But mark how. The truth must be confessed, when time and occasion serves, without opposition. This done, all contentions laid aside, we must set ourselves to build the church. And the rather ministers of God's word in England must remember this, because while we are striving among ourselves in sundry points of difference, the papist our common enemy gets ground.

Touching civil peace, it must be remembered that the peace and good estate of Jerusalem stood in this, that it was made the seat of God's sanctuary and the throne of justice (Ps. 122). When the ark was in the house of Obed-Edom, all things prospered with him. Now in the New Testament, the preaching of the gospel, invocation of God's name, with the use of the sacraments, come in the room of the sanctuary. Civil peace then is maintained when men yield subjection to the gospel of Christ, which brings peace to all that receive it.

Touching household peace, I give two rules. One is that governors of families must urge and compel all under them to admit (at the least outwardly) the practice of religion in the exercises of faith, repentance, new obedience. Thus did Abraham (Gen. 17) and Joshua (Josh. 24). They that do not first of all consent in Christ cannot consent among themselves. Secondly, it must be observed that a family is the school of God in which He will exercise our faith,

invocation, love, patience, longsuffering, etc. And there is more virtue to be seen in the well-ordering of a family than in the pretended holiness of monkish cloisters.

Thus we see how we are to maintain the virtue of the Spirit in the bond of peace. For the better enforcing of this duty, Paul gives seven reasons: one body, one Spirit, one hope of eternal life, one Lord, one faith, one baptism, one Father of all (Eph. 4:4–6). It may be said, we are at peace, what needs all this ado? Answer. The peace of many is peace in drunkenness (called good fellowship), peace in profaneness and wickedness. This is the devil's peace where he bears the sway. The peace of which I now speak is in the Lord and in the true worship of God. Of which read Isaiah 2, where men are said hand in hand to go up to the mountain of the Lord that they may hear His will and jointly obey it.

> 16 Then I say, walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

The Scope. Here Paul returns to the first rule (v. 13) and shows the way how it is to be observed, thus: "If ye walk in the Spirit, ye shall not fulfill the lusts of the flesh." And when the lusts of the flesh are not fulfilled, there shall no occasion be given to the flesh by the use of Christian liberty.

The words contain two parts: a rule, "walk in the Spirit"; and the benefit that comes by the rule: "Ye shall not fulfill the lusts of the flesh."

In the rule I consider two things: what is the Spirit, and what is walking. The Spirit is the gift of regeneration, lost by Adam, restored by Christ. I say it is a gift, and this gift is termed by the name of "the Spirit," because the Spirit works it immediately in us from the Father

and the Son. Again, I say it is a gift of regeneration to make a distinction between it and civil virtue. For there is a gift of regeneration which mortifies corruption, and a gift of restraint which serves only to keep in corruption. Of this second kind are all civil virtues in natural and heathen men, and not of the first. Joseph is chaste, and so was Xenocrates. Joseph's chastity is a part of regeneration and proceeds from the Spirit here mentioned, but the chastity of Xenocrates is not so, proceeding only from the general providence of God and not from the Spirit of sanctification. The like I say of all other civil virtues.

More plainly, the Spirit is a divine nature, quality, or condition, whereby we are made conformable to Christ in righteousness and holiness.

The Spirit has five properties. The first, that it is a rich and liberal grace of God. For it contains in it the seed of all virtues and all necessary graces of God because it comes in the room of original sin, which contains in it the seeds of all vices or sins.

The second is the largeness of it, for this Spirit is in all the powers of them that are regenerate, that is, in the mind, conscience, will, affections, and in the sensual appetite (1 Thess. 5:23). And he that is sanctified in one part is sanctified in all. Hence it follows that they which have plenty of illumination without change of affection and life are indeed carnal and not spiritual.

The third property is sincerity, for the grace of God is without falsehood or guile (Ps. 32:1). Hence arises the difference between the godly man and a hypocrite, between the works of nature and the works of grace. There are men that in distress desire the assistance and favor of God. And they do it without the Spirit of God. For they do it deceitfully, desiring God's favor not for itself but in respect of

some evil from which they would be delivered, as the mariners in Jonah and Pharaoh did. Again, there are men that mourn for their sins without the Spirit of God. For there is much falsehood in their mourning because they mourn for sin in respect of the punishment thereof, and not in respect of the offence of God. Lastly, there are that pretend a love to God and yet want the Spirit, for they love God in respect of His benefits, as Saul loved God for a kingdom; such love is mercenary and a work of nature, whereas the love which is from the Spirit makes us love God for Himself.

The fourth property is excellency, for the Spirit of grace in Christians is more excellent than the grace of creation in two respects. First, in respect of the beginning thereof. For the Spirit is from Christ the second Adam, both God and man. The grace of creation should have been conveyed unto us from the first Adam, but a mere man, if he had stood. Secondly, in respect of constancy, for God gave to Adam the will to persevere if he would. He gives further to believers both the will to persevere and the deed.

The fifth property is liveliness, whereby the Spirit is effectual in operation. Elihu says that the Spirit compelled him and was in him as a vessel of new wine, which must have a vent (Job 32:18–19). Of the operation of the Spirit, I deliver three things. The first, that the Spirit works in and by the word of God, which therefore is called "the ministry of the Spirit" (2 Cor. 3:8). The second, that the Spirit works by certain degrees. The first degree and the very first beginning of His divine operation is to make us feel in what great need we stand of Christ and to desire to be reconciled and turned unto God. This is the first motion of the Spirit in us. And they which want this have nothing as yet of the grace of God in them. The third, that the whole work of the Spirit may be reduced to three actions. The first is to cast down everything in us that exalts itself against God (2 Cor. 10), as

namely, to beat down erroneous reason and rebellious affection, and to put a man out of heart with his chief delights and with his own self. The second action is to kindle in our hearts a care and desire of reconciliation with God in Christ. Hence the Spirit is called "the spirit of grace and supplication" (Zech. 12). The third action is to write the law in our hearts. And that is done by putting a new light of knowledge into the mind and new inclinations into the will and affections.

Thus much of the Spirit. "Walking in the Spirit" is to order our lives according to the direction and motion of the Spirit. For as the Spirit renews our nature within, so it makes us to change and renew our actions in three respects. First, it makes us put a further beginning to our actions than nature can afford, causing us to do them in faith, whereby we believe that our persons please God in Christ, that our work to be done pleases God, that the defect of the work is pardoned. Secondly, the Spirit makes us do our actions in a new manner, namely, in obedience to the written Word. Thirdly, it makes us put a new end to our actions, that is, to intend and desire to honor God in the things that we do. For example, a man is wronged by his neighbor. And nature tells him that he must requite evil with evil. Yet he resolves to do otherwise. For (says he) God in Christ has forgiven me many sins. Therefore must I forgive my neighbor. And he remembered that "vengeance is God's," and that he is taught so to ask pardon as he forgives others. And hereupon he sets himself to requite evil with goodness. This is to live in the Spirit.

The Use. By this rule we see that most of us fail in our duties. For many of us professing Christ live not according to the laws of nature in our common dealings. We mind earthly things. And therefore we are carnal. It is a principle with many that if we keep the church, observe the Queen's laws (which are indeed to be observed) and

avoid open and gross sins, we do all that God requires at our hands. Hereupon to walk in the Spirit is thought to be a work of preciseness more than needs. And they which deem it to be a work of preciseness walk not in the Spirit. And indeed they which have received the greatest measure of the Spirit must say with Paul that they are "carnal, sold under sin" (Rom. 7:14).

Secondly, this rule tells us that we must become spiritual men, such as make conscience of every sin and do things lawful in spiritual manner, in faith and obedience, and not as carnal men do them carnally. It may be said that ministers of the word must be spiritual men. I answer, if you, whatsoever thou art, are not spiritual, you have no part in Christ (Rom. 8). And the rather, you must be spiritual because a natural man may do the outward duties of religion in a carnal sort.

Thirdly, we must not judge any man's estate before God by any one or some few actions, either good or bad, but by his walking or by the course of his life, which if it be carnal, it shows the party to be carnal. If it be spiritual, it shows him to be spiritual.

The benefit that arises by the keeping of the rule follows in these words: "You shall not fulfill the lusts of the flesh."

"Flesh"—the corruption of nature, the root of all sins.

"Lusts"—inordinate motions in the mind, will, and affections. Thus largely is lust taken in the tenth commandment, which condemns the first motions to evil.

"Fulfill"—fulfilling is not a simple doing of evil, but the accomplishing of lust with love, pleasure, and full consent of will, as also perseverance in evil by adding sin to sin.

A question. How far does the child of God proceed in the lust of the flesh? Answer. He is assaulted by the lusts of the flesh. But he does not accomplish them. More plainly, there are five degrees of lust: suggestion, delight, consent, the act, perseverance in the act. Suggestion and delight, whereby the mind is drawn away, are incident to the child of God. Consent is not ordinarily. And if at any time the child of God consent to the lusts of his flesh, it is but in part and against his purpose because he is overcarried. Likewise the act or execution of lust is not ordinarily and usually in the child of God. If at any time he fall, he may say with Paul, "I do that which I hate." Lastly, perseverance in evil does not befall the child of God because upon his fall he recovers himself by new repentance. In this sense St. John says, "He that is born of God, sins not" (1 John 3:9).

The Use. Hence it follows that the lust of the flesh is in the child of God to the death, and consequently they do not fulfill the law, neither can they be justified thereby, as popish doctrine is.

Secondly, our duty is not to accomplish the lusts of the flesh, but to resist them to the uttermost (Rom. 13:14).

Thirdly, here is comfort for the servants of God. Some man may say, I am vexed and turmoiled with wicked thoughts and desires, so as I fear I am not God's child. I answer again, for all this despair not. For if you hate and detest the lusts that are in you, if you resist them and wage battle against them, if being overtaken at any time you recover yourself by new repentance—[then] they shall never be laid to your charge to condemnation (Rom. 8:1). It is here made a prerogative of God's child when the lusts of the flesh are in him, not to accomplish them or to live in subjection to them.

> 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh, and they are contrary one to another, so that ye cannot

do the things which ye would.

These words are a reason of the former verse, thus. If you walk in the Spirit, you shall not fulfill the lusts of the flesh. For the flesh and Spirit being contrary, mutually resist and withstand one another so as you can neither do the good nor the evil which you would.

Paul here sets forth a spiritual combat, of which five things are to be considered. The first is concerning the parties by whom the combat is made—namely, the "flesh" and the "Spirit." The flesh signifies the corruption of the whole nature of man. And the Spirit is the gift of regeneration (as has been showed). It may be demanded how these twain being but qualities can be said to fight together. Answer. The flesh and the Spirit are mixed together in the whole man regenerate, and in all the powers of the soul of man. Fire and water are said to be mixed in compound bodies. Light and darkness are mixed in the air at the dawning of the day. In a vessel of lukewarm water, heat and cold are mixed together; we cannot say that the water is in one part hot and in another cold, but the whole quantity of water is hot in part and cold in part. Even so the man regenerate is not in one part flesh and in another part Spirit, but the whole mind is partly flesh and partly Spirit, and so are the will and affections throughout, partly spiritual and partly carnal. Now upon this mixture it comes to pass that the powers of the soul are carried and disposed divers ways. And hereupon follows the combat.

The second point concerns the means whereby this combat is made, and that is a twofold concupiscence, expressed in these words: "The flesh lusteth against the Spirit, and the Spirit against the flesh." The lust of the flesh shows itself in two actions. The first is to defile and repress the good motions of the Spirit. In this respect Paul says, "When I would do good, evil is present," and, "The law of the flesh

rebels against the law of the mind" (Rom. 7:21, 23). Hereupon the flesh is fitly resembled by the disease called ephialtes, or the mare, in which men in their slumber think they feel a thing as heavy as a mountain lying on their breasts, which they can no way remove. The second action of the flesh is to bring forth and to fill the mind with wicked cogitations and rebellious inclinations. In this respect concupiscence is said to tempt, entice, and draw away the mind of man (James 1:14). Again, the lust of the Spirit has two other actions. The first is to curb and restrain the flesh. Thus St. John says that the "seed" of grace keeps the regenerate that they "cannot sin" (1 John 3:9). The second action of the Spirit is to engender good motions, cogitations, and inclinations agreeable to the will of God. Thus David says that "his reins did teach him in the night season" (Ps. 16). And the prophet Isaiah says, "Thine ear shall hear a voice, saying, Here is the way, walk in it, when you turn to the right hand, or to the left" (Isa. 30:21). And this voice (no doubt) is not only the voice of such as be teachers, but also the inward voice of the Spirit of God in us. And thus by the concurrence of these contrary actions in one and the same man is this combat made.

The third point is concerning the cause of this combat, in these words: "and these are contrary one to another." The contrariety of the flesh and the Spirit makes the combat. And the contrariety is very great, for the Spirit is the gift of righteousness. And the flesh stands in a double opposition to it, for it is first of all the want of righteousness, and, secondly, a proneness to all unrighteousness—that is to say, not a single but a double privation or want of the grace or gift of God. Hence I gather that man has no freedom of will in good duties before his conversion, because he is then wholly flesh and wants the Spirit of God. And the flesh is flat contrary to the Spirit. And one contrary has no power at all to bring forth the effect of his contrary. And hence it follows that there are no such works

whereby a man may prepare himself to his own justification, for though the mind be enlightened with a general faith, yet man before he be justified is nothing but flesh. And flesh being in nature opposite to the Spirit can make no preparation for the Spirit, no more than darkness can make preparation for the entrance of light.

The fourth point is concerning the persons in whom this combat is to be found. And they are believers (not unbelievers or wicked men) such as the Galatians were, to whom this combat is said to belong. It may be alleged that natural men have a combat in them. For they can say, "I see and approve that which is good, but I do that which is naught." Answer. This combat is between the natural conscience and the rebellious affection. And it is incident to all men that have in them any conscience or light of reason. But the combat of the flesh and the Spirit is of another kind, for in it the mind is carried against itself, the will against itself, and the affections against themselves, by reason they are partly spiritual and partly carnal. Secondly, not all believers have this combat in them, but only such as be of years. For infants, though they have the seed of grace in them, yet do they want the act or exercise thereof. And therefore they feel not this combat because it stands in action. Thirdly, this combat is in the godly for the time of this life only, because in death the flesh is abolished, and consequently the combat itself.

The fifth point is in what things does this combat show itself. Answer. In all the actions of men regenerate, which Paul signifies when he says, "Ye cannot do the things which ye would." For example, in prayer, sometime we feel fervent desires and sometime again deadness of spirit; sometimes faith, sometimes doubting. This combat is in all the actions of the godly, specially in good actions. Thus much Paul teaches when he says, "I find by the law of God, that when I would do good, evil is present" (Rom. 7:21). And, "I do not

the good which I would, but the evil which I would not, that do I" (v. 19). And that we mistake not, it must be remembered that Paul speaks all this of himself as being regenerate—that he speaks it not of this or that action, but of the course of his life, in which he willed and endeavored to do that which was good and acceptable to God. And that appears by the very words when he says, "To will is present with me," and, "I would do good, but I do it not." Mark further, while Paul wills and endeavors to do that which is good, if he fail and do amiss, he may well say, "It is not I that do it, but the flesh that dwells in me." And ungodly men, for the covering of their wickedness, if they say (as they do) that "it is their flesh that sins, and not they," they abuse the holy doctrine and example of Paul.

The last point concerns the effect of the combat, which is to hinder the godly, that they cannot do that which they would, and that three ways. First, it makes them that they cannot sin, that is, live in practice of any one sin (1 John 3:9). Secondly, if at any time they fall, it stays and keeps them that they sin not with full consent of will. For they say when they sin, "The evil which I hate, that do I." Thirdly, though in the ordinary course of their lives they do that which is good, yet by reason of this combat they fail in the doing of it. "To will is present with me, but I find no means to fulfill or accomplish that which is good" (Rom. 7:18). Even as a sick man that is in recovery, for his affection thinks he is able to walk a mile or twain, and yet by reason of faintness and weakness is scarce able to walk once or twice about his chamber. So the regenerate man for affection inclines to the best things and yet by reason of the flesh fails in the doing of them.

Thus much of the combat, the use follows. Hence I gather that concupiscence or lust after baptism in the regenerate is a sin. For the lust of the Spirit is the thing that God requires and approves. Now

the lust of the flesh is directly contrary to it as a defect or privation thereof. And therefore the lust of the flesh is properly a sin, whether consent of will go with it, or no.

Again, hence it follows that works of the regenerate are mixed works, that is, good works indeed, yet not perfectly good but partly evil. For such as the cause is, such is the effect. Now the mind and will of man are the cause of his works, and the mind is partly carnal and partly spiritual; so also is the will. And therefore the works that proceed from them are partly spiritual and in part carnal. Upon this ground it follows that all the works of regenerate men are sinful and in the rigor of justice deserve damnation. Objection. Sin is the transgression of the law. Good works are no transgression of the law. Therefore good works are no sins. I answer to the minor. The transgression of the law is twofold. One, which is directly against the law both for matter and manner. The second is when that is done which the law requires, but not in that manner it should be done. And thus good works become sinful. The duty which the law requires is done, but it is not done perfectly as it ought to be done by reason of the flesh. Secondly, it is alleged that good works are from the Spirit of God, and that nothing proceeding from the Spirit of God is sin. Answer. Things proceeding from the Spirit of God alone, or from the Spirit immediately, are no sins. Now good works proceed not only from the Spirit, but also from the mind and will of man as instruments of the Spirit. And when an effect proceeds from sundry causes that are subordinate, it takes unto it the nature of the second cause. Hereupon works are partly spiritual and partly carnal, as the mind and will of the doer is. Thirdly, it is alleged that good works please God, and that things pleasing God are no sins. Answer. They please God because the doer is in Christ and so pleases God. Again, they please not God before or without pardon. For they are accepted because God approves His own work in us and pardons the defect

thereof. Lastly, some object on this manner. No sins are to be done. Good works are sins; therefore, not to be done. Answer. They are not simply sins, but only by accident. For as God commands them, they are good. And as godly men do them, they are good in part. Now their reason holds only thus: That which is sin, so far forth as it is a sin, or if it be simply a sin, is not to be done. Now then upon this doctrine it follows that there is no justification by works, nor no fulfilling of the law, for the time of this life.

Thirdly, hence it follows that the grace of God for the time of this life is mixed with his contrary, the corruption of the flesh. This mixture the godly feel in themselves to the great grief of their hearts. When they would believe, their minds are oppressed with unbelief. They see more ignorance in themselves than light of knowledge. There are a number amongst us that say they know as much as all the world can teach them, that they do perfectly believe in Christ and ever did, that they love God with all their hearts, and did never so much as doubt of the mercy of God. But these men are void of the grace of God. They are like empty barrels that make a great sound. They never knew what is meant by the combat of the flesh and Spirit.

Fourthly, we are here to be admonished in all duties of religion to use industry and pains, by willing, striving, and endeavoring to the uttermost to do that which we ought to do. We must use asking, seeking, knocking (Matt. 7:7). We must with Paul use "wrestling in our prayers to God" (Rom. 15:30). They that would have knowledge in the book of God must do more than hear a sermon. They must strive against their ignorance and blindness and laboriously exercise their senses in the discerning of good and evil. They that would believe must strive against their natural unbelief and endeavor to believe. "Blessed," says Solomon, "is the man that feareth himself,"

or, "inures himself to fear" (Prov. 28). Paul says of himself that "he labored and took pains to keep a good conscience" (Acts 24:16).

Lastly, by reason of this combat, we are put in mind to use sobriety and watchfulness over our own corruptions with much and instant prayer, lest we fall into temptation (Matt. 26:41). We should practice these more than we do. For beside the enemies without, we have an enemy within that seeks our perdition.

18 And if ye be led by the Spirit, ye are not under the law.

In the thirteenth verse Paul propounds a main rule of good life: "Give no occasion to the flesh." And for the better keeping of this, he gives a second rule: "Walk in the Spirit" (v. 16). Of this second rule he gives two reasons. The first is taken from the contrariety of the flesh and the Spirit (v. 17). The second is in these words: They that walk according to the Spirit are freed from the curse of the law.

In these words, Paul sets down three things. The first is the office of the Spirit, which is, first of all, to regenerate and renew all the powers of the soul, and, secondly, to guide and conduct them that are regenerate (Ps. 143:10). In this guidance or conduction, there are four actions of the Spirit. The first is preservation, whereby the Holy Ghost maintains the gift of regeneration in them that are regenerate. The second is cooperation, whereby the will of God as the first cause works together with the regenerate will of man as the second cause. And without this cooperation, man's will brings forth no good action —no more than the tree which is apt to bring forth fruit yields fruit indeed till it have the presence and cooperation of the sun, and that in the season of the year. The third is direction, whereby the Spirit of God orders and establishes the mind, will, and affections in good duties (2 Thess. 3:5). The last is excitation, whereby the Spirit stirs and still moves the will and mind after they are regenerate. Because

for the time of this life, the grace of God is hindered and oppressed by the flesh. Hereupon after regeneration, there must still be new inclining (Ps. 119:36), new drawing (Song 1:4), new working of the will and the deed (Phil. 2:13).

Hence it follows that beside the antecedent and first grace, there is necessary a subsequent or second grace. For we do not that good which we can do unless God by a second grace makes us do it, as He made us able to do it by the first grace.

The second thing is the office of all true believers. And that is to resign themselves in subjection to the work of God's Spirit. Now God's Spirit works in and by the word of God. And hereupon this subjection has two parts. The first is to make trial, inquiry, and examination what is the good will of God in everything (Rom. 12:2). Thus did David, "I am thine, save me, for I seek thy commandments" (Ps. 119:94). The second part is to deny ourselves and to conform our minds, consciences, wills, affections in all things to the aforesaid will of God (Rom. 12:2). Let all such as desire to be spiritual, remember and make conscience to practice this.

The third is the privilege of believers, in the last words: "Ye are not under the law." Understand this in respect of the curse and condemnation of the law. For otherwise we are all under the law as it is the rule of good life. The privilege then is that God does not impute the defects of obedience to such as truly believe and repent, but He accepts their imperfect obedience as perfect and absolute. This serves to comfort them that grieve because they feel the want of sanctification in themselves. For if they can and do will that which is good and endeavor themselves in the course of their lives according to their will, let them not fear overmuch when their obedience is defective, because they are not under the rigor of the law. And

therefore God accepts the will and endeavor to obey for obedience. And the consideration of God's merciful acceptation must stir us up to an earnest care and conscience of good duties.

Chapter 5: Verses 19–26

> 19 Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness,
>
> 20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,
>
> 21 Envy, murders, drunkenness, gluttony, and such like: whereof I tell you before (as I also have told you before) that they which do such things, shall not inherit the kingdom of God.

Paul before delivered his rule in general terms: "Give no occasion to the flesh," and, "Fulfill not the lusts of the flesh." Now he proceeds further in way of declaration to make a catalogue or rehearsal of the particular works of the flesh which were in use and known to the Galatians. And this he does for weighty cause. For we are full of blindness and see not our corruption. And we are full of hypocrisy and therefore ready to esteem ourselves spiritual when we are carnal. And therefore this catalogue serves fitly as a table or glass to discover the corruption of man's heart by the fruits thereof.

After Paul's example, every man shall do well to make a catalogue of the sins of his whole life. By this means shall we better know ourselves and take a manifest view of our sinful condition.

In this catalogue, I consider three things: the condition of the works of the flesh; the kinds of them; and the punishment thereof. The

condition is that the works of the flesh are said to be "manifest," not only to God, but even to men that have the light of reason and natural conscience. Hence it follows that there is matter sufficient for the condemnation of them that never knew the gospel. For though the flesh itself be secret and hidden, yet the works of the flesh are manifest to the natural man. And this must further admonish us never to hide or excuse our sins, but freely to confess them before God and before men also when need requires. Whether we confess them or no, they are manifest. And the ingenuous confessing or uncovering of them is the way to cover them (Ps. 32:1, 4).

Touching the kinds or sorts of the works of the flesh, they are in number seventeen. And I may reduce them to four heads. The first sort are against chastity; the second, against religion; the third, against charity; the last, against temperance.

The works of the flesh against chastity are four, and they are placed in the first rank for just cause. For by them, men are brought to reprobate minds (Rom. 1:28) and to be without sense or feeling (Eph. 4:19), and the body which should be the temple of the Holy Ghost is made a stable and a sty for the devil.

"Adultery"—it is the incontinency of persons married, or of persons whereof one at the least is married or betrothed. I say betrothed because one and the same punishment is designed to married and betrothed persons, and therefore the sin is alike in both.

If adultery, which is the breach of wedlock, be a work of the flesh, then damnable is the decretal of Pope Siricius that marriage itself was the pollution of the flesh. It may be objected that young widows by marrying "have damnation, and break the faith" of baptism (1 Tim. 5:12). Answer. They are not said to break the faith of baptism because they marry, but because they wax wanton against Christ, and

so marry—that is, cast off the reins of obedience by committing fornication, and then to cover their offence, they marry. This I take to be the right sense of that place.

Adultery is named in the first place, and that for special cause. For as it is a common, so it is also a great sin. For it is the breach of the covenant of marriage made in the presence of God and unto God. And therefore it is called "the covenant of God" (Prov. 2:17). It is the punishment of idolatry (Rom. 1:24). It is a sin greater than theft (Prov. 6:30–32). The committers of this sin cut off themselves from human society and become men of death and women of death according to God's law. And it will never be well with human society till adulterers be made felons, their lives taken from them, and their goods confiscate. Lastly, this sin brings the ruin of the families of adulterous persons. And it sets a fire in them that burns to destruction.

"Fornication"—it is the incontinency of single persons. Mark how it is made a manifest work of the flesh. Hence it follows that fornication is no light matter or a thing indifferent, as some have taught. It may be objected that it is numbered among things indifferent, for with strangled and blood is joined fornication (Acts 15:29). Answer. The Gentiles indeed esteemed it as a thing indifferent. And hereupon it may be, it is joined with things indifferent. But the judgment of the church was otherwise. And this opinion of the Gentiles is confuted by Paul (1 Cor. 6). Again, it may be objected that the Lord commanded the prophet Hosea to take unto him a harlot (Hosea 1:2). Answer. It was done in type or figure. And then the words of the Lord carry this sense, "Take unto thee a wife of fornications," that is, prophesy and publish that thou art like one that takes a wife of fornication. Again, if the thing were done indeed, yet did not the prophet take a harlot to

live in fornication with her, but at God's commandment to live with her according to God's ordinance, namely in marriage.

Again, hence I gather that there is no warrant for the toleration of fornication. For it is a foul and manifest work of the flesh. Magistrates may "not do evil, that good may come thereof" (Rom. 3:8). Whosoever does evil must fear because the magistrate bears the sword to punish (Rom. 13:4). And the commandment of God was that "there must be no whore in Israel" (Deut. 23). Therefore the permission of the stews in Rome is without warrant, and the rather, because there the prohibition of marriage (in sundry orders of men) bears sway.

"Uncleanness"—the incontinency against nature, as incest, the sin of Sodom, and such like. Mark, where those sins were known, there they are named particularly by Paul, as among the Romans (Rom. 1:26–27) and to the Corinthians (1 Cor. 6:9–10), but where they were not known, as in Galatia, there they are only mentioned generally, lest by the naming of them, he should after a sort teach them.

"Wantonness"—that is, the open profession and ostentation of incontinency by unchaste words, wanton gestures, and wanton apparel. Hence it appears that we are to detest all signs of incontinency. And that we are to be chaste not only in deed, but also in our words, gestures, and behaviors.

The punishment of these sins is in verse 21 in these words: "They which do these things, shall not inherit the kingdom of God." And it must be remembered, that this threat or curse must be applied to every one of these sins particularly.

The Use. There are a number of men that live secretly in these sins, adultery, fornication, etc. And because they profess Christian

religion, and sometimes come to the church and to the Lord's Table, they think all is well, and they suppose there is no danger. Thus "make they a covenant with hell and death" (Isa. 28). But they deceive themselves. For God is unchangeable, and all His threats shall be accomplished. And no adulterer, no fornicator, no unclean person shall enter into the kingdom of God, whatsoever men suppose or dream.

Secondly, by the consideration of this threat, we are admonished to flee adultery, fornication, wantonness, etc. They say, these are but tricks of youth. Belike then it is but a trick to lose the kingdom of heaven. Solomon says, "Blessed is the man that feareth," or, causes himself to fear (Prov. 28:14). Now that shall be done when we terrify ourselves from these offences by setting God's judgments before us.

Lastly, some men may say, what shall they do that are overtaken with these sins, if the doers thereof cannot enter into the kingdom of God? Answer. Their case is dangerous. And there is but one way to help them in the world. And that is to cease from adultery, fornication, uncleanness, wantonness, and to do the contrary (Ps. 34:14). And this will do the deed. For the promise of God is, "He that confesseth his sins, and forsaketh them, shall have mercy" (Prov. 28:13). And this promise of God is not contrary to His threat. For so long as men are doers of these sins or of any one of them, they are out of God's kingdom. And when they cease to be doers of them and contrariwise exercise themselves in the works of charity, possessing their vessels, that is, their bodies, in sanctification and honor, the case is altered, and they must no more be reputed doers of these sins. For God accepts men not as they have been, but as they are.

In that these four sins, adultery, fornication, etc., are manifest "works of the flesh," we are taught three things. The first is that we

must stock up the root of these things, that is, mortify the passion of concupiscence (Col. 3:5; 1 Thess. 4:5), which is nothing else but an inordinate inclination to these vices. And it is mortified in us if we learn to fear God in His word and in the commandment that forbids adultery. For the fear of God cleanses both heart and life. Joseph tempted by his mistress to folly, by this means eschewed the offence, saying, "Shall I do this, and sin against God?" Further, it must be remembered that without holiness no man can see God or have fellowship with Him (Heb. 12:14). And while the lust of concupiscence bears the sway, there is no holiness, and therefore no fellowship with God.

The second rule is that all occasions of these sins must be cut off, two specially: idleness, and the pampering of the body. For idleness, consider David, who when he was out of civil wars and free from banishment, at peace in his own house, his wandering affection carried him to commit adultery. And the Israelites, when they were stored and pampered with all the blessings of God, gave themselves to the committing of these offences (Jer. 5:7; 1 Cor. 10:7), and the people of Sodom and Gomorrah (Ezek. 16:49).

The third rule is that all signs of these vices must be avoided and detested, that is, any speech or action that may signify or give suspicion of an incontinent disposition, as light talk, wanton behavior, curiousness and excess in trimming of the body, suspected company, or company that may in likelihood be suspected. For it is God's will that not only the vice itself, but also the appearance of every vice should be avoided (1 Thess. 5:22).

"Idolatry." The second sort of sins follow, which are against godliness. And they are three: "idolatry, witchcraft, heresy." Idolatry is the worship of idol gods. An idol is taken two ways. First of all, a

fiction or a thing merely devised is an idol. Again, when we conceive a thing that is otherwise than it is, it is an idol. So likewise idolatry is twofold. One is when something that is not God is set up in the room of God. And that is done three ways. One is when the Godhead is ascribed to a creature, as when it was said to Herod, "The voice of a god, and not of a man" (Acts 12:22). The second is when any property of the Godhead is ascribed to the creature. The third is when the affections of our hearts are given to the creature. Thus covetousness is called idolatry (Col. 3:5) because it makes men put their affiance in riches.

The second kind of idolatry is to worship the true God with devised worship, as namely with, in, and at images set up to the honor of God. This idolatry is forbidden in the second commandment, as Moses has expounded the law, "Thou sawest no image in the day that I appeared in Mount Sinai. Therefore thou shalt make no image," namely of God (Deut. 4:15–16). It is alleged that the commandment only forbids the making of the images of false gods. I answer, and of the true God also. Aaron's calf was an image of the true God (Ex. 32:5). And it must be observed that Jehu destroyed the idols of Baal (2 Kings 10:26) and withal remained still in the sin of Jeroboam (v. 31), which was to worship the calves in Dan and Bethel, which were images of Jehovah. And for this he is discommended.

The Use. By this we see that the Romish religion is a carnal religion. For it teaches idolatry four ways. First, it enjoins men to give to the consecrated host the name and honor of God. And thus they set up unto themselves a breaden God made with man's hand—an idol as abominable as ever was among the Gentiles. Secondly, it teaches men to invocate angels and saints departed. And thereby it gives unto them the searching of the heart, the hearing and helping of all men at all times and places according to their several necessities.

And these things are the properties of the Godhead. And therefore, whether they call this invocation latria or dulia, it matters not. It is flat idolatry because the honor of God is given to the creature. Thirdly, it teaches that we may put confidence in works, so it be done in sobriety. Lastly, it adores God in, at, and before images. And so it binds the presence, grace, and operation of God to them, without His word. Papists allege for themselves that they intend to worship none in images but the true God. I answer, it is nothing that they say. Not man's intention, but God's will makes God's worship. Let them show God's will, if they can. If they cannot, then they must know that it is but an idol-god which they worship. For there is no such God in nature that will be worshiped in images, but an idol of their own brains. They allege again that God may as well be worshiped in images as a prince in the chair of estate. I answer, the reason is not like. The worship of images is religious, the reverence to the chair of estate is merely civil and in civil respect, and according to the prince's will, and so is not the bowing to images according to God's will. Let them prove it if they can. That God was worshiped before the ark, we approve of it. For it was His word and will. Let us hear the like word for images of God and Christ, and then we are ready to revoke the charge of idolatry.

Again, by this we see that many of us are very carnal. For though we detest outward idolatry, yet the inward idolatry of the heart abounds among us. For look where the heart is, there is the god. Now the hearts of men are upon the world and upon the riches and pleasures thereof. For them we take the most care, and in them we place our chief delight, whereas God in Christ should have all the affections of our hearts.

"Witchcraft." The word φαρμακεία properly signifies poisoning, but here it is fitly translated "witchcraft" because all poisoning is

comprehended under murder which follows. And the magicians of Egypt are called φαρμακοῖς in the translation of the Seventy (Ex. 7), as also the wise men (Dan. 2). Now if they had been but poisoners, they had not been fit for Pharaoh and Nebuchadnezzar's turn, neither would they have desired their presence and help.

Witchcraft signifies all curious arts wrought by the operation of the devil. For the better conceiving of it, I will consider two things: the ground thereof, and the kinds of witchcraft.

The ground is a league or compact with the devil. It is twofold: an express or open league and a secret league. The open league is when men invocate the devil in express words or otherwise make any manifest covenant with him. The secret league is when men use means which they know have no force but by the operation of the devil. And the very using of such means in earnest is an implicit covenanting with the devil. If by true faith we make a covenant with God, then a false faith in the use of satanical ceremonies makes a covenant with the devil. And without this, there is no practice of witchcraft.

There are three kinds of witchcraft. The first is superstitious divination, which serves to tell men their fortunes or to reveal secrets by the flying of fowls, by the entrails of beasts, by the observation of stars, by consulting with familiar spirits, and such like (Deut. 18:10–11). The second is juggling, which is to work wonders or feats beyond the order of nature as did the magicians of Egypt. The third is charming or enchanting, which is by the pronouncing of words to procure speedy hurt or speedy help.

The Use. By this we see that we are a carnal people. For in the time of distress upon extremity, figure-casting and charming are overmuch used. And yet both of them are full of superstition and folly. For the

revealing of things to come is God's. And the stars are universal causes working upon all things alike. And therefore it is not possible by them to foretell events that are contingent or casual. And words have no force in them but to signify. And therefore when they are applied to cure diseases, they are abused to a wrong end and their operation is from the devil. And for this cause they are to be avoided of Christian people. It may be said, how may we discern of charms, that we may the better avoid them? Answer. Keep this rule in memory always. Such observations, of whose force and efficacy there is no reason or cause either in the thing done or in the institution of God, have their operation and efficacy from some compact and society with the devil. As for example, scratching of the suspected witch is said to be a means to cure witchcraft. But indeed it is a charm and a practice of witchcraft. For it has no such force from the institution of God because it is against the sixth commandment. And no natural reason can be rendered why drawing of blood should cure witchcraft. The action therefore is a sacrifice to the devil. And in way of recompense, the cure is done by him.

It may be said, what should we do in distress, if such helps may not be used? Answer. We are to use approved and ordinary means. And for the rest, namely the event, to leave it unto God, living by faith, and casting our care on God, and quieting our hearts in His will, whatsoever comes to pass. It is a want of faith thus to make haste for the delivery before the appointed time. And whereas it is thought that some persons have a gift of God by words presently to cure any disease, whereupon they are called wise or cunning men and women, it is false. It is no gift of God, but rather a curse that leaves them to be deluded by the devil, who is the worker of these cures, when satanical and superstitious means, and that in a false faith, are used.

For the better conceiving of the sin, it may be demanded, what is a witch? Answer. One that wittingly and willingly uses the assistance of the devil himself for the revealing of secrets, for the working of some mischief, or for the effecting of some strange cure. I say wittingly, to put a difference between witches and some superstitious persons who use charming, and by it do many cures, persuading themselves that the words which they use have force in them, or that God has given them a gift to do strange things. Such people in a natural honesty detest all known society with the devil; in that respect they are not the witches which the Scripture adjudges to death, yet are they at the next door to them. And therefore they are to be admonished by magistrates and ministers to relinquish their superstitious practices, and that upon a double ground. I. Nothing has efficacy but by the ordinance of God. And this efficacy was either put into the thing in the creation, or since by some new institution in the Word. And the efficacy of things that comes by any other means is by satanical operation. II. Charms, enchantments, and spells whatsoever have no force unless we believe that they can do us good. Now this faith is false faith, and the service of the devil. For we must believe nothing, hope nothing, do nothing, without or against the word of God. If these two rules be observed, not only charming but all witchcraft shall be banished out of the world.

Again, it may be demanded, what are the signs that serve to discover a witch? Answer. This discovery is very hard. For witches do their feats in close manner, not only by foul and open cursing, but also by fair speaking and by praising of things. And hereupon we have a fashion in England, when we praise anything, with all to bless it (as to say, "It is a goodly child, God save it") that our speech may not be suspected of witchcraft. Nevertheless, there are five special things that serve to discover a witch. One is the free confession of the accused or suspected witch. The second is the confession of the

associates with the witch. The third is invocation of the devil. For that is to renounce baptism and to make a league with the devil. The fourth is evidence that the party has entertained a familiar spirit in the form or likeness of some visible creature. The fifth is evidence of any action or actions that necessarily presuppose a league made with the devil. As for example, if the party show a man's face in a glass, though he profess angelical holiness, he is in league with the devil, by whose means the feat is wrought.

There are besides these, other signs, but they are either false or uncertain. A man is sick; he suspects that he is bewitched. He takes it on his death that such a party has bewitched him. All this is nothing but the suspicion of one man, and therefore no proof. Likewise the testimony of some wizard is but the testimony of one, and it is the devil's testimony and therefore not to be received. Again, neighbors fall out; threatenings are used in anger. Afterward the party threatened is either sick or he dies. Hereupon the party that used threatening words is accused of witchcraft. And this is the common course. But great circumspection must be used, for sickness and death may arise of any other causes. Lastly, marks in the bodies of men and women are uncertain signs of witches. All this I note the rather because if a judgment befall a man in his family, presently (according to the common fashion) he says he is hurt by evil tongues, and challenges someone or other of witchcraft. Whereas his own ignorance, unbelief, contempt of God's word and sacraments, etc., are the only witches that hurt him and pull down God's judgments upon him.

"Heresies"—the word heresy generally signifies any opinion, either good or bad. More especially it signifies any error in religion. Thus ecclesiastical writers take it. For they condemn for heretics such as erred in smaller points, holding the foundation, as Vigilantius,

Novatus,50 etc. And the very opinion that there are antipodes was condemned for heresy, though it be a matter of small moment. Yet most properly, heresy may be thus defined. It is an error in the foundation of Christian religion, taught and defended with obstinacy. Thus Paul says that "a heretic is perverted," that is, put beside the foundation, and "condemned of himself" in his sin, that is to say, he errs obstinately even against his own conscience (Titus 3:11).

I say that heresy is an error in religion to put a difference between an error in divinity and an error in philosophy, which is not termed heresy, and again, to put a difference between schism and heresy. For heresy is in doctrine; schism, in manners, order, regiment. Again, I say heresy is an error in the foundation of religion to distinguish it from errors that are in smaller points of divinity. Some teach that Abraham was born the 70th [year] of Terah; some, the 130th of Terah. Both cannot be true. Yet neither of them is heresy. Some teach that Daniel's weeks begin straight after the return out of captivity. Others teach that they must begin eighty years after. Both cannot be true yet neither opinion is heresy. So there are sundry opinions touching Ophir, Tarshish (to which Jonah fled), and Decapolis in the Gospel. And all cannot be true. Yet they are not heresies, because they concern only times and places and other circumstances of the Bible. Lastly, I say that heresy is maintained with obstinacy to distinguish heresy and a single error. For there are three things in heresy: an error in the main doctrine, conviction of the party touching his error, and obstinacy after conviction.

The Use. In that heresy, an error in the mind or understanding, is made a work of the flesh, hence it follows that the word flesh signifies more than sensuality—namely, the corruption of the higher powers, even of the mind and conscience, though papists teach otherwise.

Again, if heresy be a work of the flesh, our duty is to detest and eschew heresies. And that we may forever preserve ourselves from them, three rules must be observed.

I. We must propound unto ourselves the right principles of religion. For as every art has his confessed principles, so has divinity. The head and chief principle whereof is this: All Scripture of the prophets and apostles is given by inspiration of God. This is the foundation of all true faith. Here is the highest stay and stop. This principle is the demonstration of all doctrines and conclusions. And it has no principle above itself whereby it is to be confirmed. As for human reason, it is no principle of religion. For it is imperfect and erroneous and serves only to make men without excuse. Indeed in the mind of man there are certain natural conclusions, that there is a God, and that He is to be worshiped, etc.; but the certainty of these is in the written Word. We can by reason dispute of the creation of the world, but a full certainty we have not by reason, but by faith in the word (Heb. 11:3). Again, the papists make the authority of the church a principle. For that is the first ground which they lay down, that we must captivate our senses to the authority of the church. But this is no principle in religion. For we cannot imagine a church without faith. And faith cannot be without the word of God. It may be said that Scripture is the sense of the written Word. And this sense must be from the church. Answer. Scripture itself is both the gloss and the text. Scripture is the best interpreter of itself. And the sense which is agreeable to the words of the text, to the scope of the place, to other circumstances, and to the analogy of faith, in the plainer places of Scripture is the proper and infallible sense of Scripture. Thus fetching the sense in Scripture from itself, we shall keep ourselves within the limits of Scripture, and in the matter of our salvation have certainty of faith which we shall never have if we listen to reason, tradition, and the authority of men.

II. Read the Scriptures and be a doer of them in the exercises of invocation, faith, repentance; then shall you never be a heretic. It is God's promise, "If ye will obey, ye shall know whether my doctrine be of God, or no" (John 7:17). "The secret of the Lord is revealed to them that fear him" (Ps. 25:14). Mark them that make apostles and become papists. They are such as never had a mind to love and obey the religion in which they have been baptized and brought up.

III. "Let no man spoil you through philosophy" (Col. 2:8). Paul does not condemn the philosophy of the Gentiles, but he puts caveat that it be used with circumspection, as merchants use the sea, to wit, in eschewing rocks, and sands, and pirates. So students may use the philosophy of the Gentiles, but they must take heed lest their minds be corrupted with the errors thereof, which are to be considered. Natural philosophy gives too much to nature or to second causes, and too little to God. It puts down principles flat against the word, as the eternity of the world and the mortality of the soul. Moral philosophy places happiness in civil virtue, out of Christ. It teaches that virtue is a mean or mediocrity of affection, whereas in true virtue there is not only a restraint or moderation of affections, but also the renovation of them by regeneration. It teaches that urbanity in jesting and frumping is a virtue. Paul says no (Eph. 5:4). It teaches that magnanimity, whereby a man thinks himself worthy of great honor, is a virtue. But it is contrary to Christian humility (Ps. 131:1–2). Lastly, it teaches that man has a freedom of will in good actions. Which doctrine applied by the schoolmen to matters of religion is false and erroneous.

The third head of sins are such as are against charity, and they are in number eight.

The first is "enmity." Of it I consider three things. The first is whether it be a sin, or no? For somewhat may be objected to the contrary.

Objection I. "Do I not hate them that hate thee?" (Ps. 139:21). Answer. David here speaks of the hatred whereby he hated God's enemies, not in respect of their persons but in respect of their sins whereby they were enemies of God. And this hatred is commendable and not here to be understood.

Objection II. "He that will be a disciple of Christ must hate father and mother and his own soul" (Luke 14:26). Answer. This hatred is not simply commanded, but only in a certain respect, namely, as father and mother and a man's own soul are in comparison opposed to God and Christ, in regard of whom they are utterly to be despised.

Objection III. "God chose Jacob, and hated Esau" (Rom. 9). And we must be like unto God. Answer. We are to be like unto God in holiness and the duties thereof and not in the sovereignty and lordship over the creatures, whereby He either loves or hates them.

Objection IV. It is the universal nature of all creatures to flee their contrary. Therefore men may hate their enemies. Answer. Man and man are not contrary in nature or natural properties. But are all one flesh; the contrariety that is, is by reason of the corruption of nature.

The second point is, what is this enmity? Answer. It is a perverse disposition of mind whereby men remember injuries, discourtesies, and unkindnesses, and carry about them a purpose and desire to requite like for like, when time and place shall serve. Thus did Esau hate Jacob (Gen. 27:41); and Absalom, his brother Amnon (2 Sam. 13).

The third point, where is this enmity? Answer. Everywhere among us. For we daily see person divided against person, family against family, and corporation against corporation. This shows that we are carnal and that God's kingdom takes no place among us as it should. For in it the lamb and the wolf quietly dwell together (Isa. 11). The remedy of this enmity is that all be of one mind, desire, and affection in the receiving and furthering of the gospel of Christ (1 Cor. 1:10). If in the main point there be a concord, in lesser matters the agreement will be easy.

"Debate"—it is a contention in words, whereby men strive who shall show most courage, who shall get the victory, and who shall carry away the last word, no respect had of equity or truth. In this respect, "crying" or lifting up the voice in reasoning is condemned (Eph. 4:31).

"Emulations"—there is a good emulation, and that is when men strive to be like to them that excel in virtue, or to go beyond them. And it is commanded by the Holy Ghost (1 Cor. 14:12). Beside this, there is a carnal emulation, whereby men that excel in anything grieve that any should be equal to them or go beyond them.

The Use. If to grieve at another man's excellency be a work of the flesh, then it is our duty to rejoice in the excellency of others. Thus did Moses when Eldad and Medad prophesied (Num. 11:29). And John the Baptist, when Christ increased, and he decreased (John 3:29–30). And Paul gave thanks as well for the graces bestowed on the churches, as for gifts bestowed on himself.

"Anger"—of it I consider three points. The first is, whether there be any lawful anger? Answer. Yea. Christ (in whom there was no sin) was angry (Mark 3:5). When there is a just cause of anger, then is

anger just. When there is a manifest offence of God, there is a just cause of anger. Therefore anger is then just.

The second is, when is anger a sin? Answer. When men are hasty to be angry (Eccl. 7:9) and are offended at everything that goes against their minds. Or again, having a just cause to be angry, yet they keep no measure in their anger.

The third point is the remedy. And that is here set down. Hastiness is a work of the flesh or of corrupt nature and it bars men from the kingdom of heaven. And therefore it is to be avoided.

"Contention"—there are sundry kinds of lawful contention, as contention with the enemy in just war; contention at the bar with an adversary in a just cause; contention in disputation with a heretic; contention in school disputation for exercise and trial sake.

Contention is carnal and sinful in respect of matter and manner. In matter, when men contend for things for which they should not contend, as the disciples for primacy (Luke 22), or when contention is without forgiving, forbearing or suffering, and that in trifling matters (1 Cor. 6:7). Contention likewise is faulty in respect of manner when men willfully defend their own private causes, no regard had whether they be right or wrong, true or false. And by this means they often oppugn truth, or justice, or both. Of this kind are the wars of the rebel in Ireland, the wars of the Spaniard in the Low Countries, and the suits of many quarrelsome and contentious persons among us.

The Use. "Do nothing by contention" (Phil. 2:3). And therefore we must forgive, put up, as much as may be, and yield of our right.

"Seditions"—the original word signifies such dissensions in which men separate one from another. And that is done two ways: either by schism in the church, or by faction in the commonwealth.

Question. Why are not we schismatics in England, Scotland, Germany, considering we have dissented and separated ourselves from the Church of Rome? Answer. We indeed have separated ourselves, but they of the Church of Rome are schismatics, because the cause of our separation is in them—namely, their idolatry and their manifold heresies. The case is the like: A man threatens death to his wife. Hereupon she separates. Yet not she but he makes the separation, because the cause of separation and the fault is in him.

For the avoiding of schism and sedition, remember two rules. I. So long as a church or people do not separate from Christ, we may not separate from them. II. "Fear the King, and meddle not with them that vary" (Prov. 24:21), that is, make alterations against the laws of God and the king. Indeed, subjects may signify what is good for the state, and what is amiss. But to make any alterations in the estate, either civil or ecclesiastical, belongs to the supreme magistrate.

"Envy"—it is a compound of carnal grief and hatred. For it makes men grieve and repine at the good things of others, and to hate the good things themselves. Thus the high priests of envy hated Christ and all His most excellent sayings and doings (Matt. 27:18). At this day, they which have any good things in them are commonly condemned for hypocrites and their religion for hypocrisy. All this is but the censure of envy.

The Use. That we may depart from envy, we must love them that fear God and love the gifts and graces of God whosesoever they be—even in our enemies.

"Murders." Objection I. A plant lives; a beast lives; and man lives. The cropping of a plant and the killing of a beast is no sin. Why is it then a sin to kill a man? Answer. God has given liberty for the two first and has restrained us in the latter. Again, the life of a plant is but the vigor in the juice, and the life of a beast is but the vigor in the blood (Gen. 9:4), but the life of man is a spirit and spiritual substance. Thirdly, man is of the same flesh with man, and so is neither plant, nor beast.

Objection II. The magistrate kills without sin. Answer. The killing which is in the name of God by public revenge is not murder. And Paul only condemns that killing when men take the sword and upon their own wills slay and kill by private revenge.

Objection III. Samson is said to kill himself (Judg. 16:30), and he sinned not in so doing. Answer. Samson was a judge in Israel and took public revenge of his enemies. And in this revenge he hazarded his life and lost his life. Though he died in the execution, yet his intent was not to kill himself, but only to take revenge. Secondly, his example is special. For he was in his death a figure of Christ. The words, "He shall be called a Nazarite," are first spoken of Samson, and then applied to Christ (Matt. 2) in whom was verified that which Samson figured. For as Samson conquered his enemies more in his death than in his life, even so did Christ.

Objection IV. For the avoiding of some great danger or some great sin as the denial of Christ in persecution, men may make away themselves. So said the Donatists. Answer. Death is no remedy in this case, but faith in the promise of God, which is that He will give an issue in every temptation (1 Cor. 10:13).

The Use. Seeing murder is a work of the flesh. Our duty is by all means to prefer both our own and our neighbors' lives. Life is a

treasure. For by it we have time and liberty to glorify God, to do good to our neighbors, and to save our own souls.

The sins of the fourth sort are against temperance. And they are two: "drunkenness, gluttony." For the better conceiving of the nature of these sins, we are first of all to consider the right manner and measure of eating and drinking, of which I deliver two rules. I. We may use meat and drink, not only for necessity, but also for delight (Ps. 104:15). II. That measure of meat and drink which in our experience makes us fit both in body and mind for the service of God and for the duties of our callings, that measure (I say) is fit, convenient, and lawful. This is a confessed principle in the light of nature.

Drunkenness is when men drink, either in wine or strong drink, beyond this measure, so as there follows an intoxication of the powers of the soul. And in the sin there are two things: excessive drinking and the distempering of the powers of the soul.

Gluttony is when men in eating go beyond the measure before prescribed. This gluttony is that which nowadays is called reveling, rioting, swaggering. And it is fitly joined with drunkenness. For there are men that used to drink exceedingly and will not be drunk. And for all this, they are not free from blame because they drink out of measure. To be given to drinking and to love to sit by the cup when there is no drunkenness is a sin (1 Tim. 3:3).

These sins are said to be rife among us. The manner of many is to meet together and to fill themselves with wine or strong drink, while their skins will hold. Afterward, they give themselves to dicing, carding, dancing, singing of ribald songs. And thus they pass the day, the night, the week, the year.

But we must be put in mind to detest and to flee these vices. Inducements to this duty are many.

I. God's commandment. "Keep not company with drunkards and gluttonous persons" (Prov. 23:20). "Be not drunk with wine, in which is excess" (Eph. 5:18).

II. The punishment of drunkenness is plague, pestilence, famine, captivity (Isa. 5:11–13).

III. The example of the brute beast that in eating and drinking keeps measure and takes no more than will suffice nature. The horse and the ass may be schoolmasters to many of us.

IV. If we cannot forsake a cup of wine or beer which is not needful for us, we shall never be able to forsake wife and children, house and land for Christ's sake. If we have not the command of ourselves in a trifle, we may never hope for it in weighty matters.

V. There are dangerous effects of drunkenness. First, it destroys the body, for it enflames the blood with an unnatural heat. And this unnatural heat engenders unnatural thirst, which engenders immoderate drinking, whence comes dropsy, consumptions, all cold diseases, and death. Secondly, it hurts the mind. For the spirits of the heart and brain (being the immediate instruments of the soul) are by drinking distempered and enflamed. And hereupon arise wicked imaginations and disordered affections. And thus the devil in the room of God's image sets up his own image and makes the mind a shop of all wickedness. Thirdly, the vile imaginations and affections that are in men when they are drunk remain still in men when they are sober, so as being sober they are drunk in affection.

In favor of drunkenness, it is alleged that Noah's drunkenness is remembered in Scripture, but nowhere condemned. Answer. While Moses sets down the foul effects that followed Noah's drunkenness, he does indeed condemn it. Secondly, his example is noted in Scripture as a warning to all ages following. Thirdly, his sin may be lessened, though not excused, because he had no experience of wine.

Objection II. Joseph and his brothers did drink and "were drunk together" (Gen. 43:34). Answer. The meaning of the text is that they drank liberally, or that they drank of the best together. For the word shakar signifies not only to be drunk in drinking, but also to drink liberally, or to drink of the best drink (Hag. 1:6).

Objection III. Learned physicians, as Rasis, Avicenna, and others teach that it is greatly for health to be drunk once or twice in a month. Answer. As learned as they teach the contrary. And we may not do any evil or sin against God for any good to ourselves.

Objection IV. It is said to be neighborhood and good fellowship. Answer. It is drunken fellowship. The right fellowship is in the doctrine of the apostles, prayer, sacraments, and the works of mercy.

Thus much of the works of the flesh. Now follows the punishment of them, of which I consider three things. First, a premonition in these words: "whereof I tell you before, as I also have told you before." Secondly, the designment of the punishment in these words: "shall not inherit the kingdom of God." Thirdly, the designment of the persons, in these words: "they which do such things."

In the premonition is set down the office of all ministers. And that is, often to forewarn the people of the future judgments of God for their sins (Mic. 3:8; Isa. 58:1). And this may easily be done. For they may

know the sins of men by experience and the judgments of God due to every sin they may find in the Word of God.

Again, all people are warned by this often to meditate of the future judgments of God. Thus did David (Ps. 119:120) and Paul, who, knowing the terror of the Lord, was moved to do his duty (2 Cor. 5:11). The old world never so much as dreamed of God's judgments before they came upon them, and so they perished (Matt. 24:39).

The punishment of these sins is "not to inherit God's kingdom." God's kingdom sometime signifies the regiment of God whereby He rules all things in heaven and earth. More specially, it signifies a state or condition in heaven whereby God and Christ is all things to all the elect (1 Cor. 15:28). And thus it is taken in this place. And an entrance or beginning to this happy estate is in this life, when men in their consciences and lives are ruled by God's word and Spirit. It must here further be observed that not to enjoy the kingdom of God is to be in torment in hell, because there are no more but two estates after this life. And therefore to be out of heaven is to be in hell.

The Use. I. This must teach us above all things to seek God's kingdom and to establish it in our hearts. And that we shall do, if we know the will of God and yield subjection to it in the duties of repentance, new obedience, etc.

II. The kingdom of God comes by inheritance. Therefore there is no merit of good works.

The persons which are punished are such as are doers and practicers of the works of the flesh. Mark the words, not such as have been doers, but such as are doers. The word signifies a present and a continued act of doing amiss.

The Use. Hence is the difference between the godly man and the ungodly. The godly man falls into the works of the flesh, and, being admonished thereof, he repents and recovers himself. He does not stand in the way of sinners, though sometime he enter into it (Ps. 1:1). The ungodly man, when he falls, he lies still in his sin and heaps sin upon sin and makes a practice of evil.

Warning I. They which are privy to themselves of any of the former works of the flesh must bewail their offences and utterly forsake them. For if we be found doers of any one work of the flesh, there is no hope of salvation.

Warning II. They which have turned unto God from the works of the flesh must be constant and take heed of going back, lest they lose the kingdom of God.

> 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.
>
> 23 Meekness, temperance: against such there is no law.

For the better observing and the more easy understanding of the rule in the sixteenth verse, "Walk in the Spirit," Paul here sets down a catalogue of the works of the Spirit. In the catalogue I consider three things: the property of the works of the Spirit, in these words, "the fruit of the Spirit"; the kinds of works, and they are nine; the benefit that comes by them, in these words, "against such there is no law."

"The fruit of the Spirit"—it is the property of the works of God's Spirit in us to be called "the fruits of the Spirit." And by this, much is signified—namely, that the church is the garden of God (Song 4:16); that teachers are planters and setters (1 Cor. 3:7); that believers are trees of righteousness (Isa. 61:3); that the Spirit of God is the sap and

life of them. And good works and virtues are the fruits which they bear.

In that the works of the Spirit are called "fruits" thereof, hence it follows that there are no true virtues and good affections without the grace of regeneration. The virtues of the heathen, how excellent soever they seemed to be, were but shadows of virtue and served only to restrain the outward man, and no further.

Again, here we see the efficacy of the Spirit, which makes men fruitful or bearing trees of righteousness (Ps. 1:3), yea, trees that bear fruit in their old age (Ps. 92:14). Here we have cause to cast down ourselves. For the most of us are barren trees that bear no fruit but the bad fruits of the flesh. And therefore we may justly fear the curse that God laid upon the fig tree (Luke 13:7), and look every day to be stocked up (Matt. 3:10).

Again, good works are made acceptable to God even by His grace, and therefore they are called "the fruits of the Spirit." And hence it is that they are acceptable to God (Rom. 15:16). We that are by nature wild branches must be taken out of old Adam and set into Christ. And after our insition draw a new sap and life from Christ, namely, His Spirit, and then our actions shall be fruits of the Spirit, and consequently acceptable to God.

Lastly, hence it follows that free will of itself is like a dead or rotten piece of wood, and that it bears no fruit but as it is quickened by the Spirit (John 15:5).

Thus much of the property. Now follow the kinds of the works of the Spirit.

"Love"—it may be demanded, how it is a fruit of the Spirit? Answer. First, the Spirit of God works faith, then regeneration, then love (1 Tim. 1:5). Love follows faith because we must know first that we are loved of God before that we love God (1 John 4:19). And love follows regeneration because till the will and the affections be changed, there is no place for love. The papists then err who teach that the first act of love, that is, the inclination to love God and man aright, is in nature, and that the second act, namely, the exercise of love, is from the Spirit. Again, they err in that they teach that charity or love is the formal righteousness of a Christian. For it is a fruit that follows regeneration.

The love here mentioned is either of God or of man. The love of God is a holy affection whereby we love God in Christ for Himself. There are three special signs whereby it is discerned. I. A desire of fellowship with God and Christ and the Holy Spirit, and therefore to be much and frequent in the use of the Word and prayer. Because in the Word, God speaks to us; and in prayer, we speak to Him. II. To love the Word of God above all earthly treasure, and to tread our own wills underfoot, and to desire that God's will may be preferred in all things (1 John 2:5). There are many houses among us, where the cards and tables are walking, but the Bible is seldom or never seen. And this argues the want of love. III. The love of them that love God and Christ.

The love of our neighbor is to love him simply, in and for the Lord, and for no other by-respect. The sign of this love is to love not "in word," but "in deed." And this is to love indeed, to show love and to do good (when we are wronged and abused) to them that wrong us and abuse us.

"Joy"—joy is twofold: joy of glory after this life, and the joy of grace in this life. And it stands in three things. The first is to rejoice in the true acknowledgement of God, that He is our God and reconciled to us in Christ. The second is to rejoice in the work of our regeneration. The third is to rejoice in the hope of eternal glory.

The joy of grace has a double fruit. First, it moderates all our sorrows which makes us rejoice in the midst of our afflictions (1 Thess. 5:16). Secondly, it causes men to rejoice at the good of their neighbors (Rom. 12:15). And this joy is here meant specially. For joy is here opposed to envy and emulation.

This fruit shows that we are most of us bad trees. For the joys of the world be for the most part in iniquity and in the works of the flesh. And it is our common sin not to rejoice but to pine away with grief, as Cain did when we see God's blessing upon our brother.

"Peace"—it is a care and desire to maintain concord, as much as may be, if it lie in us (Rom. 12:18). It is an excellent virtue. For the kingdom of God stands partly in peace (Rom. 14:17). For the maintenance of peace, observe two rules. I. Neither take offence, nor give offence. Abraham chose rather to lose his right than to offend Lot (Gen. 13), and so did Christ (Matt. 17:27). II. Seek to edify one another, either do good, or take good (Rom. 14:19).

"Longsuffering" is to moderate our anger and desire of revenge when many and great wrongs are done to us. It is an excellent fruit, but it takes very hardly in these parts. For our manner is "a word and a blow; a word and a stab; a word and a writ."

Set and sow this plant in the furrows of your hearts, and that the weed of revenge overgrow it not, use these remedies. I. God's commandment forbids rash anger (James 1:19), for it is a degree of

murder. II. The example of God, who is slow to anger, and of Christ, who is meek and lowly (Matt. 11). III. All wrongs done to us by men come by God's providence to which we are to subject ourselves. IV. The goodness of God, who forgives more to us than we can forgive. V. There is danger of God's anger. For unless we forgive, we are not forgiven. And we crave forgiveness, as we forgive. VI. It is the duty of love to suffer and bear (1 Cor. 13). VII. It is a point of injustice to revenge ourselves, for then we take to ourselves the honor of God, and against all equity we are both the parties, and judge, and witness and all. VIII. We are often ignorant of the minds of men, in their actions, and of the true circumstances thereof, and so may easily be deceived.

Objection I. Anger is a sudden affection. Therefore it cannot be ruled. Answer. Means are to be used beforehand when we are quiet. Then shall we better restrain it.

Objection II. It is hard for flesh and blood to do this. Answer. We are more than flesh and blood. For we have the Spirit of God, else we are but hypocrites.

"Gentleness"—gentleness is to give good speech and to show good countenances, even to them that wrong us and abuse us, without any mind or desire to revenge (Rom. 12:14; Eph. 4:32).

The courtesy of the world in the cap and the knee and all the compliments of humanity is commonly severed from good affection. And it is often the mask of enmity. And therefore it is but a work of the flesh. Right courtesy is with an honest heart to bless when we are wronged.

"Goodness"—it is virtue, whereby we communicate to others the good things that are in us for their good and benefit. It is prescribed

by Paul in other terms, when he says, "Communicating to the necessity of the saints" (Rom. 12:13).

Question I. What are we to communicate? Answer. The gifts of our mind, our temporal goods, yea our lives too, if need be (1 John 3:16).

Question II. Why are we so to do? Answer. We are members all of one body, and we are members one of another (Eph. 4:25). And it is God's pleasure that men shall be instruments of good mutually one to another.

Goodness respects either the body or the mind. Goodness concerning the body has many actions—as to feed the hungry, to give drink to the thirsty, to harbor the harborless, to clothe the naked, to visit the sick and them that are in prison (Matt. 25:35–36), to bury the dead (2 Sam. 2:5). Lastly, to lend freely and liberally to such as be decayed and impoverished (Deut. 15:7).

Goodness concerning the soul is to endeavor, partly by counsel and partly by example, to gain the soul of our neighbor to God. And it stands in four actions: to admonish the unruly, to comfort the distressed, to bear with them that are weak, and to be patient towards all (1 Thess. 5:14).

Goodness is hard to be found in these days among men. The common practice is according to the common proverb, "Every man for himself, and God for us all." The study of men is how to gather goods, honors, riches for themselves and for their children. And the common good is not aimed at. Good orders hardly take place, as namely, the order for the poor, and the reason is the want of goodness in us. If any profess any show of goodness more than the rest, they are sure to be despised and reproached at every hand, and this shows that there is little goodness among men.

"Faith"—first, we are here to understand faith towards God, which is to believe the remission of our sins and our reconciliation with God in Christ.

This faith is common to all among us. Yet is it but a false, dead, and ceremonial faith in many men. Reason I. Faith comes by the hearing of the word of God preached (Rom. 10:14), but this faith in many is conceived without preaching. For they say, they believe their salvation by Christ, and withal they live in the perpetual neglect or contempt of the public ministry. II. True faith is joined always with the exercises of invocation and repentance. Yet in many among us, this faith is without any conversion or change of heart and life. And therefore it is but a dead faith. III. True faith is mixed with contrary unbelief, so as they that believe feel in themselves a want of faith and much unbelief. But there are many among us that say they perfectly believe and that they never so much as doubted in all their lives. Now such a faith is a vain persuasion. IV. Many that boast of their faith in Christ want faith in the providence of God touching food and raiment. And that is manifest because they use any unlawful means to help themselves. Now if their faith fail them in a smaller point, it cannot be found in the greatest of all.

Secondly, by faith is meant faith towards men, and that stands in two things. One is to speak the truth from the heart. The other is to be faithful and just in the keeping of our honest promise and word.

This faith is a rare virtue in these days. For the common fashion of them that live by bargaining is to use glossing, facing, soothing, lying, dissembling, and all manner of shifts. And with many it is a confessed principle that "there is no living in the world, unless we lie and dissemble." They that deal with chapmen shall hardly know what is truth, they have so many words and so many shifts. In this respect,

Christians come short of the Turks, who are said to be equal, open, and plain dealing men, without fraud or deceit.

Our care therefore must be to cherish and maintain among us the virtue of faith and truth. Reasons. I. God's commandment, "Put away lying, and let every man speak the truth to his neighbor" (Eph. 4:25). II. By truth we are like to God, whose ways are all truth, who hates a lying tongue (Prov. 6:17), whose Spirit is the Spirit of truth. III. Liars bear the image of the devil. He is the father of lies (John 8:44). So oft then as you lie, you make your tongue the instrument of the devil. IV. Eternal punishment in the lake that burns with fire and brimstone (Rev. 22:15). Here mark that liars are entertained at the same table with murderers and thieves. And the liar never goes unpunished (Prov. 19:5). V. To speak the truth from the heart is a mark of God's child (Ps. 15:2). And he whose faith fails towards men shall much more fail towards God.

"Meekness"—the same in effect with longsuffering. The difference is that meekness is more general, and longsuffering is the highest degree of meekness.

"Temperance"—it is the moderation of lust and appetite in the use of the gifts and creatures of God. For the better practicing of this virtue, remember these four rules.

I. We must use moderation in meats and drinks. This moderation is to eat and drink with perpetual abstinence. And abstinence is to take less than that which nature desires, and not more. And that measure of meat and drink which serves to refresh nature and to make us fit for the service of God and man is allowed us of God, and no more.

II. We must use moderation in our apparel. And that is to apparel ourselves according to our sex, according to the received fashion of

our country, according to our place and degree, and according to our ability. Here the common fault is to be out of all order. For none almost know any measure. Every mean person nowadays will be a gentleman or gentlewoman.

III. We must use moderation in getting of goods. And that is to rest content if we have food and raiment for ourselves, and them that belong unto us (1 Tim. 6:8). Here is our stint; we may not desire to be rich (v. 9). The king himself must not multiply his gold and silver (Deut. 17:17), and yet has he more need of gold and silver than any private man.

IV. There must be a moderation in the spending of our goods, contrary to the fashion of many that spend their substance in feasting and company and keep their wives and children bare at home.

"Against such there is no law"—here Paul sets down the benefit that comes by the former virtues. The words carry this sense. Against such virtues and against persons endued with such virtues, there is no law. And that for two causes. One, there is no law to condemn such. Secondly, there is no law to compel them to obey because they freely obey God as if there were no law.

Mark then the condition of spiritual men. They are a voluntary and free people, serving God freely without constraint. So as if Christ would not give unto them life everlasting, yet would they love Him and desire the advancement of His kingdom. On the contrary, if there were no hell, and God would not punish adultery, drunkenness, blasphemy, etc., with eternal death, yet would a Christian man abstain from these things because he knows that they displease Christ, and he is governed with another Spirit to which they are contrary.

Also these words are a reason of verse 16: "There is no law against them that do these things," therefore, "Walk in the Spirit."

> 24 For they that are Christ's, have crucified the flesh with the affections and lusts.

The Scope. In these words, Paul proves that which he said immediately before, namely, that there is no law against spiritual men. And of this he gives a double reason. One is, spiritual men are Christ's. Therefore there is no law against them. The second is this. That is crucified in spiritual men which the law condemns, namely, the flesh with the affections and lusts. Therefore there is no law to condemn the spiritual man.

In the words, I consider three points. The first is, what is a Christian? Answer. A Christian is one that is Christ's (says Paul). And he is Christ's five ways. I. By the right of creation. And so are all men. II. By right of redemption (1 Cor. 6:19–20). III. By the free gift and donation of God the Father (John 17:11). This donation is begun in the eternal election of God, and it is accomplished in our effectual vocation. IV. By propagation. For all true believers spring out of the blood of Christ and are of His bone and of His flesh, as Eve was of the bone and flesh of Adam. V. By our donation in baptism, in which we consecrate ourselves to God and to Christ.

The Use. This must teach us to resign ourselves to Christ and to suffer Him to reign in our hearts and to take the yoke of the gospel upon us. But alas, it is far otherwise with many of us. For some live in the transgression of the very law of nature, so far are they from observing the gospel. Others think it sufficient to follow the teaching of nature. If they worship God in some general manner, if they live peaceably and hurt no man and mean well (as they say), then all is well. And the doing of further duties is reputed curious preciseness.

And such persons usually reduce religion to the practice of nature. They will be saved by faith. But their faith is nothing else but fidelity. They say they worship God, but this worship is nothing else but their good meaning and their good dealing. These men are content that Christ shall be theirs. But they will not be Christ's and suffer Him to have a lordship over them.

II. If thou art Christ's, then commend your soul and life and all that you have into the hands of Christ. This was the practice of David (Ps. 22), of Christ upon the cross, of Paul (2 Tim. 1:12). And this practice is the only way to obtain safety and protection. For Christ no doubt will keep His own.

III. Comfort. If thou art Christ's, He will care for you, and nothing shall be wanting unto you that is for your good (John 17:24; Rom. 8:32). Therefore remember this lesson. Never grieve overmuch, never care overmuch, never rejoice overmuch in the things of this world. If you were at your own disposing and finding, it were somewhat. But there is one that cares for you, namely Christ.

The second point to be considered is, what is the flesh? Answer. It is the corruption of the whole nature of man. For the right conceiving of this, we must make a distinction of three things: man's nature; the faculties of nature; and the corruption of both, which corruption has two parts—the loss of the image of God and a proneness to all wickedness. Moreover, this distinction must be without separation of nature from faculties, or of corruption from either, so as we may say truly that the nature and the powers of the soul of man are corrupted.

In the flesh are two things: "affections" and "lusts." By affections understand inordinate affections, which show themselves and bear sway in carnal men, as anger in Cain, love of pleasures more than of

God in the men of the last times (2 Tim. 3:4), immoderate sorrow in Ahab when he could not obtain Naboth's vineyard (1 Kings 21:4).

Lusts are inordinate and insatiable desires after the things of this world, as riches, honors, pleasures, etc. Of this sort are covetousness, gluttony, pride, the lust of the flesh, etc.

The Use. By this we see what a carnal man is, namely, one that is carried away with some inordinate affection or some inordinate lust. Herod did many good things at the advice and motion of John Baptist, whom he reverenced. Yet was he a carnal man. For he was possessed with an inordinate love of his brother's wife. Judas [was] a disciple of Christ, yet a carnal man because he was carried away with the inordinate lust of covetousness.

The third point is touching the office of a Christian man. And that is to crucify the flesh with the affections and lusts. For the better conceiving of this, crucifying must be distinguished. It is either the action of Christ, or our action. Crucifying, which is the action of Christ, is threefold. The first is upon the cross, where Christ stood in our room and bare the burden of our sins and made an expiation of them. In this respect we are said to be crucified with Him (Gal. 2:19–20). The second is in us, when Christ conveys the virtue of His death into the hearts of them that are joined to Him for the causing and effecting of the death of sin. The third is in baptism, whereby Christ seals the two former to them that believe (Rom. 6:6).

The crucifying which is our action is nothing else but the imitation of Christ crucified, on this manner. He was first attached. So must we bring ourselves into the presence of God. He was arraigned. So must we set ourselves at the bar of God's judgment. He was accused. So must we indict and accuse ourselves of our own sins at the bar of God's judgment. He was condemned. And so must we judge

ourselves, that we be not judged of the Lord. After judgment, we must proceed to execution of the flesh. And that is to use means to crucify it. And they are three. The first is by faith to apply to ourselves Christ crucified. And that is to believe, not only that Christ was crucified for us, but that we also were crucified with Him. Where this faith is, sin shall no more have dominion. The second is to beat down the flesh by the sword of the Spirit. And that is done by a serious application of the commandments and the threatenings of God to our several affections and lusts. The third is to flee the occasions of every sin and to cut off the first beginnings of evil.

The Use. This doctrine serves to condemn the drowsy Protestants of our time who profess Christ without making any change in life and conversation. For they are saints in the church, but in their common dealings they are as worldlings.

II. Secondly, they are here reproved that have many good gifts of God in them and yet never proceed to a thorough reformation. For they use to cherish in themselves naughty affections and damnable lusts. There is some one sweet sin or other that they cannot abide to crucify.

III. They also are to be blamed that cannot abide to bear their own particular sins to be noted and reproved. They are uncrucified and unmortified persons. And the word of God is the sword of the Spirit that serves to kill and destroy the flesh.

IV. In affections be content and quiet. For we ought to crucify the affections and lusts of our flesh. And because we fail in this duty, therefore God Himself takes the work in hand. And He will crucify our corruption by His chastisements.

Further, of this duty of crucifying the flesh, there are three points to be considered. I. The time when this action must begin, namely, in our baptism or first conversion. Therefore Paul says, they that are Christ's "have crucified, etc." II. What must be crucified? Answer. The whole flesh with every inordinate affection and lust. This makes against them that flee and detest some few sins and run headlong into others. III. What is crucifying? Answer. In it are two things, the restraint of the exercise of sin (which is in part in civil men) and the killing of original corruption in all the parts and branches thereof. And that is done when we do not only mourn for our corruptions, but also hate and detest them in ourselves.

25 If we live in the Spirit, let us also walk in the Spirit.

In these words is contained the last reason of the rule of good life before mentioned in the sixteenth verse. For the understanding whereof, two things are to be considered: what it is to live in the Spirit; and what to walk in the Spirit. Touching the first. Life is twofold: created or uncreated. Uncreated life is the life of God. Created is that which pertains to the creature. And this is either natural or spiritual. Natural life is led by natural causes and means, as by meat, drink, clothing, breathing, etc. Spiritual life is by and from the Spirit. Of this there be two degrees. The first is when the Spirit of God takes up His habitation in man and withal governs all the powers of his soul by putting into the mind a new light of knowledge, into the will and affections new motions and inclinations whereby they are made conformable to the will of God. The second degree of spiritual life is when the Spirit dwells in man and governs the powers of the soul, and further does sustain the body immediately without natural means. "It riseth again a spiritual body" (1 Cor. 15:44), that is, a body living in the second degree of spiritual life, not being sustained by means, but immediately by the eternal

sustentation of the Spirit. The first of these degrees is in this life; the second, after this life, in and after the last judgment, when body and soul shall be reunited. And of the former, this place is to be understood.

To walk in the Spirit is first to savor the things of the Spirit (Rom. 8:5, 7). And that is to mind, wish, like, desire, and affect them, or, in a word, to subject a man's self to the law of God in all the powers and faculties of the soul. For the things revealed in the law are the things of the Spirit, which Spirit must at no hand be severed from the word. Secondly, to walk in the path of righteousness without offence either of God or man (Ps. 143:10). Thirdly, to walk not stragglingly, but orderly by rule, by line, and by measure. For so much the word "walk" imports in the original, as if Paul should have said, "Let us (whilst we live in this world) not only endeavor to do some one or some few good actions, but in the course of our lives and callings order ourselves according to the rule and line of the Word of God."

The Use. This text in the first place cuts off the shifts and excuses of sundry persons in these days who profess themselves to be the children of God and yet for their lives are much to be blamed because they lead them not according to the Spirit, but according to the flesh. And these persons, whatsoever they say, do indeed and in truth deceive themselves and are quite destitute of God's Spirit. For if they lived in the Spirit, they would also walk in the Spirit; it is not an idle Spirit in any, but it will show and manifest itself in a holy and orderly conversation. You will say: If such persons have not the Spirit of God, what other spirit have they? Answer. If their life be naught, they have an unclean spirit dwelling in them. And the god of this world has blinded their eyes and makes them that they cannot see the right way wherein they should walk (2 Cor. 4:4).

Again, we learn from hence a true and pregnant sign whereby to discern, whether any man has in his heart the Spirit of God or no. The life of a man will discover and proclaim to all the world, before God, men, and angels, what himself is. If a man in the course of his life and calling be godly and virtuous, leading his life according to the will and word of God, in an honest and careful endeavor, though he fail in some particulars, whatever the world thinks of him, he is the man that is endued with the Spirit of God.

Lastly, this teaches what is the office of all Christian people, namely, to "walk in the Spirit," that is, to frame and order the whole course and tenor of their lives according to the line and square of God's Word and Spirit. A motive to which duty may be that fearful threat pronounced upon those that turn aside and walk in their own crooked ways (Ps. 125:5).

> 26 Let us not be desirous of vainglory, provoking one another, envying one another.

The Scope. From this twenty-sixth verse to the eleventh verse of the chapter following, St. Paul handles the second rule which he had propounded in the thirteenth verse of this chapter: "By love serve one another." In the handling whereof, he first labors to take away the impediments of love, and then he sets down the manner how the rule is to be observed. This twenty-sixth verse is a rule, the end whereof is to remove the impediments of love.

In this verse four points are especially to be considered. First, what the desire of vain glory is? Answer. It is a branch of pride, which makes men to refer all they have or can do to their own private glory and advancement. For better understanding whereof, consider a little the excuses that men have for the defense or excuse of this sin.

Excuse I. Vain glory in effect is no more but the seeking of men's approbation, which may lawfully be done. Answer. To seek the approbation of men is no fault, so that it be sought in a good manner. The right manner of seeking the praise of men is this. A man must in this life pass through three judgments: the judgment of God, of his own conscience, and of his neighbor. And the order of going through them is: in the first place, he must seek for the judgment and approbation of God; in the next, his own; and in the last, his neighbors. Now the vain-glorious man takes another course, first and principally aiming at the glory and good liking of man, having small or no regard of the two other.

Excuse II. There is a good boasting, which David used and that we may lawfully use (Ps. 7:8). Answer. Boasting is either lawful or unlawful. Lawful boasting is in the Lord, when, being urged and compelled, we confess the good things that are in us to God's glory. Of this read at large 2 Corinthians 11. Unlawful is when men ascribe the gifts that they have of God unto themselves, or, having gifts, do arrogate more unto themselves than indeed they have, or, in a word, do so esteem of their gifts as if they had not received them from God. And this is a damnable boasting.

Excuse III. God's blessings we may seek for. And what are glory and honor, but the blessings and gifts of God? Answer. There are two degrees of honor. The first is the honor that every man has in his place and calling. For every calling ordained by God has a glory annexed unto it, which being the gift of God, it may be both fought for and enjoyed. The other degree is that which is above a man's place and calling, and that ought not to be sought for. Every person must content himself with the honor which is sorted unto his calling. Nevertheless, if God give greater honor, he may accept it; but where God gives it not, there it must not be desired. It remains therefore

that vain-glory is a branch of pride, wherein men principally refer all their studies, counsels, endeavors, and gifts to the honoring and advancing of themselves.

The next point to be considered is, why he admonishes the Galatians of vain glory? Answer. The Galatians were men of understanding and knowledge and were adorned with many excellent gifts. Now they that have received good gifts of God, many times are most vain-glorious (2 Cor. 12:7; Matt. 6:5). And whereas all other vices feed upon that which is evil, this vice of vain glory feeds upon good things. For a man sometimes will be proud, even because he is not proud.

A third point to be considered is, where vain glory is to be found? Answer. It is no rare matter, but it is a common vice, and spreads itself far and wide. Some there are which never lift up heart nor hand unto God at home, and yet the same persons in the public assemblies will make as though they prayed with great devotion. And what is the reason hereof but this, that they are carried with a spirit of pride and arrogancy, seeking the commendation of men that behold them, rather than to approve their hearts and consciences unto God. Of another sort are those that have been old and ancient hearers of the word who notwithstanding do little or not at all profit either in knowledge or good life. And the cause is not in the gospel or in the dispensers of it, but in themselves because they receive not the gospel for itself, but for the praise and commendation of men and for the credit and account they are in by reason of Christian profession.

The last thing is the remedy of pride and vain glory, which is the rather to be thought upon because it is a great impediment of Christian love. This remedy consists partly in meditation and partly in practice.

Remedies in meditation are these. 1. God resists all proud persons and gives grace to the humble (1 Peter 5:5). The reason is because the vain-glorious man, seeking himself and not God, robs God of His honor. Thus the proud Pharisee exalting himself above the poor publican went away less justified, that is, not approved of God, as the publican was. 2. It is the work of the devil to puff up the mind with self-liking and conceit, that thereby he may work man's perdition (Gen. 3:5). But God works contrarily. For He therefore abases men that He might in His good time the more exalt them. 3. There is no religion in that heart that is wholly bent to seek the praise of men (John 5:44). And the man that desires to be talked of and admired by others does thereby in effect give notice unto all the world that his heart is not sound in the sight of God.

Remedies consisting in practice are: 1. First, an endeavor to acknowledge the great majesty of God, and with all our own baseness and vileness before Him. 2. We ought to ascribe all good things we have or can do to God alone, and nothing to ourselves. For in all that befall us, God is the principal agent, ourselves are but tools and instruments in His hand; by right therefore the commendation belongs unto Him, and not to us. 3. In all actions and duties of religion, first we must endeavor to approve ourselves to God, and the next place is to be given to man, not contrariwise. 4. When we are reviled we must rest content; when we are praised to our faces or otherwise, we must take heed. For then Satan stands at our right hand to puff us up and consequently to overthrow us. It is a true saying, that temptations in the right hand are far more dangerous than those on the left. 5. In the fifth place, Paul's reason to dissuade from this sin is taken from two evil fruits of it, contention and envy, "provoking one another, envying one another." Men that are ambitious, if they be crossed in their courses, grow contentious; if they prosper in the world, then are they envied by others. Read for

this purpose the history of Samuel and Saul (1 Sam. 15). Seeing then vain glory has so bad fruits issuing from it, it must teach us to abhor and detest it with all our hearts, and on the contrary to seek by all means possible to preserve and maintain love in the whole course of our lives.

FINIS.

THE SUPPLEMENT

Or, Continuation of the Commentary

upon the Sixth Chapter.

To the Right Worshipful

Sir Bassingbourne Gaudy, Knight.

Right worshipful, having been licensed some years ago (according to the ancient laudable custom of the university) to interpret St. Paul's epistles, and then earnestly entreated by M. Perkins, his executor, and others his friends (which had some interest in me) to supply that which was defective in his Commentary upon the Galatians, overcome at the last by their importunity, I undertook the business, making trial of my simple faculty in this short chapter, which I have here according to my poor talent finished, yet not daring to publish it to the view of the world, without premising somewhat in way of excuse for my boldness. For if Hirtius, or (as others think) Oppius, being importuned by his friend to continue the commentaries which Caesar left unfinished, durst not presume to make a supply without making first an apology for himself for attempting to take in hand so great a task, seeming therein to compare with him who was incomparable, just cause have I to excuse myself for this my bold attempt in undertaking to equal him who in the judgment of all (save such as esteem of writers by tale, and not by touch) is so substantial, concise, exact, methodical, that (as it is said of Caesar) he has discouraged wise men from writing. But seeing I do not in the vain confidence of mine own sufficiency or exactness of the work proclaim a challenge to all men's censures, nor yet take upon me (as some have done in other writers) so to carry the author along, that the reader shall not perceive but that he is still reading him, nor know where he ends or where I begin (for that being impossible to attain,

were folly to attempt), but only to finish that which otherwise should have been imperfect, to satisfy the request of my friends, and to help forward the Lord's building, though not as a master builder with hewn stones, or polished sapphires—yet as a server, and under-laborer, as it were with a handful of rubbish. I hope I shall obtain (at least) this favorable construction, to be thought as far from vanity herein as my conscience does witness with me, I did it in simplicity, and without affectation of singularity. And if it were no presumption in Gillebertus to finish Bernard's Sermons upon the Canticles, nor in Clichtoueus to supply four books which were wanting in Cyril's Commentaries upon John, nor in Wolfius, Reuterus, and other modern writers to continue the commentaries of Martyr, Zanchius, etc., but rather works worthy great commendation and deserving well of the church of God, I trust it will not be imputed to me as a vice, which in others is accounted as a virtue.

Further, if I shall seem to any with the unskillful hammer to have joined humano capiti, cervicem equinam, in that I exceed as much the other part in prolixity, as I come short of it in dexterity, I hope I shall the more easily obtain pardon, considering it was my first draft, not having taken pencil in hand before. And seeing the work which I was to finish was caput Veneris, the fair face of Venus, I chose rather (because I could not hit of the just proportion which I aimed at) to exceed measure a little, than to be defective, thinking thereby to suit them the better, seeing beauty or fairness (to speak more properly) consists only in greatness, as the Philosopher says. And some perhaps may think that it falls out well, in that I have given it more body, because it had less spirit. But what others think or say (for as in other things, so in this, lookers on will have their words) it skills not, so I may have the approbation of the godly and well affected reader—especially your worshipful patronage, to whom I humbly commend it, as the first fruits of my labors, a simple flower growing

in a scholar's garden, desiring it may be suffered to grow either in the shadow or sunshine of your protection, that so of the godly it may be better accepted, and of the caterpillar the less touched (those I mean which will correct the verb before they understand the noun, condemning that which they ought rather to commend, at least which they cannot amend).

Vouchsafe therefore Right Worshipful to receive this poor present as a pledge of my unfeigned love and humble duty and a testimony of my thankfulness to God for His manifold graces of prudence, justice, sobriety, meekness, humility, liberality bestowed upon you, especially your love of His truth and continual meditation on His Word, which was the thing that moved me (all by-respects set aside) to offer this commentary to your view and to have it graced with your countenance, that by this means I might the more stir up and kindle (if it be possible) your love and liking of the word by adding fuel to the fire and oil to the flame. It is recorded of Theodosius the Second that he wrote the New Testament over with his own hand, and of Alphonsus, King of Spain and Naples, that he read the Bible fourteen times over with the Ordinary Gloss (the best help that he had in those days). And I doubt not but that you will peruse this exposition at your leisure and still continue to read the holy Scripture as hitherto you have done, and so be answerable to that which is voiced of you and to that extraordinary commendation which your faithful pastor has often given of your diligence and dexterity in that behalf.

Now let me add this one thing, that though there be not the like efficacy in a dead letter that is in a lively voice, yet the bare reading of the Scripture is of great and singular use, which may appear by this, that it is so often commanded by precept and so highly commended by the practice of the saints, and so straightly forbidden, as by cruel Antiochus, so by the Roman Antichrist. Neither dare I deny but that

God has and does use it, not only as a means of edification, but also of working the conversion of many of His servants, as Augustine confesses of himself that he was converted by reading that place in Paul (Rom. 13:14), converted (I say) not as a heretic only which is reclaimed from his erroneous opinion, but as a lost sheep which is reduced and brought home from the error of his way. Notwithstanding, in reading the Scripture, to go alone is not so safe. A guide therefore is necessary, as the eunuch confesses [Acts 8:31], which may be as the Mercurialis Statua to point a man to the right way. And this guide is either the outward or the inward guide. The outward guide (I speak of reading only) is a commentary, especially such a one as a sanctified spirit has much breathed upon, seeing it is the best learning the theorick of him which is skillful in the practick. The inward guide is the Spirit of revelation, which dwells only in a humble, docible, and obedient heart, which whosoever brings, has a promise that he shall know the truth (John 7:17) and understand the secrets of God (Ps. 25:14), and without which the Scriptures are but as a riddle or clasped book. For the full and perfect knowledge of the word consists (as Epiphanius says) in understanding, and feeling, that is, not in bare speculation only swimming in the brain, but in a sensible saving knowledge sinking into the affections of the heart—and by this latter, the comfortable meaning of the Scripture is better understood, than by all the speculations of the most curious skeptics. As the sweetness of honey is better known in a moment by him that tastes it than by those that spend many hours in the contemplation and discourse of it.

But I forget myself very much in taking upon me to read a lecture to such an exercised scholar in the Book of God. Therefore without further insinuation, either for pardon of my boldness or acceptance of my pains, I commend you to God and to the word of His grace

which is able to build you further and give you an inheritance among all them which are sanctified.

From Emmanuel College, August 13, 1604.

A lover of your Worship's virtues

in all duties to command,

Ralph Cudworth

Chapter 6

> 1 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.

The apostle having finished the first part of the instruction touching the faith of the Galatians in the twelfth verse of the fifth chapter, in the thirteenth verse he comes to the second part, touching good life, which continues to the eleventh verse of the sixth chapter in which he first propounds the sum of his doctrine (v. 13). Secondly, he makes particular declaration thereof. In the sum of his doctrine, first, he sets down the ground of all good duties, which is, their calling to Christian liberty. Secondly, two rules of good life. The first, that we must not use our liberty as an occasion to the flesh, which is illustrated and handled in particular from the sixteenth verse to the twenty-sixth. The second, that we must serve one another in love, which is amplified from the twenty-sixth to the eleventh verse of this

chapter. In handling whereof, he first removes the impediments of love, as vain-glory, envy, etc. (v. 26). Secondly, he prescribes the manner, how it is to be observed and practiced by sundry special rules—the first whereof is contained in this first verse where we may observe these two general points. First, the duty prescribed. Secondly, the reasons to urge the performance thereof. The duty is the restoring of our brethren, where we are to consider four things. First, the duty itself: "restore." Secondly, the persons who are to be restored—they that are overtaken by any offence. Thirdly, the persons that must restore, those that "are spiritual." Fourthly, the manner how: in "the spirit of meekness."

For the first, the duty is set down in the word "restore," which in the original signifies to set a joint or bone that is broken so as it may become as strong and sound as ever it was. So the word is used (Matt. 21:16).

By this we learn sundry things. First, that it is the nature of sin to set all things out of order. It was the sin of Achan that troubled the Jews (Josh. 7:15). It was the sin of Ahab that "troubled Israel" (1 Kings 18:18); the sin of false apostles that troubled the Galatians (Gal. 5:10). Nay, it drives men beside themselves, as appears in the example of the prodigal son who, repenting of his sins, is said "to have come to himself" (Luke 15:17). Small sins are like to slips and slidings whereby men fall and hurt themselves, but great sins are like downfalls. For as they wound, lame, disjoint, or break some member of the body, so these do wound and waste the conscience. Therefore as we are careful for our bodies to avoid downfalls, so ought we to be as careful, nay a thousand times more careful, for our souls, to take heed of the downfall of sin or falling away from grace. And as we shun an icy or slippery place for fear of sliding and falling, so ought we to shun the smallest sins and the least occasions of sin for fear of

making a breach in conscience. Secondly, I gather hence that sinners are not to defer their repentance; nor those that are to admonish, their reproofs. For sinning is the breaking of a bone or disjointing of a member. And reproof is the setting of it in order again. Now the sooner a bone newly broken or out of joint is set, the sooner it is restored to his right frame and cured. So the sooner a man after his fall is admonished, the sooner and more easily shall he be able to recover himself. Thirdly, this shows that it is a point of great skill to bring a soul in order and frame again. There is great dexterity required in setting of a bone, and chirurgeons find it a matter of great difficulty to set a joint; much more difficulty is there in the soul. And therefore as it is not for every horseleach3 to meddle with setting of bones, no more it is for unskillful workmen to tamper with men's souls. This is one special reason why Paul says, "They that are spiritual ought to restore them that are fallen." Fourthly, hence we are taught not to wonder, though sinners be so loath to be reproved, and account it so painful a thing to be restored, and think those offensive unto them, and scarce their friends which labor to reclaim them, considering the same is to be seen in the body. For he that has a bone broken or out of joint can hardly endure to have it touched or pointed at. Lastly, in that St. Paul commands those that are spiritual to restore them that are fallen, and prescribes not how often, but speaks indefinitely, we learn that as often as our brother falls, we must restore him. For as we are not to forgive our brother once or twice or seven times (which Peter thought very much), but even "seventy times seven times," that is, as often as he sins against us (Matt. 18), so we may not restore our brother twice, or thrice only, but toties, quoties—as often as he shall sin against us. "If he sin against thee, go and tell him of his fault," etc. (Matt. 18). Therefore it were to be wished that as men have a care to restore their decayed limbs, so they would restore their brethren being fallen into any sin, even because they are fellow members of the same mystical body.

The second thing to be considered is the person to be restored, and that is every one that is prevented and overtaken either by the sleight of Satan, or allurement of the world, or suggestions of his own flesh (so he sin not against the Holy Ghost, nor openly scorn religion and discipline)—as Peter who fell being overtaken with overmuch fear, and David, with overmuch pleasure. Hence we see the subtlety of Satan who is always tripping at the heel, laboring to supplant us; as also the deceitfulness of sin, preventing and overtaking us before we be aware. We are therefore to be circumspect and careful, lest we be supplanted. The apostle admonishes us to "take heed lest we be hardened through the deceitfulness of sin" (Heb. 3:13), and that "we walk circumspectly, not as fools, but as wise" (Eph. 5:15); that we "walk with a right foot" (Gal. 2:14), and, "Make straight steps unto our feet, lest that which is halting be turned out of the way" (Heb. 12:13). For as those that wrestle and try masteries look warily to themselves, lest they be supplanted by their adversaries, so ought we much more, considering, "We wrestle not against flesh and blood, but against principalities and powers" (Eph. 6:12).

Again, whereas it is said, "If a man be overtaken by any sin," he teaches that no man is exempted from falling or being overtaken and supplanted by sin. For he speaks indefinitely, "If a man," as St. John does: "If any man sin, we have an advocate" (1 John 2:1). This makes against the Catharists or Puritans who avouch they neither have sin nor can sin because they be trees of righteousness, and "a good tree cannot bring forth evil fruit."

Further, hence I gather that pardon and restitution is not to be denied to them that fall after their conversion, as though there were no place for repentance or hope of salvation. For Paul would have such to be restored as are overtaken by any sin, except they be incorrigible and incurable. Therefore Novatians do err in teaching

that sins committed after a man's conversion are unpardonable, considering there is hope in store for great and heinous sinners. For though a man in persecution deny Christ and renounce his religion, yet he may be restored and repent as Peter did (Luke 22:32), for that saying of Christ, "Whosoever shall deny me before men, him will I deny before my Father which is in heaven" (Matt. 10:33) is meant only of a total and final denial. Though a man be a grievous idolater, a sorcerer, and given to witchcraft, yet he may be restored and find mercy, as Manasseh did (2 Chron. 33). Though a man be defiled and polluted with sins against nature, yet he may be cleansed and washed from them. Some among the Corinthians were fornicators, adulterers, wantons, buggerers, "but yet were washed, sanctified, justified" (1 Cor. 6:9, 11). It may be said that "it is impossible, that they which have been once enlightened, and tasted of the heavenly gift, etc., if they fall away, should be renewed again by repentance" (Heb. 6:4–6). Answer. That text is to be understood of a universal, total, and final apostasy. And that text, "If we sin willingly, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. 10:26), is to be understood of a willful and malicious renouncing of the known truth, as the circumstances of the place and collation of it with others do manifestly evict. Again, if all sin committed voluntarily and willingly were simply inexpiable, every man's case were damnable. And though the word ἑκουσίως signifies willingly, as Aristotle takes it (Eth. book 3, ch. 2), yet sometime it signifies spitefully and maliciously, as it is used by the Seventy (Ex. 21:13–14). Objection: παραπτώματα or delicta may be restored, not ἁμαρτήματα or peccata. Answer. They are used indifferently one for the other, as might be showed, if it were needful. But it is a confessed truth, avouched by Anselm and others upon this text. Lastly, whereas the apostle speaks indefinitely, "If any man be overtaken, restore him," I gather that the gifts and graces of God bestowed upon us ought to be used in restoring those that are fallen

without respect of persons. For herein spiritual men are debtors to the wise and foolish, as the apostle says of himself (Rom. 1:14).

The third thing to be considered is the persons that are to restore their brethren, laid down in these words: "ye that are spiritual."

Spiritual men are opposed to carnal, as "I could not speak unto you brethren, as unto spiritual men, but as unto carnal" (1 Cor. 3:1), and to natural men: "The natural man perceiveth not the things of the Spirit of God: but he that is spiritual discerneth all things" (1 Cor. 2:14–15). Now carnal and natural men are of two sorts. Either they are such as are altogether fleshly, destitute of grace and godliness, being in their pure (or rather corrupt) naturals, of whom St. Paul says, "They that are of the flesh, savour the things of the flesh" (Rom. 8:5), and, "They that are in the flesh cannot please God" (v. 8), or such as are regenerate, yet are weak, as being but babes in Christ—the flesh being far stronger in them, than the Spirit. Such were most in the church of Corinth. For Paul says he "could not speak unto them as unto spiritual men, but as unto carnal" (1 Cor. 3:1). "For yet ye are carnal; for when there is among you envying, are ye not carnal?" (v. 3). So spiritual men, opposed to carnal, are of two sorts. First, those that have received the Spirit of regeneration and do begin to savor the things of the Spirit (Rom. 8). Secondly, those that have received a greater portion of the Spirit and greater measure of spiritual graces, of whom Paul speaks, "If any man think himself to be a prophet or spiritual ..." (1 Cor. 14:37). Of the latter, the words are to be understood, and by them he means those whom he called "perfect men" (Phil. 3:15; Heb. 5:14).

Now spiritual men are more fit to restore those that are fallen than any other, first, because they are less tainted with sin than others and so may more freely reprove. Secondly, because they have more

knowledge and love, both knowing how to restore and willing to do it with greater compassion and fellow feeling. He that must speak in season a word to the weary must "have a tongue of the learned" (Isa. 50:4). When Peter is "converted," he must "strengthen his brethren" (Luke 22:32). Hence it follows, the more excellent gifts any man has received, the more he is bound to be serviceable unto others. For if spiritual men must restore them that are fallen, the more a man is endued with spiritual graces, the more he ought to restore. For the apostle says, "As every man hath received a gift, so let him minister it unto others" (1 Peter 4:10). This duty was practiced by our Savior Christ (John 13:12). And it meets with the sin of many who, having received great gifts and graces of the Spirit, are so far from restoring those that sin against them that they scorn and disdain to speak unto them. For if they be at variance with any, the common saying is, "I am as good a man as he, why should I go to him? Let him come to me," etc. These men are far unlike Abraham, who though he exceeded Lot as well in outward gifts as inward graces, yet stood not upon his privilege, but was the first man in making the league of unity (Gen. 13:8). Further, in that spiritual men must restore their brethren, we learn that we have not the gifts of God bestowed upon us for ourselves alone, but for the good of others. The possession of them belongs to us; the use of them, to others. Lastly, in that spiritual men, especially the holy men of God and ministers of His word, are the Lord's surgeons to bind up the broken and raise up those that are fallen, as also His physicians to restore those that are in a spiritual consumption of grace, we ought to make great account of them and "have them in singular love for their works' sake" (1 Thess. 5:13). For if we must honor the bodily physician (as Siracides says, Ecclesiasticus 38:1) who cure but the diseases of the body, how much more ought we to honor spiritual physicians which cure the spiritual maladies of our souls?

The fourth and last point is the manner how we must restore, laid down in these words: "in the spirit of meekness."

Meekness is the settling or quieting of the mind, freeing it from perturbation, especially in repressing the revengeful affection. "A meek and quiet spirit" are joined together (1 Peter 3:4). A notable example hereof we have in Moses, who, being provoked, instead of anger showed meekness. It further makes a man to yield of his right and not to prosecute the matter in rigor and extremity and so it is opposed to severity. "Shall I come unto you with a rod, or in love, and the spirit of meekness?" (1 Cor. 4:21). Hence arises another property; it bridles the tongue and the outward man, either by silence, as Christ being provoked "was dumb, and opened not his mouth" (Isa. 53:7), "was silent, and answered not a word" (Luke 23:9), or by a soft and gentle answer, which "assuageth wrath" (Prov. 15:1). There is great reason why men should restore their brethren in all meekness. For without it there is nothing but swelling and faction, but troubles and tragedies. Again, as meekness is necessary for every Christian (Col. 3:12; Titus 3:2), so it is most necessary for him that would fruitfully and effectually reprove. Hence it is that the apostle commands us to "instruct them in meekness, that are contrary minded" (2 Tim. 2:25).

Motives to enforce this duty are these.

First, the exhortation and example of Christ to be "followers of him" (1 Cor. 11:1), who was "lowly and meek" (Matt. 11:29). For "he was led as a sheep to the slaughter, and like a lamb dumb before his shearers; so opened he not his mouth" (Isa. 53:7). "When he was reviled, reviled not again; when he suffered, he threatened not" (1 Peter 2:23), as it may appear by that meek answer: "If I have evil spoken, bear witness of the evil; but if I have well spoken, why

smitest thou me?" (John 18:23). Paul has no stronger argument to exhort the Corinthians than "by meekness, and gentleness of Christ" (2 Cor. 10:1).

Secondly, it is a virtue which God does make great account of: "A meek and quiet spirit, is before God, a thing much set by" (1 Peter 3:4).

Thirdly, God has made excellent promises to them that are of a meek and humble spirit, that "he will guide them in judgment, and teach them in his ways" (Ps. 25:9). That "they shall be hid in the day of the Lord's wrath" (Zeph. 2:3). That "they shall inherit the earth" (Matt. 5:5).

Fourthly, consider the comfortable effects and the good that comes thereby. A soft, meek, and mild answer "turneth away wrath" (Prov. 15:1). Meek and gentle behavior "heapeth coals of fire upon our enemy's head" (Rom. 12:20). "A soft tongue breaketh the bones" (Prov. 25:15). See the example of Gideon appeasing the Midianites (Judg. 8:1), and Abigail pacifying David (1 Sam. 25).

Fifthly, without meekness, we cannot savingly hear the word either read or preached (James 1:21).

It is further said, we must restore "in the spirit of meekness." The word "spirit" is added because it proceeds from the Spirit of God, who is both the worker and contriver thereof. As on the contrary, "the spirit of jealousy" (Num. 5:14), "the spirit of error" (1 John 4:6), "the spirit of uncleanness" (Zech. 13:2), "the spirit of giddiness" (Isa. 19:14), "the spirit of slumber" (Isa. 29:10) are so termed because they proceed from a wicked spirit. So quick motions, sudden perturbations, strong affections, proceeding either from the Spirit of God or of Satan, are termed by the name of "spirit." Hence we learn

that the Holy Ghost is author not only of meekness but of all sanctifying graces, and therefore is called "the Spirit of wisdom, and understanding; the Spirit of counsel and strength; the Spirit of knowledge, and of the fear of the Lord" (Isa. 11:2). Secondly, this teaches us that all true virtues are wrought only by the operation of God's Spirit in us. For though there be diversities of gifts, yet it is the same Spirit (1 Cor. 12:4). And therefore the virtues of the heathen are but glittering sins.

Thirdly, that when we see the gifts or graces of God in ourselves or others, we return all the praise and glory to God from whom they proceed, ascribing nothing to ourselves.

Fourthly, this shows to whom we must have recourse in our need, namely, not to the virgin Mary, nor any saint (who stand in as great need of the favor of God, as ourselves), but to God alone who is the fountain of grace (Jer. 2:13).

Lastly, in that the Spirit is set before meekness, it shows that the Spirit of God is present with His graces to inspire them, to cherish and increase them. Therefore the commandment, "Quench not the Spirit" (1 Thess. 5:19), is to be obeyed, if we will retain the graces of God.

Thus much of the duty. The reasons used by the apostle to enforce this duty follow to be considered, and they are two. The first is implied in the word "brethren," which is of great force to persuade us to use moderation, lenity, and gentleness. Abraham could use no stronger argument to pacify Lot than this: "Let there be no strife between thee and me, for we are brethren" (Gen. 13:8). Moses used it as a motive to accord two Hebrews: "Sirs, ye are brethren, why do you wrong one to another?" (Acts 7:26). For it is a shame that those whom nature has so nearly conjoined should be so far disjoined in

affection. But the reason being taken from spiritual brethren, such as are not only brethren in the flesh but also in the Lord, having the same God for their father, the same church for their mother, Christ for their elder brother, being begotten by the same immortal seed, washed by the laver of one new birth, conglutinate by the sinews of the same faith, nourished by the milk of the same word, is so much the stronger, by how much grace is a straiter bond than nature. Therefore Paul would have us restore one another in the spirit of meekness because we are brethren. Nay, persons excommunicate are not to be accounted as enemies, but to be admonished as brethren (2 Thess. 3:15). The reason why men use no more mildness in their reproofs is because they forget themselves to be brethren or consider not that they have to deal with their brethren. As Joseph's brethren, who considering him as an enemy, said one to another, "Behold, this dreamer cometh, come therefore, let us kill him" (Gen. 37:19–20). But when they consider him as their brother, they say, "Come, and let us sell him unto the Ishmaelites, and let not our hands be upon him. For he is our brother, and our flesh" (v. 27).

The second reason is in these words: "considering thyself, lest thou also be tempted." And it is taken from the consideration of our own estate, that we are subject to fall and to fall into temptation as well as others. And therefore we ought to deal with them in all meekness, as we would be dealt withal in the like case. The words are laid down by way of admonition or advice, and they carry a double sense, either thus: "considering thyself," that is, looking to yourself, "lest thou also be tempted," that is, lest you offend and sin in being too severe a censurer of your brother in reproving sin with sin. Or thus: "consider thyself," that is, your own frailty, how you may easily be overtaken with the same, the like, or a greater sin, seeing you may be taken in the devil's snare and deceived with his pleasant baits as well as he was. Therefore deal as mildly with him as you would other should

deal merciful with you. Here Paul forbids us not to consider the actions of our brethren, for we are to consider one another, first, that we may avoid the contagion of evil example: "Mark them diligently which cause division and offences, and avoid them" (Rom. 16:17). Secondly, that we may be able to reprove and censure them. "Consider the matter, consult, and give sentence" (Judg. 19:30). Thirdly, that we may follow their good example. "Look on them which walk so, as ye have us for example" (Phil. 3:17). "Let us consider one another, to provoke unto love, and to good works" (Heb. 10:24). But he would have us especially to consider ourselves, that by the consideration of our own weakness, we might learn more mildness towards others in our reproofs. For seeing we stand in need of mercy, we ought to deal mercifully. And seeing God forgives us innumerable sin, we ought to forgive seven times, yea, seventy times seven times. Seeing He forgives us ten thousand talents, we ought to forgive a hundred pence (Matt. 18:32–33). Objection: The Pharisee considered himself when as he said, "Lord, I thank thee, that I am not as other men," thus and thus, "or like this publican" (Luke 18:11); and yet he is reproved by our Savior Christ. Answer. True it is. For he only considered his own supposed virtues, which he should not have considered but forgotten, though they had been true virtues indeed, according to Christ's precept, "Let not thy left hand know what thy right hand doth" (Matt. 6:3), and Paul's practice, "I forget that which is behind" (Phil. 3:13)—and [he] never so much as lightly considered his own sins, which Paul would have us to consider; and therefore he is reproved.

Paul would have us consider ourselves because the serious consideration of our own weakness will move us to practice this duty of meekness. For as we help up those that are fallen, relieve the distressed, pity the afflicted, bury the dead, etc., because we consider ourselves in them, that their case may be ours, so we ought to restore

those that are fallen in all meekness because we may fall and be overtaken as well as they. The rather, because God Himself in correcting and reproving us does descend to our weakness, "and [does] consider that we are but flesh, and a wind that passeth, and cometh not again" (Ps. 78:39), and Christ became like unto us in all things and was tempted in like sort (yet without sin) that He might be a merciful and a faithful high priest and might be touched with a sense of our infirmities (Heb. 2:17–18; 4:15). Objection: He therefore that knows assuredly he cannot be overcome by temptation is not to reprove in the spirit of meekness. Answer. No man is sure, and therefore no man can be secure. Again, though a man know he cannot totally nor finally fall away, yet seeing he does find by experience that he cannot overcome without much ado, without much stirring and wrestling, nay oftentimes not without resisting unto blood, he ought to use more meekness and mildness, considering with what difficulty he overcame. Our Savior Christ learned by experience how hard a thing it was to overcome temptations, that He might have a fellow-feeling of our infirmities. Therefore spiritual men must remember that they were once carnal, even babes in Christ. Those that are strong must consider that they were once weak. Old men that are grave and stayed must call to mind that once they were in the heat of their youth, and what difficulties encountered them, and with that contention they passed the vanity of that age. And so they shall the better reprove others in the spirit of meekness if they look themselves in the glass of their example. This is Paul's reason why we should "show all meekness to all men, because we ourselves were in times past, unwise, disobedient," etc. (Titus 3:2–3).

Lastly, mark here how Paul changes the number. For having said, "Ye that are spiritual, restore, etc." in the plural number, here he says, "Considering thyself" in the singular, and not, "Yourselves, lest

thou also be tempted," and not "you"—which he does not through rudeness of speech, as some of the ancient divines have thought, but with great judgment he uses a familiar Hebraism, changing the number. First to give the greater force and to set the sharper edge upon his admonition. For that which is spoken to all is spoken to none. Secondly, to show how hard a thing it is for a man to consider himself; it is natural for men to spy motes in other men's eyes and not to perceive beams in their own (Matt. 7:3); to look outward at others, not inward at themselves. Like Plutarch's Lamia, or fairies which carried their eyes in their heads when they went abroad, but when they came home put them upon in a box. In doing good and being beneficial, we must not so much consider ourselves (Phil. 2:4), but in judging and reproving, we ought to begin with ourselves.

Excursus: Brotherly Correction and Christian Reproof

For the better understanding of the doctrine of brotherly correction and Christian reproof, I will handle these four questions: I. Who are to be reproved? II. For what? III. By whom? IV. In what manner?

I. Who are to be reproved?

Answer. All that are brethren. For so our Savior Christ says, "If thy brother sin against thee, reprove him between thee and him" (Matt. 18:15). And St. Paul says, "Brethren if any man," etc. The name "brethren" is taken four ways in Scripture, as Jerome has well observed against Helvidius. I. For those that are brethren by nature, as Jacob and Esau, the twelve patriarchs, Andrew and Peter, James and John. II. For those that are of affinity. Thus the kinsmen of Christ are called "his brethren," which the Helvidians not observing,

thought they had been his natural brethren by the virgin Mary. Thus Abraham and Lot are called brethren (Gen. 13:8), though Lot was but his brother's son (Gen. 14:12). Thus Jacob the nephew of Laban calls himself "his brother" (Gen. 29:12), and so Laban calleth him (v. 15). III. For men of the same country. Thus all the Jews are called brethren one to another. "From among thy brethren shalt thou make a king over thee" (Deut. 17:15). And, "Thou shalt not give to usury to thy brother" (Deut. 23:19), and Paul says, "He could wish himself anathema," or accursed, "for his brethren" (Rom. 9:3), that is, the Jews. IV. For those of the same religion. "We must lay down our lives for our brethren" (1 John 3:16). "One is your doctor," to wit, Christ, "and all ye are brethren" (Matt. 23:8). "If any that is called a brother be a fornicator, with such a one eat not" (1 Cor. 5:11). To these we may add a fifth acceptation. For all those that are confederate, or otherwise joined together by the bond of nature, humanity, society, or friendship. Thus Ahab calleth Benhadad his brother, that is, his friend (1 Kings 20:32–33). Thus Simeon and Levi are called "brethren in wickedness" [Gen. 49:5], that is, confederate in evil. Thus all men are called brethren one to another by reason of the bond of nature: "At the hand of a man's brother, will I require the life of man" (Gen. 9:5). In all countries, those that associate themselves together in war, after a special manner, are called sworn brethren.

Now we must not restrain the word brethren to those that are brethren by nature, or by affinity, or by country. Neither enlarge it to all those that are brethren by the bond of nature, but only to those that are brethren in the fourth acceptation, that is to say, brethren in religion, or brethren in the Lord (though they be false brethren), if they be brethren at least in outward profession. For reproof being a part of ecclesiastical discipline belongs not to those that are out of the visible church, as to Jews, Turks, pagans—because our Savior Christ says, "If he hear them not, tell the church. And if he will not

hear the church, let him be unto thee as a heathen man and a publican," which cannot be understood of him that is a heathen or pagan already. And Paul says, "If any that is called a brother," that is, a Christian, "be a fornicator," etc. (1 Cor. 5:11). And then he adds in the next verse, "What have I to do to judge them that are without?"—that is, such as are no members of the church, to whom ecclesiastical discipline reaches not—"do not ye judge them that are within?," that is, such as are of the visible church, such as do subject themselves to the censure and discipline of the church. It belongs therefore to those that are of the church, at least in show, but specially to those that are of the same particular church, living under the same particular government. Albeit the case may so fall out that those of another church, professing the same religion with us, may be reproved and censured. Yea one church may admonish another, for they being members one of another are to procure the good one of another, as Paul teaches by the similitude of the head and the members of the same body (1 Cor. 12). Therefore all that are in the bosom of the church, even the mighty princes and potentates of the earth, are subject to reproof if they offend. Thus Nathan the prophet reproved David (2 Sam. 12), and Azariah the priest rebuked Uzziah (2 Chron. 26:18), and Paul reproved Peter to his face (Gal. 2:11). Therefore those men, yea, those magistrates or monarchs, that cannot endure the least reproof and will not yield their necks to Christ His yoke and their backs to the rod of ecclesiastical censure are greatly to be censored. For herein they contemn the ordinance of God. Let them consider that they are not better than King David, who, having sinned, patiently endured reproof by Nathan. Let them remember how King Uzziah was stricken with leprosy for resisting God in the ministry. And here the popish sort come to be taxed who exempt their clergy men (as they call them) from the reproofs and ecclesiastical proceedings in thrusting them into some one monastery or other, lest their exemplary punishment should be a

blemish or disparagement to their order and profession. Whereas Paul would have the ministers and elders, yea all superiors, to be reproved as well as others, so it be done in order and with due respect (as after I will show). Thus Paul bids the Colossians that they should say to Archippus, "Take heed to thy ministry, that thou hast received in the Lord, that thou fulfill it" (Col. 4:17).

II. We are bound to reprove all that are in the church to whom we owe duty of love. But we are to love our superiors, as much, if not more than others. Therefore we are bond to reprove them as well as others. III. There is greater reason we should reprove them than others. 1. Because they being in higher place are in greater danger of falling than others, and therefore have more need of admonitions and reproofs. 2. Because they have many that will flatter them, but few or none that will or dare reprove them.

It will be said, all are not to be reproved which live in the church, for some be scorners, who (as Solomon says) must not be reproved. And our Savior Christ forbids us to "cast pearls before swine" (Matt. 7:6). I answer, that only open scorners, contemnors, persecutors of the word are to be excepted. Otherwise all wicked men are to be censured and rebuked. For first, Christ speaks of manifest contemnors of religion when He says that "they are like swine, which trample precious pearls under their feet"; and of persecutors when He says that "like dogs they return again, and all to rend them." Secondly, Christ being here upon earth did not hinder the Pharisees, Sadducees, publicans, and harlots from coming to His sermons. Much less would He debar them of this censure of the church. Thirdly, the woman of Syrophoenicia (though called a dog) "yet eateth of the crumbs that fall from the children's table" (Matt. 15:27). Fourthly, Paul did often admonish and rebuke the Corinthians, though they were carnal and fleshly minded. Therefore all men,

though never so public and notorious offenders (if they be not open scorners, or persecutors of the known truth) are to be reproved.

Objection: Profane men which notoriously offend and scandalize the church by their wicked lives have no fellowship with Christ, but are to be accounted as dogs out of the church.

I answer: 1. They are not to be accounted as dogs which do acknowledge their faults, the greatness of their sin, and the merit of Christ. For such a dog was the Canaanite woman, who was a true believer. 2. This is agreeable to St. Paul's practice who did admonish those among the Corinthians that were carnal and did not at the very first excommunicate them or yet suspend them. And so answerably he commands Titus that he should rebuke the Cretans "sharply," or "precisely," for their notable lying and idleness (Titus 1:13). 3. Christ denies not pardon to them that fall by recidivation, but would have them forgiven not only till seven times, but till seventy times seven times; and Paul speaks indefinitely in this place, that we should "restore him that falleth by occasion into any offence," not specifying how often we should forgive. 4. We must distinguish betwixt the magistrate's sword and the keys of the church. Notorious offenders when they repent are to be received into the bosom of the church as sons of the church. Yet for all that they may, nay, they ought to be punished by the magistrate—as the good thief (albeit a member of Christ), yet [was] justly punished for his offence.

II. For what faults are men to be reproved?

Men are to be reproved for every known sin. This is manifest from the end of reproofs, which is the gaining of our brother that he perish not in his sin. But every sin is of this nature and quality, that it brings death, being not repented of. Therefore for every sin a man is to be reproved. Secondly, our Savior does not restrain this precept to

private injuries, because in that case, we are to follow another rule. "Resist not evil. Bless, and curse not. Do good to them that hate you," etc. Thirdly, it is extended to every sin because he which sins against God or the whole church sins also against you and every particular member of the church. For every Christian ought more to be affected for the sins committed against God or the body of the church than for those that are personally and directly intended or done against himself. Therefore Christ speaks not only of sins as they are private wrongs, injuries, or damages, but as they are dishonorable to the majesty of God, scandalous to the church, pernicious to him that committed them—not only as they offend him against whom they are committed. It will be objected that Christ's commandment is to be understood of those that wrong us, when He says, "If thy brother sin against thee."21 I answer that phrase and form of speech ("against thee") is not meant only of private wrongs offered us (as I have said) but of any sin committed against God. For in every known sin, we are in a sort wronged: (1) because we ought to be so zealous of the glory of God, that we ought to be more grieved when men sin against God, than when they sin against us. Yea, we must make God's quarrel, our own quarrel. (2) Because he which sins in our presence does or at least ought to offend us. As Hezekiah was offended when he heard the blasphemies of Rabshakeh (2 Kings 19:1); and David, whose eyes poured out rivers of waters because men kept not God's law (Ps. 119:136); and Lot, who vexed his righteous soul in seeing and hearing the abominations of the Sodomites (2 Peter 2:8). For to expound these words, "against thee," you being privy to it, is far from the meaning of the text, neither can the phrase be shown in that sense.

Now that men are to be reproved for known sins committed against God, of what nature, quality, and condition soever they be, besides the former reasons, it is manifest, "Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke him, and shalt not suffer

sin to rest upon him" (Lev. 19:17). Therefore a man is to be rebuked for every sin. The apostle wheresoever he speaks of reproofs, never restrains it to one kind, but extends it to all known sins. He reproves the incestuous person for his incest, and excommunicates him being impenitent (1 Cor. 5). So in this place, "If a man be fallen by occasion into any offence," he says not, this or that offence but in general, "into any offence," whether in life or doctrine, by evil example, or otherwise, against the first or second table. Yet this is so to be understood, as that injuries and wrongs offered us are not to be excluded. For even for them also are men to be reproved. I. It is the purpose of our Savior Christ (Matt. 18) to teach this very point, for having taught that none should offend or scandalize his brother (Matt. 18:6); in the tenth verse, He shows them what is to be done, if any man did offend his brother, by injuring or wronging him—to wit, that he is to reprove him. II. He makes him that suffered the wrong, a witness, not an accuser, when he says, "If he hear thee not, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed" (Matt. 18:16). He bids him take "one or two," that so it may be confirmed by the testimony, not of one or two, but of two or three. Therefore the party offended is one of the witnesses. III. If it were unlawful to reprove men for injuries offered us, what course should he take that is secretly wronged, one being privy to the wrong but himself and the party offending? Thus men would be emboldened to sin, seeing they could by no means be controlled, and so men might frustrate the commandment of Christ. I add further that he which is injured is fitter to reprove him that offered the injury than any other. I. Because the offence, both for substance and circumstance, is better known unto him than to any other. II. Because the reproof (in all likelihood) will take the better place when as the offender shall have coals of fire heaped upon his head, when he shall see that the party wronged is desirous of his good and ready to requite good for evil in seeking his amendment,

whereas he sought his hurt. And whereas it might seem, that it savors of revenge to reprove those that wrong us, I answer, though many in reproving revenge themselves, yet the one may be done without the other, and the right use of a thing is not to be neglected because of the abuse thereof.

Objection: Authors of heresies, schisms, dissensions are to be avoided (Rom. 16:17), therefore not to be reproved. Answer. General places of Scripture are to be expounded, according to particular limitation in other places. Now that general text (Rom. 16:17) is restrained and limited, "Avoid an heretic after once or twice admonition" (Titus 3:10).

Objection: Paul commands the Corinthians that without any more ado, they should proceed forthwith to the public censure of excommunication against the incestuous person, and as it may seem, without any former reproof (1 Cor. 5). Besides, he commands that we should not eat, that is, familiarly converse with notorious persons of scandalous life (1 Cor. 5:11), and that we should "withdraw ourselves from every brother that walketh inordinately" (2 Thess. 3:6). Answer. [1.] Paul's practice is not contrary to Christ's precept. He purposed indeed to excommunicate the incestuous person if he persisted in his sin, yet mark how, "in the name, and by the power of our Lord Jesus Christ" (1 Cor. 5:4), in which words the form or proceeding against him is limited, and that according to Christ's institution, "the name and power of Christ" signifying the word and institution of Christ (Matt. 18).

2. Paul does plainly expound himself in other places, what his practice was in that behalf, as 2 Corinthians 13:1–2, where he signifies that he did not excommunicate unclean persons, fornicators, wantons (mentioned chapter 12:21) before the third

admonition—making his third coming unto them instead of three admonitions or witnesses against them.

It will be said that Paul threatens when he comes he will not spare "the rest" (2 Cor. 13:2); therefore it seems he was resolved to excommunicate without former admonition. Answer. When Paul says, "I write to them which have sinned, and to all others, that if I come again, I will not spare," by "all others" he means not some which he purposed to excommunicate without former admonition (for in writing this epistle to them, he admonishes them all to repent, lest when he came he should use severity) but those which lived securely in the open breach of the law, to whom he threatened to come with a rod if they did not amend (1 Cor. 4:21); and when he now again admonishes, threatening that if he come the third time, he will not spare. Besides this, Paul should be inconstant and unlike himself, if he should admonish unclean persons, fornicators, wantons, and that three times before excommunication, and should at the first excommunicate certain others without any precedent admonition.

3. The word there used signifies reproof in word, as it is taken, "If thy brother sin against thee, rebuke him" (Luke 17). Therefore "the reproof by many, or of many" (2 Cor. 2:6) mentioned may signify as well the grave, serious, and effectual reproof of the church, by which the incestuous person was reclaimed from his sin, and so prevented the thunderbolt of excommunication; as the real ejection out of the church. And those words, verse 10, "if you forgive anything," may as well signify receiving into favor and familiarity before excommunication upon his repentance, as restitution after excommunication.

4. Be it granted he were indeed excommunicate (as it is most probable he was) yet hence it cannot be inferred that they did proceed against him without precedent admonition. The Scripture is silent in this point. Therefore the reason is not good. It is not recorded, therefore it was not practiced.

5. Though the apostle command that we should have no familiarity with inordinate livers (2 Thess. 3:6), but that we withdraw ourselves from them, yet he adds withal that if there were any amongst them that would not obey his sayings, they should note him by a letter (v. 14), and he expressly commands that they should "admonish the inordinate" (1 Thess. 5:14) for that was his practice, as it may appear: "Those that are such," that is, inordinate livers, "we exhort and command by our Lord Jesus Christ, that they work with quietness, and eat their own bread" (2 Thess. 3).

III. Who are to reprove?

It is a duty which concerns all men; our Savior Christ says, "If thy brother sin against thee, reprove him"—and the commandment is general, "Thou shalt not hate thy brother in thy heart, but shall rebuke him plainly" (Lev. 19:17). Now all Christians are brethren (as I have showed), therefore all men are bound to reprove their brethren, as occasion shall serve. Secondly, all Christians are members of the same body whereof Christ is the head, therefore they are to help and further one another, as members of the natural body do. And this is done by admonition and reprehension. Thirdly, the bond of charity ties all men to help their brethren in what they can for their good, and therefore (if need be) to reprove them. And albeit some may seem to be unfit or unworthy reprovers of others, being tainted with as great or greater sins themselves, and so cannot cast out motes out of other men's eyes, they having beams in their own;

yet we must know, that sin frees none from this duty. Indeed, none ought to reprove, either with scandal to others, or with hurt and hindrance of him that is reproved; yet no man is exempted from this duty. For every man ought to be clear and blameless, specially of open crimes, that so he may more freely and fruitfully reprove his neighbor; but though he be not, yet he remains still bound to the performance of this duty. Our Savior says not that he which has a beam in his eye is therefore freed from pulling forth the mote out of his brother's eye, but, "first cast out the beam out of thine own eye, and then shalt thou see to pull out the mote out of thy brother's eye." They therefore are severely to be censured, nay deeply to be condemned, who say with Cain, "Am I my brother's keeper?" [Gen. 4:9], as though it concerned them not a whit whether he sink or swim—as though every man were to look to himself alone for his own behoof and benefit, and not upon the things of his brethren for their good [Phil. 2:4]. Or as though God had not made every man a guardian to his brother. The dim candlelight of corrupt nature condemns these men, which teaches that he which may save and does not, does in effect as much as kill or destroy. The duty therefore lies upon all, but chiefly upon of the pastors and ministers of the word. For they are to inquire into the lives of men, specially of those that are committed and commended to their charge. For which cause they are called the Lord's overseers, or watchmen (Ezek. 33–34). And if they do not "strengthen the weak, heal the sick, bind up the broken, bring again that which was driven away, nor seek that which is lost," etc., he will "require his sheep at their hands" (Ezek. 34:4, 10). Paul enjoins the pastors the church of Ephesus, that "they should take heed to themselves, and to the flock whereof the Holy Ghost had made them overseers" (Acts 20:28); and he commands Timothy, that he "should be instant in season, and out of season; that he should improve, rebuke, exhort with all long suffering and

doctrine" (2 Tim. 4:2); and Titus, that "he rebuke and exhort with all authority" (Titus 2:15).

Further, it is to be observed that though all men are bound to reprove their neighbors if they offend, yet in five cases they are not bound.

I. If a man be ignorant of the offence. For a man that reproves another must be certain of the fault, otherwise he does purchase to himself a blot. And private persons are not to pry into other men's actions that so they may have matter to reprove (Prov. 24:15). For we are bound to reprove, as we are bound to give alms. Now we are not bound in giving alms to seek some to whom we may give; if we give to those whom we meet that stand in need of our alms, we have done our duty. The like is in reproofs. And although reproof be a debt which we owe our neighbor, yet it is no debt due to any private person (for then we were bound to search out the party, and discharge the debt); but it is a public debt which we owe to all. And therefore it is not necessary we should seek them out. If we discharge it to those we meet withal, it is sufficient. St. Augustine says well, Admonet Dominus non negligere invicem peccata nostra, non quarendo quod reprehendas, sed videndo quod corrigas.

II. If he have repented of his act, he is not to be reproved, for the end of reproof is to reclaim him; therefore if he be reclaimed already, there is no place left for reproof. Although the magistrate may punish and correct him in regard of the common good.

III. A man is not to reprove, if he be certain his reproof will do no good. For when the end ceases, all things tending to the end do likewise cease; therefore if there be no hope of amendment (which is the end of reproof), reproof is to be omitted; specially if it be so far from bettering the party, that it make him much worse. Solomon says, "He which instructeth a scorner, getteth himself reproach, and

he that reproveth a wicked man, purchaseth to himself a blot" (Prov. 9:7). And then he adds in the next verse, "Rebuke not a scorner, lest he hate thee; rebuke a wise man, and he will love thee." And verily it were great folly to spend labor in vain in telling them of their faults, when our schooling will not better them but incense them more and more. It were better to be silent or to separate from them, than to stir up hornets or to thrust our hands into a wasps' nest. It is well said of one, that he which shall bestow the seeds of wholesome admonitions on such cursed and unprofitable ground, shall reap nothing for his pains, but the thorns of mocks and reproaches.

It will be said, the judge ceases not to punish malefactors, though they be not bettered by their punishment; therefore seeing brotherly correction is commanded, it must not be omitted, though the party reproved be not bettered but offended thereby and made worse. I answer. The reason is nothing alike; for the judge in punishing does principally intend the good of the commonwealth, which cometh by chastising or by cutting off malefactors, though they themselves be nothing bettered. But the end of reproof is the amendment and good of him that is reproved. Therefore a man may not be reproved except it be for his private good, though the magistrate may punish him in regard of the common good.

IV. Reproof may be omitted, if it be certain that the party will either presently redress his fault without reproof, or that some others will admonish him thereof, whom it does more nearly concern. As the giving of alms may be omitted, if it be certain that the party that is in want will provide for himself, or that he will be sufficiently relieved by others.

V. If it may be done more conveniently and profitably another time, it may be omitted for the time. Except in these five cases, he that

does not reprove his brother is guilty of his sin (Lev. 5:1).

IV. Point. In what manner are men to be reproved?

The manner to be observed in reproving, I will lay down in ten rules.

I. A man must so reprove his brother as that it may be most for the advancement of God's glory, best for the winning of him to God, and least to the defaming of him abroad in the world. And that it may appear unto him that he does it of love (aiming at nothing but his good) not of any malicious humor, or sinister affection of revenge, or vain-glory, etc., and that this may be done, two things must be practiced. First, he that reproves another must pray that God would so guide his tongue and move the other's heart, that his reproof may be profitable unto him. For without God's blessing our admonitions are but words spoken in the wind, "If any see his brother sin a sin that is not unto death, let him pray," etc. (1 John 5:16). Secondly, we may not traduce him to others, either before or after our reproof (1 Peter 4:8). This rule is general; the rest following are more special.

II. Every reproof must be grounded upon a certain knowledge of the fault committed. For we may not go upon private surmises and supposes, or flying reports or rumors blazed abroad. No nor upon vehement suspicions, or strong presumptions (Deut. 13:14), for in so doing, we shall but offend the party, who knows himself to be innocent of the crime objected, and purchase to ourselves a blot of indiscretion in being zealous without knowledge. Therefore for secret sins men are not to be reproved. Secret I call those that are known only to God and the conscience of the doer—or only to others, but not to us. This was practiced by St. Paul, who reproved not Peter till he was thoroughly informed of his offence (Gal. 2:14). Which condemns the common practice of the multitude, who censure and reprove others, specially public persons as magistrates and ministers, upon

false reports or wicked surmises, when as no accusation may be admitted against such under two or three witnesses (1 Tim. 5:19). Yet a man may reprove upon credible information, as Paul did the Corinthians for their contentions, grounding his reproof upon the report of the house of Chloe (1 Cor. 1:11), which he believed to be true in part (1 Cor. 11:18). If the report be not certain, we must only reprove hypothetically and not peremptorily.

III. In reproving others, we must consider ourselves, specially our own weakness, and begin the reproof in ourselves, if not for the same fault we reprove in our neighbor, yet for as great as that (if not greater) in another kind. This manner of reproving is enjoined by St. Paul, when he says, "Considering thy self, lest thou also be tempted." And a man is to consider himself in three respects: in regard of the time past, present, and to come. In regard of the time past, that he was as wicked, profane, and graceless as another; yea that he was (as the apostle speaks) "darkness," and the "child of wrath as well as others." Paul shows the force of this consideration when he persuades men to be soft and gentle, showing all meekness to all men —a reason taken from the consideration of our own frailties and sins in time past. "For" (says he) "we ourselves also were in times past unwise, disobedient, deceived, serving the lusts and divers pleasure, living in maliciousness and envy, hateful, and hating one another" (Titus 3:2–3). In regard to the time present, that he is but a frail man, ready to fall ever moment, that he is not able of himself to think the least good thought, much less to resist the least temptation, and that whatsoever he is, he is it out of himself by grace in Christ, as Paul says, "By the grace of God I am that I am." So that were it not for this preventing and cooperating grace, he would fall into as great enormities as other men. In regard of the time to come, "Consider thyself, lest thou also be tempted."34 Remember Paul's item, "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12).

For if you have not been overtaken with the like sin, yet you may be hereafter. Therefore as you would have others to be compassionate toward you, if you were in the like case, so be you to them. The not observance of this rule is the cause that there are so many censorious Catoes, so many severe Aristarchs of other men's actions, so many that are sharp-sighted and eagle-eyed in spying motes in other men's eyes—and as blind as moles or beetles in discerning the great beams that are in their own eyes.

IV. It is very requisite and expedient that the reprover be not tainted with the same or the like fault which he reproves in another, lest it be said unto him, "Physician cure thyself" (Luke 4:23). "In that thou judgest another, thou condemnest thyself" (Rom. 2:1). Therefore David says not, Let the wicked smite me, or let him that is as deep in fault as myself reprove me: but, "Let the righteous smite me, for that is a benefit, and let him reprove me, that shall be as precious oil that shall not be wanting to my head" (Ps. 141:5). For albeit in regard of the reproof itself, it be not greatly material, yet it is not so expedient, nor so profitable in regard of the reprover: (1) because he seems unworthy to reprove another, who is to be reproved himself, being as deep in fault as any; (2) because it will be thought, that he which makes no conscience to redress himself, will not be so ready to reclaim others, of love to their persons, or hatred of their sins, or zeal of God's glory; but for pride, or busyness in other men's matters, or vanity, or some such sinister ends.

V. All reproofs must be so ministered as that the party reproved may be brought to a true sight of his sin—as also to a lively sense and feeling thereof, and so to a compunction of heart, by reason of it, and of the wrath of God, which attends upon him for his sin. For the performance of this rule, we have the example of God Himself: "I will reprove thee, and set thy sins in order before thee" (Ps. 50:21); as

also the prophet Nathan, who by the parable convicted David's conscience, and so made him condemn himself (2 Sam. 12). And the precept of St. Paul, commanding Timothy that he should so reprove as that he convict the conscience of the sin, when he says, "Reprove, rebuke, exhort with all long suffering and doctrine" [2 Tim. 4:2]. Now this is done by showing the true meaning of the law, and the curse of God annexed to every breach thereof, and so by unfolding the horrible greatness of sin to the conscience of him whom we do reprove. For reproofs which are not thus qualified are but cold and perfunctory, such as was that of Eli in reproving his lewd sons, "Why do ye such things? For of all this people, I hear evil reports of you. Do no more my sons; for it is no good report that I hear" (1 Sam. 2:23–24)—being a means rather to cherish sin in them, than to reclaim them from it. These kinds of reproofs not unfitly may be compared to hot or hasty healing salves, which draw a fair skin over a foul wound, which, because it is not soundly cured from the bottom, but only healed up, does afterward apostemate or fistulate37 and becomes more dangerous and desperate than ever before.

VI. The vinegar of sharp reprehension must be allayed and tempered with the oil of mild and gentle exhortation. We may not only use the corrosives of the law, but withal we must apply the cordials of the gospel. Bitter pills of reproof must be sugared over with loving and affectionate persuasion, lest the patient abhor the physic. Every man in this case is to follow the skillful chirurgeon who does not only use section and ustion39 in lancing the wound with sharp instruments, but mollifying ointments, mundifying waters, to cleanse and supple the wound and heal the sore. Paul says that "the servant of the Lord must be gentle toward all men," and that he must "instruct with meekness them that are contrary minded" (2 Tim. 2:25–26). And in this place he commands the Galatians that they should "restore their brethren with the spirit of meekness." The word translated "restore"

is very emphatical. For it signifies to set a bone that is broken, or any member of the body that is out of joint. And therefore we are to deal with a man that is fallen and by his fall has disjointed some member of the new man, as the chirurgeon does with an arm or a leg that is broken or out of joint, to handle it tenderly and gently, so as it may be most for his good and least for his pain. More particularly, this may be done four ways.

1. When a man does propound the reproof in his own person, as Paul did: "Now these things, brethren, I have figuratively applied unto mine own self and Apollo's, for your sakes, that ye might learn by us, that no man presume above that which is written," etc. (1 Cor. 4:6).

2. When a man does not directly reprove another in plain terms, but closely shows a mislike of the fact and conveys a reproof in an exhortation, and so laps up pills (as it were) in sugar. As when a man swears; not always to say, "You," etc., but, "Yea and nay shall serve betwixt us: what needs this vehemency betwixt us two? I will as soon take your word, as your oath," etc.

3. When the reproof is propounded in a parable. As Nathan dealt with David (2 Sam. 12), and as our Savior Christ by the parable of the two sons reproved of the Pharisees (Matt. 21:28).

4. When we reprove a man directly (as at the length Nathan did, "David, thou art the man," 2 Sam. 12:7), we must so carry ourselves as that the party may see himself rather reproved by God than by us. And not to proceed bluntly to work, to rebuke and censure at the very first, but to use some preface beforehand; as, that we do that which we do in love of his person, for his good, wishing him well, both temporally the reputation of his name, and eternally the salvation of his soul; and that we consider ourselves herein, how that we may

easily be overtaken as he was. These cautions observed, the inferior may reprove his superior (as 2 Kings 5:13).

VII. Every reproof must be fitted to the quality and condition of him whom we reprove and to the nature of the offence for which he is reproved. We shall fit the reproof to the person reproved, if we consider that a man may reprove another four ways. First, by friendly admonition. And thus one equal is to reprove another. Secondly, by reverent and submissive exhortation. Thus the younger must reprove the elder, the inferior their superiors. It is God's commandment that we should "not rebuke an elder, but exhort him as a father" (1 Tim. 5:1). And thus kings and great potentates are to be reproved, they being patres patriae. That saying of the Philosopher, ἢ ἧκισα, ἢ ἥδισα, has place in this case. Thirdly, by sharp reprehension. Thus elders or superiors are to reprove their inferiors, specially if the fact be notorious, scandalous, or dangerous. Paul commands Titus that he should "rebuke the Cretians ἀποτόμως, sharply, that they might be sound in the faith" (Titus 1:13). Fourthly, by due chastisement and correction. Thus the superiors must reprove their inferiors over whom they are set, as the father the child, the master the servant, the magistrate the subject, etc., and thus the inferior cannot reprove his superior, nor one equal another, though he do it with never so great mildness.

Secondly, we shall fit our reproof to the offence committed, if in spiritual wisdom and discretion we put a difference betwixt sin and sin, as the apostle teaches us, "Have compassion on some putting difference. And others save with fear, pilling them out of the fire" (Jude 22–23). Sins committed of human frailty or through ignorance must be distinguished from those of malice, of pride, and presumption. Both must be reproved, yet after a different manner. For the one must be won with gentleness; the other, with sharpness.

The one, with lenity; the other, with severity. To the one we must come with the pleasant pipe of Christ; to the other, with the lamentation of John Baptist. To the one in the spirit of Elijah; to the other in the spirit of Moses. When gentle admonition would take no place, Christ thunders out threats against Chorazin and Bethsaida. And Paul threatens severity, when lenity will do no good (2 Cor. 13).

VIII. Every reproof must be administered in fit time when we may do the most good. Therefore if in wisdom we shall foresee fitter opportunity to win our brother, we are to take that time and to omit the present. Not to tell him of his fault being drunk, or in the heat of his passion, but after, when he comes to himself, as Abigail dealt with Nabal (1 Sam. 25). For the commandment of God touching reproof, being affirmative, binds not to all times, but only to that which in spiritual discretion we shall judge the fittest, both to reclaim him and save his credit. Solomon says that "a word spoken in due time is like apples of gold with pictures of silver" (Prov. 25:11). Now if this be true of a word spoken in due time, it is much more true of a reproof delivered in due season. "There is a time for all things" (Eccl. 3:1). And surely if everything that comes to pass in the world have his set time and opportunity, reproof must needs have his time and season.

IX. Secret sins known only to you or to a few must be reproved secretly, betwixt you and the party alone. They must not be divulged, but concealed in love, which covers a multitude of sins. For if you have offended, or "if thy brother hath ought against thee, go thy way, and be reconciled to thy brother" (Matt. 5:23–24). If he have trespassed against you, or you have ought against him, "go and tell him his fault between him and thee alone" (Matt. 18:15). And albeit Solomon say that "open rebuke is better than secret love" (Prov. 27:5), yet it makes nothing against this rule. For he understands not

that reproof which is uttered before witnesses, but that private reproof which is given to his face and not behind his back, betwixt them two alone. But open sins are reproved openly: "Them that sin, rebuke openly, that the rest also may fear" (1 Tim. 5:20). Which text of Scripture must rightly be conceived. For it is not a general commandment given to all (as some have thought, in alleging it to prove that they may lawfully reprove open swearers and offenders, and that openly). But it is a special commandment given to the pastors or governors of the church that they should reprove those elders, and so consequently all such as were convicted of any crime by witnesses, and that before all men, that is, before the whole church, and not before all men in every place and assembly where they offend. For we have no warrant in Scripture so to do. Secondly, this open disgraceful rebuking of men will rather harden them in their sins, than any way reclaim them from sin. Augustine says well, Praepudore incipiet defendere peccatum suum, et quem vis correctionem, facis pejorem. Thirdly, they might as well say, a man is to be reproved for every sin and that openly before all men, as for open sins, because Paul says not, "Them that sin openly, rebuke before all men," but, "Them that sin, rebuke openly." Fourthly, the words depend upon the former verse, where it is said, "Receive not an accusation against an elder, under two or three witnesses." And then it follows: "Those that sin, rebuke openly." That is, those elders that sin, and have been first privately admonished, and after that before witnesses, if they be accused by two or three witnesses, then reprove them openly before all men—that is, before the whole church.

X. We must carefully observe the order set down by our Savior Christ (Matt. 18:15). First, we must try whether by private reproof our brother will be reclaimed or not. If he be, we must proceed no further, for then we have attained the main end of all reproofs: "If he

hear thee, thou hast won thy brother." If not, we must take one or two which may witness the fact, and that for sundry causes. The first is given by St. Jerome upon the place, that they may witness that to be a sin for which he is reproved and that he is worthily reproved for the same. The second is laid down by St. Augustine (Epistle 109), to convince the party offending of the act committed, if he should iterate the same again. The third, by Chrysostom (Homily 6 in Matthew), to witness that he which reproves has discharged his duty and done what in him lay to win his brother. If he be reclaimed at the second reproof before witnesses, we must proceed no further, but rest there, as before. If not, we must relate it to the church. If he hear the church, there is no further proceedings to be used. If he hear not the church, he is to be excommunicated and holden as a heathen. Offenders therefore are not to be excommunicated at the very first, but orderly to be proceeded against, and lovingly to be dealt withal, and patiently to be endured, according as the apostle commands, "Reprove with all long suffering" (2 Tim. 4:2). It may be objected that Paul bids Titus he should "avoid an heretic after once or twice admonition" (Titus 3:10). Therefore we are not to proceed against offenders according to Christ's commandment. Answer. That text makes nothing against this order proceeding commended unto us by our Savior Christ. For first this commandment is not given to all, but only to the pastors (as here to Titus) or bishops, who, representing the whole church, are to give sentence of excommunication. Secondly, it is to be understood of public admonition in the face of the church, after that the party has been privately dealt withal; and if after this admonition, he do not recant his errors and reform himself, then is he to be rejected as an heretic, that is, αὐτοκατάκριτος, "condemned of his own self" (Titus 3:11).

Nevertheless, there be certain cases, in which we are not bound to follow this order or manner of proceeding in our reproofs, and they

are principally three.

I. When the sin committed tends to the hurt of the church or commonwealth, and there be danger in delay, as also danger to the party that is privy to it and does not detect it; and small hope of hindering of it (as when a man does plot treason, or intermeddles in treasonable practices). In this case the party offending is not first privately to be reproved, but publicly to be detected, and so to be dealt withal of the magistrate according to the nature and quality of his offence. For the common good is to be preferred before any one man's private good: better it is that one man perish, than that the bond of unity should be broken.

II. When the fault is greater if it be committed, than the loss of his credit that committed it, though it be published. For an example, if one intend to slay another and lie in wait for him. In this case, we are not bound privately to admonish the party intending murder or bloodshed, but to detect him to the magistrate. For his life is to be preferred before the man's credit that sought his life. When Paul's kinsman (to wit his sister's son) heard that above forty men had conspired together and bound themselves with an oath, that they would neither eat nor drink till they had killed Paul, he does not go and reprove them for this fact, but relates it to Paul [Acts 23:12–18]. And Paul, hearing of it, does not counsel him to go and reprove them first, and if they would hearken to him, to take two or three witnesses, etc., but sent him straight to the chief captain, that he might take order to prevent their bloody attempt.

III. When a man is assured private reproof will do no good, and that the party offending will not brook it nor take reproof at his hand, he is not to follow that order and manner of reproof, but to acquaint them with it that can and will redress it. Thus Joseph (as it may

seem) did not reprove his brethren, because he knew well they would not be bettered by him (seeing they hated him); but "he brought unto his father their evil sayings" (Gen. 37:2). Albeit others say, that their sin was public, and therefore needed no private admonition. And others, that he did admonish them secretly before he did relate it to his father (although it be not expressly set down in the text). Howsoever this example be understood, the rule is certain, that private reproof is to be omitted, when it will either do hurt or no good.

Chapter 6: Verses 2-5

2 Bear ye one another's burdens, and so fulfill the law of Christ.

In this verse, the apostle propounds another rule touching brother love, and it depends upon the former, as an answer to a secret objection, which might be made upon the former doctrine in the first verse, in this manner. You enjoin us we should restore our brother, if he fall by occasion into any sin, in the Spirit of meekness. But there are some infirmities in our brethren which cannot be amended nor redressed by brotherly correction. What is to be done in such a case? The apostle answers such infirmities must be borne and tolerated, in these words: "Bear ye one another's burdens." And this rule is enforced by an argument taken from the excellency thereof, in that the practicing of it is the keeping and fulfilling of the whole law, in these words: "And so fulfill the law of Christ."

First, for the rule. The apostle calls slips, infirmities, and sins, by the name of "burdens," taking his metaphor from travelers who use to ease one another by carrying one another's burden, either wholly or in part, that so they may more cheerfully and speedily go on in their journey. Men's burdens are of two sorts. Either such as every man is

to bear by himself alone, without shifting them off his own shoulder and laying them upon other men (of which we are to entreat, when we come to the fifth verse); or such as may be borne of others, as well as of ourselves. Of these the apostle speaks in this place, when he says, "Bear ye one another's burdens." And there are four sorts of them. First, those whereof our brethren may either be wholly disburdened or in part eased, such is the heavy burden of poverty, sickness, nakedness, hunger, thirst, banishment, imprisonment, etc. Secondly, the outward and bodily wants that are in sundry persons, as blindness, deafness, maimedness, lameness, envy, etc. Thirdly, personal or actual sins of men, as anger, hatred, jealousy, envy, etc. Lastly, outward frailties in the actions of men's lives (which are not felt oftentimes of those that are subject unto them, but are heavy burdens to others with whom they converse) as curiousness, niceness, slowness, self-conceitedness, frowardness, hastiness, and such like.

The two first sorts are to be borne three ways. First, by having a holy sympathy and a fellow feeling of them, in "weeping with those that weep." And in "remembering those that are in bonds, as though we were bound with them; those that are in affliction, as if we were also afflicted in the body" (Heb. 13:3). This was Paul's practice, "Who is weak, and I am not weak? Who is offended and I burn not?" (2 Cor. 11:29). Secondly, by bearing with them in their wants and infirmities, according to that of the apostle, "Bear with the weak" (1 Thess. 5:14). Thirdly, by putting under our shoulders and bearing part of the burden with them—in helping and easing of them in their necessities. "Distributing unto the necessities of the saints" (Rom. 12:13). The two latter sorts (being principally meant in this place) are not to be borne by dissembling of them or yielding to them, much less by bolstering men up in them or by partaking with them. For albeit the adulterer and unclean person would gladly make Christ a

baud, the thief would make him his receiver. And many there are who would be content to shift off their sins in whole or in part, and lay them upon the shoulders of others. Yet in God's cause and quarrel, in matters of faith, we are not to yield a hair breadth. Moses told Pharaoh that he would "not leave so much as a hoof behind him" (Ex. 10:26). And Paul would not give place to Peter and them that were with him, no "not for a moment, that the truth of the gospel might continue with them" (Gal. 2:5). They must therefore be borne by disburdening them of them by gentle and mild admonition, or if they cannot be redressed, by bearing and tolerating of them, in passing by them as though we did not perceive them [Rom. 14:1; 15:1], for as Solomon says, "It is the glory of man to pass by infirmity" [Prov. 19:11]—or lastly, by praying for them. For if we shall break the bond of brotherly love and Christian society by reason of these or such like infirmities which we see to be in our brethren, we walk not in love, in that we bear not their burdens as the apostle commands in this place, and, "Support one another, through love" (Eph. 4:2). And surely this is a most necessary precept, of great use and consequence in the life of man. For except we bear and tolerate the frailties of men, in passing by them in such sort as I have said, it is impossible we should lead a quiet or comfortable life in any society. We must seek for a new world, or leaving the fellowship of men betake ourselves to some solitary desert, as sundry Eremites and Anchorites have done, because they could not (by reason of their froward and wayward natures) digest the manifold inconveniences which they saw to be amongst men in public societies.

This duty therefore of bearing one another's burdens, albeit it be difficult, yet it must be practiced, specially of those that are strong men in Christ. For as in architecture, all stones are not fit to be laid in every place of the building, but some below, as the fundamental and chief cornerstones to bear up the weight and burden of the

building; others above in the wall, that so the whole building may be firm and compact in itself. So in the church, which is the house of God (where all believers are lively stones, built upon Christ Jesus the chief cornerstone [1 Peter 2:5], bearing up the whole burden, even all the infirmities of the church)—those that are strong must support the infirmities of the weak, that so the whole building being compact and knit together may grow up to a holy temple in the Lord. For otherwise the whole frame of the building must needs be dissolved and come to ruin. It is a common proverb among the Italians, that "hard with hard, never makes a good wall." By which is signified that as stones cobbled up one upon another, without mortar to combine them, make but a tottering wall that may easily be shaken; but if there be mortar betwixt them, yielding to the hardness of the stones, it makes the whole like a solid continued body, strong and stable, able to endure the shock of the ram, or the shot of the cannon. So that society, where all are as stiff as stones which will not yield a hair one unto another, one being as fast, as froward, as hasty, as another, cannot be firm and durable. But where men are of a soft, a yielding, and relenting nature, giving place to the stiffness of others, and yielding to the tempest for a time, that society is compact in itself, and so cannot but continue, because one does bear the infirmities of another.49

Do you therefore see your brother to be overtaken with some sin, or to be overcurious, very froward, too self-conceited, abounding in his own sense, exceeding hasty, etc., bear this his infirmity now; and so he (perhaps) may bear with you in the like case another time. Or bear you with his curiousness; he will bear with your dullness. Bear with his fickleness; he will bear with your forwardness. Bear with his hastiness; he will bear with your self-conceitedness. For it is to be observed that the apostle says not that those only which are strong should bear the frailties of the weak, but that both strong and weak

should bear one another's burdens, it being a mutual and reciprocal duty imposed upon all, because there is none so strong, but one time or other he may slip and fall, and so may stand in need to be supported even of the weak. The palsy man being sick had his burden (to wit, his bed) borne, but being restored could help to bear another man's burden. So if you bear another man's burden that is weak, when he is strong he will be ready to bear yours, if need require. God commands that if we find our neighbor's beast lying under his burden, we must lift him up. How much more ought we to help our brethren, lying under the burden of sin? Therefore the strong are to support the weak, and the weak must (upon occasion) support the strong. As in the arch of a building, one stone does bear mutually, though not equally, the burden of the rest. Or as harts swimming over a great water do ease one another in laying their heads one upon the back of another—the foremost that has none to support him changing his place and resting his head upon the hindermost.51 Thus in a family, the husband must bear with the niceness and frowardness of his wife; the wife, with the fastness or hastiness of her husband. Those magistrates and ministers which are too cold and backward in good things must bear with the over great heat and forwardness of their fellow-magistrates or fellow-ministers. And those must bear with them again, seeing both aim at the same end, the edification of the church and the good of the commonwealth. Thus in God's providence, Luther and Melanchthon were happily joined together and did bear with one another—Luther with his softness; Melanchthon with his hastiness; he with his boldness; he with his timorousness. Melanchthon did well temper the heat and zeal of Luther with his mildness, being as oil to his vinegar; and Luther on the other side did warm his coldness, being as a fire to his frozenness.

Thus the apostle commands that "we should bear with the infirmities of those that are weak" and not sufficiently catechized in the doctrine of our spiritual liberty purchased unto us by Christ, "and not to please our selves" too much, "but rather to please our neighbor as that which is good to edification" (Rom. 15:1–2). For amongst other properties of love reckoned up by St. Paul (1 Cor. 13), this is not the least, that "it suffereth all things" (v. 7)—that is, all such things as may be borne and suffered with good conscience, for the good of our brother. For look as a lover does suffer all things in regard of his love, in three respects. First, in undergoing any labor that may be for her good, as Hercules did for the love of Omphale. Secondly, in bearing patiently all hard measure that is offered him for her sake, as Jacob did for the love of Rachel. Thirdly, in enduring anything that is imposed upon him, and putting up what wrong soever is done unto him by her, as Samson did for the love of Delilah. So Christian charity causes us to suffer all things. First, pro fratribus, to endure any labor, cost, or travel, for their good. Secondly, propter fratres, to bear all afflictions for their sakes, as Paul says he did for the church (2 Tim. 2:10). Thirdly, a fratribus, to bear wrongs and put up injuries at their hands, as he did, being shamefully entreated at Philippi, stoned, scourged, etc. This must be considered of us all, but specially of such as will give a man as good as he brings, who are but a word and a blow; a lie, and a stab; a word, and a writ54—such as cannot bear coals (as they say) nor brook any little wrongs, nor endure any small frailty in their brethren. These men must remember that in bearing coals, that is, in suffering and forbearing, "they heap up coals of fire upon their heads," as Paul speaks (Rom. 12:20); as also that God does bear with them in greater matters, even when they wound Him with their oaths (Lev. 24:11) and give Him the lie through unbelief (1 John 5:10), as He bare the manners of the Israelites in the wilderness. That Christ, whose example we are to follow, "hath borne our infirmities" (Isa. 53) and "doth ease them that travail and are

heavy laden" (Matt. 11:28); and therefore we treading in His steps "must forbear one another, and forgive one another, if any man have a quarrel against another, even as Christ forgave us" (Col. 3:13). Thus, if when we see any sin in our brother, we reclaim him from it by reproofs, exhortations, admonitions, we are God's instruments to "save a soul from death, and so do cover a multitude of sins" (James 5:20), even before God. And if, when we perceive common frailties in our brethren, we shall not stand too much upon our right, but shall yield unto them in bearing, forbearing, and forgiving, we "shall cover a multitude of sins" (1 Peter 4:8) before men.

Thus much touching the rule. Now I proceed to the reason, whereby the apostle urges the practice of his precept, in these words: "and so fulfill the law of Christ." The reason stands thus. That which is the fulfilling of the law of Christ must be practiced of us. But the bearing of one another's burdens is the fulfilling of the law of Christ. Therefore we ought to bear one another's burdens. For the clearing of this text, sundry things are to be considered.

I. It may be demanded, what the apostle understands by "the law of Christ"? Answer. Nothing else but the doctrine, precept, or commandment of Christ, enjoining the love of our brethren. "A new commandment give I unto you, that ye love one another, as I have loved you, etc." (John 13:34–35). And it is all one, as if he had said, bear you one another's burdens and so fulfill the commandment of Christ, who has after a special manner commanded the love of your brethren. Now the apostle rather uses the word "law" than "commandments" because he would make a clearer antithesis betwixt the law of Christ and the law of Moses, so vehemently urged by the false apostles. As if he should have said, You Galatians are taught to observe the law of Moses, circumcision, days, and times, months, and years, and so you do indeed. Well, if you will needs be

observing of laws, here is a law for you to observe, bear with the frailties one of another, and so you shall fulfill the most excellent law that ever was, the law of Christ, which is necessary to be kept, whereas the keeping of the ceremonial law is but in vain.

II. Question. Why does Paul call the love of our brethren the law of Christ rather than the law of nature, or the law of God, or the law of Moses? Seeing it was written in the mind of man in the creation, was given by God Himself in Mount Sinai, was written by Moses, the relics whereof are yet remaining in the mind of man? Answer. It is so called because it is a new commandment given by Christ Himself, after a special manner. But it is hereupon further demanded, why this commandment of loving our brethren should be called a new commandment? To which some make answer that it is so called only because it shows a new manner of loving our brethren, after the example of Christ, "as he hath loved us." Now this manner of loving our brethren (as Chrysostom expounds it) is this, that as Christ loved us freely, not moved by any amiable thing in us, nor for any profit that should redound unto Himself thereby, so we should freely love one another, not for any benefit received or expected. But as Cyril of Alexandria upon John expounds it, it stands in this, that as Christ loved us more than Himself, so we should love our brethren more than ourselves. But this cannot be the meaning. For St. John in his first epistle chapter 2 and second epistle,57 repeating this new commandment, says only, "This is a new commandment, that ye love one another," and never adds, "as Christ loved us"—the which he should have done if these words ("as I have loved you") be an essential part of the new commandment, which He enjoins us to observe.

Besides, our Savior Himself says a little after, "By this shall all men know, that ye are my disciples, if ye love one another," not adding,

"as I have loved you." Therefore, the new commandment is laid down in these words, "Love one another," not respecting those that follow, are modification or limitation, "as I have loved you." Besides, this exposition takes it for granted that the moral law, "Love thy neighbor as thyself," is a certain rule by which we are to square our love, that is, that we must begin at ourselves and look how much we love ourselves, so much we ought to love our neighbor and no more, and that therefore Christ should give a new commandment of greater perfection than that in the law, to wit, that we love one another as He loved us, that is, more than ourselves. But this is a flat mistaking of the Scripture. For the commandment, "Love thy neighbor as thyself," is no exact rule whereby we are to try and examine our love (as the popish doctors, and some others teach). For then Paul and divers of the saints of God should have done works of supererogation, more than the law requires, in loving their neighbors more than themselves (Rom. 9:3). And if it were a rule, it were but a leaden and false rule. For we are in some cases bound to love our neighbor more than ourselves, especially if he be a greater instrument of God's glory in procuring the good of the church or commonwealth, as to love our godly king more than ourselves, and prefer his safety and life before our own, as the Israelites did David: "Thou art worth ten thousand of us" (2 Sam. 18:3). For ὡς is a note of similitude and not of equality, signifying that as we love ourselves heartily, and earnestly, and inwardly, willing all good to ourselves—with the like sincerity of affection we should love our brethren. So that Christ has added nothing to the law in commanding to love one another as He loved us. Others say it is called a new commandment because it ought to be kept with as great care and diligence as though it were new and had been now first given. For new laws (we know) are commonly precisely kept at the first, but after a while, they begin to be neglected. And men do (as it were) antiquate them, accounting them as though they were not.

Others by a new commandment understand another divers or different commandment; for Christ in the beginning of the chapter had given them a commandment to flee pride, to be humble, to live at peace and concord one with another. And then He says, "But I give you a new commandment," a commandment differing from the former, "that ye love one another."

The word "new" is often taken in Scripture in this sense, as, "There arose up a new king which knew not Joseph" (Ex. 1:8); that is, as the seventy interpreters and St. Luke (Acts 7:18) translate it, "another king." "They shall speak with new tongues" (Mark 16:17), that is, "other," divers, or different languages from their usual tongue. For the meaning is not that they invented a new language which was never spoken before, but that they spoke in a language divers from that which they used before. For it is said, "They began to speak with other tongues" (Acts 2:4). Thus our Savior Christ tells His apostles that He "will not drink any more of the fruit of the vine," till He "drink it new with them in the kingdom of God" (Matt. 26:29), where by "new wine," He means not the liquor or juice of the grape to preserve animal life, but another different drink, wherewith He would entertain all that were invited and came unto His table. But these expositions are not so fit.

I take it therefore to be called "a new commandment," either in respect of Christ or of us. In respect of Christ two ways. First, because He renewed it, not only by freeing it from the false glosses and interpretations of the scribes and Pharisees, the Jewish Rabbins, but also in fulfilling it most perfectly, whereas it was obliterated and almost antiquated by the great corruption of man. For none did never so perfectly observe and keep the law as He did. Therefore in regard of the new manner of fulfilling it, it is called "a new commandment." Secondly, because He abrogating the ceremonial

law and many judicials, only renewed this precept of the moral law in commanding it as His law to the church, "This is my commandment, that ye love one another" (John 15), as if He should say, Though I have abrogated the ceremonial law and antiquated the judicial, yet this commandment shall never be abrogated. And this I commend unto you again and again as My commandment, which above all others I would have you carefully to observe as that whereby you shall be known to be My disciples.

In regard of us it is called "a new commandment," and that in two respects: (1) because it being defaced and almost clean blotted out of the mind of man by original sin, is renewed again in the hearts of believers by the powerful operation of the Spirit of God, both in their minds and affections. In their minds, because they are daily enlightened with the true knowledge thereof, in being taught whom they ought to love—viz. not only their friends, but even their enemies. With what kind of love, to wit, with a fervent love, not in word or tongue only, but in deed and truth—and that with free, sincere, and constant love. In their wills and affections—in that they are persuaded by the inward working of the Spirit to love, and are inclined thereto, being turned by grace. Secondly, because it does after a peculiar manner belong unto us who are under the New Testament in the kingdom of grace, seeing that this commandment only is renewed by Christ as His own proper commandment, many others being abrogated. As also because it is daily written by the Spirit of Christ after a new manner in the hearts of new converts, so that they have not only a new, that is, a true knowledge thereof, but also a new, that is, a true sense and feeling of the power of it in their hearts. In that they are become new creatures in Christ Jesus. For in Him "all old things pass away, and all things become new" (2 Cor. 5). For to them the law is no killing letter, written in tables of stone; but a quickening spirit, as being written in the fleshy tables of their

hearts. This seems to be the true, full, and proper meaning of these places. For thus St. John's first epistle does expound it when he says that "it is true in him and in you" (1 John 2:8) in the sense before specified—both in regard of Christ and the believers in Christ.

III. Question. Seeing the commandment of loving our brethren is called the law of Christ and a new commandment, is not the gospel a new law? Answer. In no wise. For albeit the law and the gospel agree in sundry things, as first in the author, God being the author of them both; of the gospel (Rom. 1:1), of the law (Rom. 7:22). Secondly, in that both of them were preached, known, and understood in both testaments. The law being written in the heart of man in the creation; the gospel preached to our first parents in paradise immediately after the fall, and repeated again and again to the patriarchs and prophets from time to time. Thirdly, in the general matter and end of them both, in that both the law and the gospel require righteousness in him that would come to life eternal. Fourthly, in this, that they confirm and establish one another, in that the law commanding justice and justifying none shows that a man is justified by the free gift and grace of God, and that Christ is the end of the law to everyone that believes. In that the gospel justifies not by works but by faith, and yet so as that we do not by our faith abrogate the law or make it of none effect, but rather establish it, and that in two respects. First, because by faith we apprehend the righteousness of Christ, and so in Him (who has fulfilled the law for us) we fulfill it and so establish it. Secondly, because having our hearts purified by faith, we live no more according to the flesh, but according to the Spirit, and so by inchoate obedience we fulfill the law.

Lastly, in the end, in that both the law and the gospel tend directly to the manifestation of the glory of God.

Yet they differ in five things. First, in the manner of revealing. The law before the fall was perfectly known by nature, and since the fall in part (Rom. 2:15). The gospel is not known by nature, neither was it ever written in man's heart, before or after the fall, as Paul says, "Those things which the eye has not seen, nor the ear heard, nor the heart of man conceived, are they which God has prepared for them that love him" (1 Cor. 2:9). Therefore the gospel is called "a mystery" (Rom. 16:25–26). First, because the doctrine of the gospel was made known to men and angels by the revelation of God (Eph. 3:5, 9). Secondly, because there is required a special revelation and work of God's Spirit before a man can yield assent unto it. Therefore Paul says, "We have not received the spirit of the world, but the Spirit of God, that we might know the things that are given to us of God" (1 Cor. 2:12). Secondly, in the subject or doctrine itself, and that in two respects. First, the law preaches nothing but absolute justice to the transgressors thereof. The gospel shows how justice is qualified with mercy: "from all things from which ye could not be absolved by the law of Moses, by him every one that believeth is justified" (Acts 13:39). Secondly, the law teaches what manner of men we ought to be, and what we ought to do, that we may come to eternal life, but shows not how we may become so indeed. The gospel teaches that by faith in Christ, we may be such as the law requires. "God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5:21).

Thirdly, in the object: "The law is given to the unjust and lawless, ungodly, and profane" (1 Tim. 1:9–10), that it may show them their sins and the punishment thereby deserved, and so may accuse and condemn them. The gospel is to be published and dispensed only to the penitent, which are contrite and broken in heart and mourn for their sins (Matt. 11; Isa. 57; Luke 4).

IV. The law promises eternal life upon condition of works. "Do this, and live. If thou wilt enter into life, keep the commandments." The gospel promises eternal life freely without any condition of works. "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted to him for righteousness" (Rom. 4:5). "The righteousness of God is made manifest without the law, by the faith of Jesus Christ, unto all, and upon all that believe" (Rom. 3:21–22).

V. In the effects. The law is no instrumental cause of faith, repentance, or any saving grace. It is "the minister of death" (2 Cor. 3:7), "causing wrath" (Rom. 4:15). But the gospel causes life. It is "the grace of God which bringeth salvation" (Titus 2:11). For this cause Paul calls the law "a dead" or "killing letter"; the gospel, "a quickening spirit" (2 Cor. 3).

Fourthly, it may be demanded, whether any man be able to fulfill the law, considering that Paul bids us bear one another's burdens "and so fulfill the law of Christ." Answer. No mere man can perfectly fulfill the law in this life. This conclusion St. Paul proves in sundry of his epistles, specially by these arguments.

First, by the great and general depravation of nature which remains in part even in the regenerate, staining their best actions and making them like a menstruous cloth—confessing withal that his best works are not answerable to the law, by reason of the remainders of original corruption (Rom. 7). Now perfect fulfilling of the law cannot stand with corruption of nature and transgression in life. For a corrupt fountain cannot send forth sweet waters. Neither can a corrupt tree bear good fruit. St. James says, "He that offendeth in one, is guilty of all." And the Scripture pronounces him accursed "that abideth not in all things written in the book of the law to do them."66 Popish

doctors answer, first, that original corruption (which they call the fuel of sin) and the first motions to evil, preventing all consent of will, are indeed in the regenerate; but they are no sins properly. But it is false which they teach. For every transgression of the law is a sin, as St. John defines it (1 John 3:4). But these are transgressions of the tenth commandment. For it either forbids these first motions, whether they be primo primae, or secondo primae (as schoolmen speak), or it forbids nothing but the motions which are with consent of will, which were forbidden in the former commandments, and so in effect there are but nine commandments, the tenth forbidding no special sin.

Again, Paul teaches that these motions preventing all consent of will are formally opposed to the law. "I see another law in my members, rebelling against the law of my mind" [Rom. 7:23]. Secondly, they answer, that Paul (Rom. 7) speaks not of himself but in the person of the unregenerate, according to the opinion of St. Augustine. Answer. Augustine indeed was once of that judgment, but he after retracted that opinion (as it is manifest out of his book of Retractations, and the sixth book against Julian the Pelagian), and that for these reasons. First, because Paul says, "To will is present with me." And, "I do not the good I would." And, "I delight in the law of God, concerning the inward man"—all which are proper to the regenerate and cannot be affirmed of the wicked. Secondly, because he makes mention of "the inward man," which is all one with the new man or the new creature, which agrees only to the regenerate. Thirdly, because he says he is "led captive to sin" (v. 24), whereas the wicked are not drawn to sin by force against their wills, but run riot of their own accord into all wickedness, as the horse rushes into the battle (Jer. 8:6). Lastly, in that he cries out in a sense and sorrow for his sins, "O wretched man that I am, who shall deliver me from the body of this death?" (v. 25), which cannot be the voice of the unregenerate,

for they feel not the burden of their sin nor desire to be eased of it, but take delight and pleasure in it. His second reason is this. Such as our knowledge is, such is our love of God and man. But our knowledge is only in part. Therefore our love is but in part, and therefore there is no perfect fulfilling of the law. The advocates of the Romish church answer that our knowledge, love, and obedience are perfect for the condition and estate of this life, as we are viatores, which is sufficient—though they be not perfect for the condition of the life to come, when we shall be comprehensores, which is not required at our hands in this life. For they make a double perfect fulfilling of the law. One, for the term of this life, which is to love God above all things and our neighbor as ourselves. The other after this life, and that is to love God with all the soul, and with all the powers and faculties of the soul, and with all the strength and vigor of all these powers.

And this distinction they make to be the ground of their opinion touching the fulfilling of the law and justification by works, etc. But it is a sandy foundation, and therefore that which is built upon it cannot stand. For besides that it is a fond and frivolous distinction forged by schoolmen without warrant of Scripture or consent of antiquity; it is manifestly false. For there is one only rule of righteousness, and not two. One only general sentence of the law, more unchangeable than the laws of the Medes and Persians, even as unchangeable as God Himself. Which is, that "he which continueth not in all things written in the law to do them, is accursed." So that he which loves not God with all his soul, mind, and might, with all his valde suo, that is, with all the faculties of his soul, and all the powers of all these faculties, and that in this life, is accursed. And it is absurd which they teach, that a man is not bound for the term of this life, thus to love God, but only in the life to come. For look what man could do by creation in the estate of innocency, the same and so

much the law requires at his hands in the state of apostasy. But Adam by creation could love God with all his soul, with all the faculties of his soul, and all the powers of all these faculties. Therefore the same perfect, absolute, and entire obedience is now required at his hands. For the sentence of the law, "Cursed is he that continueth not in all things, etc." is not only given to men glorified, but to those that are in the state of grace. And St. Paul does so apply this sentence to men even in this life, that he pronounces all that are of the works of the law to be under the curse. Again, if this were so, the Jews had no cause to fear the severity and strictness of the law, as they did, when they said, "If we hear the voice of the Lord any more, we shall die" [Ex. 20:19; Deut. 18:16]—considering they were able to keep and fulfill it, according to this popish opinion. Neither would God have promised them a Messiah or Mediator to redeem them from the curse of the law [Deut. 18:18], but would rather have comforted them in that their so great fear and astonishment, by giving them to understand that they were not bound to the full and perfect fulfilling of the law for the time of this life.

Besides, the pathetical exclamation of Paul, "O miserable man that I am," etc. (Rom. 7:24) and that saying of Peter in calling the law "a yoke" which neither we nor our fathers were able to bear (Acts 15) should be childish and ridiculous, if "that which is impossible in the law" (Rom. 8:3), as Paul speaks, did not appertain unto us.

The third argument. If a man could fulfill the law, he should not stand in need of a mediator. "For if righteousness be by the law, Christ died in vain" (Gal. 2:21). It is answered that Christ died in vain, if men by the strength of nature could fulfill the law. But the fulfilling of the law is by grace, and so His death is not in vain. For by virtue of the obedience of Christ, we are enabled to fulfill the law. But this were to make Christ no Savior, but only an instrument, whereby

we fulfill the law and are our own saviors; whereas the Scripture says, that "he is made unto us righteousness" (1 Cor. 1:30), not that we are made righteousness by Him. That "we are made the righteousness of God in him" (2 Cor. 5:21), not "by him," as an instrument. That "we are complete in him" (Col. 2:10), and not complete of ourselves, by Him.

Lastly, the Scripture shuts up all men under sin, even the most sanctified (Prov. 20:9; 1 John 1:8). Job confesses he cannot answer one of a thousand (Job 9:3). And David says, "If thou, Lord, shalt mark what is done amiss, who can abide it? (Ps. 130:3). And Paul says of himself that "he found no means to perform that which is good" (Rom. 7:18). He says further, that "it is impossible" to be kept, by reason of original corruption (Rom. 8:3). It is answered that all these places and examples must be understood of venial sins, which make men sinners indeed, yet are not against, but beside the law, and therefore though a man commit them, yet he may fulfill the law for all that. Answer. The common received opinion in schools that some sins are mortal, others venial of their own nature, is a witless distinction. For if all sins deserve death, as Paul teaches (Rom. 6:23), either venial sins are no sins, or they must needs deserve death. Moses says that "he that abideth not in all things written in the law, is accursed" (Deut. 27:26), where the words "this law" may not be restrained only to the catalogue of great and heinous sins which are there reckoned up, but extended to all sins, as Paul applies it, pronouncing him accursed "that continueth not in all things written in the law" (Gal. 3:10), not "this law." So that every sin, even the least sin in thought, makes a man subject to the curse, and so in rigor of divine justice deserves eternal death. And it is but a poor shift to say that some sins are against the law, as all mortal sins, and others besides the law, as venial. For the doing of that which God forbids is a sin, not beside, but against the law. But idle words, jesting, and

jibing, etc. (which the popish doctors account venial sins) are expressly forbidden in the word, "Of every idle word that men shall speak, they shall give account at the day of judgment" (Matt. 12:36). And Paul forbids all "foolish talking, and jesting" (Eph. 5:4), as things uncomely. Therefore they are not beside, but flat against the law. Secondly, they answer that these places and the like are to be understood of several works and actions of the saints, whereof some were good, as David's sparing of Saul, etc.; some, evil, as his adultery, murder, and numbering of the people—and not of the same particular works. Answer. It is false. For Paul speaking of the same individual work, says that it is partly good and partly evil, "I find, when I would do good, that evil is present with me" (Rom. 7:21). "In my mind I serve the law of God, in my body the law of sin" (v. 25). And the prophet says that "all our righteousness is as a menstruous cloth" (Isa. 64:6). Therefore every good work is stained with sin.

This much shall suffice to show that it is impossible for any man in the time of this life to fulfill the law. The reasons alleged to the contrary are sufficiently answered before. To which place I refer the reader.

It may further be said, if we cannot perfectly fulfill the law, why does Paul command us to bear one another's burdens and "so to fulfill the law of Christ?"

Answer. The law is said to be fulfilled three ways. First, by personal obedience, and thus Christ only fulfilled it. Secondly, by imputed obedience, thus the regenerate fulfill it in Christ, He being "their righteousness" (1 Cor. 1:30) and they "complete in him" (Col. 2:10). Thirdly, by inchoate obedience, thus Zacharias and Elisabeth are said to walk in all the commandments of the Lord without reproof (Luke 1:6). And thus all the faithful fulfill the law in laboring to obey God in

all the commandments; according to the measure of grace received. And thus we are said to fulfill the law in this place, God accepting the will for the deed. We are further to consider that fulfilling of the law is sometime opposed to the transgression of the law (as James 2:10), in which sense no man ever did or can fulfill it, except Christ, God and man, who for this cause is said to be "the end of the law for righteousness, to everyone that believeth" (Rom. 10:4). Sometimes it is opposed to hypocrisy and dissimulation (as 1 John 2:4–5), and thus all the saints fulfill it, in that they endeavor to mortify their corruptions and in all things to approve their hearts and lives to God in keeping faith and a good conscience. In which sense, Paul here bids us to fulfill the law of Christ in performing duties of love and bearing one another's burdens. It will be said, if the law can no otherwise be fulfilled than by inchoate obedience, to what end serves it? Answer. It has a threefold use even since the fall. First, it serves to restrain the outward man by keeping men in order through the fear of punishment, of which use Paul speaks when he said that "the law is not given to a righteous man, but to the lawless and disobedient," etc. (1 Tim. 1:9). Secondly, to arouse the drowsy conscience. And this it does many ways. (1) By revealing sin; "for by the law cometh the knowledge of sin" (Rom. 3:20). (2) By revealing the wrath and anger of God for sin, for "the law causeth wrath" (Rom. 4:15). (3) By convicting the conscience of sin. "When the commandment came, sin revived" (Rom. 7:9). (4) By arraigning and condemning us for sin, for "the law causeth death" (2 Cor. 3:6) and so putting us out of all heart in ourselves, it causes us to flee to the throne of grace, and so is "our schoolmaster" to bring us "to Christ" (Gal. 3:24). Thirdly, it serves as a rule of good life. David says that "the word of God" (specially the law) "is a lantern to his feet, and a light to his paths" (Ps. 119:105). So that though a regenerate man be not under the law in regard of justification, or accusation, or coaction, or condemnation; yet he is under it in regard of direction and instruction, for it shows what is

good, what is evil, what we ought to do, and what to leave undone. Lastly, whereas Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ," the word so has great emphasis, for it implies the manner how the Galatians and all men are to fulfill the law, not by observing circumcision, days, or times, months, or years as the false apostles taught, but by bearing, forbearing, and tolerating the infirmities of their brethren. It may not unfitly be applied to the religious orders of Franciscans, Dominicans, Carthusians, etc. Let them not think that they keep the law, by abstaining from flesh, by whipping themselves, by single life, counterfeit fasts, voluntary poverty, regular obedience, etc. But let them comfort the afflicted, relieve the distressed, bear with the weak, support one another in love, and so they shall fulfill the law of Christ.

> 3 For if any man seem to himself, that he is somewhat, when he is nothing, he deceiveth himself in his imagination.

In this verse the apostle removes an impediment which hinders most from performing the former duty of bearing other men's burdens, and that is, a vain conceit and imagination they have of their own excellency far above their brethren—in thinking themselves too good to do any duty or service unto them, to be their packhorses to bear their burdens. This vain imagination and swelling conceit (which puffs up the most) the apostle labors to purge in this place, when he says, "He that seems to himself," where by the way we may observe the method of the apostle, first, to give rules of direction; after to remove impediments which may hinder our obedience. Second, we see here the force of the Word, which "searcheth the secrets of the heart" (Heb. 4:12) "in that it casteth down the imaginations, and every high thing that is exalted against the knowledge of God: and bringeth into captivity every thought to the obedience of Christ" (2 Cor. 10:5). In the words we may observe these four things: (1) that

men are nothing of themselves. (2) That though they be nothing, yet they seem to themselves to be somewhat, and that of themselves. (3) That in so doing, they deceive themselves. (4) The remedies against the overweening of ourselves.

For the first, it may be demanded how it can be truly said that men are of themselves mere nothing? Is he nothing that is created after the image of God, in holiness and righteousness? Are princes and potentates nothing that are called gods in Scripture? Are they nothing that prophesy and work miracles? Answer. Paul speaks not of the gifts of God bestowed upon men, but of the men themselves—and of them, not as they were in the state of innocency before the fall, but as they are now in the state of corruption and apostasy, or in the state of grace as they are considered of, in, and by themselves. Thus even spiritual men are nothing of themselves (for of them especially the apostle speaks, as it may appear out of the first verse).

For first, all are by nature the children of wrath, and firebrands of hell. (2) The gifts of God bestowed upon us, whether of nature or of grace, are not ours, but God's, the giver of them. Therefore no man may arrogate more unto himself, than another in regard of them, seeing all of us are but stewards, and the things we have are but talents left us to employ to our Master's advantage. "If thou hast received them" (says Paul) "why boastest thou thyself, as though thou hadst not received them?" (3) Be it that a man be in Christ, and sanctified, yet he has no greater right to the merits of Christ, nor greater part in them, than he which is less sanctified. For though sanctification has degrees and a certain latitude, yet justification has none. So that a man is in truth nothing of himself. (1) Because he has his being and beginning of nothing, and tends of his own nature to corruption and nothing.74 (2) In that he is not that which he imagines himself to be. (3) Though he have some gifts and graces of

God, yet is he nothing because he is far short of that which he ought to be (1 Cor. 8:2). Upon these considerations Abraham acknowledges himself to be but "dust and ashes" (Gen. 18:27). David, comparing himself with the magnificence of Saul, says, "What am I, or what is my father's house?" (1 Sam. 18:18). Nay, whether we consider man absolutely in himself, or relatively in respect of other creatures, as those glorious bodies, the sun, moon, stars, we may say with the prophet David, "Lord what is man, that thou art mindful of him, or the son of man, that thou regardest him?" (Ps. 8:4).

Paul confesses himself to be nothing in, of, or by himself, but "by the grace of God" (says he) "I am that I am" (1 Cor. 15:10). And again, "I was nothing inferior to the very chief apostles, although I am nothing" (2 Cor. 12:11). The apostle affirms of every man "which thinketh he knoweth something, that he knoweth nothing as he ought to know" (1 Cor. 8:2), and of many that they are puffed up and know nothing (1 Tim. 6:4). For a swelling conceit and emptiness usually go together.

The second general thing to be observed in the words is this, that it is natural for men to think too well of themselves, to magnify themselves above others in their conceits, and in a manner to deify themselves, and to nullify others in comparison of themselves. And this overweening of a man's self is a branch of pride. For a man looking upon himself through the spectacles of self-love does think every small gift of God which he sees to be in himself to be far greater than in truth it is, imagining mere shadows to be substances, or molehills to be as big as mountains. For as a man that is in love does think the blemishes and deformities in his love to be ornaments which make her more beautiful, so those with Narcissus are in love with themselves and dote upon their own gifts, judge the vices which they see to be in themselves to be virtues. Simon Magus, though a

wicked wretch, a limb of the devil, a sorcerer, etc., yet had this conceit of himself and gave it out also that "he was some great man" (Acts 8:9), to wit, "the great power of God" (v. 10). The church of Laodicea thought she was "rich and increased with goods; and had need of nothing." Whereas she was "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). And so the scarlet strumpet thought herself a queen, and that she was out of all danger of downfall when she was already fallen (Rev. 18:2, 7). Yea this corruption is so natural, that even the regenerate themselves, who are in part sanctified, are stained therewith. And generally, they that have received greater gifts of knowledge, of sanctification, etc., are most ready to overween their own gifts, except God give them grace to resist this temptation. For "knowledge puffeth up" (1 Cor. 8:1). The apostles themselves contended "which of them should seem to be the greatest" (Luke 22:24). Yea in all ages there have been some in the church overweening themselves, as in Christ's time the justiciary Pharisees. After them, the Catharists or Puritans, who both proudly and odiously called themselves by that name, thinking themselves without sin. The Donatists, that they were a church without spot or wrinkle. The Jovinianists, that a man cannot sin after the laver of regeneration. The Pelagians, that the life of a just man in this world has no sin in it at all. And of later times, the semi-Pelagian heretic, who will be something of himself, and will have some stroke in his first conversion, and will concur with Christ in the work of justification. It will be said, papists ascribe all the praise to God. Answer. So did the Pharisee (Luke 18:11), and yet a wicked justiciary for all that. Now all this arises from sundry causes. The first is the bitter root of pride that was in our first parents when as they affected a higher place, in desiring (through discontentment of their own estate) to deify themselves, and become equal the highest Majesty in knowing good and evil.

The second is the overmuch considering the good things we have, as when the Pharisee considered that he gave tithe of all that he possessed, that he fasted twice a week, that he was not thus and thus, as other men (Luke 18).

The third is the comparing of ourselves with the infirmities that we see to be in others. The Pharisee was puffed up by comparing himself with extortioners, unjust men, adulterers, and with the publican.

The fourth is the false flattering and applause of men, which soothe us up in our humors, in persuading us to be that which in truth we are not, as the people flattered Herod when they gave a shout and said, "The voice of God, and not of man" (Acts 12:22).

The third point is that they which thus overween their gifts, in thinking themselves somewhat when they are nothing, do notably deceive themselves. As those that think they have the substance, when they have but the shadow; as those that dream they are kings or princes, being in truth but base persons; or, to use the prophet's similitude, "Like as a hungry man dreameth and behold he eateth, and when he awaketh his soul is empty: or like as a thirsty man dreameth, and lo he is drinking, and when he awaketh behold he is faint, and his soul longeth" (Isa. 29:8). Men are deceived two ways, either by others or by themselves. By others, as by flatterers, they are deceived occasionally; by themselves, causally or properly. For he that does judge himself to be that which indeed he is not, he may haply please himself, but he does but please himself in an error. For in truth he deceives himself in his imagination. The apostle James says, "If any man seem" (specially to himself) "to be religious, and yet refraineth not his tongue, he deceiveth his own heart,77 his religion is vain" (James 1:26). So likewise, they that are only hearers of the word (and therefore think that all is well enough with them,

though they be not doers thereof) "deceive their own selves" (James 1:22). And verily this corruption is so great, that as men can be content to be deluded by flatterers and clawbacks which please them in their itching humors, so they willingly suffer themselves to be deceived even by themselves, to the end that they may appear to others to be that which in truth they are not—that so they may advance and magnify themselves in the account of the world. For as Alexander the Great, being in India, caused his soldiers to make and leave behind them bits and horse-shoes of an extraordinary greatness; huge spears, massy shields, big helmets, long swords, and other furniture for horse and man, fitting rather hippocentaurs80 or giants than men of ordinary stature; and all to the end it might be said in future time, that "Alexander was a mighty monarch indeed"—so many there be who (setting the fair side outward) make goodly glorious shows in the eyes of men, and so would have other to think of them accordingly (far above their desert) that posterity might judge them to be that which indeed they are not. And so with Alexander in deceiving others, they wittingly deceive themselves. Which spiritual guile of deceiving ourselves in matters touching our salvation is most dangerous, when men delude themselves, in persuading themselves falsely that they know sufficiently that God is to be loved above all, our neighbor as ourselves (which is as much as all the preachers in the earth can say) that they believe; when instead of faith, there is nothing but damnable pride and presumption—that they repent, when it is nothing but deceitful counterfeiting and hypocrisy. Besides the danger, consider the indignity of it. Men can abide nothing less, than to be deceived and circumvented by others; and yet, behold, they are deluders and deceivers of themselves. And that which does more aggravate the indignity of it, in such things as ought to be best known and most familiar unto them, wherein it is a shame they should be deceived, viz. in the knowledge of themselves, and that which is yet more, in a matter of greatest moment, in the

salvation of their souls. What marvel therefore is it, that men should be deceived by the seducer of all seducers, the devil, who are so easily deceived of themselves, or rather willing to deceive themselves?

Further observe that proud conceited persons, such as have an overweening of themselves and their gifts, and of all men think foul scorn to be deceived, even they are easiest deceived, yea and that of themselves. For so the apostle says, "He that thinketh that he is somewhat, etc., deceiveth himself in his imagination."

Again, mark hence that no man, be their gifts never so rare, their callings never so high, their places never so great, are too good to bear other men's burdens; for they that think themselves to be somewhat, some great men, that is, too good to put under their shoulders to bear the frailties and infirmities of their brethren, do nothing herein but deceive themselves. Princes and potentates of the earth are prophesied by Isaiah 49:23 to be nursing fathers and nursing mothers unto the church, not only by nourishing and defending it (as the nurse her child), but also by bearing with the frailties and wants which are therein.

Lastly, consider that this self-conceitedness and overweening of a man's self is the very bane and poison of love. For it makes proud men think themselves too good to become packhorses or drudges to bear other men's burdens, to become serviceable unto them in any duty of love, or to tolerate their frailties, or to yield of their right, or to suffer injuries at their hands, or to put up any little indignity, without stomach and discontent, because they imagine themselves every way better than their brethren, and therefore ought to be tolerated, but not so bound to tolerate and bear with others. So that where self-love is, there is no true brotherly love. It was well said of the poet, Non bene conveniunt, etc., majestas et amor.

It may be said, may not he that is privy to his own virtues, in conscience of his own worth, judge himself to be somewhat, that is, to be that which indeed he is, or to have a greater measure of knowledge, grace, and other gifts, than they that have less?

Answer. He may. For humility is not sottish. The master in humility cannot think his scholar more learned than himself, except he shall think against his conscience. For that saying, "Let every man think better of another, than of himself" (Phil. 2:3), must be restrained only to equals, and not extended to superiors in regard of their inferiors. Secondly, I answer that the apostle in that place speaks not of the gifts and graces bestowed upon men, but of the persons themselves, and of them not so much as they are in the account of men, as in the account of God. For he says not, "Let every man think another more learned, wise, discrete, sober than himself" (for so he may think against his conscience), but, "Let every man think another" (that is, any other that is his brother in the Lord) "better than himself," to wit, before God. And this every man may do with good conscience; for albeit another shall outwardly seem more ignorant, negligent, backward, in matters of religion than himself, yet for anything he knows, he may be higher in the favor of God than he. And therefore though a man err in thinking of another better than of himself, yet he shall not do anything against his conscience. Thus the publican accounted the proud Pharisee better than himself. For he held him as just, himself not worthy to look up to heaven. Yet herein he sinned not, nay, he is commended for it, though he erred in his judgment of the Pharisee. And so if the Pharisee had reputed the publican better than himself, that is, higher in God's favor than himself, he had not sinned, nor done against his conscience. For though he might judge himself more just than the publican, in regard of his life past, yet for his present state before God he could not. Though David knew in the particular quarrel betwixt Saul and him,

that Saul was unjust, and he innocent; yet if he should have thought better of Saul in general, than of himself, he should but have done his duty.

The fourth and last point contains the remedies of this evil, which are the rather to be considered, because it is a great sin, one of those seven which the Lord most of all detests (Prov. 6:17), a dangerous sin, having a heavy woe attending upon it, "Woe to them that are prudent in their own eyes" (Isa. 5:21); a sin almost incurable, "Seest thou a man that is wise in his own eyes? There is more hope of a fool than of him" (Prov. 26:12). Therefore the remedies are more carefully to be known and applied. The remedies are specially five.

The first is to look ourselves in the glass of the law, which will show what we are without flattery or partiality. And by it we shall see nothing in ourselves but the ugly shape of Satan, clean defacing the image of God, and that in us there dwells no good thing (as Paul says of himself, Rom. 7:18). That there is nothing but vanity in our minds, rebellion in our wills, a confused ataxy in all our affections, transgression in our lives. The viewing of our hearts and lives in the law, and the considering of our wretched estate in that we are under the fearful curse, which is a thunderbolt annexed to every breach thereof, will drive us out of all conceit of ourselves, from our self-love and self-liking. Nay, it will make us go out of ourselves, not only "to deny ourselves," as Christ commands, but even to "abhor our selves, repenting in dust and ashes," as Job did (Job 42:6), causing us to become flat nothing in ourselves, that we may be something in Christ, as Paul says, "Let no man deceive himself: if any among you seem to be wise in this world, let him be a fool, that he may be wise" (1 Cor. 3:18).

Secondly, when we feel ourselves to be tickled with the itching humor of self-love and self-liking arising from our hidden corruption, either in regard of outward gifts or inward graces, we must make our own evils, sins, blemishes, imperfections (for there is no man but has one or other) a sovereign remedy against it, and so (as it were) drive away one poison with another. As to call to mind some great deformity that is in our bodies, some great infirmity that is in our mind, some cross or misery in our outward estate, some vile and abominable sin which we have committed, and the horrible punishment, to the which we are liable by reason thereof. And no doubt but the serious consideration of these, or any of these, will be available to nip pride in the bud and kill the serpent in the shell. And in so doing we shall with the peacock now and then cast our eyes downward to our feet, the foulest and ugliest things we have—and not always stand in admiration of our gay feathers and glorious train.

Thirdly, we must consider that the things for which we look so high, and swell so in our own conceits, are not our own, but lent us for a time. "For what is there, that thou hast not received," whether in gifts of body, or graces of mind? Nay, whether thou speak of soul or body itself? "And if thou hast received it, why boastest thou thyself as if thou hadst not received it?" What vanity is it, for a man to be proud of another man's garment? Or for a woman to boast of her borrowed hair? The wicked persecutors of the church are reproved for "sacrificing to their nets, and burning incense to their yarn"84 (Hab. 1:16). Further, we must consider we have not only received them, but that we have so received them, as that they are not our own, with which we may do what we list, but talents lent us for a time, and left with us to employ, over which we are but stewards and bailiffs, not lords or masters, and that we must be countable for the smallest gift, even the least farthing—how we have got it, kept it, bestowed it. The time will come when it shall be said unto you, "Give an account of thy

stewardship" (Luke 16:2). Therefore we ought not so much to be puffed up with the greatness of our talents, as to be humbled with the consideration of the strict reckoning that God will require at our hand, seeing that "of him, to whom much is committed, much shall be required."

Fourthly, to the end we may avoid this overweening of ourselves, let us compare ourselves with the majesty of God in whose sight we are but as silly worms, crawling upon the ground; nay, in comparison of whom we are less than nothing and vanity itself. Consider, that "to him every knee doth bow, of things in heaven, in earth, and under the earth" [Phil. 2:10]; and you will not be so conceited of yourself, that a silly man does crouch unto you; that "to him every tongue doth confess" [v. 11], and sing His praises, the blessed angels crying continually, Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of Thy glory. And then a short blast of wind or popular applause shall not so easily puff you up like an empty bladder,88 or carry you away, as it did Herod (Acts 12). But to omit this odious comparison betwixt a frail mortal man and the glorious ever-living God (there being no comparison betwixt finite and infinite), let us never compare ourselves with our inferiors, but with our superiors and betters, who are eminently above us in every gift and blessing of God, in regard of whose honors and preferments we are but base and contemptible; in regard of whose knowledge, we are but children and know nothing; in regard of whose riches we are but beggars and have nothing. For as David, when he beheld the wonderful frame of the heavens, those glorious creatures, the sun, the moon, and the stars, by and by made this use of it to himself, to consider his own vileness in regard of them: "What is man, that thou art mindful of him? Or the son of man, that thou visitest him?" (Ps. 8:4). So when we compare ourselves with others that are as far above us as the heavens are above the earth, whose gifts and graces do as far excel ours as the

bright sunshine the dim candle light, we cannot choose but be ashamed and confounded in ourselves, acknowledging that there is no such cause why we should so magnify ourselves above others, and nullify others in comparison of ourselves.

> 4 But let every man prove his own work, and then shall he have rejoicing in himself only, and not in another.

Here the apostle lays down another remedy against self-love and overweening of ourselves, and it is the fifth and the last of which I purpose to entreat, and it stands in proving and examining of a man's own work by itself, without comparing it with another man's work, and withal in the approving of it unto God. "Let every man approve his own work." And he gives two reasons why every man ought to approve his own works unto God, and to consider them absolutely in themselves and not relatively in respect of others. The first reason is in this verse, "Then shall he have rejoicing in himself only, and not in another"; the second, in the next verse, "For every man shall bear his own burden."

Touching the remedy, "Let every man prove his own work," the word translated "prove" signifies also the "approve," as, "Blessed is he that condemneth not himself in the thing that he approveth"90 (Rom. 14:22); "whosoever ye shall approve or allow of by letters" (1 Cor. 16:3). And so the word is used in English, when we say, such a one is to prove a will, that is, to approve it.

The word in this place (I take it) may be understood in both senses: "to prove our works" and "to approve them." How we are to prove our works, by taking trial and examination of them, I have already showed in the former verse. But we are further "to approve them to God," according to Paul's commandment, "Study to show thyself approved unto God" (2 Tim. 2:15), and his practice, in coveting

always "to be acceptable unto him" (2 Cor. 5:9). This approving of our works is a sovereign remedy against overweening of ourselves, for he that always stands upon his trial and God's approbation cannot be puffed up with self-love of himself, or self-liking of his own works; but rather humbled with the consideration of God's absolute justice and his own imperfections and so stirred up with great diligence to work out his salvation with fear and trembling.

Now we shall approve our works unto God, if we observe these three things. First, that all our actions specially (in the worship and service of God) be grounded upon the will and word of God, and not upon will-worship or human inventions. Otherwise it will be said, "Who required these things at your hands?"

Secondly, that we perform all our actions sincerely and uprightly, as in the presence of God, with an honest heart and a good conscience, as Abimelech protests of himself (Gen. 20:5), and Hezekiah (Isa. 38:3), and Paul (Acts 23:1).

Thirdly, that they always tend to a good end, as the glory of God, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31), and the good of our brethren, "Let all things be done to edification" (1 Cor. 14:26).

It may here be demanded, whether we may not approve ourselves and our actions to men? To which I answer, that we may and ought. For although we may not be men-pleasers, that is, such as frame and temper our actions and our speeches so as they may always be pleasing to the corrupt humors and wicked affections of men (for then we were not the servants of God, Gal. 1:10), yet we are to please them in that which is good to edification (Rom. 15:2; 1 Cor. 10:33). And Christ commands that "our light should so shine before men, that they may see our good works" [Matt. 5:16]. And Paul bids us to

"procure honest things in the sight of all men" [Rom. 12:17]. And "whatsoever things are true, and honest, and just, and pure; whatsoever appertain to love, and are of good report, we must think on them, and practice them" (Phil. 4:8). Yet we must seek for the approbation of men with these cautions.

First, we must so seek for the approbation of men, as that we do not seek it nor rest in it alone, but withal seek to be approved of God. "For he that praiseth himself" (and so consequently, he that is praised of others) "is not approved, but he whom the Lord praiseth" (2 Cor. 10:18). "How can ye believe" (says our Savior Christ) "which receive honor one of another, and seek not the honor that cometh of God alone?" (John 5:44).

Secondly, we must seek for the approbation of God in the first place; and in the second place, to be approved of men, as Christ did. For He "grew in favor" first "with God," and after "with men" (Luke 2:52), and the elders, "who by faith obtained a good report" (Heb. 11:2). Read Rom. 14:18.

Thirdly, we must never look for the approbation of the multitude, or acclamation of the most. For that cannot be done without ambition and vain glory, in seeking popular applause. "Woe be to you when all men speak well of you" (Luke 6:26). Thus Christ says He "sought not praise of men" (John 5:41). For those that are addicted to popular applause and are over-curious of their credit, immoderately seeking to get and keep a good name with all sorts of men, while they seek for fame, they lose a good name, in seeking fame from the wicked, which is but a shadow, and losing a good name in the opinion of the godly, which is the substance.

Fourthly, we must so far seek for the approbation of the wicked, that we minister no not the least occasion of offence unto them, "Give no

offence, neither to the Jews, nor to the Gentile" (1 Cor. 10:32)—but to convict their consciences and to stop their mouths by our godly and unblameable conversation, which may be a preparative for them against the day of their visitation. "Have your conversation honest among the Gentiles, that they which speak evil of you, as of evil doers, may by our good works which they shall see, glorify God in the day of visitation" (1 Peter 2:12).

Fifthly, in doing our duties, we must not respect the judgment of the world, neither fearing the faces nor the censures of men. This was Paul's practice, "I pass very little to be judged of you, or of man's judgment" (1 Cor. 4:3); we must go "through good report, and evil report" (2 Cor. 6:8).

Lastly, we must seek to be approved of men, not so much in regard of ourselves, as that by this means God's glory may be more and more advanced. For "our light must so shine before men, that they may see our good works, and glorify our Father which is in heaven" (Matt. 5:16). If we observe these six cautions, we may with good conscience seek to get a good name, which will be unto us as a precious ointment, refreshing us with the comfort of a godly life (Prov. 22:1; Eccl. 7:1).

Thus much of the remedy. The reason follows, "And then shall he have whereof to rejoice in himself, and not in another." The words translated "rejoice" signify to "glory"—which is more than to rejoice. There is a double ground of glorying. One, out of a man's self. Another, in himself. Out of himself, in God alone, "Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me" (Jer. 9:23–24; 1 Cor. 1:31). In himself, in the comfortable testimony of a good conscience. "Our

glorying is this, the testimony of our conscience, that in simplicity and godly pureness, we have had our conversation in the world" (2 Cor. 1:12). The one is glorying before God; the other, before men. The one, of justification; the other, of holy conversation for time past and constant resolution for time to come. The one in the testimony of our conscience (2 Cor. 1:12); the other, in the testimony of God's Spirit witnessing to our spirits that we are the sons of God (Rom. 8:16). The first is not meant in this place, but only the second, "For no flesh can glory in his presence" (1 Cor. 1:29).

It will be said, this glorying in a man's self is vain glory and a branch of pride. Answer. It differs from vain glory. First, in the foundation. For vain glory has for his ground our own virtues and gifts considered as coming from ourselves and not from God. Whereas this true glorying is grounded upon them as they are fruits of regeneration, proceeding from our justification by Christ and reconciliation with God. Secondly, in the end. Vain glory tends to the advancing of ourselves, in an opinion of our proper justice and desert. This true glorying aims at the glory of God alone.

Objection. Paul reproves those that consider their own gifts only, never comparing themselves with others. "They understand not that they measure themselves with themselves, and compare themselves with themselves" (2 Cor. 10:12). Therefore it seems that a man by comparing himself with others, may have whereof to rejoice. Answer. He reproves the false apostles in that place for glorying in the gifts which they had, and the number of proselytes which they had won, never comparing themselves with himself, or any other apostle, which was the cause they were so puffed up with pride. For to compare ourselves with those that are eminently above us is a notable means to abate pride—as I have already showed. Whereas the measuring of ourselves by ourselves with our inferiors is the only

way to increase it. And this is it which the apostle reproves in this place.

Further, we may rejoice or glory in the testimony of a good conscience, if we observe these rules.

I. In our best desires, endeavors, actions, we must labor to feel our own defects—that we do not the good we should, nor in that manner we ought.

II. We must labor to have even our best works (our alms, prayers, etc.) covered with the righteousness of Christ. For it is the sweet odor of His sacrifice that does perfume all our actions, that they may be acceptable to God, being "offered with the prayers of the saints upon the golden altar" (Rev. 8:3).

III. We must acknowledge all the good things we have, the will and the work, the purpose and the power, to proceed from God alone (Phil. 2:13; James 1:17).

IV. We must rejoice in them not as causes but as fruits of justification, so that if the question be whether we be justified by them or not, we must renounce them, tread them under our feet, and account them as dung, as Paul did (Phil. 3:8).

Hence we learn sundry things.

I. That if we would have a light heart and pass our time merrily with comfort and content, we must look to approve our hearts to God in all our actions.

II. It confutes the opinion of the multitude, who judge those that make conscience of sin and lead a more strict life than the common sort, endeavoring with Paul to have always a clear conscience toward

God and toward men [Acts 24:16], of all others to lead a most melancholic, sad, and uncomfortable life. For the truth is, this is the only true joy, all other joy is but counterfeit in comparison. It is radical, proceeding from the heart. The other but superficial, from the teeth outward. It comforts a man in the midst of afflictions. Whereas a man may have the other, and yet in the midst of mirth his heart will be sorrowful. This is permanent and during; the other, transitory and fading. It is like the joy in harvest (Ps. 4:7), and which they have that divide a spoil (Isa. 9:3). Therefore Solomon says, it is "a continual feast" (Prov. 15:15); and Peter calls it "joy unspeakable, and glorious" (1 Peter 1:8).

III. This shows that there is much false joy in the world, consisting wholly in honors, profits, pleasures. None of which have their ground in a man's self. And therefore being out of a man's self, they are not true and durable, but false and vanishing joys. Now those which have no comfort but out of themselves are of four sorts. First, such as rejoice and glory in the opinion that the world has of them and not in the testimony of their own conscience. Secondly, such as rejoice, not in their reconciliation with God, but in their blameless conversation, in that they have not been open offenders or men of scandalous life (Luke 18:11). Thirdly, such as rejoice in the virtues of their ancestors, as the Jews bragged they were the seed of Abraham (John 8:33), which vain glorying of other men's virtues, John the Baptist reproves when he says, "Think not to say with your selves, we have Abraham for our father," etc. (Matt. 3:9). Fourthly, such as rejoice and think themselves in a good case, because they see others worse than themselves—this is right the Pharisees' joy, "O God, I thank thee, I am not thus, and thus, or like this publican" (Luke 18:11). This is it which the apostle directly aims at in this place: when men think themselves just, because others are more wretched than themselves, and pure, because others are more defiled. Whereas other men's

heinous sins shall not justify us and our lesser sins, save only as Jerusalem justified her sisters, Sodom, and Samaria (Ezek. 16:51). But so a man may be justified, and yet condemned.

5 For every one shall bear his own burden.

Here Paul lays down a second reason of his assertion in the former verse, why every man ought to prove his own work, rather than to be curious in searching into the lives and scanning the actions of other men, because "every man shall bear his own burden," which is all one with that, "to bear a man's own judgment" (Gal. 5:10), and that "to give an account to God for himself" (Rom. 14:12). It is a proverbial speech, the meaning whereof is expressed by the like, "Every man that eateth the sour grape, his teeth shall be set on edge" (Jer. 31:30). And by that which is common amongst us, "Every vessel shall stand upon his own bottom." That is, every man shall bear the punishment of his own sin. For as the Indian is not therefore white, because the Morian is more black, or as the sand-blind97 is not therefore sharp sighted, because some other is stone blind. So no man is therefore acquit of his sins because others are greater sinners, or exempt from punishment because others shall undergo a deeper condemnation. Therefore considering that every man must bear the guilt and punishment of his own sin, he ought more narrowly to look to himself than to others and to be a more severe censurer of himself than of another.

For the better understanding of the words, sundry questions are to be discussed.

First, it may be demanded, how every man should bear his own burden, seeing we are commanded to bear one another's burdens? Answer. There are two sorts of burdens. The first is of giving an account to God. Thus every man shall bear his own burden, "for

every man must give an account of himself unto God" (Rom. 14:12). The second is of bearing one another's infirmities, of which Paul speaks (v. 2). In this sense a man is not to bear his own burden, but every man his brother's. For the apostle (to cross the opinion of those which thought a man was polluted with other men's sins) says, "Every man shall bear his own burden." And to meet with the carelessness of others, who respect themselves alone, never minding the good of their brethren, he says, "Bear ye one another's burdens."

Objection II. By bearing of our own burdens is understood giving an account for ourselves unto God. Now every man is not to give account for himself alone, but for those also that are committed to his charge, as the father for his child, the master for his servant, the magistrate for the subject, the shepherd for the sheep. "His blood will I require at thy hand" (Ezek. 33). "They watch over your souls, as they that must give account" (Heb. 13:17). Answer. Governors and superiors are not to give account for the sins of those that are committed unto them, but for the sins which [they] themselves commit in not looking unto them, not admonishing them, not restraining them, not taking condign punishment of them for their offenses. This is plainly taught, "If thou dost not admonish the wicked of his way, he shall die for his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die for his iniquity, but thou hast delivered thy soul" (Ezek. 33:8–9).

Objection III. Infants which have not sinned after the manner of the transgression of Adam, do bear the burden of Adam's sin. Therefore all do not bear their own burden. Answer. First, the words are properly to be understood of personal or actual sins, which are proper to every man in particular, and not of original sin or the sin of our nature, which is common to all mankind, being propagated

together with nature. Secondly, I answer that Adam's sin was our sin. And therefore seeing infants partake with him in the sin, it is just with God, they should partake with him in the punishment, and so bear their own burden. For albeit the transgression of Adam was his actual and personal sin, yet it is our original sin or the sin of our nature—seeing it is ours by imputation and propagation of nature together with corruption. For as Levi was in the loins of Abraham when Melchizedek met him and paid tithes in Abraham (Heb. 7:9–10), so all mankind was in the loins of Adam when he sinned, as the branches are in the root or in the seed. And therefore when he sinned, we also sinned, as the apostle says, "In whom all sinned" (Rom. 5:12). For so are the words in the original, not as it is commonly translated, "For as much as all men have sinned."

Objection IV. In the second commandment, the Lord threatens to visit the sins of the fathers upon the children to the third and fourth generation. Therefore they bear not their own burden, but part of their parents' burden. And parents do not bear their own whole and entire burden, but their children for them. Answer. The clause in the second commandment, of visiting the sins of the fathers upon the children, does not contradict that of Ezekiel 18:20, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the same soul that sinneth, that shall die." For they are reconciled, "If he" (that is, a wicked man) "beget a son that seeth all the father's sins, which he hath done, and feareth, neither doeth the like.... he shall not die in the iniquity of his father, but shall surely live" (vv. 14, 17). Therefore the threatening in the second commandment is not to be understood absolutely, as though God would always plague the children for the father's sin, but conditionally, if they persist and continue in their sins, walking in their ways and treading in their steps. And the same answer is given in the second commandment, that God will not visit the sin of the

fathers upon the children, save "upon those that hate him." It may be said, the sins of the parents are not vindicated upon the children because the punishment inflicted upon their posterity is not felt of the parents. Answer. First, children are (as it were) a part of their parents, and therefore they being punished, their parents are punished with them. Secondly, it is a corrosive and a torment to parents, to know that their children shall be severely punished and afflicted. Thirdly, the punishment of posterity has a relation to the parent, seeing God has threatened He will punish the children which walk in the wicked ways of their forefathers, that so He may testify how extremely He abhors both their sin and the sin of their progenitors. Fourthly, the parents' sin is oft a cause of the children's sin, seeing that God in His just judgment curses a wicked man's posterity by leaving them to themselves, to blindness of mind and hardness of heart, that so they may fulfill the measure of their fathers, as our Savior Christ speaks (Matt. 23:32). And by their own sins may justly pull upon them condign punishment. Lastly, God does more manifest His wrath against the sin of the parent, by punishing the child.

Objection V. The chiefest of the Israelites were hanged up before the Lord for the fornication and idolatry of the people (Num. 25:4). Therefore they did not bear the burden of their own sin. Answer. They were punished for their own sin, for they consented to worship the idol and commit folly with the daughters of Moab—or rather, were principal ringleaders, and first actors in this comic tragedy, as may appear by the practice of Zimri, prince of the family of the Simeonites (v. 6), in bringing Cozbi, a Midianitish woman into his tent, in the sight of Moses and the whole congregation. Therefore, because they did not hinder them from committing this fact, as they might, being in place of government, but did partake with them in the sin, they are first punished, and that more severely. For a

thousand of them were hanged up the same day (v. 4); the rest of the people, to the number of three and twenty thousand, were slain by the sword at the commandment of God (v. 5), to which Paul had an eye, when he said that "there fell in one day twenty three thousand" (1 Cor. 10:8), meaning of the common sort, excluding those that were hanged up. For in all there were 24,000 (Num. 25:9). Thus the contrariety which seems to be betwixt these two places may be better accorded, than to say (as some do) that the penmen, or scribes, failed in copying out the books. Or (as others), that it was ἀμάρτημα μνημονικὸν in Paul. Or as others, that Paul is not contrary to Moses, seeing that if there were 24,000 (as Moses says), there were 23,000; for there is no reason why the apostle should use the less number rather than the greater (except that which I have said), considering the greater is as round a number as the less.

Objection VI. David sinned in numbering the people, and they were punished for his sin. Achan sinned, and the people fell slain before the men of Ai. Therefore every man does not bear his own entire burden. The like may be said of the children of the Sodomites, and of the first born of the Egyptians, who bore the burden of their parents' sin. Answer. The people were punished for their own sins. And so was David, albeit not in his own, but in their persons. For God punished him in his kind, in destroying the people with that fearful plague, in whose great multitude he had gloried so much. Indeed their punishment was occasioned by his sins, but caused by their own. For no man, though never so holy, is without sin, and therefore none but deserve punishment. Nay, "It is God's mercy, that we are not consumed" (Lam. 3:22).

And albeit all the infants perished in the deluge and in the overthrow of Sodom and Gomorrah, which could neither imitate nor approve the actions of their fathers, yet their death was deserved. For though

infants be truly called innocents, in regard of actual sin, yet they are not innocents in regard of original. For from the womb they carry a wolfish nature, which prepares them to the spoil, though they never did hurt. The scorpion has his sting within him, though he do not always strike. And though a serpent may be handled while the cold has benumbed him; yet when he is warmed, he will hiss out his venomous poison. Man's practice does clear God of injustice in this behalf, in killing the young cubs, as well as the old fox; the wolves' whelps, as well as the dam. Albeit if we speak of their final estate, and come to particulars, we are to leave secret judgments to God. The example of Achan is more difficult, seeing that for his sin, thirty-five of the people were slain (Joshua 7:5), and his whole family rooted out (vv. 24–25), who were not consenting to his fact nor guilty of his sin. Yet something may probably be said in this case. First, that they were guilty of this his sin in part, in not punishing theft so severely as they ought to have done, which was a means to embolden Achan to steal the execrable thing. Secondly, that private good must yield to the public, as the life of every particular person to the general good of the whole commonwealth. Thus soldiers in the wars redeem the public peace by the loss of their own lives. Now, the manifestation of the glory of the wisdom, power, and justice of God is the public good of the whole church. Therefore men's private good, even their lives, must give place to it, especially considering He never inflicts temporal punishment for the public good, but He respects therein the private good of His elect, whom He corrects in judgment, nor in fury. Thirdly, howsoever Achan did bear the burden of his own sin, this judgment might be inflicted upon them for their good. For temporal punishment, yea, death itself is sometimes inflicted for the good of those that are punished, as we see in the children of the Sodomites, many whereof (no doubt) were taken away in mercy, lest malice should have changed and corrupted their minds. And sometime for the terror of others, to be a warning piece to make

them take heed; and sometime for both—as it may be it was in this particular. Fourthly, sin committed by a particular man, that is a member of a politic body, does after a sort belong to the whole body. Thus the Lord says that "blood defileth the land, which cannot be cleansed of the blood that was shed therein, but by the blood of him that shed it" (Num. 35:33). And thus Achan's sin, though not known to the people, made the whole army guilty before God, till he was put to death (Josh. 7:11–12). Lastly, if the tithing of an army for the offence of some few have been thought lawful and just, why should the death of thirty-six men seem unjust for the sin of Achan, especially considering it was to make the people more provident, to prevent and take heed of the like evil? If these reasons satisfy not, yet let us rest in this, that God's judgments are often secret, but always just. See August. lib. quaest. in Josh. q.8. and Calvin in 7. cap. Josh.

Objection VII. If every man must bear his own burden, David shall as well bear the burden of his murdering of Uriah by the sword of the children of Ammon, as Saul, the murdering of himself with his own sword; Peter, his denying Christ, as Judas, his betraying him, etc. Answer. By the sentence of the law, every one is to bear his own burden and to satisfy for his own sin in his own person. But the gospel (the second part of God's Word) makes an exception, which is, that they which have their sins set upon Christ's reckoning shall not give account for them again. And those that have the burden of them laid upon His shoulders (who has borne our sins in His body upon the cross, 1 Peter 2:24) shall not bear the burden of them themselves at the last judgment. Therefore true believers, which have Christ their surety, satisfying the rigor of God's justice for them, shall not answer or satisfy for them themselves. For they are freed by Him from a threefold burden. First, from the burden of ceremonies (and so consequently of human laws and ordinances) which were a yoke (as Peter says) "which neither we, nor our fathers were able to bear"

(Acts 15). Secondly, from the burden of miseries or crosses, which befall men in this life. He does ease us of this burden by His word and Spirit, either in removing them away (Ps. 81:7), or in giving strength and patience to bear them (2 Cor. 12:9), or in mitigating and proportionating them to our strength (1 Cor. 10:13). Thirdly, from the burden of sin, as well original as actual, in being made sin [2 Cor. 5], that is, accounted a sinner, and made a sacrifice for sin, for us—as also by easing them that are heavy laden, in pacifying the perplexed conscience (Matt. 11:28). It will be said, if Christ bear the burden of our sins, every man shall not bear his own burden. Answer. Both be true, and may well stand together. For legally, every man is to bear his own burden, the law requiring personal obedience or satisfaction, or both. Evangelically, Christ, our surety, does bear the burden of them, and satisfy the justice of God for them (1 Peter 2:23).

Use. Hence we learn, first, that no man can pay a ransom for his brother, or redeem his soul from death, or satisfy the justice of God for his sin, seeing that every man by the tenor of the law is to bear his own burden. And by the gospel, none can be our surety, but Christ.

Secondly, here we see the nature of sin, that it is a burden to the soul. For it is heavier than the gravel of the earth and the sand of the sea. It is a burden to the wicked angels, for it weighed them from the highest heaven and made them fall like thunderbolts into the lowest hell. To man—for as David says, it is "like a grievous burden, too heavy for him to bear" (Ps. 38:4). To God—for the hypocritical and ceremonial service of the Jews, was such "a burden unto him, that he was weary to bear it" (Isa. 1:14). "Behold, I am pressed under you, as a cart is pressed that is full of sheaves" (Amos 2:13). To the creatures, who groan under this burden, being by man's sin subject to vanity and corruption (Rom. 8:20–21). Hence it follows then that those

which feel not the weight and burden of their sins are dead being alive, as Paul speaks in another case (1 Tim. 5:6).

Thirdly, we are not to wonder that sin being so heavy a burden should be made so light a matter by carnal men. For it is a spiritual burden, and therefore no marvel though it be not felt of them that are all flesh and no spirit.

Fourthly, this shows that the more a man does bear the burden of his sins, the greater measure of grace and spiritual life he has. The less he feels it, the more he is to suspect himself, that the graces of God do want and decay in him. For corruption is not felt by corruption, but by grace. And therefore the more a man does feel the burden of his own corruptions, the more grace he has.

Fifthly, by this we see that the greatest part of the world are dead in their sins, in that they have no sense nor feeling of this heavy burden. There is indeed great crying out of the stone in the reins, because it is felt to be a great torment to the body. But there is little or no complaining of the stone in the heart, because men want spiritual life and sense to discern it. All men can take pity upon a beast, if he lie under his burden, and will be ready to help him up again. But all have not the like sight and sense of the spiritual burden of sin, nor sympathy of the misery of their brethren groaning under it.

Sixthly, whereas Paul says, "Every man must bear his own burden," he meets with the profaneness and atheism of our time, when men make a mock at the day of judgment, and the strict account that every man is to give for himself. The Jews were wont to jest at the threatenings of God denounced by the prophets, and to call the visions of the prophets, onus Jehovae, "the burden of the Lord," in a merriment, using it as a by-word (Jer. 23:34, 36, 38). Thereby signifying that the threats of God were but vain bugs or scarecrows,

which might perhaps terrify children but could not hurt them. The like profaneness, infidelity, atheism has crept into the minds of many who otherwise profess the gospel, which they testify by their speeches, in saying, they are sure sin is nothing so ugly, hell is not half so hot, or the devil half so black, as preachers say they are. Or if they be, they are sure they shall not go loaded alone with the burden of their sins, but shall have company and shall perhaps abide the brunt as well as their fellows. But alas, they know not that the burden of sin is intolerable, that it will eternally press them down to the gulf of hell, and that they shall never be able to be rid or eased of it.

Seventhly, we are here admonished to take heed of every sin, for there is no sin so small but has his weight, and such a weight as will press down to the bottomless pit (Rev. 20:1). And though some be greater than others, and sink a man deeper into condemnation, yet many small sins will as easily condemn as a few great. Like as sands, though but small in quantity, yet being many in number, will as soon sink the ship, as if it were laden with the greatest burden.

Eighthly, seeing the guilt and punishment of sin is so heavy a burden, we are to ease and disburden ourselves thereof. And that we may do this, we must labor to feel the intolerable weight of it, pressing and oppressing the conscience. Therefore as those who in their sleep are troubled with the Ephialtes or mare, feeling (as it were) a great mountain lying upon them and pressing them down, would give all the world [that] the weight might be removed—so we feeling the weight and burden of our sins, are to labor to be disburdened and eased thereof. And this we shall do by our repentance toward God and faith in Christ, "Come unto me, all ye that are weary and laden, and I will ease you" (Matt. 11:28).

Chapter 6: Verses 6–10

> 6 Let him that is taught in the word, make him that hath taught him, partaker of all his goods.

In these words, the apostle lays down another rule touching the maintenance of the ministry and competency of allowance for the ministers of the word. For it seems that the ministry among the Galatians was at that time much neglected, at least, not so respected as it ought.

In handling of the rule, I will first show the meaning of the words; secondly, the reasons of the rule; thirdly, the objections against it; lastly, the doctrine and uses that are to be gathered from it.

The Meaning.

"Let him that is taught"—the word translated "taught" signifies him that is catechized, or taught familiarly by word of mouth or lively voice, as when children are taught the first principles of religion. But here it has a larger signification (as Oecumenius has well observed),108 for him that is any way taught and instructed, whether it be in the first principles and rudiments, or in points of greater difficulty; whether plainly and familiarly (as catechizers use to do), or more profoundly for the instruction of the learned.

"Taught in the word"—what needs this addition (may some say)—is there any catechizing without the word? Answer. The apostle adds "in the word" to show that he means not so much the doctrine of Christian religion contained in the Scriptures, as the doctrine of the gospel, which by an exoche, or peculiar excellency, is called "the

word." "They were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6), which is expounded to be the preaching of the gospel (v. 10). Thus it is used, "When they had preached the word in Perga" (Acts 14:25). "The sower soweth the word" (Mark 4:14). And so in sundry other places. And it is further called "the word of the kingdom" (Matt. 13:19) because it teaches what is the kingdom of grace and glory. And because it being believed, or (as the apostle speaks) "being mingled with faith in our hearts" (Heb. 4:2), does make us free denizens of the kingdom of grace in this life, and does advance us to the kingdom of glory in the life to come. Secondly, it is called "the word of God" because He is the author of it, and no creature, man, or angel (1 Thess. 2:13). Thirdly, "the word of salvation" (Acts 13:26), because it shows the way and means of attaining salvation. Lastly, the "word of life" (Acts 5:20), because it does not only show the narrow way that leads to eternal life, but is in itself "a lively word, and mighty in operation" (Heb. 4:12). For as the powerful word of God in the beginning did give being to things that were not, so the gospel (being the power of God to salvation to everyone that believeth) does make new creatures by the immortal seed of the word.

"Make him that taught him"—q.d. catechized him. Yet as before, it must be taken generally for any kind of teaching or instruction, for so the word is used elsewhere in Scripture (as Luke 1:4; Acts 18:25; Rom. 2:18; 1 Cor. 14:19), so that this text gives us no just occasion to speak of the original manner, use, and profit of catechizing.

"Partakers of his goods"—by "goods" he understands food, raiment, lodging, books, and other necessaries, without the which a minister of the word cannot follow his calling; for Paul calls these "goods," according to the common opinion which so judges of them. "Soul, thou hast much goods laid up for many years" (Luke 12:19). "Son,

remember that thou in thy lifetime receivedst thy good things" (Luke 16:25).

"Make them partaker"—that is, communicate, afford, give unto them these temporal things, seeing they give you spiritual.

"Of all his goods"—not in giving all away, but imparting to their teachers what they stand in need of, accounting nothing too dear for them. The papists upon this ground take tithes of all, as the priests did in the Levitical law. Whereas Paul speaks nothing of tithes.

There are four principal duties which the people are to perform to their pastor, three of them are recorded elsewhere in Scripture. The first is to hear them as ambassadors sent of God, with reverence [1 Thess. 3:13]. The second is to obey them and submit themselves unto them in the Lord [Heb. 13:17]. The third, to love and honor them for the work's sake [1 Thess. 5:13]. The fourth, the apostle speaks of in this place, to give them not only countenance, but also maintenance.

The reasons of this rule are many and weighty.

We are bound (even by the bond of nature) to maintain our parents if they be in want, because they maintained us and gave unto us our being. Paul says, "It is an honest thing and acceptable before God, for children to recompense their parents and progenitors" (1 Tim. 5:4). Now if this be so, men are bound by the same right to maintain their spiritual fathers in Christ that have begotten them anew by the preaching of the word. As Paul says he "travailed in pain of the Galatians, till Christ was formed in them" (Gal. 4), and that "he begat Onesimus in his bonds" (Philemon 10). And, "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). Hence Paul commends the Galatians, for that if it had been possible they would have plucked out their eyes, and have given them him (Gal. 4:15).

And surely, we owe unto our spiritual parents and fathers in Christ, not only this temporal trash, but even ourselves, as Paul says to Philemon, "Albeit I do not say unto thee that thou owest unto me, even thine own self" (Philemon 19).

II. It is a law of nations, and a conclusion grounded upon common equity, that those that watch, labor, and spend themselves as a candle to give light to others, and that for the common good of all, should be maintained of the common flock by all. And the Lord charges all the twelve tribes, even all Israel, "Beware that thou forsake not the Levite, so long as thou livest on the earth" (Deut. 12:19).

III. Every trade, calling, and condition of life is able to maintain them that live therein (as experience shows). Therefore we may not think that the ministry, being the highest calling, should be so base or barren as that it cannot competently maintain them that attend thereupon.

IV. The ministers are the Lord's soldiers, His captains [1 Cor. 9:7] and standard bearers, and therefore are not to go a warfare at their own cost. The Lord's laborers in His vineyard, and therefore are worthy of their wages, and ought to eat of the fruit of the vineyard. The Lord's shepherds, set over the flock of Christ to feed His sheep, and therefore ought to eat of the milk of the flock. And seeing it was forbidden that no man should muzzle the mouth of the ox that treads out the corn [Deut. 25:4], shall we think that God would have those that thresh in His floor, and depart the wheat from the chaff, the precious from the vile, to be muzzled, or not to live upon their labors [1 Cor. 9:9–10]? "For they are worthy double honor," that is, all honor, reverence, help, and furtherance, "which labor in the word and doctrine" (1 Tim. 5:17).

V. The ministers are to give themselves wholly "to reading, exhortation, doctrine, and to continue therein" (1 Tim. 4:13, 15, 16). They are wholly to devote themselves to the building of the church and to the fighting of the Lord's battles. And therefore "not to be entangled with the cares of this life" (2 Tim. 2:4). Therefore they are to have their pay and their allowance that so they may attend upon their callings without distraction.

VI. It is the ordinance of God (as Paul says, 1 Cor. 9:14) that they which preach the gospel should live of the gospel. Therefore those that do not their endeavor and enlarge not their liberality to uphold and maintain the ministry in good estate, they withstand (as much as in them lies) the ordinance of God. Besides, they waste and make havoc of the church of God and are guilty of the blood of all that perish for want of instruction.

I add further, it is the will of God that the ministers which labor in the word and doctrine should be plentifully and liberally provided for (yet with moderation, that they draw not all men's wealth into their purses, as the pope and Church of Rome have done into their coffers, of whom it is truly verified, Religio perperit divitias, sed filia devoravit matrem)—which I prove from the Levitical law. For the whole land of promise, being no bigger in compass than Wales, of the fourth part of England, yet yielded unto the Levites, at the appointment of God, besides the share which they had out of the sacrifices, besides tenths, first fruits, etc., forty-eight cities with their suburbs.

It may here be demanded whether the ministers of the word are not to be maintained by common contribution and liberality of the people, or not?

Answer. We must consider, that if the ministers be sufficiently provided for by set stipends, as by some foundation, or by the revenues of the church, men are not bound to contribute unto them and make them partakers of all their goods, although in regard of thankfulness, "they owe unto them even themselves," as Paul tells Philemon, but only such as have not else wherewith to maintain themselves. And we must consider the reason why Paul commands all that are instructed in the word to make them that instructed them partakers of their goods, to wit, because in Paul's time and long after, the church was not endowed with lands or goods whereby the ministry might be upheld, neither had it public Christian magistrates, but was under cruel tyrants in persecution. And therefore those that were taught in the word were to maintain their teachers by liberal contribution, otherwise they might starve; but now the church being greatly enriched, they may without contribution be sufficiently maintained of the church goods.

And that it is much more convenient for the ministers to be maintained by set stipends, arising from goods proper to the church, than by voluntary contribution, it may appear by this, in that it cuts off sundry inconveniences, which in voluntary contributions, either cannot be or are hardly avoided. First, flattery and suspicion of flattery, in being thought to have some persons in admiration because of advantage. Secondly, the poorer sort are no way disgraced by this means, as they should be in contributions, except they did give ratably as the rest. Thirdly, dissembling and deceit, in making as though they received little when as they have much, is cut off in a set stipend. Fourthly, the evil disposed would not so easily cast off their minister, and seek a new that would teach for less; or would give nothing at all, if they were touched to the quick, and galled for their sins. Fifthly, ostentation in some in giving much, and disdaining those that give less. Sixthly, suspicion of covetousness and filthy

lucre in the ministers, in seeming to take of those to whom they ought to give. Seventhly, disgrace of the ministry, in gathering themselves, or sending others, to gather the people's liberality from door to door. Lastly, a set stipend comes nearer the order appointed by God in maintaining the priesthood under the Levitical law.

In the next place, I will answer the common objections that are made to the contrary by such as think it as easy a matter to say service in the church, as to do service in the house—to stand at the altar of God, as to follow their master's plow; to preach in the pulpit, as to talk in the tavern.

Objection I. "They which will not work, must not eat" (2 Thess. 3:10). But ministers never plow, or sow, nor hedge, nor ditch, nor use any painful labor. For of all men they have the easiest lives. Their greatest pains is to read over a few books, or to speak a few words once or twice a week. Therefore they are not to be maintained. Answer. There is a twofold labor, one of the body; another, of the mind. Now albeit the ministers do not weary themselves in bodily labor, yet they are not therefore idle. For the labors of the mind do far exceed the labors of the body. They are more painful; they spend the spirits more; they consume natural moisture and bring old age sooner. The Holy Ghost calls the ministry, "The work of the ministry" (Eph. 4:12), nay, "A worthy work" (1 Tim. 3:1). Therefore Paul says that "those elders are worthy double honor that labor in the word and doctrine" (1 Tim. 5:17), and he exhorts the Thessalonians that they would know them that "labor" among them, and that they have them in singular love for their "work's sake" (1 Thess. 5:12–13). Hence it is that the Scripture does usually compare the work of the ministry to the most toilsome labor that may be, as to the work of the husbandman, to setting to plowing, to sowing, to reaping, to the labor in the vineyard; and the minister to a builder, to a shepherd,

that watches his flock, to a soldier that fights in the wars, etc. Again, we may not judge of the painfulness of the calling by the outward appearance. For so a man would think a king had the easiest life of all, when as the truth is, the role which he takes and the care wherewith he is possessed do exceed all other cares. If a man knew the travail that is required to the wielding of a scepter, and the pain that is taken in wearing of a heavy crown, he would hardly stoop down to take the one into his hands, or to set the other upon his head. The master builder does not hew the stones, not work the mortar, nor carry the rubbish, nor any such drudgery, but only stands by and directs the workmen; and yet his labor is double to any of theirs. The master of a ship (a man would think) were idle and did nothing. He stands not to the tackling; he stirs not the pump; he drives not the oars; he sounds not the deep; he rides not the ropes; but only sits still at the stern and looks to the pole star and guides the compass; yet his labor passes all the rest. Were it not for him the ship would run for herself under the water, or strike upon the rocks, or be split upon the sands, or fall foul with another (as mariners speak). Even so for all the world fares it with the ministers of the word. They seem to sit still, to be at ease, to do nothing; and yet their labor is double and treble to other men's bodily labor, except they be unfaithful and do the work of the Lord negligently.

Objection II. Paul labored with his hands [2 Thess. 3:8] in making of tents (Acts 18:3), that he might not be chargeable to any (Acts 20:34). Therefore preachers are to maintain themselves by their handy labors and not be chargeable to the church. Answer. Paul's example proves not that the minister ought to live by the labor of his hands. For first, himself received a contribution of the Philippians when he was absent from them: "When I was in Thessalonica, ye sent once, and afterward again for my necessity" (Phil. 4:16). Therefore if Paul received exhibition from other churches where he did not labor,

it is lawful for the ministers to receive of those whom they do instruct. Secondly, consider the reasons why Paul would not take wages of the church of Corinth, and some others. I. Lest he should be a burden unto them. "We wrought with labor and travail, day and night, because we would not be chargeable to any of you" (2 Thess. 3:8). "In all things I kept and will keep myself, that I should not be grievous unto you" (2 Cor. 11:9). II. That he might give a precedent for example to others to tread in his steps. "Not but that we had authority, but that we might make ourselves an example to them to follow us" (2 Thess. 3:9). III. That he might manifest what his end was in teaching the gospel, not to seek himself, but the salvation of his hearers. "I seek not yours, but you" (2 Cor. 12:14). And, "We do all things for your edification" (v. 19). "Not that I desire a gift, but the fruit which may further your reckoning" (Phil. 4:17). IV. That he might confound the false apostles which taught not freely, but received wages for their labor, whereas he received none. Or lest they should slander him and his ministry, if he should receive wages, that he did it for filthy lucre. "But what I do that will I do, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoice" (2 Cor. 11:12). Therefore Paul's example is altogether impertinent and proves nothing. For first, he himself took wages. Secondly, when as he refused it, it was upon special consideration. Thirdly, he did not only permit, but also commanded that the ministers should be maintained.

Objection III. "Freely ye have received, freely give" (Matt. 10:8). Therefore as it was unlawful for the apostles to take any reward for their labor, so is it for preachers at this day. Answer. First, this text is specially to be understood of the extraordinary gift of working miracles which Christ having freely bestowed upon them, He would have them to use freely, not seeking thereby to enrich themselves by

exacting or taking anything, or to win reputation and glory among men. Secondly, if we understand it of the whole ministry, as well of preaching as of working miracles, it is to be taken as a precept forbidding only filthy lucre, that they should not make merchandise of the word of God, setting it to sale in preaching the word with purpose to benefit themselves, to feed their bellies, or to get a name and reputation in the world, which is forbidden in other places (as 1 Tim. 3:3; Titus 1:7), but for the glory of God, the discharge of their duties, and the salvation of their hearers. Great reason there is of this precept. First, because the graces of God exhibited unto us in the preaching of the word are so precious that they cannot be valued at any price, all earthly things a man can desire, are not to be compared to them, as the wise man says. Therefore Peter said to Simon Magus, "Thy money perish with thee, because thou thinkest that the gift of God may be obtained by money" (Acts 8:20). (2) Because it is not in man's power to sell them, seeing he is not Lord over them, but steward and dispenser of them (1 Cor. 4:1). (3) Because that which God has given freely ought not to be sold basely—seeing by that means, that is made saleable which God would have free, which kind of merchandise is used in the Church of Rome at this day, in their indulgences wherein they sell pardons for remission of sins and set even heaven itself to sale for a small sum of money. Thirdly, this text must so be expounded, as that it cross not other precepts in this commission, and that Christ be not contrary to Himself, which He should be, if it were unlawful for preachers to take anything for their pains. For in the tenth verse he says, "The workman is worthy of his meat." Therefore he may receive it. And He enjoins them to inquire in every town where they came who is worthy, "and there abide" (v. 11). Therefore they were not utterly barred from taking all necessaries, for they might take their lodging, their food, their raiment; with this they were to be content, and more than this they might not take, though it were offered them or forced upon them.

Thus Elisha refused the gift offered him by Naaman for curing his leprosy, lest God's gifts should be made a gain, or lest that which was given to set forth God's glory immediately, should be an occasion of satisfying men's greedy desires.

Objection IV. The apostles are forbidden by Christ to possess gold or silver, etc. (Matt. 10:9). Answer. We may not precisely urge the letter of the text, for so we shall make the apostles practice contrary to Christ's precept. And so He should condemn Himself, for He had His bag which Judas bare. He had besides His upper garment (John 13:4) and coat without seam (John 19:23). Peter had sandals (Acts 12). Paul had a cloak (2 Tim. 4). Yea Christ afterwards says unto them, "But now he that hath a bag let him take it, and likewise a scrip," etc. (Luke 22:36). Secondly, it was a temporary precept, given them in commission only for that present; and their going without gold, silver, a scrip, two coats, shoes, a staff, signifies that they should go in haste, committing themselves wholly to the providence of God, not caring for provision or victuals, which is signified by a scrip, by silver and gold, nor of change of raiment, signified by two coats, nor of defending themselves against violence, by the staff.

Use. Here we see that there are two sorts of men in the church: some teachers; others to be taught, called in Scripture "teachers" and "hearers." The ground of this distinction is taken from the good pleasure of God who has ordained that man should be taught by man, partly because of man's weakness, who could not endure the glory and majesty of God, speaking unto him; partly, that nothing might be ascribed to the excellency of the instrument in the conversion of men, but that God might have all the glory of it, as the apostle speaks, "We have this treasure in earthen vessels, that the excellency of that power might be of God, and not of man" (2 Cor. 4:7). There is set down a notable ground for the institution of the

holy ministry by man, instead of God's lively voice from heaven (Deut. 5:23–27). And it was one of the ends which God had in giving His law in so great majesty, to teach us that it is for our good that He does not instruct us with His own lively voice from heaven and speak unto us in His own person, and that therefore we should be content, nay, desirous rather to be taught by man. For when the people desired that they might not hear the voice of the Lord any more, but that Moses might speak unto them, the Lord answered, "They have done well to say so. I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I command him" (Deut. 18:17–18). This crosses the curiosity of those who not contenting themselves with the word of God delivered by the ministry of man, desire that God would speak unto them with His own mouth from heaven. For the Israelites found it by experience that it was a fearful thing, full of horror and astonishment to hear the voice of God, therefore they desire "they may hear it no more, lest they die" (Deut. 18:16). But the Anabaptists object that under the New Testament "all shall be taught of God" (John 6:45), and "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord" [Jer. 31:34; Heb. 8:11]. Therefore the public ministry is now needless. Answer. The words must not be understood simply, but comparatively, and synecdochically. Comparatively, that there shall be far greater knowledge under the New Testament, than was under the Old (Isa. 11:9). The apostle says not that there shall be no teaching at all, for Christ has given "some to be prophets, others pastors and teachers, for the work of the ministry, and the edification of the body of Christ" (Eph. 4:11–12). But that there shall be no need of this kind of teaching to catechize them in the first rudiments, as to teach them what God is. Synecdochically, not of perfect and absolute knowledge, for we all "know but in part" (1 Cor. 13:12), but of initiate

or inchoate knowledge, which shall be consummate in the life to come.

Further, upon this distinction follows that hearers are not to intermeddle with the public duties of the ministry, for every man is to abide in the calling wherein God has placed him and therein to live contented (1 Cor. 7). For no man may take unto himself this honor, but he that is called, as was Aaron (Heb. 5:4). For albeit it be true which Ambrose writes, that in the beginning of the preaching of the gospel and founding of the church of the New Testament, all Christians did teach and baptize indifferently—yet afterward, when the churches were founded, it was not lawful, neither is it now. And though there be neither "male nor female in Christ, but we are all one in him" (Gal. 3:28), namely, in receiving of the gospel, yet in dispensing of it, there is great difference, it being unlawful for a woman to preach, or publicly to teach. "I permit not a woman to teach" (1 Tim. 2:12). "Let women keep silence in the churches, for it is not permitted unto them to speak" (1 Cor. 14:34; Rev. 2:20). This condemns the fantastical opinion of the Anabaptists, that all men may speak publicly without any difference, according to the instinct of the Spirit and measure of His gifts.

Again, when Paul says, "He that is taught in the word," etc., "him that taught him in the word," etc., he shows what the duty of the minister is that looks to live by his ministry, namely, not to feed his auditory with philosophy, or fables, or lying legends, nor to preach poetical fictions, Talmudical dreams, schoolmen's quiddities, popish decrees, or human constitutions, or to tickle the itching ears of his auditory with the fine ringing sentences of the fathers (for what is the chaff to the wheat?). But he must preach the word of God, for there is no word nor writing in the world besides that has a promise to be the power of God to salvation (Rom. 1), able to make men wise to

salvation (2 Tim. 3:15), to give an inheritance amongst them that are sanctified (Acts 20), to be lively and mighty in operation, sharper than any two-edged sword, entering through, even to the dividing asunder of the soul and the spirit, the joints and the marrow, and to be a discerner of the thoughts and intents of the hearts (Heb. 4:12), and that can make the man of God absolute to every good work (2 Tim. 3:17), but only this word given by divine inspiration. It being not only the seed by which we are begotten and born anew, but the food by which we are nourished, both milk for the babe, that is, a novice in religion, and strong meat for him that is of years. And therefore being perfect nourishment, the bread of life for him that is hungry, and the water of life for him that is thirsty, what needs there any more? Besides no word nor writing has the property of fire save only the word of God to dispel the darkness of ignorance by enlightening the mind with the saving knowledge of the truth, and to heat, yea, to enflame the affection with a zeal of God's glory, by burning up the corruption of nature. Again divinity is the mistress—all liberal arts, tongues, histories, etc., are but handmaids to attend upon her. Now when the mistress is speaking, it is good manners for the maid to hold her peace. To this word alone the prophets were tied by their commission: "What I shall command thee, that shalt thou say." And the apostles, "You shall teach what I have commanded you."117 Christ Himself taught nothing but that which He had heard and received of His Father (John 8:28). Paul delivers nothing but that which he received of Christ (1 Cor. 11:23), and taught nothing but that which Moses and the prophets had written (Acts 26:22). Paul commands Timothy to charge the pastors of Ephesus, "that they teach no divers doctrine" [1 Tim. 1:3], either for matter or manner, for substance or circumstance.119

Yet here we must take heed of extremities, for in some cases it is lawful in preaching to use philosophy, the testimony of profane

writers, and quotations of the fathers.

I. When we have to deal with heathen men (who will not be so easily moved with the authority of the Scriptures), we may convict them by the testimony of their own writers, as Paul did the Athenians, Epicures, and Stoics by the testimony of Aratus (Acts 17:28); and the Grecians by the testimony of Epimenides (Titus 1:12).

II. In preaching to a mixed congregation, where some are infected with popery, or some other heresy, and will not receive the doctrine delivered, nor yield unto the truth, except it have the consent of the fathers of the church.

III. In handling of some controversial point of divinity, showing that the doctrine we teach is no new doctrine, but that which was taught in the primitive church, especially in speaking to the weak, who have not as yet left their old superstition wherein they were nuzzled.

IV. To cut off the calumniations of the malicious adversaries, who must needs have their mouths stopped by some other means than by the Scriptures.

V. In the necessary unfolding of the meaning of certain places of Scripture, which without philosophy cannot be conceived. In such a case we may use humanity in descending to the reach and capacity of the auditory, and so teach heavenly things by earthly things, as our Savior Christ taught regeneration by the similitude of the wind (John 3). Yet all these must be used, first, sparingly; secondly, when there is just cause; thirdly, without ostentation; fourthly, delivering nothing to the people, the ground whereof it is not in the Word.

This shows that the main scope of the ministry is to preach the word purely and to apply it powerfully to the consciences of men. And it

condemns all deceitful handling of the word, and all huckster-like dealing, in mingling wine and water together, wheat and chaff, gold and dross, in perverting it with aguish and sottish conceits; in wresting it with allegories, tropologies, and anagogies, and in wringing the text will they make it bleed, and so (as an ancient writer says)123 press the two dugs of the Scriptures, the Old and New Testament, that instead of milk they drink nothing but blood. This teaches the hearers likewise to rest contented with the bare word, without hungering after new doctrines, as the Athenians after news, or being drawn away from the simplicity that is in Christ by the subtlety of seducers; or by devices and quiddities of man's brain. Let those therefore which loathe manna and long for quails, remember that if God give them their desire He will also give them their desert. Let them take heed lest He punish them with a famine, not of bread, nor a thirst of water, but of hearing the word (Amos 8:11). And let those that have "itching ears" [2 Tim. 4:3], in heaping up to themselves a multitude of teachers, take heed also that they have not "tingling ears" [1 Sam. 3:11] when they shall hear of the judgments of God for the contempt of His word.

Further, whereas Paul says, "He that teacheth is to be maintained." It is a good item for all idle drones that will not labor and all dumb dogs that cannot bark, they may not expect the maintenance which is due unto the ministers. For it is generally true of all men, and much more true of the minister, that "he which will not labor, must not eat" [2 Thess. 3:10]. And great reason it is that he which looks for his hire should do his work. He that would live of the sacrifice should minister at the altar. He that looks to be fed with corporal bread should break unto his hearers the bread of life. He that would reap carnal things should sow spiritual things [1 Cor. 9]. He that would not have his mouth muzzled should thresh out the corn. He that would drink of the wine should plant the grape. He that looks for

milk should feed the flock. That is, he that will live of the gospel should teach the gospel. It is a maxim not only of the canon law, but grounded unto the law of nature, that beneficium postulat officium, a benefit requires a duty; or, more plainly, a benefice requires an office and diligence in the office. They therefore that care not so much for the feeding of the sheep, as for the feeding of themselves, and fear not so much the loss of the flock, as the loss of the fleece, do not only violate the law of God, but even the law of nations and the law of nature.

Again hence I gather that those that labor in the word and doctrine may lawfully take wages, albeit they have sufficient of their own to maintain themselves. It is the very equity of this text. For if they that are instructed in the word are to make those that instructed them partakers of their goods, then it is lawful for them which instruct and teach to receive something in recompense of their labor, seeing that "the laborer is worthy of his wages." Yet this one caveat must be remembered, that if receiving of wages be a hindrance to the gospel (as it would have been in Paul), it is not lawful. For we may not so use our liberty, as that we thereby hinder the free course of the gospel.

We may here further perceive the great want of devotion which is in most men of these days. For as the cry of the poor in the streets and at our doors is an argument that there is no mercy, no bowels of pity, and compassion: so, in that there are so many needy poor wandering Levites, which would gladly serve for a morsel of bread or a suit of raiment, it is a pregnant proof there is very small devotion in men for the maintenance of religion, especially in those which are so straight-laced and short-sleeved in bestowing anything for the good of the ministry, and yet in keeping of hounds and hawks, and worse matters, in maintaining players, jesters, fools, and such like, are very

lavish and profuse to their great cost. This has been the practice of the world and the contemptible estate of the ministry in former times. Four hundred false prophets were richly provided for at Jezebel's table (1 Kings 18:19), whereas the true prophets of God the meantime were fain to hide their heads, having scarce bread and water, and that not without danger. Well, her practice shall condemn a number of professors. Nay, our forefathers' zeal and forwardness (notwithstanding they lived in blindness) shall condemn our coldness, in this behalf. What speak I of our forefathers? Even the stones in the ruinated abbeys and other religious houses shall rise up in judgment against us. For those places could maintain thirty or forty idle bellies, which did nothing but nuzzle men in superstitious idolatry. Whereas now the same place will not competently maintain one or two to instruct them in the way to eternal life. And no marvel, for we take from the church as fast as they gave it. In old time they were wont to say, "What shall we give the man of God?" (1 Sam. 9), but now with the sacrilegious church robbers, they say, "Come and let us take the houses of God in possession" (Ps. 83:12). The Jews were exceeding forward and liberal in their contribution to the tabernacle; some brought gold; others, silver, silk, precious stones; the meaner sort, rams' skins, goats' hair, etc., so that more than enough was offered by them, in such sort that Moses was forced to cause a proclamation to be made to stay the people from offering (Ex. 36:5–6). This their example in being so forward to contribute to the material temple shall condemn our backwardness in conferring so little to the ministers, who are the living temples of God, and to the ministry which is in the place of the altar. For look by how much God has diminished the cost of the altar, and the charges of the ceremonial worship under the Old Testament, by so much more does He require the ministry to be maintained, and spiritual worship furthered in the New.

Lastly, if they that do not put to their helping hand to uphold the ministry are to be condemned, what condemnation trow we then belongs to sacrilegious persons that rob the church of her revenues, and devour holy things?

> 7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

Here the apostle presents sundry secret objections against the former precept (v. 6). For the Galatians might plead for themselves in this manner. Whereas you enjoin us to make for those which instructed us in the word, partakers of all our goods—alas, we cannot do it. It is unreasonable that you exact of us. As for some of us, we have a great family and charge to look unto, wife and children to provide for. And for them we must provide, otherwise "we deny the faith, and are worse than infidels" (1 Tim. 5:8). Others are poor and needy, fitter a great deal to receive than to give. And those that can give are not so to give, "that others may be eased, and they themselves pinched" (2 Cor. 8:13). And as for the ministers themselves, many of them are covetous and insatiable, and therefore it is evil spent that is bestowed upon them. Some of them need not, and therefore we need not to give. And why do not those that are needy, follow Paul's example, who labored with his hands and got his living by making of tents, because he would not be chargeable unto any? Or why do they not lead a single life (as in former times they did) that so they may be less burdensome to the church, and more beneficial to their brethren? Besides all this, God has promised, He will be the portion and inheritance of the Levites; and therefore we need not be so hasty to share with them in all our goods.

To these and all other vain and frivolous excuses of the same kind made by worldlings of corrupted minds, the apostle answers in these

words, "Be not deceived, God is not mocked"—as if he should say, I know right well thou art very cunning in seeking out shifts and pretending reasons to excuse your faults, and to exempt yourselves from the performance of the former duty, and so to cover the cursed covetousness of your hearts with colorable excuses. But, be not deceived brethren, they are but fig leaves, you do but dance in a net, you cannot blear the all-seeing eyes of God. Howsoever these reasons may persuade you, and go for current with men, yet they are but counterfeit in God's estimate (with whom you have to deal), who is not mocked, nor can be deceived, neither will be deluded with such vain excuses. Therefore take heed lest in going about to deceive them, you deceive yourselves. For look how you deal with them, God will deal with you. And with what measure you mete unto them, the same He will measure to you again; "for as you sow, so shall you reap." So that in these words the apostle does summarily comprise these three things. First, a dissuasion from this their vain reasoning and wicked practice, laid down by way of prevention, "Be not deceived." Secondly, a reason of the dehortation,128 showing that these their excuses are but frivolous and vain, "God is not mocked." Thirdly, a confirmation or proof of his former reason, "for whatsoever a man soweth, that shall he reap."

The dissuasion is laid down in these words, "Be not deceived." The like phrase of speech we have in sundry other places, as in that advertisement which Hezekiah gives the Levites, "Now my sons be not deceived" (2 Chron. 29:11). And Paul the Corinthians, "Be not deceived; neither fornicators," etc. (1 Cor. 6:9). "Be not deceived, evil speeches corrupt good manners" (1 Cor. 15:33). Now men err and are deceived sundry ways, both in divine and human things (which appertain not to this place). Touching the deceit here mentioned, we are to know that a man may be deceived, and that by himself, two ways. First, through ignorance, in judging that to be no sin which is a

sin [Mal. 2:17], as when a man is persuaded that God is to be worshiped in an image. That when he persecutes the saints of God, he does God good service. Secondly, when men are so wickedly willful, that they wittingly deceive themselves, in thinking they can deceive God Himself, and so cunningly handle the matter that He shall not know their words, nor see their works, nor understand their thoughts. That whether they do good or evil, give to the ministry, or not, live according to the flesh, or according to the Spirit, it is all one, seeing He considers it not, and so promise to themselves impunity, though they sin willingly, as Eve did in putting a peradventure, where God's threat was peremptory. Both these sorts of deceit are here understood, specially the latter.

Use. Hence we may observe the deceitfulness of sin, which makes men think all is well with them, and that there is no danger, etc., when the case is far otherwise. This shows that the "heart of man is deceitful above measure" (as the prophet says) "who can find it out?" Or who can sound the depth of the deceit of his own heart? Or who knows the infinite windings and turnings which are in this intricate labyrinth? Now this comes to pass, partly by reason of original corruption, which the apostle says is deceitful, "Take heed lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Partly, by reason of long custom in sin, whereby the heart is inured to deceit, "Blessed is the man ... in whose spirit there is no guile" (Ps. 32:2). For from this double ground it comes to pass, that men are so witty in defrauding the ministers of their due, in cutting them short of their allowance, in embezzling and purloining from them what they can, and so ingenious in inventing probable reasons and plausible arguments, to deceive themselves withal, in accounting all to be gained that is thus gotten. This teaches us, first of all, to pray instantly that God would open our eyes that we may see our hidden corruptions, and that He would anoint them with the eye-salve of His

Spirit that we may clearly see and rightly discern of things that differ, considering that sin does often apparel itself with the cloak of virtue. Secondly, we are to suspect ourselves of our secret sins and to aggravate our known sins by all circumstances, seeing we may so easily deceive ourselves in flattering ourselves to be clear of this or that sin—or at least not to be so grievous sinners as in truth we are. Thirdly, that it is the duty of the minister to warn the people to take heed that they be not deceived, as Paul does, "Let no man deceive you with vain words. For, for such things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

Again hence I gather that in the prime of the church, in the apostles' days when the church of the New Testament was but in founding, the ministry was in contempt. And (as it may appear out of other places) the ministers were not only neglected or contemned, but reviled, persecuted, accounted as the filth of the world, and the off-scouring of all things (1 Cor. 4:13); or where they were better entreated, they were but abused, scorned, reputed brainsick fellows—as the prophet was (2 Kings 9:11), and Paul (Acts 26:24). This has been and is the account which the world makes of the ministers of God, which must be so far from discouraging us, that it should minister rather matter of joy unto us, in that we are conformable by this means to Christ our Head, who was not only neglected of all, not having [any] where to rest His head (Luke 9:58), but laughed to scorn, accounted a pot-companion, a drunkard, and a glutton, a sorcerer, one that had a devil, and was mad (John 10:20). For, "if we suffer with him, we shall be glorified with him" (Rom. 8:17).

Thus much of the dehortation. The reason follows to be considered in the second place, in these words, "God is not mocked," where the apostle shows that their excuses are but vain, because God is not mocked, nor will be deluded with such pretenses.

First here the apostle's dealing is worthy to be observed, in that, reproving them which neglected their duty to the ministers of the word, he brings in God Himself taking the matter into His own hand, making the ministers' quarrel His own quarrel. And this he does to the end we might see whom we have to deal withal and whom we do abuse, when we abuse the ministers of the word; to wit, that we abuse not man but God. For albeit it be true of all and every sin, which David confesses of his own particular murder and adultery, that it is against God, yea against Him alone (Ps. 51:4); yet in these and such like cases which tend to the undermining of His church and the decay of His religion and worship, He takes Himself more directly aimed at and more nearly touched. When the Israelites refused to have Samuel and his sons to rule over them, the Lord says, "They have not cast thee away, but they have cast me away, that I should not reign over them" (1 Sam. 8:7). When the Levites were defrauded of their due, the Lord by His prophet tells the people, "Ye have spoiled me in tithes and offerings" (Mal. 3:8). So in this place, when the Galatians did wrongfully withhold and keep back that competent allowance that was due to their teachers, he tells them that it was a sin tending against God, who is not, nor will not, nor cannot be mocked. For what wrong soever is done to the messenger that is sent, the same is done to his Lord that sent him. And whatsoever disgrace or indignity is offered an ambassador, the same redounds to the prince, whose ambassador he is. This ought to be a caveat unto us, to take heed how we contemn or neglect the ministers of God, seeing whatsoever wrong is done them, Christ takes it as done to Himself (Matt. 25:45; Acts 9:4). This lets us see the heinous sins of many that profess the gospel, specially in this kind, who now at this day (if ever) are ingenious in defrauding and eloquent in declaiming against the ministers of the word. In laughing them to scorn, as they did our Savior Christ (Mark 5:40), and abusing them in terms and taunts, calling them bald priests, as young children

called Elisha "bald pate" (no doubt following the example of their parents, of whom they learned it). "Ascend thou bald pate, ascend thou bald pate" (2 Kings 2:23). That they are too full of the Spirit, as they derived the apostles in saying, "They were full of new wine" (Acts 2:13). In making them their table talk, making songs of them, as the drunkards did of David and Jeremiah. In scourging them with the whip of the tongue, as the Stoics called Paul a babbler (Acts 17:18) and Festus a mad man (Acts 26). Now in that they thus scornfully abuse His ministers and so indignly and disdainfully entreat His messengers and ambassadors; what do they else but abuse Christ Jesus Himself, and through their sides, wound, and crucify Him again? When Sennacherib, King of Ashur, reviled Jerusalem and Hezekiah the king—what says the Lord? "O virgin daughter of Zion, he hath despised thee, and laughed thee to scorn: O daughter of Jerusalem, he hath shaken his head at thee. Whom hast thou railed on, and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel" (Isa. 37:22–23).

The Use. Hence we learn that God has an exact knowledge of all our actions and cannot be deluded. "Hell and destruction are before him, how much more [the hearts of the sons of men]" (Prov. 15:11). "His eyes consider, his eyelids try the children of men" (Ps. 11:4). He knows our thoughts, "long before they be" (Ps. 139:2). All things are naked and bare in His sight (Heb. 4:13). Reason itself shows that He which made the eye cannot but see; He that made the heart and mind cannot but understand the frame and motion thereof (Ps. 94:9–11).

II. This shows the madness of those which say, God hears not, sees not, understands not; or which say in their hearts, How should He

hear? Is there knowledge in the Most High? Or can He see through the thick cloud?

III. Hence we are taught in our prayers to pour forth our hearts before the Lord without concealing so much as the least sin, seeing we may easily delude men and deceive ourselves, but God we cannot deceive.

IV. It ought to be a bridle to us to curb and keep in our corruptions, considering His eyes pierce the darkness, the most secret and hidden places, yea even the secret closets and cabinets of our hearts.

Thus much of the reason. I proceed to the confirmation or proof of his reason, in these words, "For whatsoever a man soweth, that shall he also reap." Where the apostle proves that God will not be mocked with vain excuses, seeing He will render to every man according to his works, which is signified by this allegorical speech of "sowing" and "reaping" so often used in Scripture (as 1 Cor. 9:11; 2 Cor. 9:6), in which places, labor and cost in doing good and being beneficial, specially to the ministers of the word, is compared to seed; the workers, to seed-men; the ministers to whom this benefit is considered, to the tilled ground; the gain that accrues unto them thereby, to the harvest, wherewith God will reward them, and that according to their works, in the general day of retribution. This metaphor of sowing does elsewhere signify all the moral actions of a man's life, whether they be good or evil. Of good actions, Solomon says, "He that soweth righteousness, hath a sure recompense" (Prov. 11:18). Of evil actions he says, "He that soweth iniquity shall reap affliction" (Prov. 22:8). But here Paul restrains it to those good works of liberality which are performed in the maintenance of the ministry. And he calls that which is bestowed upon the ministers of the word, "seed," which being sown, does recompense the cost, thirty, sixty, a

hundred fold—that so they might not think their labor lost, nor their cost bestowed in vain, seeing they were to receive that which they laid forth with advantage.

But here it may be said this proverbial sentence is not always true. For sometimes "men sow much, and gather but little" (Deut. 28:30; Hag. 1:6); nay, sometimes "they sow, and reap not" (Mic. 6:15). Again, experience shows that that which is sown may degenerate into another kind. Answer. It is not necessary that proverbial sentences should be true at all times, and in every particular. If they be true for the most part, or in that for which they are brought, it is sufficient, as that, "A prophet is not accepted in his own country" (Matt. 13:57), is for the most part true, though not always. So, whatsoever a man sows, the same commonly and usually he does reap.

But it will be said, how can a man reap that which he sows, seeing that Christ affirms it to be a true saying, that one sows, and another reaps (John 4:37)? Answer. In that one sows, and another reaps, it is not to be imputed to nature, but to the special providence of God. The words are to be understood of the prophets who were the seed men in sowing the seeds of the gospel; and of the apostles, who were the reapers, whose plain and powerful preaching of the gospel did as far exceed that of the prophets as the harvest does the seed time. Thus the time under the law is resembled to childhood and infancy, that under the gospel to man's estate (Gal. 4:1–7). Again, it may be said the husbandman "soweth not the body that shall be" (1 Cor. 15:37); therefore, he reaps not that which he sowed. Answer. He reaps not the same individually, but yet the same special body. It may further be doubted of the truth of that which is signified by this proverbial sentence, namely, whether every man shall receive according to his works, for so every man should be condemned. To which I answer that it is not universally true, for "if the righteous

commit iniquity all his righteousness shall be no more remembered." And "if a wicked man turn from his sin, none of his sins that he has committed shall be mentioned unto him" (Ezek. 33:13–16). It must therefore be restrained thus. He that does wickedly and perseveres therein to the end—he that does well and continues in his well doing shall receive according to his works; the seeds of his former sins shall not grow up to the harvest of condemnation. For it is the privilege, yea, the happiness of a righteous man, so to have his sins covered with the robes of Christ's righteousness, as that they shall never be uncovered to his shame (Ps. 32; Isa. 43:25). Again, it may be hence proved in that sanctification in death is perfected, original corruption being utterly abolished. And therefore though the book of a regenerate man's conscience be opened at the day of judgment, yet nothing shall be found in it but his good works, which follow him till the resurrection (Rev. 14:13). Besides this, in the last sentence pronounced by our Savior Christ, only their good works are mentioned: "Come ye blessed of my Father, inherit the kingdom prepared for you, for I was hungry, and ye fed me," etc. (Matt. 25), their sins and imperfections not so much as once named, but concealed and passed over.

Objection II. It may be said that neither the good nor the bad do reap that which they have sown. The godly for the seeds of good works reap nothing but affliction. The wicked for the cursed seeds of damnable life, comfort and contentation. To which I answer that it is not true, if we restrain it to the realm of this life; for so all men reap not as they have sown. But it is undoubtedly true of the life to come. For the justice of God requires that all should be rewarded according to their works (Rom. 2). Hence therefore we may gather that seeing men must reap as they sow, and yet do not reap, nor receive their reward in this life—that there is another life after this, in which God will give to everyone as his work shall be, and therefore there shall be

a judgment. And because the body was partaker with the soul either in doing good or evil, it is just likewise it should be partaker either of misery or felicity. And therefore there shall be a resurrection.

Objection III. The whore of Babylon must be rewarded double, "In the cup that she hath filled to you, fill her the double" (Rev. 18:6). And the saints pray thus to God, "Render to our neighbors seven fold into their bosom" (Ps. 79:12). Therefore it seems that some men shall not be judged according to their works, because they are punished above their deserts. Answer. She is rewarded double, yet or above but according to her defects; "give her double according to her works" (v. 6). The meaning is not that she should be punished twice as much as she had deserved, for it is the law of God that the malefactor should be beaten with a certain number of stripes, not above, but "according to his trespass" (Deut. 25:2), but that she should be tormented twice as much as she had tormented others. Again, these phrases and forms of speech of rewarding double, or sevenfold signify that God will pay wicked men home to the full (a definite number being put for an indefinite), as, "Doubtless, whosoever slayeth Cain shall be punished sevenfold" (Gen. 4:15). The meaning is not that the murderer of Cain should be punished sevenfold more than he was punished for killing his brother, Abel (for it should not have been so great a sin for a man to have killed him, as it was for him to kill his brother), but that he should be most severely and grievously punished.

Objection IV. Infants have no works whereby they may be judged, seeing they do neither good nor evil, as the Scripture speaks of Jacob and Esau (Rom. 9:11). Therefore all shall not be judged according to works. Answer. These phrases of Scripture, "As a man sows so shall he reap"; "Everyone shall receive according to his works," etc., are not to be extended to all, but must be restrained to such as have

works and knowledge to discern betwixt good and evil, which infants have not. For besides that they are destitute of works, they also want the use of reason. And therefore they shall not be judged by the book of conscience, but by the book of life. For to say, as Hugo de St. Victor does, upon the Romans (question 59) that they shall be condemned for the sins which their parents committed in their conception and nativity, as though they themselves had actually committed them, is contrary to that "the son shall not bear the iniquity of the father" (Ezek. 18:20).

Objection V. But how shall they be pronounced just, who being come to years of discretion, yet have no good works, as Lazarus and the thief upon the cross, who living lewdly all his life long, was converted at the last gasp? Answer. That Lazarus had no good works, whereby he might be declared just, it cannot be proved. The contrary rather may be gathered out of Scripture. And that the good thief had no good works, it is flat against the text (Luke 23:40–41), where he makes a notable confession of Christ, and rebukes his fellow, laboring to bring him to the faith, which was a memorable fact of Christian charity. Secondly, though it were granted that they had no good works in action yet they were full of good works in affection, and by these they were to be judged, God accepting in His children the will for the deed. Lazarus by reason of his extreme poverty and the thief by reason of the shortness of time which he had to live in the world could not be plentiful in good works, thereby to give sufficient testimony of their unfeigned faith. Yet God accepts a man according to that which he has, and not according to that which he has not, accepting the will for the deed, as He accepted the willingness of Abraham to sacrifice his son, as though he had sacrificed him indeed (Gen. 22).

Objection VI. God does not proportionate the reward to the work, because He does reward works which are finite and temporal with infinite and eternal punishment. Answer. Sin being considered in respect of the act, as it is a transient action, is finite. But in a threefold consideration, it is infinite. First, in respect of the object against whom it is committed. For being the offense of an infinite Majesty, it does deserve infinite punishment. For if he that clips the king's coin or defaces the king's arms or counterfeits the Broad Seal of England, or the prince's Privy Seal, ought to die as a traitor because this disgrace tends to the person of the prince—much more ought he that violates the law of God die the first and second death, seeing the breach thereof does not only tend to the defacing of His own image in us, but to the person of God Himself, who in every sin is contemned and dishonored. Secondly, sin is infinite in respect of the subject. For seeing that the soul is immortal, and that the guilt of sin and the blot together do stain the soul, as the crimson or scarlet die the silk or the wool, and can no more be severed from the soul than spots from the leopard—it remains that sin is infinite in durance, and so deserves eternal punishment. Thirdly, it is infinite in respect of the mind, desire, and intent of the sinner, whose desire is still to walk on in his sins, and except God should cut off the line of his life, never to give over sinning, but to run on in infinitum, committing of sin even with greediness.

Thus having the meaning of the words, let us come to the doctrine and use. There be two principal reasons which hinder men from being beneficial and liberal to the ministry. The first is because they think all is lost that is bestowed that way. The second is because they are afraid lest themselves should want. To both which the apostle makes answer in this place, comparing our beneficence in the upholding, maintaining, countenancing of the ministry to seed, to teach us that as the husbandman does sow his corn in the ground,

never fearing the loss thereof, but hoping for a greater increase—not doubting his own want, but assuring himself of greater plenty. So we in sowing the seeds of good works must never dream of loss or cost, considering the more we sow, the more we shall reap. We must never fear want, seeing we shall receive a hundredfold (Mark 10:30). If men could be persuaded of this, that the time of this life is the seed time; that the last judgment is the harvest; and that as certainly as the husbandman which sows his seed looks for increase, so we for our good works, a recompense to the full. O how fruitful should we be, how plentiful, how full of good works? But the cursed root of infidelity, which is in every man by nature, does dry up the sap of all God's graces in us, and make us either bad or barren trees, either to bring forth sour fruits of sin or no fruit at all, but to become unprofitable both to ourselves and others. For the reason why men are so cold in their liberality, so fruitless, so unprofitable, is because they do not believe the promises of God that He is true of His word, that whatsoever they give to the poor or the ministers of His word, "they lend unto the Lord, and whatsoever they lay out, the Lord will restore to them again" (Prov. 19:17). For if they were as well persuaded of a recompense at the last day, as the husbandman is of a harvest, they would be more frequent in duties of charity and more plentiful in good works than commonly they be.

Further let it be observed, that though these words be but generally expounded in the verse following, where the apostle says, "He that soweth to the flesh, shall of the flesh reap corruption: he that soweth to the Spirit, shall of the Spirit reap life everlasting"—yet are they more particularly and distinctly set down elsewhere in Scripture, as, "He that soweth sparingly shall reap sparingly, and he that soweth liberally, shall reap liberally" (2 Cor. 9:6). That is, the harvest shall not only be answerable to the seed, and the reward to the work; but greater or less according to the quantity and quality of the work. "For

every man shall receive his reward according to his proper labor" (1 Cor. 3:8). For the more the husbandman sows, the more he does usually reap (except God blow upon it, in cursing the land, as He did the Israelites who sowed much and gathered little); and the less he sows, the less shall his crop be. Even so, the more plentiful we are in sowing the seeds of good works, the more we shall reap. And the more sparing we are, the less shall our harvest be. Hence I gather, first, that there are several degrees of punishments in hell, according to the greatness and smallness of sins. For some sins are but as motes, others as beams (Matt. 7:4); some as gnats, others as camels (Matt. 23:24). And therefore some shall be beaten with many stripes, some with few, and it shall be easier for them of Sodom and Gomorrah at the day of judgment, than for them of Capernaum. Secondly, that there are sundry degrees of glory and felicity in heaven, proportional to men's works. For all men do not sow alike, neither are their works equal, but have sundry degrees of goodness in them, and therefore there are answerable degrees of glory wherewith they are to be crowned. This truth is taught elsewhere more plainly, as, "They that be wise shall shine as the brightness of the firmament. And they that turn many to righteousness, shall shine as the stars for evermore" (Dan. 12:3). Therefore as there is a greater brightness in the star than in the firmament, so there shall be greater glory in one than in another. "Every man shall receive his reward, according to his own labor" (1 Cor. 3:8); therefore, seeing all men's labors are not alike, their reward shall not be alike. This is further confirmed by the parable of the talents (Luke 19), where the master of the servants does proportionate his wages to their work, making him that had gained with his talent, five talents, ruler over five cities; him that had gained ten, ruler over ten.

And whereas it may be said that all the laborers in the vineyard received an equal reward, namely a penny; as well as those that

wrought but an hour, as those that bare the burden and heat of the day [Matt. 20:12], I answer, it is true of essential glory, all the elect shall have equal glory. But it is not true of accidental glory; therein all shall not be equal. Take sundry vessels of diverse bigness and cast them into the sea, all will be filled with water, though some receive a greater quantity; others, a less. So, all shall have fullness of glory; that is, the same essential glory. Though in respect of accidental glory, some shall have more; and some, less. Secondly, the scope of the parable is not to show the equality of glory in the world139 to come; but that they which are first called ought not to insult over their brethren which are not as yet called, seeing they may be preferred before them, or (at the least) made equal with them. It remains therefore for a conclusion, that there shall be degrees of glory in heaven, as there are degrees of torment in hell, and that as men's labors differ in goodness, so their rewards shall be different in greatness.

Now men's labors differ in goodness three ways: in the kind, in the quantity, and in the quality. In the kind, in that some are more noble in their kind; some, more base; as to cure the maladies of the soul is a more excellent work in its kind than to cure the disease of the body. And therefore it has a greater degree of glory promised. "They that turn many to righteousness, shall shine as the stars for evermore" (Dan. 12:3). In the quality or manner, in that some are done with greater love; some, with less—some, with greater zeal; some, with less; some, with greater care and conscience to discharge our duties; some, with less. Now, those that are performed with greater love, zeal, care, and conscience shall receive a greater reward. Those that are done with less, a lesser. For so is the promise, "Every man shall receive his wages, according to his own labor" (1 Cor. 3:8). In the quantity, in that some labor but an hour; others bear the burden and heat of the day, and so according to the greatness or smallness of

their pains, they shall have a greater or lesser reward. He that had so carefully employed his talent that he gained with it ten others was made ruler over ten cities. And he that had taken less pains and gained but five was made ruler but over five, that is, had his reward; yet a less reward suitable to his work.

Further, as God does reward the good works of His servants, according to the kind, the quantity, and quality, so He rewards sins not only according to their degree (as we have heard), but also in the same manner, according to the nature and quality of the sin. "It is a just thing with God to recompense tribulation to them that trouble you" (2 Thess. 1:6). Thus He threatens that "to the froward he will show himself froward" (Ps. 18:26). And, "He that sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). And, "All that take the sword, shall perish by the sword" (Matt. 26:52). And, "He that stoppeth his ears at the cry of the poor, shall cry unto the Lord, and he will not hear him" (Prov. 21:13). And, "Judgment merciless shall be to him that shows no mercy" (James 2:13). And, "Woe be to thee that spoilest, and wast not spoiled, and doest wickedly, and they did not wickedly against thee. For when thou shall cease to spoil, thou shalt be spoiled. And when thou shalt make an end of doing wickedly, they shall do wickedly against thee" (Isa. 33:1). "For with what judgment men judge, they shall be judged, and with what measure they mete, it shall be measured to them again" (Matt. 7:2). Neither does God barely threaten this, but He does it in deed; in handling sinners in their kind. "Because thou hast eaten of the tree, cursed is the earth for thy sake, in sorrow shalt thou eat of it all the days of thy life" (Gen. 3:17). Thus God punished the filthy Sodomites in their kind, in that, for their burning lust He "rained upon them fire and brimstone from heaven" (Gen. 19:24). Nadab and Abihu censing with strange fire, were consumed with fire from heaven (Lev. 10:1–2). The like may be said of Adonibezek, for as he caused seventy

kings having the thumbs of their hands and of their feet cut off to gather crumbs under his table, so the Lord rewarded him (Judg. 1:7). As Agag's sword made women childless, so his mother was made childless among other women, being hewn in pieces before the Lord in Gilgal (1 Sam. 15:33). Thus God punished the adultery and murder of David. For as he defiled another man's wife, so his own son "Absalom defiled his wives in the sight of all Israel" (2 Sam. 16:22); and his murder in slaying Uriah by the sword of the children of Ammon, in that "the sword did never depart from his house" (2 Sam. 12:10). Because the Grecians accounted preaching foolishness, it pleased God (as a fit and just punishment of this their sin) "by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Thus as Chrysostom has observed, the rich glutton was met with in his kind. For whereas he would not give Lazarus "a crumb of bread" to slake his hunger, God would not give him "a drop of water" to cool his thirst (Luke 16); and therefore he says, Hiems non semina vitmiserecordiam, venit aestas et nihil messuit. Thus He punishes spiritual fornication with bodily pollution, because the Israelites went a whoring from God, therefore "their daughters became harlots, and their spouses whores" (Hos. 4:12–13). And this is verified in the Church of Rome at this day. For as He gave up the heathen to reprobate minds, by reason of their idolatry, so has He given them up, as we may see in their unclean cloisters, their Sodomitical stews, their beastly brothel-houses, and the like. So they that delight in looking at "the redness of the wine" shall have "red eyes" as a punishment of their sin (Prov. 23:29, 31). Thus God punished the pride of the women of Jerusalem. For "instead of a sweet savor, there was a stink, instead of a girdle, a rent, instead of dressing of the hair, baldness, instead of a stomacher, a girding of sackcloth, and burning, instead of beauty" (Isa. 3:24). And thus the Lord shut up every womb of the house of Abimelech because of Sara, Abraham's wife (Gen. 20:18). Thus the wise man says, "Because the Israelites worshiped

serpents which had not the use of reason and vile beasts, the Lord sent a multitude of unreasonable beasts among them for a vengeance, that they might know that wherewith a man sins, by the same also shall he be punished" (Wis. 11:15–16). And this manner of punishing sinners in their kind, Job acknowledges to be most just, when he says, "If mine heart have been deceived by a woman, or if I have laid wait at the door of my neighbor: let my wife grind unto another man, and let other men bow down upon her" (Job 31:9–10).

Use. First, here we see the justice of God in awarding the last sentence, nay, His bounty and severity (Rom. 11:22). His bounty, in recompensing men above their deserts; His severity, in punishing sinners according to their deserts. For as He will deny anything in justice that denied to Dives "a drop of water" to cool his tongue (Luke 16:24–25), so will He recompense "a cup of cold water" (Matt. 10:42). This integrity in judgment without partiality is signified by "the white throne" (Rev. 20:11), and it serves as a pattern and example for all judges and magistrates to follow, in laying judgment to the rule and righteousness to the balance (Isa. 28:17)—that is, in hearing causes indifferently, and determining equally, examining them (as it were) by line and square, as the mason or carpenter does his work. The Grecians placed justice betwixt Leo and Libra, thereby signifying that there must not only be courage in executing, but also indifferency in determining. The Egyptians express the same by the hieroglyphical figure of a man without hands, winking with his eyes, whereby is meant our uncorrupt judge, who has no hands to receive bribes, nor eyes to behold the person of the poor or respect the person of the rich. And before our tribunals we commonly have the picture of a man, holding a balance in one hand and a sword in the other, signifying by the balance just judgment, by the sword execution of judgment. For as the balance puts no difference between gold and lead, but gives an equal or unequal poise to them both, not

giving a greater weight to the gold for the excellency of the metal because it is gold, nor a less to the lead for the baseness of it because it is lead. So they were with an even hand to weigh the poor man's cause as well as the rich. But it is most notably set out by "the throne of the house of David" mentioned in Psalm 122:5, which was placed in the gate of the city towards the sun rising. In the gate, to signify that all which came in and out by the gate of the city might indifferently be heard, the poor as well as the rich, and might have access and regress to and from the judgment seat. Towards the rising of the sun, in token that their judgment should be as clear from corruption, as the sun is clear in his chiefest brightness.

Secondly, this confutes the common opinion of the schoolmen, who as they truly affirm that God rewards His elect supra meritum, above their desert, so they erroneously teach that He punishes the reprobate citra condignum, less than they have deserved. For God pours upon the wicked after this life the full vials of His wrath, punishing them in the rigor of His justice, without all mercy, not only according to their works in regard of nature and quality, but in respect of the measure and quantity.

Lastly, this doctrine seriously considered and thought upon, that we shall drink such as we brew, reap such as we sow, and that men shall have degrees of felicity or misery answerable to their works, answerable to the kind of their work, to the quantity and quality thereof, will make us more careful to avoid sin and to be more plentiful in good works, than if with the papists, we should teach justification by works.

Again, in that every one shall reap as he sows, that is, shall be rewarded not according to the fruit and success of his labor, but according to his labor, be it more or less, better or worse. It serves

(first of all) to comfort the ministers of the word which are set over a blind ignorant people, who are always learning and never come to the knowledge of the truth. They must not be discouraged, though after long teaching, there be little knowledge or amendment; after much painstaking, little profiting; but rather a coldness, a backwardness, a declining in all sorts and degrees. They must remember that if their gospel being delivered with such simplicity, with such assiduity, with such evidence and demonstration of the Spirit, be hid, "it is hid to them that perish, in whom the god of this world hath blinded the mind of the infidels, that the glorious gospel of Christ should not shine unto them" (2 Cor. 4:3–4). Besides, let them consider that though they seem to labor in vain, and to spend their strength in vain, and that their words take no more effect than if they were spoken in the wind: "Yet that their judgment is with the Lord, and their work with their God" (Isa. 49:4), remembering that God will give to every man according to his work, according to the kind, the quantity, the quality thereof—and not according to the fruit or success of his work.

It may serve also as a cordial to every man that is painful and faithful in his calling, though never so base and servile, as to a shepherd which watches his flock, or a poor drudge that attends upon his master's business. He is to comfort himself with this, that though he see no great good that comes by his labor and travail, yet if he be obedient to him that is his master according to the flesh in all things, not with eye-service as men-pleasers, but in singleness of heart, serving God; and whatsoever he does, doing it heartily as to the Lord, and not to men—let him know and assure himself, that "of the Lord he shall receive the reward of inheritance" (Col. 3:22–24). And the promise is more general, "Know ye, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. 6:8).

It serves further as a comfort against inequality, whereas the wicked flourish in all manner of prosperity, and the good lie in contempt and misery; for the time shall come, when everyone shall reap even as he has sown. When God will punish the sins of the reprobate with eternal torment according to their deserts and crown the good works of His servants with an eternal weight of glory above their desert. For piety shall not always go unrewarded, neither shall impiety always go unpunished, for as the psalmist says, "The patient abiding of the righteous shall not perish for ever" [Ps. 9:18]. And again, "Doubtless there is a reward for the righteous, doubtless there is a God that judgeth the earth" [Ps. 58:11].

Again, this condemns the damnable opinion of atheists, who think all things come to pass by nature or fortune, and that doomsday is but a dream. And that stick not to say, "It is in vain to serve God, and what profit is it, that we have kept his commandments, and that we have walked humbly before the Lord of Hosts?" [Mal. 3:14], as though good works should never be rewarded, nor sin punished—albeit the Lord has said, "Behold I come quickly, and my reward is with me, to give every one as his work shall be" (Rev. 22:12).

Besides, it meets with the practice of those men which sow nothing but cockle, and yet expect a crop of wheat; or nothing but darnel, and yet look to reap a barley harvest. That is, such as sow nothing but the cursed seeds of a damnable life, and yet look to reap the harvest of eternal life. For as a man sows, so shall he reap. Such as he brews, such shall he drink. "Every one shall eat the fruit of his own ways, and be filled with his own devices" (Prov. 1:31).

It does further detect the folly of those which fraught the ship of their soul with nothing but faith, resting (in carnal presumption) upon a vain opinion of faith and never caring for good works. Against whom

St. James writes, "What availeth it, though a man say he hath faith, when he hath no works? Can the faith save him?... Wilt thou understand, O thou vain man, that faith which is without works, is dead?" (James 2:14, 20). We must therefore sow the seeds of good works in this life, if after this life we look to reap the harvest of eternal life. And give all diligence by good works, to make our calling and election sure, that as it is sure in itself in God's unchangeable decree (2 Tim. 2:19), so we may make it sure to us (2 Peter 1:10), and so lay up in store a good foundation against the time to come, that we may obtain eternal life (1 Tim. 6:19).

Lastly, it crosses the wicked conceit and imagination of those men that sing a requiem to their souls, in promising to themselves an impunity from sin and an immunity from all the judgments of God, notwithstanding they go on in their bad practices—and all because God does not presently take vengeance on them for their sins. For they do not consider, that their sins are as seeds, which must have a time to grow in, before they come to maturity, but being once ripe and full eared, let them assure themselves God will cut them down with the sickle of His judgments, as we read in Genesis 15:16. They remember not what the Lord says by Jeremiah, that He will not weary himself with following after these wild asses, used to the wilderness, which snuff up the wind by occasion at their pleasure, and none can turn them back, "but will seek for them, and find them in their months" (Jer. 2:24), that is, when their iniquity shall be at the full, the Lord will meet with them.

> 8 For, he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

Here St. Paul specifies that in particular which before he had delivered in general, viz. what he meant by "sowing" and "reaping." And this he does by a distribution or enumeration of the kinds of sowing and reaping—showing, that there are two sorts of seeds which men sow in this life: good and evil. Two kinds of sowers: spiritual men and carnal men. Two sorts of ground in which this seed is sown: the flesh and the Spirit. Two sorts of harvests which men are to reap according to the seed: corruption and life. As Paul says, "If ye live after the flesh, ye shall die: but if ye mortify the deeds of the body by the Spirit, ye shall live" (Rom. 8:13). These two sorts of harvests, being answerable to the seed. Corruption and death being the harvest of the seed sown to the flesh; life and immortality, of that to the Spirit.

Tacianus, the heretic and author of the sect of the Encratites, does gather from this and the like places that marriage is in itself simply evil, because it is a sowing to the flesh. To him we may adjoin the pope's holiness, Siricius, who reasons after the same manner to prove that priests ought not to marry, because (says he), "They that are in the flesh, cannot please God" (Rom. 8:8) where he condemns all marriages as unclean, both in the clergy and the laity (Distinct. 82)—understanding, as though Paul should speak properly of seed and of the flesh. But worthily was Tacianus's opinion confuted, and he condemned for an heretic. For the apostle speaks not of the works of nature, but of corrupt nature, which overturns the divine order which God set in nature in the creation. Besides, the apostolic writer says that "marriage is honorable among all men" [Heb. 13:4] (not the first only, but also the second, third, etc. and among clergy men as well as others); and therefore the marriage bed being "undefiled," that is, being used in holy manner, is no sowing to the flesh but to the Spirit, as popish doctors are enforced to confess. Lastly, Paul says not, "He that soweth to the flesh, shall of the flesh reap corruption"—

but, "He that soweth to his flesh," etc. Now no man (except he be worse than a brute beast) does abuse himself by sowing to his own flesh (as Jerome says upon this place). Others, by sowing to the flesh and Spirit understand the following after the fruits of the flesh and of the Spirit, mentioned in the former chapter (vv. 19, 22). But this exposition cannot stand in this place, because the illative particle ("for") in the beginning of the verse shows evidently that these words depend upon the former, as an exegesis or exposition thereof, where Paul spoke not generally of all, but particularly of those works which serve directly to uphold the ministry.

By sowing to the flesh therefore the apostle means nothing else, but to live in the flesh, to walk in it, to take pleasure in it, to follow the desires of it, and to fulfill the lusts thereof. More plainly, it is wholly to give and addict a man's self to the pleasures, profits, honors, and preferments of this life, and to spend himself, his strength, and wit in compassing of them, having little or no respect of the life to come, how he may compass the rich purchase of the kingdom of heaven. Which who so does, shall reap nothing at the harvest, but corruption. That is, shall have for his reward eternal death, understanding by corruption, the corruption of good qualities, not of the substance. On the contrary, to sow to the Spirit is to live in the Spirit, and to walk according to the Spirit, and to mortify the deeds of the flesh by the Spirit, and to do those things which otherwise we would never do if we were not moved and led by the Spirit, as to bestow a man's goods, his labor and travail, his strength, his wit, and all, in those things that may further true religion and piety, with relation to eternal life. Which whosoever does, shall reap life everlasting as a just recompense of his work, according to the merciful promise of God.

Here sundry objections are to be answered, for the clearing of the text. [Objection I.] First, the papists reason thus.151 Works are seeds.

But seeds are the proper cause of the fruit. Therefore good works are the proper cause of eternal life, and not faith only. So that as there is a hidden virtue in the seed to bring forth fruit, so is there a dignity in good works to merit eternal life. Answer. First, as in a parable, so in a similitude, whatsoever is beside the scope and drift thereof (as this their dispute is) proves nothing. The scope of the similitude is this, that as he which sows wheat shall reap wheat, so he that sows to the Spirit shall of the Spirit reap life everlasting; and as he that sows tares shall reap nothing but tares, so he that sows to the flesh the cursed seeds of a wicked life shall of the flesh reap nothing but corruption. And as he that sows plentifully either of these, shall reap a plentiful harvest of either of them, so he that sows the seed of a godly or wicked life in plentiful manner, shall reap a plentiful increase, either of misery or felicity. When the papists therefore reason thus, seeds are the cause of the fruit, and have in them a hidden virtue whereby they grow and bring forth fruit, therefore good works are the proper cause of life, and have a dignity and excellency in them, whereby they are worthy of eternal life—they miss of the drift and intent of the apostle, and so conclude nothing.

Besides, this their collection and discourse is contrary to their own doctrine. For they teach that good works are meritorious by merit of condignity, which may be understood three ways: either in regard of the dignity of the work alone, or in regard of the promise of God alone and His divine acceptation, or partly in regard of the dignity and excellency of the work, partly in regard of the promise of God. Now albeit some of them hold that good works do merit in respect only of God's promise and merciful acceptance, as Scotus, Ariminensis, Durandus, Vega, Bunderius, Coster, and the like. Others, in respect partly of their own worthiness, partly of God's promise and acceptance, as Bonaventure, Biel, Driedo, Clingius, Jansenius, Bellarmine, etc., it being the common received opinion

among the schoolmen (as Binsfeldius witnesses). Yet none of them (except only Cajetan) affirm that they are meritorious only in regard of the dignity of the work, which notwithstanding the Rhemists and others labor to prove out of this similitude, urging the analogy between seed and good works, contrary to the current and stream of their own doctors.155

Thirdly, I answer that good works are seeds, yet faith is the root of these seeds. And in that good works are made the seeds of eternal life, it is to be ascribed to God's merciful promise, not to the merit of the work. For in that we, or our works, are worthy of the least blessing, it is more of God's mercy than our merit.

Fourthly, the apostle shows only who they are that shall inherit eternal life, and the order how life is attained—but not the cause wherefore it is given. It will be said, not only the order, but the cause is set down, as it may appear by the antithesis. For as sowing the flesh is the cause of destruction, so sowing to the Spirit is the cause of eternal life. Answer. It is true in the one, but not in the other. For first, sins or works of the flesh are perfectly evil as being absolute breaches of the law, and deserve infinite punishment because they offend an infinite majesty. Whereas works of the Spirit are imperfectly good, having in them wants and imperfections (there being in every good work a sin of omission) coming short of that perfection that is required in the law—they being good and perfect as they proceed from the Spirit of God; imperfect and vicious as they come from us. Even as water is pure, as it proceeds from the fountain, but troubled, as it runs through a filthy channel; or as the writing is imperfect and faulty, as it comes from the young learner, but perfect and absolute, as it proceeds from the scrivener which guides his hand. So that if God (setting aside mercy) should try them by the touchstone of the word, they would be found to be but

counterfeit. And if He should weigh them in the balance of His justice, they would be found too light. Secondly, there is a main difference betwixt the works of the flesh and the works of the Spirit in this very point, in that the works of the flesh are our own works, and not the works of God in us. And so we deserve eternal death by reason of them, they being our own wicked works. Whereas good works proceed not from us properly, seeing "we are not sufficient of our selves to think any [good]158 thing as of our selves" (2 Cor. 3:5), but from the Spirit of God, who works in us both the will and the deed; and are His works in us—therefore being not ours, we can merit nothing by them at the hands of God. Thirdly, observe that it is not said, he that sows to the Spirit "shall of that which he hath sown, reap life everlasting," but, "shall of the Spirit reap life everlasting." Where we see the apostle attributes nothing to our works, but to the grace of God's Spirit. Lastly, the Holy Ghost puts manifest difference between the works of the flesh and of the Spirit, in respect of merit, when He says, "The wages of sin is death: but eternal life is the gift of God" (Rom. 6:23). He says not that eternal life is the reward of good works, but "the gift of God." Now in the reward of sin, there is merit presupposed. In the gift of eternal life, nothing but grace and favor.

Objection II. God gives eternal life according to the measure and proportion of the work, verse 7, "As a man soweth, so shall he reap." "He that soweth sparingly, shall reap sparingly, and he that soweth liberally, shall reap liberally" (2 Cor. 9:6). "Every one shall receive his proper wages according to his own labor" (1 Cor. 3:8). Therefore in giving eternal life He has no respect of the promise or compact, but of the dignity and efficacy of the work. Answer. Fullness of glory, called by schoolmen essential glory, is given only for the merits of Christ in the riches of God's mercy, without all respect of works. Accidental glory (when one has a greater measure of glory, another a less, as when vessels of unequal quantity cast into the sea are all

filled, yet some have a greater measure of water, some, a less) is given not without respect of works; yet so, as that it is not given for works, but according to works, they being infallible testimonies of their unfeigned faith in the merits of Christ. If it be said that eternal life is given as a reward, meritoriously deserved by good works because it is said, "Come ye blessed. For I was hungry, and ye gave me meat" (Matt. 25), I answer, it is one thing to be just, another thing to be declared and known to be just. We are just by faith, but we are known to be just by our works. Therefore men shall be judged at the last day, not by their faith, but by their works. For the last judgment serves not to make men just that are unjust, which is done by faith, but to manifest them to the world what they are indeed, which is done by works. Men are often compared to trees in Scripture [Ps. 1:3; Jer. 17:8; Matt. 3:10]. Now a tree is not known what it is by his sap, but by his fruit. Neither are men known to be just by their faith, but by their works. Indeed a tree is therefore good because his sap is good. But it is known to be good by his fruit. So a man is just because of his faith, but he is known to be just by his good works. Therefore seeing that the last judgment must proceed according to evidence that is upon record, "for the books must be opened, and men must be judged of those things, that are written in the books" [Rev. 20:12], all must be judged by their works, which are evident and apparent to the view of all men, and not by their faith, which is not exposed to the sight of any. And hence it is that the Scripture says, we shall be judged according to our works, but it is nowhere said for our good works. Gregory says, "God will give to everyone according to his works: but it is one thing to give according to works, another thing, for works." For works are no way the cause of reward; but only the common measure according to which God gives greater or lesser reward. Take this resemblance. A king promises unequal rewards to runners (the least of which would equal the riches of a kingdom) upon condition that he which first comes to

the goal shall have the greatest reward; the second, the next; and so in order. They having finished their race, the king gives them the reward according to their running. Who would hence but childishly infer that therefore they merited this reward by their running?160

And whereas they urge that text, "Come ye blessed, for I was hungry, and ye fed me" (Matt. 25), I answer, first, that the word "for" does not always signify a cause, but any argument or reason taken from any topic place. As, "The righteousness of God is made manifest unto all, and upon all that believe. For there is no difference. For all have sinned, and are deprived of the glory of God" (Rom. 3:22–23). Where "sin" is no cause of the righteousness of faith, but only an antecedent or adjunct common to all men. So when we say, "This is the mother of the child, for she will not have it divided." There "for" does not imply the cause, as though her refusing to have it divided did make her the true mother of it, but only the sign that she was the true mother indeed. Secondly, be it granted that it implies the cause, yet not the meritorious cause. For good works are said to be causes of eternal life, not as meriting, procuring, or deserving anything at the hands of God, but as they are the king's highway to eternal life, God having prepared good works, that we should walk in them. If a king promise his subject a treasure hid in the top of a steep and high mountain, upon condition that he climb and dig it out, his climbing and digging is the efficient cause of enjoying the treasure, but no meritorious cause of obtaining it, seeing it was freely given. If it be further said, that the word "for" does here signify the cause, as well as in the words following, "Go ye cursed ... for I was hungry, and ye gave me no meat"—seeing our Savior Christ speaks after the same manner of the reward of the godly and punishment of the wicked, I answer, the parity of the reason stands in this, that as by good works we come to eternal life, so by wicked works we run headlong to perdition. The dissimilitude is this, that evil works are not only the

way, but also the cause of death. Good works are the way, but not the cause, as Bernard says, they are via regni, non causa regnandi.

Objection III. Here God promises eternal life to good works; therefore good works merit eternal life. Answer. There is a double covenant, legal and evangelical. In the legal covenant, the promise of eternal life is made unto works. "Do this and live. If thou wilt enter into life, keep the commandments." But thus no man can merit, because none can fulfill the law. In the evangelical covenant, the promise is not made to the work, but to the worker; and to the worker not for the merit of his work, but for the merit of Christ, as, "Be faithful unto the end, and I will give thee a crown of life" (Rev. 2:10). The promise is not made to fidelity, but to the faithful person, whose fidelity is a sign that he is in Christ, "in whom all the promises of God are yea, and amen" [2 Cor. 1:20], that is, most certain, and infallible. Secondly, if anything be due to works, it is not of the merit of the work, but of God's merciful promise. Augustine says, "God made Himself a debtor, not by owing anything, but by promising." Thirdly, no reward is due to works of regeneration upon compact and promise. First, because we are not under the covenant of works, in which God does covenant with us upon condition of our obedience, but under the covenant of grace, the tenor of which covenant runs upon condition of the merits of Christ apprehended by faith. Secondly, though we were under the legal covenant, yet we merit not, because our works are not answerable to the law. Lastly, whereas the pillars of the Romish church teach that the promise made upon condition of performing the work, makes the performer to merit, is very false. This is not sufficient to make a meritorious work. It is further required that the work be answerable and correspondent in worth and value to the reward. As if one shall promise a thousand crowns to him that will fetch a little water out of the next well, it is

debt indeed in the promiser, but no merit in the performer, because there is no proportion between the work and the reward.

Objection IV. Sowing to the Spirit is a good work, and reaping eternal life, the reward. But reward presupposes merit. Therefore sowing to the Spirit does merit eternal life. Answer. [I.] There is a double reward, one of favor, another of debt. "To him that worketh, the wage is not counted by favor, but by debt" (Rom. 4:4). So says Ambrose, "There is one reward of liberality and favor: another reward which is the stipend of virtue and recompense of our labor."168 Therefore reward signifies generally any recompense or any gift that is bestowed upon another, whether it be more or less, whether answerable to the work or not, whether upon compact or otherwise. For the Scripture makes mention of reward where there are no precedent works, as, "Fear not Abram, I am thine exceeding great reward" (Gen. 15:1), that is, your full content and happiness. "The fruit of the womb is a reward" (Ps. 127:3), that is, a blessing, and a free gift of God. In this sense (I grant) eternal life is a reward. Yet it is no proper reward, but so called by a catachresis, which yet is not an "intolerable catachresis" (as Bellarmine either ignorantly or maliciously affirms), but easy and familiar; for in the phrase of the Scripture, eternal life is called a reward in a general signification, when it is used absolutely and not relatively to signify the heel or end of any thing. And so the Hebrew word which signifies a heel, signifies also a reward,170 because it is given when the work is ended. And eternal life has this resemblance with a reward, in that it is given at the end of a man's life, after that his travail and warfare is ended. Thus the Greek words which signify a reward and an end are used indifferently one for the other. "Receiving the end of your faith, the salvation of your souls" (1 Peter 1:9), that is (as Beza has fitly translated it), "the reward of your faith." For to translate it, "the end of your faith" cannot agree to the word "receiving," for we receive not

an end, but a reward. Thus reward signifies a free gift or free remuneration, as when the master gives his servant something for his faithful service (though done upon duty) when as he owes him not thanks, much less reward. "Doth he thank that servant, because he did that which was commanded unto him? I trow not" (Luke 17:9). Thus God gives us eternal life, not because He is bound in justice so to do (for He owes us neither rewards, nor thanks for our labor, but "when we have done what we can, we have but done our duty," v. 10), but because His goodness and merciful promise made thereupon does excite him thereunto. And yet eternal life is called a reward, because it does as certainly follow good works as though it were due. And good works are mentioned in the promise because they are tokens that the worker is in Christ, for whose merit the promise shall be accomplished. And it is further called the reward or fruit of our faith (as here the harvest) because it is the way and means of obtaining it.

II. Eternal life is called a reward of good works, not causally as procured by them, but consequently as following them. For albeit it be given properly for the merit of Christ apprehended by faith, yet it is given consequently as a recompense of our labors. As an inheritance is given to the heir, not for any duty or service, but because he is the heir—yet by consequent it is given in recompense of his obedience. "He that forsakes father and mother ... shall receive a hundredfold more in this life, and in the world to come eternal life" (Mark 10:29–30).

III. Reward does not always presuppose debt, but is often free, for whereas it is said, "If you love them that love you, what reward shall ye have?" (Matt. 5:46); it is thus in Luke 6:34, "What thank shall ye have?," by which we see that reward does not always signify due debt, but thankful remembrance and gracious acceptance.

IV. Eternal life is called "the reward of inheritance" (Col. 3:24), whereby is signified, that it is not given for our works, but because we are the sons of God by adoption. Bellarmine answers, that it may be both a reward and an inheritance. A reward, because it is given to laborers upon compact. An inheritance, because it is given to none but those that are children. But the word ἀνταπόδοσις translated reward, signifies a gift freely given without respect of desert, it being all one with δοσις, as Basil teaches upon the seventh Psalm.

V. The Scripture teaches that God gives rewards four ways. First, He gives reward of due debt in respect of merit. Thus He gives eternal life as a reward due not to our merits but to the merit of Christ. For none can merit at the hands of God, but He which is God. Secondly, He gives a reward in respect of His free and merciful promise, and thus He rewards only believers. Thirdly, He gives rewards to hypocrites, infidels, heathen, etc., being neither bound by His own promise, nor by their merit; when they perform the outward works of the law, and lead a civil life conformable thereto, as when Ahab humbled himself before the Lord (1 Kings 21). And this God does to the end He may preserve human society and common honesty, and that He may testify what He approves and what He dislikes. Lastly, He gives good success in enterprises and attempts, according to His own decree and the order of divine providence. Which metaphorically is called a reward because it has a similitude thereunto, as when wicked men through ignorance do that wickedly which He has justly decreed shall come to pass, suffering them to fill their houses with the spoil of the poor, which they have for their work as a man has wages for his honest labor. Thus the spoil of Judah is called the hire or reward given to Tiglath Pileser for his Syrian war (Isa. 7:20), and thus the spoil of Egypt is said to be wages given Nebuchadnezzar for his service against Tyre (Ezek. 29:18–20).

Further, let us here observe the different manner of speech which the apostle uses in speaking of the flesh and of the Spirit. Of the former he says, "He that soweth to his flesh," etc. Of the latter, "He that soweth to the Spirit," not "to his spirit," by which is signified that what good soever a man does in being beneficial to the ministry, in following the gospel, etc., he does it not by any goodness that is in himself, but by the Spirit of God, who in every good motion works in us the will and in every good action the deed (Phil. 2:13). Therefore no man ought to flatter himself in this respect or to think highly of himself, as though he had attained an extraordinary measure of sanctification, either for affecting or effecting anything that is good—seeing whatsoever good thing is in us is the gift of God, as Jerome says.176 On the contrary, what evil soever a man does, he does it of himself, God being neither the author, the furtherer, or the abettor thereof.

Again, we hence learn that all unregenerate persons are sowers to the flesh, because that before their conversion they do nothing but those things which are pleasing to the flesh. So that dying in that estate, they can reap nothing but corruption. Therefore it hence follows that philosophers, heathen, and all mere civil and natural men, being such as never sowed to the Spirit, shall reap nothing but corruption, death, and condemnation, contrary to the opinion of some ancient and modern writers.

Further, observe here, that though there be some that are neuters in religion, lukewarm gospellers, halting between two opinions, such as are neither fish nor flesh—yet in moral duties there are no neuters, nor mediators. For all men are ranged into one of these two ranks, either they are sowers to the flesh, or to the Spirit.

Here also we see who are true worldlings indeed; to wit, "such as mind earthly things" (Phil. 3:19), in spending themselves, their strength, and wits upon the world, having all their care for it, and all their comfort in it—in the meantime, having little or no taste of the joys of the world to come, because they make their paradise here upon earth, and never look for any heaven after this life. As also who are spiritual men, namely, such as walk in the Spirit, who though they live in the world in these houses of clay, yet are not of the world, because they set not their affections upon it, but have their conversation in heaven, where Christ sits at God's right hand.

This serves first of all to discover unto us our own estate, whether we be indeed carnal or spiritual. For if we sow to the flesh, that is, be always poring and digging in the earth with the mole, setting our affections upon it, not referring the blessings of God to His glory and the furtherance of the gospel, but to serve our own corrupt desires, we are fleshly minded (though we pretend this, and that, and protest never so much); and continuing in this estate, we can expect nothing but the harvest of death and condemnation. Whereas on the contrary side, if we savor the things of the Spirit by setting our affections upon them, and seeking those things that are above, eftsoons lifting up our hearts by secret groans and ejaculations for the enjoying of them, we are spiritual men, and shall undoubtedly in due time reap the harvest of eternal life.

Secondly, this bewrays the paucity of spiritual men, even where the gospel is professed, and how the world swarms with multitudes of carnal and fleshly-minded men. For as in former times before the flood, "they ate, they drank, they bought, they sold, they planted, they built" (Luke 17:27–28), that is, wholly addicted and devoted themselves to these things, so in these latter days (which our Savior Christ prophesied should be a counterpane of the former), the

multitude generally in every place do wholly employ and spend themselves in thinking, in affecting, in taking, in seeking, in following of worldly things, seldom (God knows) or never minding the kingdom of God or the righteousness thereof, nor practicing the apostle's rule, "so to use the world as though they used it not" (1 Cor. 7:31).

Again, here we see how the wisdom of God is counted folly among worldly wise men—and how the wisdom of the world is foolishness before God. For if a man sow to the Spirit in not following blind reason, nor corrupted affection, nor fashioning himself to the guise of the world, nor seeking his own good so much as the good of others, but denying himself, forsaking all (in his affection) for the gospel of Christ, and contemning this temporal trash in regard of the heavenly treasure, he is accounted in the world but a fool. Whereas God accounts him truly wise. For he is the wise merchant man, "who having found a pearl of a great price, went and sold all that he had, and bought it" (Matt. 13:46). For the less he lays up for himself upon earth, the more he treasures up for himself in heaven. And though he seem to sow upon the waters, yet after many days he shall find it again. Whereas they that mind nothing but the world, in sowing to the flesh, are reputed wise and provident men, when as God accounts them stark fools: "Thou fool, this night shall they fetch away thy soul, and then whose shall those things be which thou hast provided?," and then it follows, "So is he that gathereth riches to himself, and is not rich in God" [Luke 12:20–21]. For the more they treasure up riches, the more they treasure up to themselves wrath against the day of wrath (Rom. 2:5), and fat themselves against the day of slaughter (James 5:5).

Lastly, we are here warned to take heed of the devil's sophistry. It is a notable policy, one of the cunningest stratagems the devil has, in

good things commanded, to sever the means from the end, and in evil things forbidden, to sever the end from the means. He labors to sever the means from the end, by persuading a man that he may come to the end though he never use the means, that he may reap eternal life though he never sow the seeds of the Spirit in this life. But we must know that as he which runs not at all can never gain the garland, he which labors not in the vineyard, the laborer's wages. He that never sows can never reap, so he that runs not in the race of Christianity shall never attain the crown of happiness and felicity. He that labors not in the Lord's vineyard, the recompense of reward. He that in this life sows not of the Spirit shall never after this life reap life everlasting. For we may not dream of a good harvest without a good seed time, of sowing nothing to reap something, or sowing tares to reap wheat. Again, he severs the end from the means, by persuading men that they may use the means and never come to the end, that though they sow to the flesh, yet they shall not reap corruption. Thus he persuaded Eve that though she did eat of the forbidden fruit, yet she should not die the death, nay she should not die at all, but her eyes should be opened and she should be as God Himself, knowing good and evil. But we are to be undoubtedly resolved of this, that God has linked with an iron chain the pleasure of sin and the punishment thereof. That as he that follows a river must needs at length come to the sea, so he that follows the course and stream of his sins must needs come at the length to the gulf of eternal destruction.

> 9 Let us not therefore be weary of well doing: for in due season we shall reap, if we faint not.

In these words, the apostle expounds the fifth general rule appertaining to all sorts of men. And in it he ascends from the hypothesis to the thesis, that is, from the particular to the general,

showing that we ought not to faint in any good course, either in doing good to them that labor amongst us and are over us in the Lord and admonish us, nor yet in being beneficial unto others. And this verse depends upon the former (as the word "therefore" does imply) by way of necessary illation and consequence. For seeing that they which continue in well doing, in sowing to the Spirit, shall of the Spirit reap life everlasting (v. 8), therefore no man ought to be weary of well doing. It consists of two parts: of a rule or precept in the former part of the verse, "Let us not therefore be weary of well doing"; and a reason of the rule or a motive to incite us to the performance thereof in the latter part—"for in due season we shall reap, if we faint not." In the rule, the apostle speaks that plainly which in the former verses he had delivered more obscurely. For here he expounds himself what he meant by "sowing to the Spirit," namely, "doing of good," or (as it is in the next verse) "doing of good unto all," which may also appear by that which follows: "we shall reap, if we faint not," that is, we shall reap the fruit of that which we have sown to the Spirit, if we faint not. Therefore to sow to the Spirit is nothing else but to do good. Now by "well doing" the apostle means not only the outward work whereby our neighbor is furthered, helped, relieved; but the doing of it also in a good manner, and to a good end; so, as it may be a good work indeed, not only profitable to our neighbors and comfortable to ourselves, but acceptable to God. This is a most necessary precept. For most men are soon weary of a good course, like to these Galatians, "who began in the Spirit," but being weary of that walk, turned aside, and "made an end in the flesh" (Gal. 3:3). Like Ephraim and Judah, whose "goodness was as a morning cloud, and as the morning dew which vanisheth away" (Hos. 6:4). This wearisomeness in well doing has seized upon the most—even upon all drowsy professors (which are the greatest part) as may appear by this, in that some, if they be held but a quarter of an hour too long or above their ordinary time, are extremely weary of

hearing the word. And as for duties of mercy and liberality, putting up injuries, and tolerating wrongs, they are ready to make an end as soon as they begin. And as for prayer and thanksgiving, and other parts of the worship of God, most men say in their hearts with the old Jews, "What profit is it that we keep his commandments, and that we walk humbly before the Lord of hosts?" (Mal. 3:14). Nay, they count it a "weariness" unto them, and "snuff thereat" (Mal. 1:13). Hence it is that the Holy Ghost is so frequent in stirring us up to the performance of all good duties with alacrity and cheerfulness, and so often in rousing us from that drowsiness and deadness wherewith we are overwhelmed. Our Savior Christ propounds a parable to this end to teach us "that we ought always to pray, and not to wax faint" (Luke 18:1). "I desire" (says Paul) "that ye faint not at my tribulations" (Eph. 3:13). "And ye, brethren, be not weary in well doing" (2 Thess. 3:13).

Now the reasons which make men so weary of well doing are in general these three. First, the strength of the flesh, which even in the regenerate is like the great giant Goliath in comparison of poor David. Secondly, the weakness of the Spirit and spiritual graces. Thirdly, the outward occurrences and impediments of this life. In special they be these. First, men by nature are wolves one to another (Isa. 11:6), and so they continue, till this wolfish nature be mortified and renewed by grace, being so far from helping, furthering, relieving, tolerating one another, or performing any other duty of love, that contrarily they are ready to bite and devour one another (Gal. 5:15). Secondly, oftentimes it comes to pass that other men's coldness does cool our zeal; their backwardness slacks our forwardness. Thirdly, many think it a disgrace and disparagement unto them to stoop so low as to become serviceable unto their inferiors. Fourthly, there are many things which discourage us from well doing, either the party is unknown unto us, as David was to

Nabal (for which cause he would not relieve him in his necessity), or else seems unworthy of our help, being such as through riot, harlots, lewd company has brought himself to misery and beggary. Or such as reward us evil for good, hatred for our good will. Or such as are querulous, always complaining, though never so well dealt withal. All which make men cold in the duties of love. Fifthly, some there be which feign dangers and cast perils which hinder them from doing the good they should. "The slothful person says, a lion is in the way," etc. Lastly, the manifold occasions and affairs of this life do so distract the mind, as that a man is soon wearied, yea in the best things. Besides, many see no reason why they should spend themselves in doing good unto others.

Now to all these obstacles and pull-backs, we are to oppose the apostle's precept, "Let us not be weary of well doing." For verily, if the consideration of these small occasions and rubs that lie in our way daunt and dismay us, and so stop our course, we shall never be plentiful in good works. We may haply put our hand to the plow, but a thousand to one we shall look back again—with Lot's wife cast a long look toward Sodom [Gen. 19:26; Luke 17:32], and with the Israelites in our hearts turn again into Egypt. For as "he that observeth the wind shall not sow, and as he that regardeth the clouds, shall not reap" (Eccl. 11:4), so he that regards the ingratitude of some, the evil example of others, the manifold distractions and occurrences of this life, and shall cast perils in carnal wisdom of this and that trouble or inconvenience that may ensue, shall never do his duty as he ought.

And assuredly, he that faints in a good course and gives it over before he come to the end is like unto the slothful husbandman, who having plowed and tilled and in part sowed his ground, gives over before he

have finished it; and so, either the parching heat does wither it, or the nipping cold kill it, or the fowls of the air devour it.

Now most men are sick of this disease, which shows the greatness of our corruptions, and that the best Christians have a huge mass or lump of sin in them, and but a spark of grace; in that they are seldom or never weary in scraping together of riches, in following their pleasures, in pursuing honors, and hunting after preferments—and yet are quickly weary in duties of piety, justice, and mercy, albeit they have an unspeakable reward annexed unto them.

Well, whatsoever the corrupt practices of men be, let us learn our duty to go forward without weariness, nay, to do good with cheerfulness, as Paul says of himself, "Forgetting that which is behind, and endeavoring himself to that which is before" (Phil. 3). Let us consider that it is the property of a liberal mind "to devise of liberal things, and to continue his liberality" (Isa. 32:8). Neither is this all, not to be weary, or to persist and continue, but we must proceed on from strength to strength and "bring forth more fruit in our age" (Ps. 92:14), as the church of Thyatira, whose works were more at the last than at the first, for which she is worthily praised by our Savior Christ (Rev. 2:19). It was the motto of Charles V, plus ultra, and it ought to be every Christian's motto to strive to perfections, and as the apostle exhorts us, "to be steadfast, immovable," and not to make stay there, but to be "abundant always in the work of the Lord" (1 Cor. 15:58). And that we may do this indeed, we must set this down as a certain conclusion that we will not recoil, nor give back, come what will come. And withal we must labor to quicken our dull and drowsy spirits, to gird up the loins of our minds, to strengthen our weak hands, and our feeble knees, by public and private exercises of reading, prayer, meditation, conference, etc.

Thus much of the rule. Now follows the reason of the rule or the motive to encourage us to the performance of this duty, "for in due season we shall reap, if we faint not"—as he should say more fully, thus, let us be assured of this, that continuing and increasing in well doing, our labor is not lost nor spent in vain (1 Cor. 15:58); for though we imagine that we labor in vain, and spend our strength in vain (as the prophet speaks), yet "our work is with the Lord, and our labor with our God" (Isa. 49:4). And albeit we may seem to ourselves and others to cast away our goods in being beneficial unto some, and (as the wise man speaks) to sow upon the waters, "yet after many days we shall find them again" (Eccl. 11:1). In the motive there be three things contained. First, the reason itself, which is a promise of reward: "we shall reap." Secondly, the circumstance of time, when this harvest shall be reaped, we shall reap "in due season." Thirdly, the condition that is required on our parts that we may reap: "if we faint not." Of these in order, and first of the reason or promise itself.

Whereas the apostle to the end we may not be weary of a good course does encourage us to proceed on by setting before our eyes the promised reward, I gather that we may encourage, animate, and excite ourselves to the performance of all good duties by the consideration of the heavenly harvest which we are to reap and the crown of glory we are to receive after this life, as the husbandman does sow in hope that he shall reap. And though seed time be painful and chargeable unto him, yet he gives not over for all that, but comforts himself with the expectation of the harvest, which will fully quite his cost and recompense his labor.

That this is a truth, it may appear by sundry arguments: by precept, by promise, by practice, by reason. For precept—it is the commandment of Christ we should "make us friends of unrighteous

mammon," or of the riches of iniquity, "that when we shall want, they may receive us into everlasting tabernacles" (Luke 16:9).

For promise, besides this place (which is very pregnant to this purpose), Paul exhorts servants "that whatsoever they do, they would do it heartily, as to the Lord, and not to men, knowing that of the Lord they shall receive the reward of inheritance" (Col. 3:23–24). And generally "what good thing soever a man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. 6:8). "He that forsakes father and mother, etc., for Christ's sake, shall receive a hundredfold more in this life, and in the world to come life everlasting" (Matt. 19:29). These and the like promises were to no purpose if it were not lawful for us to look for the reward, and if we might not by considering of it incite and stir up ourselves to greater alacrity in the course of Christianity, in making us more fervent and frequent in the duties of piety.

Thirdly, it may be proved by the practice of the saints of God. Abraham was contented to forsake his native country at the command of God, and to dwell in a strange land, yea, and that in tents, "because he looked for a city having a foundation, whose builder and maker is God" (Heb. 11:9–10). Moses esteemed the rebuke of Christ greater riches than the treasure of Egypt, "because he had respect unto the recompense of reward" (v. 26). Christ (whose example is without all exception, being exemplum indeficiens, as the schoolmen speak) did sweeten the bitterness of the cross with the confidence of the glory which a little after He was to enjoy; for so the apostle says, that "for the joy that was set before him, he endured the cross, and despised the shame" (Heb. 12:2). The Colossians are commended by the apostle, for that they continued and increased in faith to God and love to man, "for the hope's sake that was laid up for them in heaven" (Col. 1:5). And Paul shows this to have been the

practice and to be the duty of all the saints of God, "so to run that they may obtain" (1 Cor. 9:24).

Lastly, it may be proved by reason. For first, that which is the end of our actions ought to be considered of us as a means to stir us up to the attaining of this end. Therefore seeing the end of our faith and hope is eternal life, "Ye have your fruit in holiness, and the end everlasting life" (Rom. 6:22). "Receiving the reward of your faith, the salvation of your souls" (1 Peter 1:9). Therefore we may, nay, we ought to cast our eyes upon it, and to direct all our actions for the attaining of it. Secondly, if the laborer work, not in regard of the common good only, but also with respect of his wages; he that runs a race, to attain the garland; if the husbandmen set and sow, plant and plow, in hope to reap a harvest, and to receive some fruit of his labors. It is lawful for Christians also to do good in regard of eternal reward, for that is the apostle's reason, "They that try masteries abstain from all things, that they may obtain a corruptible crown; but we for an incorruptible" (1 Cor. 9:25). It is St. James's reason, as the husbandman waits for the precious fruits of the earth, and has long patience for it until he receive the former and the latter rain, "so must we be patient, and settle our hearts, for the coming of the Lord draweth near," and He will recompense every man according to his works (James 5:7–8). Thirdly, if it be lawful for a man to abstain from sin for fear of eternal punishment and torment in hell (as we know it is, Matt. 10:28), then it is lawful to do good in hope of eternal reward. It will be said that it is the property of a mercenary hireling to look for a reward. I answer, it is the property of a hireling to look only, or principally for his hire, either not minding the glory and honor of God, or less respecting it than his own private advantage; so that when the hope of his gain is gone, he leaves his charge and flies away. Like the popish monks, who were right hirelings indeed. For they minded nothing but their own commodity, according to the old

saying, No penny, no Pater noster. But to look to the recompense of reward in the second place, after the glory of God, the performance of our duty, and discharge of a good conscience is no property of a hireling, seeing God has promised to "give to them which by continuance in well doing, seek honor, and immortality, eternal life" (Rom. 2:7).

By this that has been said, we may see the impudence of the Rhemists, who in their marginal notes upon Luke 14:2; Hebrews 11:26, and Revelation 3:5, do notably slander us and our doctrine, in averring that we teach that no man ought to do good in respect of reward. The like may be said of Cardinal Bellarmine, Binsfeldius, and others. For this is our constant doctrine that we may and ought to stir up our dullness to all cheerfulness in the discharge of our duty by setting before our eyes the reward which is promised. Yet so, as that we ought not only nor principally to respect the reward. For the zeal of God's glory, the care and conscience we have to discharge our duty, ought rather to move us to be plentiful in good works (in lieu of thankfulness unto God for the riches of His mercy) than the greatness of the reward; seeing we ought to do our duty, though there were no heaven, no hell, no reward, no punishment, no devil to torment, no conscience to accuse; the very "love of God ought to constrain us" (2 Cor. 5:14). And here we must with thankfulness acknowledge the endless love and mercy of God towards us, seeing that when He might exact strict obedience without any promise of recompense for our labor, nay, when He might shiver us in pieces with His iron scepter, yet as Ahasuerus did to Queen Esther, He holds out His golden scepter unto us in the preaching of the word, that we might lay hold of it, and by it apprehend eternal life. Yea, it pleases Him to win us by gifts, to incite us by rewards, to allure us by promises, in giving His word, that if we give, we may look to receive (though not for our merits, yet through His mercy)—if we bestow

transitory goods, we shall receive a durable substance; if a cup of cold water, God's kingdom (Matt. 10:42).

The second general point is the circumstance of time, when we shall reap, to wit, "in due time." This due time may be understood in part of this life. For godliness has the promise of this life, as well as of the life to come, and the works of mercy have been even in this life recompensed to the full. The widow of Zarephath for entertaining the prophet Elijah was miraculously sustained in the dearth. "The meal in her barrel did not waste, and the oil in her cruse did not diminish" (1 Kings 17:16). And so the Shunammite, for the like kindness showed to the prophet Elisha, being barren, obtained a son. And when he was dead, she obtained him to life again (1 Kings 4); as the widow of Zarephath did hers at the prayer of Elijah (1 Kings 17:23). For as God does always give to His children in this life the first fruits of His Spirit, so He does often given them the first fruits of their labors, as a taste of their future felicity and an earnest of that happiness which after they shall fully enjoy. Our Savior Christ says He will reward them a hundredfold in this life (Matt. 19). But this "due time" is properly meant to the life to come, which has two degrees: the first is at the day of death, when the soul enters into happiness. The second, at the day of judgment, when both soul and body (being reunited) shall be put in full possession of eternal glory and felicity. For then they shall be rewarded according to their works, not so much as a cup of cold water which they have given to relieve the saints of God, but shall be recompensed to the full (Matt. 10:42).

Use. Seeing God has set down a set and certain time when we are to reap, it is our duty with patience to expect it, as the husbandman does, who having sowed his field does not look for a crop the next day, or week, or month, but patiently expects the harvest, that he

may receive the precious seed of the earth. For he is too unreasonable, who, having sowed in September, looks for a crop in October. He must wait for the month of August, till the harvest, and in the meantime endure storm and tempest, wind and weather, snow and rain, hail and frost. So we must sow our seed and sow plentifully, still expecting the fruit of our labor with patience, till the great harvest come, the great day of retribution in which God will separate the wheat from the chaff, gathering the one into His garners, and burning up the other with unquenchable fire (Matt. 3:12).

Let us consider the example of God, who does patiently expect, and (as I may say) waits our leisure when we will turn unto Him, "that he might have mercy upon us" (Isa. 30:18). He waits at the door of our hearts and stands knocking to be let in (Rev. 3:20). Nay, He calls unto us standing without, "Open unto me my sister, my love, my dove, my undefiled. For my head is full of dew, and my locks with the drops of the night" (Song 5:2). "Woe unto thee Jerusalem, wilt thou never be made clean? When will it once be?" (Jer. 13:27). More particularly, God's waiting and expecting is set down in Scripture by sundry degrees. First, He waits all the day long, "I have stretched out my hand all the day long, to a disobedient and gainsaying people" (Isa. 65:2). Secondly, forty days together, "Yet forty days and Nineveh shall be destroyed" (Jonah 3:4). Thirdly, all the year long, as the husbandman does: "I looked for grapes, and got wild grapes" (Isa. 5:4). Fourthly He expects our amendment many years together, "Behold, these three years have I come and sought fruit on this fig tree, and find none" (Luke 13:7). Fifthly, the Lord suffered the manners of the Israelites forty years in the wilderness (Ps. 95:10; Acts 13:18). Sixthly, the long sufferance of God (as Peter says, 1 Peter 3:20) did patiently expect the conversion of the old world, all the while the ark was in preparing for the space of a hundred and twenty years. Seventhly, He expected the Canaanites and Amorite for the

space of four hundred years, yea, He suffered all Gentiles who wander in their own ways, and in the vanity of their mind almost for three thousand years together (Acts 14:16).

Now if God be so patient in expecting our amendment from day to day, from year to year; we ought to be patient in expecting the accomplishment of His promises day after day, and year after year, as we are commanded. "Though the vision tarry, yet wait for it, for it shall surely come, and shall not stay" (Hab. 2:3). And though it be long before we reap any fruit of our labors, yet let us with patience expect it, for in due season we shall reap, if we faint not. For, if God wait upon us, not for His own good, but for ours; what a shame is it that we will not wait upon Him, in tarrying His good leisure, for our own good? The dumb and senseless creatures may set us to school in this point. For they expect "with a fervent desire to be delivered from the bondage of corruption, into the glorious liberty of the sons of God" (Rom. 8:19–20), and as the word signifies, they expect with a longing desire, even with thrusting forth their heads, as the poor prisoner that is condemned does, who eftsoons puts forth his head out of the window in a continual earnest expectation of the gracious pardon of the prince. It is our part therefore to wait as David did, who says of himself, "I am weary of my crying, my eyes fail me whilst I wait for my God" (Ps. 69:3). For if we give over our patient expecting, and faint in our minds, seeking to anticipate this due time, this period which God has prefixed in His unchangeable will (more immutable than the laws of the Medes and Persians), a thousand to one but we run for help, either to the witch of Endor, as Saul did (1 Sam. 28), or to the wizard of Pethor, as Balak did (Num. 22), or to the sorcerer or figure-flinger of Babel, as Nebuchadnezzar did (Ezek. 21:21). Or if all these fail (as commonly they do), we either break out into open blasphemy, as the king of Israel did, "Behold this evil cometh of the Lord, should I attend on the Lord any longer?" (2

Kings 6:33); or in the depth of discontent, we play the desperate part of Razez, and lay violent hands upon ourselves (2 Macc. 14:41–46).

The third thing to be considered is the condition required on our part, that we may reap in due time; set down in these words: "if we faint not." The words in the original are thus. We shall reap in due time, "not fainting." Which may be (and are of some)192 taken in a double sense: either as a promise or as a condition. As a promise, thus. If we be not weary of well doing, we shall reap in due season without all fainting and weariness, either to the body or mind, that is, we shall reap with all joy and comfort, as it is, "They that sow in tears, shall reap in joy. And they that went weeping and carried precious seed, shall come again with joy, and bring their sheaves with them" (Ps. 126:5–6). As a condition, that if we continue constant in well doing to the end without fainting, we shall reap in the time that God has appointed. And in this sense it is to be taken in this text, to wit, conditionally, as it is well translated, "if we faint not."

We are further to consider that there is a double fainting, one of the body; another, of the mind. The bodily fainting which comes by labor and toiling is not here meant, seeing it does nothing impeach the goodness of the work (it is an argument rather of the soundness and sincerity thereof). But the spiritual fainting is that which is to be feared, because it makes our labor all in vain. And this spiritual fainting is twofold. The first is the slacking and remitting somewhat of our course; and this has and does befall the saints of God, as we may see in the example of the church of Ephesus, "which left her first love" (Rev. 2:4). Yea all the saints of God have their turbida intervalla, troubled and distempered fits, sometimes in the full, sometimes in the wane, sometimes zealous and forward in the service of God, sometimes again heavy and backward, etc.

The second is such a fainting and languishing that we clean give over our course, of which Paul speaks, "Therefore we faint not, but though our outward man perish, yet the inward man is renewed daily" (2 Cor. 4:16). And the author to the Hebrews, "We must consider Christ, who endured such speaking against of sinners, lest we should be wearied and faint in our souls" (Heb. 12:3). And again, "Despise not the chastening of the Lord, neither faint when thou art rebuked of him" (v. 5). This fainting is meant in this place.

Whereas St. Paul says we shall reap, "if we faint not"—he signifies that we must persevere and continue to the end, otherwise we cannot look to reap the harvest of eternal happiness. It is nothing but constancy and continuing in well doing, that does crown all our good works. "Be constant" (says our Savior Christ to the church of Smyrna), "and I will give thee the crown of life" (Rev. 2:10). Jerome says, "It is the property of true virtue, not to begin well, but to end well." Paul blames these Galatians for beginning in the Spirit and ending in the flesh. And Christ shows what a shame it is to him that begins to build and cannot finish it. It is as good never a whit, as never the better. Nay, his condition is better that never began, than that of Judas, whose end was worse than his beginning. The tail of the sacrifice was commanded to be offered upon the altar (Lev. 3:9), by which was signified that in every good work, we must not only begin, but continue in it to the end, and sacrifice the end of it to God, as well as the beginning. Otherwise we lose our labor and miss our reward, therefore St. John bids us "look to our selves, that we lose not the things which we have done, but that we may receive a full reward" (2 John 8). The laborers in the vineyard came at sundry times, some in the morning, others at the third, others at the sixth and ninth, others at the twelfth hour of the day, yet none received the laborer's wages, but those that continued in the work to the end (Matt. 20). God is Alpha and Omega, and therefore requires a good

end as well as a good beginning, and it is our duty not only to obey the commandment of Christ, venite ad me, "Come unto me" (Matt 11:28), but that also, manete in me, "Abide in me" (John 15:4), for he only that continues to the end shall be saved (Matt. 24:13).

Further, whereas the apostle says, "We shall reap, if we faint not"—it may be demanded whether the saints do so faint at any time, that they finally fall away? To which demand I answer in a word, that they do not, nay, they cannot totally and finally fall from grace. For first, if anything should make them fall away, it is sin, but they cannot sin, because the seed of regeneration and grace remains in them (1 John 3:9). And though the church sleep, yet her heart wakes (Song 5:2). And if any thing make them faint, it is affliction and persecution; but these and all other crosses "work together for the best unto them that love God" (Rom. 8:28). And therefore these are no hindrances, but furtherances rather to their salvation. Secondly, they are built and founded upon the promise of God, "I will put my Spirit into their hearts, so that they shall not depart from me" (Jer. 32:40). Therefore Christ does so preserve them by His power, prevent them by His grace, guard and guide them by His Spirit, that they shall never fall away, and that none shall pluck them out of His hand (John 10). I add further, that they are built upon the truth and fidelity of His promise, "God is faithful, and will not suffer you to be tempted above that you be able, but will give the issue with the temptation, that ye may be able to bear it" (1 Cor. 10:13). Thirdly, upon the prayer of Christ, who prayed that they might be "kept from evil" (John 17:15); that they might "be one" in the Trinity, "as he in the Father, and the Father in him" (v. 21); that they "may be with him, and see his glory" (v. 24). Now Christ was always heard in that which He prayed for (John 11:42).

10 While we have therefore time, let us do good unto all men, but specially to them which are of the household of faith.

In these words the apostle does iterate the conclusion propounded in the sixth verse, as also in the ninth verse immediately going before—that we should do the good we can, while we have time; and withal he does illustrate it both by the object to whom we must do good, and by the circumstance of time, how long we must continue therein. And herein he answers a secret demand which might be made upon the former rule; for whereas it might be thought that the Gentiles which profess not the same religion with us were to be neglected, or at least, not so respected (as we read, Acts 6:1, the Grecians were neglected of the Hebrews in their daily ministry), the apostle answers that we must not restrain our bounty and goodness only to those that are of the same religion with us, but enlarge it unto all, "We must do good unto all men, but specially to them of the household of faith."

In the words we may consider three things. First, the duty itself: "let us do good." Secondly, the object or persons to whom we must do good, which is laid down comparatively: "we must do good to all, specially to those that are of the household of faith." Thirdly, the circumstance of time, when and how long we are to do good: "whilst we have time." Of these in order, and first of the duty.

This general duty of doing good is recommended unto us by sundry arguments. The first may be taken from the main end and scope of a man's life in this world, which as Paul signifies in this place, is nothing else but to "do good." And this doing of good stands in three things. The first concerns God, in praising, magnifying, and adoring His holy name. David had an eye to this end, when he desired to live for no other end, but that he might praise God: "O let my soul live, and it shall praise thee." The second concerns ourselves, in seeking

the kingdom of God and the righteousness thereof, by making our calling and election sure by good works197 (2 Peter 1:10). This end of a man's life Solomon intimates, when he says, "Let us hear the end of all; fear God, and keep his commandments, for this is the whole duty of man" (Eccl. 12:13). The third concerns our brethren, in doing good unto them so far forth as possibly we can in the compass of our calling. For it is the end of every man's calling, in serving of men to serve God; and this is that which Paul urges in this place, to be beneficial unto all.

The second may be taken from the example of God Himself. We must do good to them that hate us, that we may be "the children of our heavenly Father" (Matt. 5:44–45). For we are more conformable unto God in doing good unto others—it being an essential property in God to do good to every man, seeing that every creature does drink, or at the least taste of the sweet cup of God's goodness (Ps. 145:9)—than in receiving good from them. For He receives nothing from us, as David says, "My goodness reacheth not to thee" (Ps. 16:2). To the example of God we may add the example of godly kings. The chiefest praise and commendation of Hezekiah and Josiah is noted by their goodness. Concerning the rest of the acts of Hezekiah, and his goodness, they are written (2 Chron. 32:32). Concerning the rest of the acts of Josiah and his goodness, doing as it is written in the law of the Lord, behold they are written (2 Chron. 35:26–27). And this excellent name of goodness, or bountifulness, was (as it may seem) by the law of nations ascribed to princes and potentates, in that it best beseemed them, as in name, so in the virtue itself, to express the divine nature of God by, and therefore they were called εὐεργεται, that is, bountiful benefactors, or gracious lords (Luke 22:25).

The third is drawn from testimony, divine and human. Our Savior Christ says, "It is a blessed thing to give, rather than to receive" (Acts

20:35), that is, to do good, rather than to receive good. Nazianzen says that a man does resemble God in no property so much, as in doing good. And the heathen orator Demosthenes could say that doing of good and speaking the truth makes us most like to God Himself.199

But to consider this more particularly, goodness is threefold: persevering, uniting, communicating. In all which particulars we are to practice this duty. And first, for the persevering goodness: we must do good not only to ourselves, but to others also, in laboring to keep and preserve them from the contagion of sin, from falling from grace, or back-sliding from their holy profession, by all good means, as by good example and by gracious speeches seasoned with salt, etc., as Barnabas did, "who coming to Antioch, and seeing the grace of God that was given them, was glad, and confirmed them therein, exhorting them that with purpose of heart they would cleave unto the Lord" (Acts 11:22). And for this cause (as I take it) it is added, "That he was a good man, and full of the Holy Ghost, and faith" (v. 23).

The uniting goodness is likewise to be practiced in setting men at unity, in reconciling those that are at variance, in making peace and amity, where there is nothing but enmity and dissension. For, for this cause Christ calls "peacemakers the children of God" (Matt. 5:9), because herein they lively resemble the goodness of God their heavenly Father, as any son does resemble any quality or property in his natural father. For He makes men to be of one mind in a house (Ps. 67).

The communicating goodness (being especially understood in this place) has four degrees. First, for temporal things we must communicate to the necessities of the saints (Rom. 12:13). And for spiritual blessings, we must remember the saying of Peter, "Let every

man as he has received a gift, so minister the same unto others, as good disposers of the manifold grace of God" (1 Peter 4:10).

Secondly, we must be plentiful in the works of mercy, not contenting ourselves with this, that we are beneficial to some in relieving them in their wants and necessities; but we must be rich in good works, "Charge them that are rich in this world, that they be not high minded, that they do good, and be rich in good works, ready to distribute and communicate" (1 Tim. 6:18). We must be like Tabitha (or Dorcas) who clothed the poor with the garments which she made at her own proper cost and charges (Acts 9:39), and for this cause the Holy Ghost gives this testimony of her, that "she was rich or full of good works and alms which she did" (v. 36). Like to the virtuous woman who opens the palm of her hands to the poor and stretched out her hands to the needy (Prov. 31:20). Like Job, of whom it is said, that the loins of the poor blessed him (Job 31:20).

Thirdly, we must be "much in goodness" (as the Scripture speaks of God), that is, abundant in goodness, in communicating unto others abundantly those blessings which the Lord has stored us withal. Not only in loving our brethren, for which the Thessalonians are commended, that their love one towards another did abound;202 but in a liberal supplying of their wants, as Paul exhorts the Corinthians, that "as they did abound in faith and love, so they would abound in rich liberality" (2 Cor. 8:7), as good Obadiah did in spending his living and venturing his life, in hiding a hundred of the Lord's prophets from the furious rage of wicked Jezebel (1 Kings 18:13).

Lastly, we must be exceeding or superabundant in goodness, in exceeding measure (if it may be) in doing good. Like the poor widow who had rather want herself, than be altogether wanting in contribution to the treasury of the Lord's temple. And therefore

though it was but two mites which she cast into the corban, yet Christ preferred it before all the rich men's offerings being put together, in that they gave of their superfluity, but she of her penury cast in all that she had even all her living (Luke 21:4). It is well said by St. Ambrose: "We must relieve the wants of others according as we are able, and sometime even above our abilities," as Paul witnesses of the Corinthians to their great commendation, "that to their power, and beyond their power they were willing" (2 Cor. 8:3).

Further, in doing good, we must observe these rules. I. We must do good of that only which is our own. For we may not cut a large and liberal shive of another man's loaf (as the common saying is), we may not steal from one, to give to another. Or deal unjustly with some, that we may be merciful to others. Or rob Peter, to clothe Paul. The Lord abhors even burnt offering, if it be of that which is gotten by rapine and spoil (Isa. 61:8), and hence it is that David would not offer burnt offering without cost of that which was not his own (1 Chron. 21:24).

II. We must do good with cheerfulness and alacrity, for "God loveth a cheerful giver" (2 Cor. 9). Ambrose says fitly and finely to this purpose, "Welldoing ought to proceed from well-willing. For such as your affection is, such is your action." Therefore if we give, we must do it freely, otherwise it is no gift. For what [is] more free than [a] gift? Therefore we may not play the hucksters in doing good, for that does most blemish the excellency of the gift. For as Lactantius says, Danda beneficia non foeneranda.

III. We must so do good, as that we do not disable ourselves forever doing good; but may continue in well doing, and as the psalmist speaks, "Bring forth more fruit in our age" [Ps. 92:14]. Solomon commands that the streams of our wells should flow to others, yet so,

"as that the fountain be still our own." "A good man is merciful, and lendeth, and will guide his affairs with judgment" (Ps. 112:5), that is, he will so discreetly dispose and order all his actions, as that he will keep himself within his compass, so beginning to do good, as that he may continue. Therefore the wise man says, "In the house of the wise there is a precious treasure and ointment, but a foolish man devoureth it" (Prov. 21:20). All the disciples that were at Antioch, sent succor to the brethren which were in Judea in the great famine that was in the time of Claudius Caesar, yet "every man according to his ability" (Acts 11:29). For according to Paul's rule, we must "not so give, that others be eased, and we ourselves pinched" (2 Cor. 8:13).

IV. We must do all the good we can possibly within the compass of our callings, and hinder all the evil. It will be said, God (whose example we are to follow) does not all the good He can, neither does He hinder all the evil. Therefore we are not bound to do all the good, or prevent all the evil we can. I answer, in this particular we are not to imitate the example of God, and that for three causes. First, because we are subject to the law, "Thou shalt not do evil that good may come of it" (Rom. 3:8), whereas God is not bound nor subject to any law, no not to His own law, but is above it, and has power to dispense with it. Secondly, because He is able to draw good out of evil, light out of darkness, which we cannot do. Thirdly, because God is the general good; we, particular. Now there is great difference betwixt these two, for it belongs to the nature of the particular good to procure all the good that may be simply to everyone, and to hinder all evil. Whereas to the nature of the general or universal good, three things appertain. First, that all things should be good in some measure of goodness. Secondly, that some things should be better than others. Thirdly, that those things that are defective in goodness, that is, evils, should be ordained to the common good. As in a well-ordered house, all the parts thereof are good in their kind. Secondly,

some better than others, as Paul says, "In a great house there are vessels of gold and silver, of wood and stone, some for honor, and some for dishonor" (2 Tim. 2:20). Thirdly, those that are destitute of goodness, as sinks, draughts, and other like places (serving for base, though necessary uses) are ordained to the common good of the whole house, which it cannot want. And therefore if the master builder (to prevent these particular evils) should leave them out of his building, he should prejudice the common good of the whole house, which cannot be without them.

Thus much of the first part, namely, the duty. Now I proceed to prosecute the second, which shows first to whom we must do good, and secondly the order to be observed therein. "We must do good unto all, but specially to those which are of the household of faith." Touching the first, it may seem that some among the Galatians were of the Pharisees' mind, who thought they were bound to love their friends, but not their enemies; or of this persuasion that they were not bound in conscience to do good unto the heathen amongst whom they lived, as being professed enemies of Christ, and open persecutors of His church. But Paul teaches them and us another lesson when he commands us "to do good unto all," suitable to that of our Savior Christ, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that hurt you and persecute you" (Matt. 5:44). Let us consider the Good Samaritan's practice. Albeit there was mortal hatred betwixt the Jews and the Samaritans (John 4:9), yet he, seeing his deadly enemy wounded and half-dead, had compassion upon him, poured wine and oil into his sores, bound up his wounds, set him on his own beast, brought him to an inn, and made provision for him; the like ought we to do, even to our enemies, as occasion shall serve (Luke 10:30–37). For if we must do good to our enemy's beast, his ox or ass going astray, in bringing him home again (Ex. 23:4), much more ought we to do good

to our enemy himself. For the more beneficial and communicative we show ourselves to be, the greater goodness we show to be in us, as the fountain which pours forth his streams unto all, and the candle which stands upon a candlestick shines unto all, and not to itself being covered with a bushel.

The reasons why we ought to do good unto all (even to our enemies) are principally four. The first may be taken from the grounds of love and beneficence, which are in all men, even in the wicked themselves; now the grounds of love are specially three. The first is the image of God, which being in all men, yea, even in profane persons in part, ought to be the loadstone of love to draw our affection unto it. The second is communion and fellowship in the same nature, and therefore we ought to be beneficial unto men, because they are men; and though we will not do good homini, yet we must do good humanitati, as the Philosopher said. The third is participation in the death of Christ, in that all men have part in Christ as well as we (for anything we know). Secondly, God (whose example we are to follow, as has been said) is good, and bountiful unto all, causing His sun to shine as well upon the bad as the good, and His rain to fall as well upon the ground of the unjust as of the just, being kind unto the unkind and to the wicked [Matt. 5:45]. Thirdly, we must do to others as we would they should do to us [Matt. 7:12]. Therefore if we being in distress should be glad to receive good at the hand of a wicked man, we ought in the like case to do good unto him. Fourthly, our profession and the reward which we look for require this at our hands; for if we do good unto them only that do good unto us, or if we be friendly to those only that do good unto us, what singular thing do we? For even the publicans do the like; and so having our reward here in this life, we can expect none other after this life (Matt. 5:47).

The second point (which contains the order to be observed in doing good) is laid down in these words, "Let us do good to all, but specially to those which are of the household of faith." By "them of the household of faith," we are to understand those which by faith are of the same family with us, namely, of the same catholic church upon earth; "the house of God" being often put to signify the church of God, as the house of God is called "the church of God, the ground and pillar of truth" (1 Tim. 3:15). "Moses was faithful in all God's house" (Heb. 3:2), that is, His church. And thus this phrase is expounded, "Ye are no more strangers and foreigners, but citizens with the saints, and of the household of God" (Eph. 2:19). So that by them of the "household of faith," we must understand only the faithful. Indeed among men, not only children but also man-servants and maidservants are counted to be of the family; but God accounts them to be of His house, that are saints by calling and sons by faith. The rest are bastards and not sons, they are (it may be) in the house but not of the house. For true saving faith, does characterize those that are of the family of faith; even as fanatical dreams, fantastical opinions, allegorizing of the literal sense of the Scripture, denying the resurrection of the flesh, do characterize those that are of the Family of Love.

Having the meaning, consider the duty, which is to do good principally to the faithful, the saints and servants of God, that is, we must do good unto them before others, and more than to others, which are not of the same family, as David says, "My well doing reacheth not to thee, but to the saints that are in the earth, and them that excel in virtue" (Ps. 16:2–3). For it is all one as if the apostle should have said, as it is fit and convenient that they that are of the same family should be helpful and beneficial one unto another, rather than to those that are of another family—so it is requisite that those which are members of the same body, nay, sons and daughters,

brethren and sisters, having the same God for their Father, the same church for their mother, Christ for their elder brother, begotten of the same immortal seed, nourished with the same milk of the word, and looking for the same blessed inheritance, should rather be beneficial one to another, than to those that are foreigners and strangers, no way linked unto them by the bond of faith.

Now the reasons why we ought specially to do good to them of the household of faith may be these. First, because God loves all His creatures, specially mankind, most especially the faithful, upon whom He does bestow the riches of His love, yea, Himself also. For though God be "good unto all" (Ps. 145:9), yet in a special sort He "is good to Israel, to them that are of a pure heart" (Ps. 73:1). "He is a Savior of all men, specially of those that believe" (1 Tim. 4:10). Secondly, because whatsoever is done to one of God's saints, is done unto Him (Matt. 25:45). Thirdly, in respect of the excellency of their persons, in that they are sons of God, heirs of His kingdom, members of Christ, temples of the Holy Ghost, etc.

Further, in that all the faithful are called a household and a family, this teaches us that as we have one bed, and one board, one bread to feed upon, and one cup whereof all drink, so we should have one mind and one heart; we should cleave together and hold together. For if they of the Family of Love join together, why should not we which are of the family of faith hold together? If those of the kingdom of darkness combine themselves together, as it is, "The kings of the earth band themselves, and the princes are assembled together against the Lord and against his Christ" (Ps. 2:2). "Doubtless against thine holy Son Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and people of Israel gathered themselves together" (Acts 4:27). "They have consulted together in heart, and have made a league against thee; the

tabernacles of Edom, and the Ishmaelites, Moab, and the Hagarenes, Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre. Assur also is joined with them: they have been an arm to the children of Lot" (Ps. 83:5–8). How much more therefore ought the children of light to accompany and consort together? But the children of this world are wiser in their generation than the children of light. Nay, the brute beasts may condemn us in this point. For cattle herd together; sheep flock together; fishes shoal together; and (as the proverb is) birds of a feather will fly together. What a shame is it there for us that are of the same family of faith, to fall out, making a rent in the coat and a division in the body of Christ, by separating ourselves one from another in affection of heart and practice of life?

Again, this may minister comfort to all the faithful being under the cross, to consider that they are of God's family, and therefore need not doubt of the providence of God, but that He will provide things necessary for them, "for he that provideth not for his own, and specially for them of his family, hath denied the faith, and is worse than an infidel."

Lastly, in that the faithful are called a family, it shows that they are but few, even a handful in comparison of the world; for what is a family to a country or a kingdom? Indeed I grant, if those of the family of faith be considered by themselves, they are many. "I say unto you, that many shall come from the East and from the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven" (Matt. 8:11). Nay, they are innumerable. "After these things I beheld, and lo, a great multitude, which no man could number of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands" (Rev. 7:9). But being compared with infidels

which shall be condemned, they are but few. "Enter in at the strait gate. For it is the wide gate and broad way that leadeth to destruction, and many there be which go in thereat: because the gate is strait, and the way narrow, that leadeth unto life, and few there be that find it" (Matt. 7:13–14). "Many are called, but few chosen." Here they are called a family and a "little flock" (Luke 12:32) and "a remnant" (Rom. 9:27). Let the papists therefore brag of their universality and multitude as much as they list, in the meantime, let us not fear to join ourselves to the little flock of Christ, and with them to go on in the strait way to eternal life.

The order which we are to observe in doing good to others is elsewhere more distinctly set down in Scripture. And it stands in these degrees. First and principally, a man must do good to those of his family, as to wife, children, servants. "If there be any that provideth not for his own, and especially for them of his household, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Secondly, after those of our family, we must do good to our parents and progenitors. "If any widow have children or nephews, let them" (that is, those children or nephews) "learn first to show godliness toward their own house, and to recompense their parents"216 (1 Tim. 5:4). Mark, they must first do good to their own house, and then in the second place to their parents, that is, their fathers and mothers, if they be children; their grandfathers and grandmothers, if they be nephews. Thirdly, after the two former, we must do good to our kindred. "If any provide not for his own—he hath denied the faith," etc. (1 Tim. 5:8), where by "own" we are chiefly to understand those poor widows that are near of blood, or kindred unto us, or generally all those that are of our kindred in the flesh, who are therefore called "ours," because they do more nearly concern us, as being linked unto us by the bond of nature. They that are of our kindred are to be respected and relieved of us in the third place, if

they be of the household of faith; otherwise the saints of God, which are neither kith nor kin unto us, are to be preferred before them. Fourthly, of strangers and foreigners, we are to do good to the faithful before others. Fifthly and lastly, we must be beneficial to all, whether friends or foes, of our kindred or strangers, of the house of God or otherwise, as God in His providence shall offer them unto us. For so St. Paul says, "We must do good unto all men." It will be said, we are to love all men alike (seeing we must love our neighbors as ourselves), and therefore we must do good to all men alike not respecting the faithful more than others. I answer, our love of our brethren, is less or greater, either in respect of the object, in wishing a greater or a less good unto them. And thus we must love all men alike, in wishing to them eternal life; or in respect of the intent of our love, in having a greater desire of the good of some, than of othersome. And thus we are not bound to love, or do to good to all alike. For as St. Bernard says, Meliori major affectus, indigentiori major effectus tribuendus.

This doctrine invested with the former examples may shame the base, servile, and beggarly liberality of the common sort of men which profess the gospel, whose hands are tied to their purses and their hearts locked to their chests, who are so extremely miserable that they neither do good to others, nor yet to themselves. Secondly, it condemns them which are so unnatural that they forget all duty to their kindred and acquaintance in the flesh. Thirdly, those that will do good to none, but to those that have done good to them. This is right the Pharisees' righteousness, to love our friends and hate our enemies; the goodness of the publican, to lend to those of whom they look for the like. Lastly, those who are so full of the poison of malice and revenge, that being once incensed, they can never be appeased, till they cry quittance with those that offend them.

The third thing to be considered in the words, is the circumstance of time: "We must do good to all, while we have time."

Here sundry points are to be observed.

I. If we must do good while we have time, we must make a holy and profitable use of our time (the rarest jewel and greatest of all earthly treasures), because time will not always last. And therefore we must take time while it is time, seeing time and tide will tarry for no man. Let us consider what a shame it is that the children of this world should be wiser in their generation than we who profess ourselves to be the children of light. The mariner or seafaring man who observes wind and weather takes the opportunity of the time. The traveler or way-faring man takes day before him, and travels while it is light. The smith strikes the iron while it is hot, for when it is cold, it is too late to strike. The lawyer takes his time, to wit, the term time, for entertaining of his clients and following of his suits. For when the term is ended, his time is gone. Now it is always term time with Christians; every present day, even this present time, is their term time. Therefore if we will not show ourselves more careless and negligent, nay, more absurdly foolish, or desperately mad than all men, we must take the opportunity that is offered to do good and use the precious time which God in mercy affords us, to His glory, our comfort, and the good of others. Time and opportunity of doing good is hieroglyphically resembled by the head of a man that has locks of hair before, which a man may take hold of, but has none behind; whereby is signified, that when opportunity is past, there is no possibility left to do good. We must not therefore let slip any good occasion, but take hold of it at first, when it is offered. Hence it is that the apostle bids us "exhort one another, while it is called today" (Heb. 3:13). And the wise man, "Say not to thy neighbor, go and come again, and tomorrow will I give thee, if thou now have it" (Prov.

3:28). For he may die, and so cannot come again, or by your delaying of him, may be discouraged from coming, or you may be hardened against him, or may with the rich man in the Gospel, be suddenly taken away from your riches or your riches taken from you. Our Savior bids us "walk in the light, while we have light" (John 12:35).

II. If we must do good while we have time, we must observe the apostle's golden rule, "Redeem the time" (Eph. 5:16). Which is nothing else but so to employ it and use the benefit of it as that we suffer it not to slip away from us without fruit or profit, either for sloth and idleness, or by reason of vain and transitory pleasures, or other occasions of this life. But to gain that time we formerly lost by negligence, with double diligence, yea to redeem it with the loss of our ease, our pleasures, our profits. And we shall the better practice this duty, if we consider that time is short, precious, irrevocable. It is short, and therefore to be guided by diligence. It is precious, and therefore to be redeemed by a high estimate and account of it, in not being too lavish of it. In bestowing it upon our friends, not upon our enemies. In placing it as a jewel in our golden age, and wearing it in our new garments, as the robes of Christ His righteousness, and not (as a pearl in a swine's snout) in the rotten rags of sin and wickedness. Lastly it is irrevocable, and therefore it is to be redeemed by taking the opportunity thereof.

III. Paul commanding us to do good while we have time would have us know times and seasons, to observe the shortness of time, to number our days that we may apply our hearts to wisdom. The not knowing and observing of time is a sin much inveighed against our Savior Christ, "O hypocrites, you can discern the face of the sky, and can ye not discern the signs of the times?" (Matt. 16:3). "Why discern ye not this time?" (Luke 12:56). The Lord does prefer the very brute beasts before His people, because they know their appointed times

and seasons, whereas His people knew not the time of mercy and grace which was offered unto them. "Even the stork in the air knoweth her appointed times, the turtle, and the crane, and the swallow, observe the time of their coming, but my people knoweth not the judgment of the Lord" (Jer. 8:7). And Christ threatens Jerusalem that one stone should not be left upon another, "because they knew not the time of their visitation" (Luke 19:44). And verily of all follies and ignorances, this is the greatest, not to know the day of our visitation, the acceptable time, the day of salvation, when God offers mercy by rising early and calling us by the ministry of His word, and stretching out His hands all the day long (Rom. 10:21). For if He stand at the door of our hearts and knock by the sound of His word outwardly, by the motion of His Spirit inwardly, by His threatenings, by His promises, by His judgments, by His mercies, by His tolerance and longsuffering, and yet for all that we will not open nor listen unto Him, we shall stand with the five foolish virgins, and knock at His mercy gate, and say "Lord, Lord, open unto us," when it will be too late, when heaven shall be shut against us (Matt. 25:11–12). For, for this cause among others, they are called "foolish virgins," because they considered not the time of the bridegroom's coming.

Here it will be said, observing of time is forbidden. "Ye observe days, and times, and months, and years, I am afraid of you, lest I have spent on you labor in vain" (Gal. 4:10–11). Answer. There is a twofold observing of time: good and evil; lawful and unlawful. Unlawful and superstitious is either Jewish or heathenish. The Jewish and superstitious observation of times is when religion is placed in the keeping of them, in an opinion that they bind the conscience to the strict observing of them, as their jubilees, feasts of the Passover, of weeks, of Tabernacles, Calends, new moons, etc. Heathenish, when times are observed in respect of good or bad success as when men

make two unlucky days in every month in regard of health,224 when they count leap years ominous, as Valentinian did, who being newly created emperor, would not come forth and show himself the bissext of February. Not to marry in the month of May.226 To observe planetary hours and climacterical years, the horoscope or time of a man's birth and the position of the heavens at that time. Both these kinds are forbidden. Paul was afraid of the Galatians, first, because they observed "days and months and years," that is, Jewish ceremonies and beggarly rudiments. Secondly, because they observed "times" or "seasons," that is, heathenish superstitions mentioned before. And assuredly, besides the unlawfulness of this practice, it is also vain even in the judgment of the heathens themselves. Alexander the Great commanded the Macedonian soldiers (which had not been accustomed to fight in June, because it had been ominous unto them) that they should call it July, and so got the victory over Darius. Lucullus being to fight with Tigranes upon an unlucky day, in which Cepio was overcome of the Cimbrians—I will (said he) make it fortunate to the Romans, and got the victory.228 And who knows not that the self same day has been fortunate or lucky to some (as they use to speak), unfortunate and unlucky to others? The same day was Crossus slain by the Parthians, and Pachor king of Parthia taken by Ventidius. The same day was unto Pompei the day of his birth and the day of his death. The same day was to Frederick the Second his coronation day and his funeral day.

The lawful observing of time is twofold: human, divine. Human is threefold: natural, civil, ecclesiastical. Natural is the observing of the motion of the sun, the moon, and the stars, whose revolutions make times and seasons, days, months, years. The observing of the four quarters or seasons of the year, spring, summer, autumn, winter. The eclipses of the sun and moon. The full moon, the wane, the change.

The time of cutting timber, of planting, sowing, etc. In observing whereof, a great part of astronomy, philosophy, and husbandry is employed.

Civil is when times are observed in regard of politics, or of the good of the common wealth, as fair times, market times, term times, etc.; the spring, as fit time for kings to go forth to war (2 Sam. 11:2). The keeping of Lent, fasting days, ember weeks, all are in a civil respect for the breed of cattle, the maintenance of navigation, and the plenty of all things.

Ecclesiastical, when set times are observed in the church for order sake, without superstition or opinion or worship. As among the Jews the feast of Purim (Esther 9:26), the feast of the dedication (John 10:22). Amongst Christians, festival days—as the feast of the nativity, of circumcision, of the resurrection, and ascension of Christ. These and such like solemnities, appointed for our thanksgiving and humiliation, are not unlawful, if they be enjoined by lawful authority, and kept in good manner.

Divine is when upon the consideration of the shortness and uncertainty of our lives, we prepare ourselves against God shall call us, and "so number our days that we apply our hearts to wisdom" (Ps. 90:12). Or, observing the day of God's merciful visitation, we take the opportunity and use the means that is offered for our conversion and salvation. Or, observing the time of God's visitation in judgment and indignation, we hide ourselves under the covert of His wings (Prov. 22:3).

IV. Hence we learn that there is no possibility of doing good or being beneficial unto others after this life, for Paul bids us do good "while we have time," thereby insinuating that after death all possibility of doing good is clean cut off. The time allotted to do good, being

included within the limits of this life, "the dead that die in the Lord rest from their labors" (Rev. 14:13). Therefore no good works are performed after this life. Paul being aged and ready to die, the term of his life being almost expired, says, "I have finished my course" (2 Tim. 4:7), which could not be truly said if he were to perform any good works after his death. "We must give account for all things we have done in the body" (2 Cor. 5:10), that is, in this life. Where it is to be observed that the apostle speaking of all the works whereof we are to give account does confine them within the compass of this life; therefore no works can be done after this life be ended. Let us hear the testimony of the ancient. Cyprian to Demetrius. Quando istinc excessum est, nullus locus poenitentia est, nullus satisfactionis effectus. Jerome. Dum in praesenti saeculo sumus, sive orationibus, sive consiliis invicem posse nos coadiuvari; cum autem ante Christi tribunal venerimus, non Job, non Daniel, nec Noe rogare posse pro quoquam, sed unumquemq; portare onus suum. And again, In hac vita, licet nobis quod volumus seminare: quum, transierit, operandi tempus auseretur, etc. Hence I gather two things. First, that the doctrine of purgatory is a mere fable, because there is no time after this life be ended left to do good, either to ourselves or others, and therefore not to work righteousness, to repent, or to satisfy the justice of God, which the popish sort say is done in purgatory. But what should I stand to batter the paper walls of purgatory with the canon of the Scripture, which were long ago burnt to ashes by the fire of the word?

Secondly, seeing all opportunity, nay, all possibility of doing good is confined in the compass of this life, every man must follow the counsel of the wise man Solomon, "All that thy hand shalt find to do, do it with all thy power; for there is neither work nor invention, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:10). David says, "In the grave no man will or can praise God." And

this is the cause whereof Paul doeth so instantly urge all men to take the present opportunity, "Behold, now is the acceptable time: behold, now is the day of salvation" (2 Cor. 6:2).

V. Hence we are taught to account every day, even this present day, as the day of death, or the day of judgment. For we must do all the good we can "while we have time"; now our time is the instant, or present time, for we are uncertain whether we shall live till tomorrow or no (James 4:14). Therefore look what we would do at the hour of death, if we were now at the last gasp, panting for breath, or if we did see Christ coming in the clouds to judgment; the very same thing we ought to do every day, with like zeal and fervency of spirit, to praise and magnify the mercy and goodness of God; with like fear and trembling, to work out our salvation and to seek reconciliation; with like love and sincerity of affection, to be beneficial unto our brethren, etc.

VI. This doctrine meets with all miserable minded men, who having great means and opportunity of doing good, yet let slip or rather cut off all occasions that might induce them thereto, who in a brutish mind like to the swine never do good, nor profit any, till their dying day. I speak not against the laudable custom of bequeathing goods to godly uses by a man's last will and testament, but against those that do little or no good all their life long, till the hour of death. Let these men consider that as the late repentance of malefactors a little before their death is commonly but a ceremonial repentance—so the funeral beneficence of those who give little or nothing all their life is usually no free, but a formal and extorted gift. Formal, in doing as others do. Extorted, in that it is given to stop the mouth of an accusing conscience. The vital beneficence is that which God accounts of, and by so much to be preferred before the other, but how much it does evidently declare a more lively faith in the providence of God, and a

more unfeigned love of our brethren. Again, they give testimony that they trust not in uncertain riches, but in the living God. Lastly, they have the benefit of poor men's prayers (to whom they are beneficial), which otherwise they should want.

VII. The circumstance of time has here the force of an argument, for it enforces the exhortation much, that we should do all the good we can and take the benefit of the opportunity because time will not always last. The Holy Ghost in sundry places of Scripture, from the consideration of the shortness of our time, enforces the duties of faith, repentance, new obedience, as, "And this I say, brethren, because the time is short, hereafter that both they that have wives, be as though they had none: and they that weep, as though they wept not: and they that rejoice, as though they rejoiced not" (1 Cor. 7:29–31). "Today if ye will hear his voice, harden not your hearts" (Heb. 3:7–8). And, "Exhort one another daily, while it is called today" (Heb. 3:13). The godly in all ages have practiced this duty. Peter knowing that the time was at hand, that he was to lay down his tabernacle, stirs up himself to greater diligence in his calling, and says, "I will not be negligent to put you in remembrance of these things, so long as I am in this tabernacle, seeing I know the time is at hand that I must lay it down, as our Lord Jesus Christ hath showed me" (2 Pet. 1:12–14). The church prays thus to God, "Teach us to number our days," that is, so to consider the shortness, uncertainty, and vanity of our life, "that we may apply our hearts to wisdom" (Ps. 90:12). But wicked men's practice is clean contrary, for they take occasion upon the shortness of their time to live as they list, to take their pleasures, and to follow the lusts of their hearts. Therefore they say, "Let us eat and drink, for tomorrow we shall die" (Isa. 22:13). "Our life is short and tedious, and our time is as a shadow that passes away—come therefore and let us enjoy the pleasures that are present" (Wisdom 2:1, 5–6). And hence it is that some spend their

time in eating and drinking, and going gorgeously, and faring deliciously every day; other in gaming, carding, dicing, rioting, reveling, and (as the term is) in swaggering, wherein they follow their father the devil, who is therefore more full of wrath, "knowing that he hath but a short time" (Rev. 12:12). To these we may add all such idle persons as follow no vocation or trade of life, but day after day, and year after year, are still devising new pastimes (as they call them) to trifle the time away. These men hasten the judgments of God and pull it upon them before God inflict it. It is a great judgment of God for a man to be in that case, that "in the morning he shall say, would God it were evening, and in the evening, would God it were morning" (Deut. 28:67). In this case is every idle loiterer, who through idleness is weary of himself, and grieved the time passes away so slowly. And to these qui nihil agunt, we may join them qui male agunt, and those also qui aliud agunt, all which are condemned in this text; and against them Titus the heathen emperor shall rise in judgment and shall condemn them because he remembering on a time as he sat at supper, that he had trifled away the day in doing nothing, said, Amici, hodie diem perdidi. "Friends, I have lost this day."

Chapter 6: Verses 11–16

> 11 Ye see how large a letter I have written unto you with mine own hand.

Here begins the conclusion, being the third general part of this epistle, consisting of two parts: an insinuation, in the eleventh verse, and a recapitulation in the verses following. He insinuates himself into the minds of the Galatians by a twofold argument. First from the largeness of his epistle: "Ye see how large a letter I have written."

Secondly, from the instrumental cause, in that he wrote it "with his own hand"—where he gives authority to it, and a kind of eminency above his other letters. And in both he commends his diligence, love, and care which he had of them.

The word translated "ye see" is ambiguous, and may be taken either as a commandment, "See how large a letter I have written"; or as an assertion, "Ye see ..." The like ambiguity is in the word φαίνεσθε (Phil. 2:5), and may be read either thus, "Amongst whom you do shine"; or, "See that you shine as stars." It is not material in whether exception it be taken, seeing the sense is all one.

The first argument to move the Galatians to attention and acceptation of Paul's pains and good affection is taken from the largeness of his epistle. The word in the original translated "large" is strangely wrested by sundry interpreters without cause. Hilary referring it to the loftiness of sentences.236 Hyperius, to the profundity and depth of matter. Jerome, to the greatness of the character. Chrysostom and Theophylact, to the badness of his hand, as not being able to write well; Haimo, to the Hebrew character, in which he wrote. Whereas the word does not only signify quality, but as properly quantity, as, "Consider how great this man was" (Heb. 7:4). And the word that answers unto it signifies as well quantity as quality. "I would ye knew what great fight I have" (Col. 2:1). "Behold, how great a thing a little fire kindleth?" (James 3:5). The plain and simple meaning therefore of Paul is this, that he never wrote so long an epistle with his own hand unto any church, as unto them. He wrote indeed the epistle to Philemon with his own hand, but that was short in comparison of this. And he wrote larger epistles to other churches, as to the Romans, Corinthians, etc., but by his scribes, not with his own hand. Therefore, seeing this is the longest and largest letter that ever Paul wrote with his own hand, it ought to be more

regarded and better accepted—so that as his pains were greater in writing, our diligence should be greater in reading and observing the same.

This shows Paul's great care of the churches, not only when he was present, but when he was absent. How painful he was being among them to win them to the gospel, how fearful when he was absent from them, lest their minds should be leavened by false teachers; how faithful both present and absent.

And it may serve as a precedent to all pastors having care of souls to use the like diligence and conscience in their ministry, that being absent in body from their charge upon necessary occasions (as Paul was), yet they would be present in spirit with them—and present by their letters, that so they may testify to all the world that they have a greater care of the flock, than of the fleece.

It further teaches us that if the minister being carried with discreet zeal for the good of the church go further either in word or writing than he intended, or is thought fit by some—as it seems Paul did in this place, for what needs this large letter (may some say) a shorter would have done as well—that we are not to censure him, or limit and prescribe him. It had been a great fault in the Galatians if they had found fault with Paul for his large letter; and in the disciples and Jews, if they should have blamed his long sermon, which continued at one time from morning to night (Acts 28:23); at another time, from the closing of the evening till midnight (Acts 20:7). And so it is in many hearers, who are too curious and strict in prescribing and limiting their teachers to the time, longer than which they cannot patiently endure. And in stinting them, in urging this or that point, in saying he missed his rhetoric, his epimone was too long, he was

overseen in dwelling so long upon the point—it had been better, a word and away, etc.

His second argument is taken from the instrumental cause, that he "wrote it with his own hand." Haimo says, it is the opinion of the doctors that Paul wrote not this whole epistle with his own hand, but only from hence to the end.242 Which opinion is confuted by the very text, "You see how large a letter I have written with mine own hand"—speaking of the whole epistle in the time past. Or if of anyone part more than of another, of the former part, rather than of the latter. Secondly, his assertion is not true, for (if we except Jerome) none of the ancients (as I take it) are of that opinion. Not Ambrose, who says, "Where the whole writing is his own hand, there can be no falsehood." Not Chrysostom, who says, "To the rest of his epistles he did subscribe, but this whole epistle he wrote himself."244 Not Primasius, using the word perscripsit, that he wrote it through with his own hand. Not Theodoret, affirming that "it seems Paul wrote the whole epistle." Not Theophylact, who brings in Paul speaking to them in this manner, "I am enforced to write this epistle unto you with mine own hand."246 Not Oecumenius, who calls it ἰδιόχειρον ἐπιστολὴν, an epistle written with his own hand. Not Anselm, who paraphrasing the text, says, it is all one as if he had said, "This epistle I wrote with mine own hand." And a little before, "Not with the scribe's hand, but with mine own hand" (albeit Anselm cannot so prejudice his assertion, who lived long after him). Not the author of the Commentary upon the Epistles ascribed to Jerome, Tom. 9. For he upon the 2 Thessalonians 3:17 says plainly, "With these words he subscribes all his epistles, excepting that to the Galatians, which he wrote from the beginning to the end with his own hand." And upon these very words which we now entreat of, "See how I am not afraid, which of late time have written with mine own hand."249 (Where by the way, we may observe that Jerome is not the author of those

commentaries, being so contrary to himself.) This I confess is a light matter, and not to be stood upon, were it not that some are too hasty to swallow whatsoever comes in their way under the title of the doctors. It must therefore be as a caveat unto us, not to be too credulous in believing every one that shall avouch this or that to be the opinion of the fathers, no though it be affirmed by a father, especially by such a one as draws near the dregs, as Haimo does.

It is certain then that Paul wrote this whole epistle with his own hand. The reasons are these. First, that it might appear under his hand that he was no changeling, but the same man that he was before, in that he did not preach circumcision or the observation of Jewish ceremonies, as the false apostles slandered him (Gal. 5:11). Secondly, that this his letter was not counterfeited by another and sent in his name, as the false apostles might have objected and the Galatians suspected. Thirdly, that he might testify his sincere love towards them, and how he did (as it were) travail in pain of them, till Christ were formed in them, shunning no labor that might further their salvation.

We may hence further observe a threefold difference of the books of Scripture in the New Testament. Some were neither written by an apostle, nor subscribed—as the Gospel of Mark and Luke. Some subscribed, but not written—as the Epistle to the Romans and others. Some both written and subscribed—as this epistle and that to Philemon, "I have written it with mine own hand: I will recompense it ..." (v. 19). Now that Paul subscribed every epistle with his own hand, he himself witnesses, "The salutation of me Paul with mine own hand, which is a sign in every epistle" (that is mine, and not forged in my name by another) "so I write; the grace of our Lord Jesus Christ be with you all" (2 Thess. 3:17). In which place he warns the Thessalonians again of false teachers and forged letters. For, he

had besought them, "They would not be troubled by spirit, nor by word, nor by letter, as though it came from him" (2 Thess. 2:2). And here he shows how they may know whether the epistle be his or not. If it have this sign, it is mine, else it is counterfeit. For this note or mark is to be found in all and every one of my epistles.

Now these words, "Which is a sign in every epistle," cannot be meant (as some are of opinion) of the former words only, viz., "The salutation of me Paul with mine own hand." First, because he says, it is a sign in every epistle, whereas it is only to be found 1 Corinthians 16:21; Galatians 6:11; Colossians 4:18; 2 Thessalonians 3:17; Philemon 19, and not in any other of his epistles. Secondly, the words "so I write" should be false, if they be referred only to the former words, because that manner of salutation is not to be found in every epistle (as I have already showed). And except they be referred to the words following, "The grace of our Lord Jesus Christ," etc., they have either none, or a very hard construction. Thirdly, if Paul's salutation (which he affirms to be a certain note of his epistle) be understood of these words, "The grace of our Lord Jesus Christ," etc., it agrees unto all (as Anselm confesses) whereas being meant of the former words only, it does not agree to all, but to a few. And yet Paul makes it a general, infallible note and sign of every epistle. Besides, Ambrose and Primasius, in their commentaries upon the place, as also the author of the commentaries which goes under Jerome's name, affirm the sign whereby we may know Paul's epistles from counterfeit and forged epistles to consist in these words: "the grace of our Lord," etc. Chrysostom and Theodoret likewise say that Paul "calls the salutation a benediction or blessing, which is in the end of the epistle." And a little after, "Hence we learn that he was accustomed to write these words, 'the grace, etc.' instead of adieu or farewell unto them."252 And Haimo (long after) expounds these words, "So I write, how?" (says he) "Even thus as it follows, The grace of our Lord,

etc." I grant it is probable that Paul wrote his own name in the end of every epistle—whether in the Greek tongue, and in the Hebrew characters (as Haimo affirms) I leave it as uncertain—and that by the salutation or sign of his epistle, his name written with his own hand, is in part to be understood. Yet it is not only nor principally meant. The certain sign therefore of his epistles is beside the subscription of his own name, the farewell that he gives them in these words, "The grace of our Lord Jesus Christ be with you all," or the like to the same effect; I say to the same effect, because these very formal words, are not to be found in every [one] of Paul's epistles.

Therefore Cajetan is far wide, who takes the entire and formal salutation, as it is literally set down (2 Thess. 3:17), to be a note that the epistle is his, so that if it want any one word, either the epistle is not Paul's, or there is some defect in the text. For hereupon he concludes that the Epistle to the Colossians only has something wanting in the farewell or salutation, because it is said, "Grace be with you" (Col. 4:18)—and not, "The grace of our Lord Jesus Christ be with you," as it is in all his other epistles. But first, it is an untruth, for they are not only wanting in the Epistle to the Colossians, but also in the first to Timothy, and in that to Titus, where it is only said, "Grace be with thee, Grace be with you all" (1 Tim. 6:21; Titus 3:15). Secondly, it is a flat mistaking of the text, for Paul's meaning was not in every epistle to tie himself precisely to so many words and syllables, but to commend them to the grace of Christ—sometime making express mention of Christ, sometime concealing His name; yet so as that it is always understood, though not expressed.

> 12 As many as make a fair show in the flesh, compel you to be circumcised, only because they would not suffer persecution for the cross of Christ.

From hence to the end is laid down the second part of the conclusion, which I call a recapitulation, wherein the apostle does very artificially (as orators are accustomed) repeat those things which he would have specially to be remembered, the main points handled in the epistle. First, that neither circumcision is necessary to justification, nor the ceremonial law to salvation. Secondly, that the false apostles urging the observation of the law as a thing necessary to salvation sought not herein God's glory or the edification of their hearers, but their own ease and freedom from the cross and persecution. Thirdly, that Christ crucified is the only thing that justifies a sinner without the works of the law. Fourthly, that the true religion stands not in outward things, but in the renovation of the inward man.

In this verse and the next following, Paul describes the false apostles by five properties, three whereof are laid down in this verse. The first is that "they make a fair show." The second, that "they compel them to the observing of their devised religion. The third, the end and scope they aim at, that they may always be in the sunshine, living at ease, and having the world at will, "only because they would not suffer persecutions for the cross of Christ."

First, the apostle says that "they make a fair show in the flesh"—which is taken diversely, for it signifies sundry things. First, to make an outward glorious show according to the flesh, as that they were true Israelites, of the seed of Abraham, etc. Of which boasting Paul speaks, "Seeing that many glory after the flesh, I will glory also. They are Israelites, so am I. They are the seed of Abraham, so am I" (2 Cor. 11:18, 22). Secondly, to please the Israelites which are after the flesh, and to approve themselves unto them which held the keeping of the ceremonial law. Thirdly, to vaunt themselves to the Jews and them of the circumcision, of the Galatians whom they had circumcised in the

flesh, as being made proselytes and won to their profession by their means. Lastly, to pretend great zeal and religion in outward observing of the law, standing in carnal rites and bodily exercises, as circumcision, meats, purification, and the like. Which carnal rites the apostle opposes to spiritual worship (Rom. 12:1), and to the new creature (v. 15 of this chapter)—and bodily exercise (which profits little) to true piety and the sincere practice thereof, which is profitable for all things (1 Tim. 4:8). The words may be taken in all these acceptions, though principally in the last.

Here we have a notable property of false teachers, which is, to set a fair face upon the matter, to carry all before them with a smooth countenance and in outward appearance to excel. For as Satan, though a black devil, an angel of darkness, does change himself into a white devil as though he were an angel of light, so that a man can hardly distinguish his wicked suggestions, from the good motions of the Spirit of God, and therefore may say, as Joshua said to the angel, "Art thou on our side, or on our adversary's?" (Josh. 5:13). So his instruments "transform themselves, as though they were the apostles of Christ" and "ministers of righteousness" (2 Cor. 11:13, 15).

In the Old Testament, false prophets were accustomed outwardly to conform themselves to the habit and attire of the holy men of God in wearing a rough garment, as Elijah and the rest of the prophets did (Zech. 13:4). Under the New Testament, in the time of Christ, the Pharisees in hypocrisy under a show of long prayer devoured widows' houses (Matt. 23:14). In the apostles' time, false teachers with their will-worship, as "touch not, taste not, handle not," (which had a show of wisdom in voluntary religion, and humbleness of mind, and not sparing the body) did undermine the religion of God (Col. 2:21–23).

And after that, in the primitive church, the heretics called Catharists, under a show of holiness, fasting, prayer, etc., did sow most damnable heresies in the church.

And as in former times, the Jews under the glorious titles of "the children of Abraham, the scholars of Moses, the temple of the Lord, the temple of the Lord," made many proselytes by deceiving the souls of the simple—so, at this day, under the glorious titles of the church, of councils, fathers, antiquity, consent, universality, the pretended Roman Catholics have ensnared many a simple soul. And no marvel, considering that these are the times of which Christ foretold that false prophets should deceive (if it were possible) the very elect (Matt. 24:24), and of which St. Paul prophesied that antichrist should come, "through the efficacy of Satan, with all power, and signs, and lying wonders, and in all deceivableness of unrighteousness, among them that perish" (2 Thess. 2:9–10). And all this is done by outward signs and semblances, which our Savior Christ terms "sheep's clothing" (Matt. 7:15), and it stands in these four particulars. First, in great swelling titles, as the only true Catholic Church, the Vicar of Christ, the Ecumenical Bishop. Most profound, illuminate, angelical, seraphical doctors. Jesuits, the only true followers of the doctrine and example of Jesus, etc. Secondly, in pretended zeal and devotion, whereby they would persuade that their religion is the only true religion. All others, which swerve from it, are nothing but false and fabulous. And this they do three ways. First, δοξολογία, by having God always in their mouths, crying in hypocrisy with the false prophets, "Lord, Lord" (Matt. 7:22), or as the Jesuitical faction do, "Jesu, Maria." Secondly, πιθανολογία, with enticing words, consisting in probable reasons, and persuasive arguments (Col. 2:4). Thirdly, χρηστολογία, with fair and flattering words, to deceive the hearts of the simple (Rom. 16:18). By which three means the Jesuits have prevailed much in princes' courts in these latter days

(Rev. 16:14). Thirdly, in the glorious outside of holiness of life and conversation, in not sparing the body, by whipping of themselves, as Baal's priests lanced themselves till the blood gushed out (1 Kings 18:28), in strict fasts, canonical hours, hard fare, bad lodging, coarse apparel, and such like. Lastly, in rare and excellent gifts of prophecy, tongues, eloquence, miracles, etc. And thus they make Paul's "show of godliness" (2 Tim. 3:5) to be Peter's "cloak of wickedness" (1 Peter 2:16), so that as the devil with fair words put Eve into a fool's paradise, till at length he had driven her out of the terrestrial paradise, and made her also hazard the celestial. So his ministers, false teachers, by fair and flattering speeches, deceive the minds of the simple, and cause them to fall from their own stability.

By this we may see how hypocrites and false teachers stand especially upon outward things, as external rite and ceremonies, which are but "devices and doctrines of men" (Matt. 15:9). The Pharisees made much ado about washing of the outside of the cup and of the platter, when as the inside was full of rapine and all uncleanness (Matt. 23:25); very curious about washing of their hands before meat (Mark 7:3), and yet careless to wash their hearts from wickedness (Jer. 4:14); precise in small matters, as in tithing of mint, anise, and cumin, but profane in the practice of the weightier things of the law, as judgment, mercy, and fidelity (Matt. 23:23); whited tombs, fair without and filthy within (v. 27). Thus the popish worship consists especially in outward things which may please the senses of carnal men, as in vocal and instrumental music to please the ear; censings and perfumes to delight the smell; gilding and painting with other sights and spectacles to affect the eye. And at this day, in the Mass (which they account the very marrow of their Matins) there is nothing but dumb shows, histrionic gestures, and tricks fitter to mock apes withal, than to edify the people. For whereas in former time they were wont to say, "Let us go hear a Mass," now the

common saying in Italy is this, "Let us go see a Mass." Let us therefore try the spirits before we trust them, and especially in matters of religion, follow Christ's precept, "not to judge by the outward appearance" (John 7:24), but to judge of prophets by the fruit of their doctrine (Matt. 7:16), and of their doctrine by the touchstone of the word (Isa. 8:20), so that though the devil transforms himself into an angel of light; nay, though an angel from heaven preach any other thing beside that we have received from Christ, we must hold him accursed. And in so doing, we shall follow Christ's practice, "who was prudent in the fear of the Lord, and did not judge by the sight of his eyes, nor reprove by the hearing of his ears" (Isa. 11:3).

The second note and mark of these false teachers is that "they compel men to be circumcised." The word "compel" has great emphasis, for it signifies that they did not convince the judgment or persuade the will and affection of the Galatians, but enforced them against their wills; for though circumcision be nothing of itself (as Paul says), yet to be compelled to receive circumcision and to place justification in the use of it and sin in the neglect of it, is the ready way to overturn Christ, the foundation of our salvation (Gal. 5:2–4).

Here sundry questions are to be answered. [Question I.] First, it may be demanded whether it be lawful to compel men to embrace religion, as the false apostles compelled the Galatians to circumcision? Answer. The magistrate may and ought to compel obstinate recusants to profess true religion. For he is custos utriusque tabulae, and therefore is to have care that true religion be professed, and the contemnors thereof punished. An example hereof we have in good King Josiah who "caused all that were found in Jerusalem and Benjamin" (that is, all his subjects) "to stand to the covenant which he made with the Lord," nay, which is more, "He

compelled all that were found in Jerusalem to serve the Lord their God" (2 Chron. 34:32–33), among which multitude many there were (no doubt) which did like better of idolatry, than of God's worship, as the word "compelled" does import. The king that made the great supper, commanded his servants to "compel the guests to come in unto him" (Luke 14:23), whence Augustine gathers that it is the magistrate's duty to compel recusants, schismatics, heretics, and such like, to the hearing and professing of the word. But here three things are commonly objected against this doctrine.

Objection I. To compel men to embrace true religion is to make them go against their conscience, which the magistrate ought not to do. As some papists have affirmed, that they would not for ten thousand worlds compel a Jew to swear that there were a blessed Trinity, because he should be damned for swearing against his conscience, although the thing were never so true. Answer. I. If it were so heinous a sin to compel any to embrace true religion because it is against their conscience, why do popish prelates and magistrates compel Protestants (and that by exquisite torments) to reconcile themselves to the Church of Rome, to swear obedience to the pope, to acknowledge transubstantiation, and to hear Mass, which they know are directly against their conscience? II. If they will not compel men to do anything (though never so good or godly) because it is against their conscience, why should they not be as scrupulous in restraining them from doing that which is unlawful, because they are persuaded in conscience they ought to do it? For if they compel men to omit that which they believe to be good, because they know it to be evil (as their own practice proves, in that they will not suffer Protestants to pray publicly in a known tongue, nor receive the sacrament in both kinds, etc.), why do they not compel them also to do that which they know to be good, though they think it to be evil? III. The magistrate is to compel men to embrace true religion, or to

punish them for their obstinacy in not harkening to the word, because he is to use the means to reclaim them and to win them to a love and liking of the truth. Now so long as they are urged to hear the word, there is hope they may be won again. And experience shows (as Augustine testifies of the Donatists), that they which did profess religion at the first merely by compulsion, may afterwards (by the mercy of God) profess it only for devotion. And what though some come not to learn, but to carp and cavil? Yet God may cast the net of His mercy so far over them, that contrary to their purpose they may be caught. IV. If the magistrate who may compel them and so reclaim them do suffer them to continue in their errors or heresies, without controlment, he is guilty of their sin; but by compelling them, he has discharged his duty. For albeit they being compelled, do dissemble and play the hypocrites, do lie and foreswear themselves—that is not the magistrate's sin, who intends nothing but their conversion and salvation; it is their own proper and personal sin.

Objection II. Men ought to be persuaded to embrace religion and induced to believe, but not compelled, for the will cannot be compelled. Answer. True it is; the will cannot be compelled; and as true is it likewise, that the magistrate cannot compel any to believe. For when a man does believe and from his heart embrace true religion, he does it willingly. Notwithstanding means are to be used to make them willing that are unwilling, and the means is to compel them to come to our assemblies to hear the word, and to learn the grounds of true religion. For it is God's commandment men should "prove the spirits" (1 John 4:1) that so they may know the truth, and cleave unto it. Augustine says fitly and finely to this purpose, Quod autem vobis videtur, invitos ad veritatem non esse cogendos, erratis nescientes Scripturas, neque virtutem Dei, qui eos volentes facit, dum coguntur inviti. Secondly, when Papists receive the sacrament, swear allegiance to their prince, present themselves in our

congregations, who knows that they do these things against their conscience? Nay rather we ought in charity to think that they are persuaded in conscience they may do them, when by oath and protestation they contest so much. But be it they did all in hypocrisy, shall the execution of godly laws therefore cease, because hypocrites will not obey but in dissimulation?

Objection III. The magistrate, by compelling recusants to the outward profession of religion, makes them to play the hypocrites, to counterfeit and dissemble. Answer. The magistrate in executing the laws has no such intent but only that they might hear the word, believe it, and be saved. Again, Protestant recusants in other countries are not allowed by papists to allege their conscience for their refusal, but are compelled either to conform themselves or to undergo cruel torments. No more may such pretense of conscience excuse the papists, or other heretics, but that they should receive the same measure which they mete to others.

Question II. How can it be truly said that the false apostles compelled men to receive circumcision, seeing "Titus was not compelled to be circumcised" (Gal. 2:3)? Answer. That place makes nothing against the text in hand. The meaning is that Paul for his part was ready to have circumcised Titus (as he did Timothy, Acts 16:3), rather than offend the weak brethren. But when it came to this point, that they would urge circumcision as a thing necessary to salvation, Paul refused to do it, "for all the false brethren that crept in" (Gal. 2:4), that is, notwithstanding they labored by all means to bring it in use again. Neither did the apostles urge it, or require it, as a thing necessary to salvation.

[Question] III. It may be demanded, whether that circumcision being so vehemently urged by the false apostles, might not have been used?

Answer. It might not. For albeit it be in itself a thing indifferent, and so it skills not whether a man be circumcised or not, (as Paul says), "Circumcision is nothing, and uncircumcision is nothing." Yet being urged as a matter of absolute necessity, as without which men could not be saved (Acts 15:1), it ought not to be used. The like may be said of all indifferent things if they be made essential parts of God's worship or necessary to salvation, as the use of meats and drinks, observing of times and seasons, wearing this or that habit or attire, forbidding of marriage to some orders of men. For when things indifferent are made necessary, the nature of them is changed. Upon this ground Hezekiah broke in pieces the brazen serpent when the Israelites began to worship it (2 Kings 18:4).

First, let us observe out of these words, "They compel you to be circumcised," that Paul does not only use Christian policy, but deals very rhetorically, excusing the Galatians as though they were constrained against their wills to do as they did, and laying all the blame upon the false apostles. And so does closely alienate their affection from these seducers, who would have them circumcised, either by voluntary submission or by violent compulsion. The like godly policy we ought to use in dealing against heretics and false teachers, that the people's minds may be estranged from them, and take no love of their doctrine, nor liking of their persons.

Here we have a second note of false teachers, which is, not only to retain ceremonies themselves, but to urge them upon others and constrain men to the observing of them. For they were more earnest and forward in urging circumcision (their own device) than the keeping of the moral law. And so are all seducers. The Pharisees did urge their own ceremonies, as washing before meat, washing of pots, cups, and beds, etc., more than the commandment of God. And the papists urge the Lent fast more strictly than fasting from sin, which

is the only true fast (Isa. 58:6). And their own stories do show that men have been more severely punished for eating flesh upon Good Friday, than for committing of simple fornication or following of strange flesh. They stand more in urging the outward worshiping of an image, or a piece of bread, than the inward spiritual worship. And as they have made the saints' days equal with the Sabbath days, so have they made the profanation of them an equal sin, and have punished it with equal punishment.

It is further to be observed how they abuse circumcision; for whereas by God's ordination it was but a "seal of the righteousness of faith" (Rom. 4:11), they perverting the end of it, make it a meritorious cause of salvation, and therefore "compel men to be circumcised." It is God's work; they make it their own work, yea such a work as by which they hope to be saved. And this their dealing may fitly be paralleled by the popish practice at this day, in making baptism, which is but a sign and seal of grace, to be the proper, immediate, and physical cause of conferring grace by the work wrought. Alms, prayer, and fasting (which are but signs and testimonies of justification) to be causes thereof. Nay their own devices of confession, satisfaction, supererogation, to be meritorious causes of justification and salvation.

Lastly, see here how the perverseness of the corrupt heart of man does thwart the ordinance of God. As long as circumcision was commanded by God, most abhorred it; for the heathen testify so much that the Jews were odious for it. But now being abolished, they take it up again, receive it, and urge it as a thing necessary to be observed upon pain of damnation. Whereas if God should enjoin it again, they would (no doubt) account it as a heavy yoke, which neither they nor their fathers were able to bear. This improving of that which God commands and approving that which He forbids

argues the great corruption of the heart, and that the wisdom of the flesh is not only an enemy, but even flat "enmity against God" (Rom. 8:7). It must therefore teach us to captivate our reason and to subject our wills to the will of God in all things.

The third property of the false apostles is the teaching of circumcision, that is, of false doctrine, "because they would not suffer persecution for the cross of Christ," that is, for preaching the true doctrine of the gospel concerning Christ crucified. It may be demanded whether it was necessary that those which taught not circumcision, but spoke against it, should be persecuted? To which I answer, that it was necessary, according as Paul affirms, "If I teach circumcision, why do I yet suffer persecution?" (Gal. 5:11). The reason was this. The Roman emperor had given liberty to the Jews to live according to their own laws, and that without molestation or disturbance in all places of the Roman Empire, so that if a Jew became a Christian, he had the privilege of a Jew so long as he kept the ceremonial law and taught no departing from Moses. Whereas they which taught that ceremonies were abrogated, and that men were justified only by faith in Christ, wanted this privilege and so were persecuted of no men more than of the Jews, either by themselves or by incensing others against them (1 Thess. 2:15–16). The false apostles therefore to avoid persecution coined a new gospel, in matter of salvation joining Christ and Moses, justification by faith and by works. So that here we have another character and mark of false teachers, which is, to labor by all means to enjoy the world and to eschew the cross, and rather than they will suffer persecution, to make a hotch-potch of religion, as we may see, not only by this particular, but by the course of the history of the church, and in latter times, by the Interim under Charles V, and the Six Articles under Henry VIII269—by our mediators and reconciliators, who either (as it is said of old Conciliator) labor to accord fire and

water, or else like hucksters mix wine and water for their own advantage. And by all neuters and mongrels in religion, who hover in the wind, because they would stand sure for all assays, or win the favor of great men, that they might not stand in the way of their preferment. This is the sin of the multitude among us who desire to have Christ, but they will none of His cross. They would be with Him upon Mount Tabor but not upon Mount Calvary, crowned with glory, but not crowned with thorns.

Further, we may hence gather an essential difference of the true and false teachers. The one seeks the good of the church; the other seeks themselves—the one the glory of God; the other their own glory. It is observed by popish priests and others that though the Jesuits pretend they do all things in ordine ad Deum, yet they intend themselves, doing all things in ordine ad seipses—it being the mark they shoot at in all their Machiavellian plots and policies, that they may have cum dignitate otium, a lordly command and a lazy life.

Again, here we see that the love of the truth and of the world, the fear of the face of man and the fear of God can never stand together. As also how dangerous a thing it is to be addicted to the love of the world. For it has been always the cause of revolt, in that men never embraced religion so as that they could be contented to suffer persecution for the profession of it, nor lay down their lives in the maintenance thereof. "As soon as tribulation or persecution cometh, by and by they are offended" (Matt. 13:21). Whereas we ought to have the same mind that Paul had, who knowing that bonds and imprisonment abode him, yet passed not for them, either was his life dear unto him (Acts 20:23), and was not only ready to be bound, but to die also, for the name of the Lord Jesus (Acts 21:13). The reasons which should make us willing to take up our cross and follow Christ are these. First, it is a great mercy and favor of God that we are

accounted worthy to suffer anything for His sake. "The apostles departed from the council rejoicing that they were accounted worthy to suffer rebuke for his name" (Acts 5:41). Secondly, it is a means (by the merciful promise of God) to procure and obtain the blessing of this life (Mark 10:30). Thirdly, it has blessedness annexed to it, with a promise of assistance and help of God's Spirit. "If ye be railed on for the name of Christ, blessed are ye, for the Spirit of glory and of God resteth upon you, which on their part is evil spoken of, but on your part is glorified" (1 Peter 4:14). Lastly, the end of the cross is glory unspeakable. "If we suffer with him, we shall also be glorified with him" (Rom. 8:17).

Further, whereas St. Paul links together persecution and the preaching of the cross, we may see that the profession of the gospel and persecution do either go hand in hand, or do follow one another inseparably; for "as many as will live godly in Christ Jesus, must suffer persecution" (2 Tim. 3:12). Moses is said to have "chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). Where we see that affliction is the lot and portion of the godly. The reason hereof is twofold: the malice of the devil who is always nibbling at the heel (Gen. 3:15), and the hatred of the malignant church (the devil's seed) ever maligning the church and people of God. The devil makes war with the remnant of the woman's seed, which keep the commandments of God and have the testimony of Jesus (Rev. 12:17). The malignant church persecutes the church of God, as we may see in their types, namely, in Cain hating and persecuting Abel; Ishmael, Isaac; Esau, Jacob. Which they did only "because they saw their own works to be evil, and theirs to be good" (1 John 3:12). And if it be demanded, why those that preach the word plainly and powerfully to the consciences of men, in evidence of the Spirit, are so extremely hated and maligned? Answer. It is for no other thing, but "even for

the works' sake," for which they ought to be reverenced (1 Thess. 5:13), and because "they prophesy not good unto them, but evil" (1 Kings 22:8), that is, preach not pleasing things, by sewing pillows under their elbows, and lulling them asleep in the bed of security, but denounce the judgments of God against them, and so disquiet and trouble their guilty consciences. And what (I beseech you) is the reason why those that make conscience of sin are so maligned of the wicked world, and branded with the black names of Puritans and Precisians, but this, which our Savior Christ gives, "Because they are not of the world, therefore the world hateth them" (John 15:19)? Now all this comes to pass, by reason of that enmity which God has put betwixt the woman and the serpent; his seed and her seed (Gen. 3:15).

This teaches us, first, that we should suspect ourselves, that our hearts are not sound, nor our practice sincere, when all men speak well of us. For true profession is always accompanied with persecution. "Woe be to you, when all men speak well of you" (Luke 6:26).

Secondly, that we must not be discouraged in our profession, though there be never so many that make opposition, or so mighty that raise persecution against us. Though they tell us as they did Paul, "Concerning this sect, we know that every where it is spoken against" (Acts 28:22); or take us up with Nicodemus, "Art thou also of Galilee? Search and look for out of Galilee ariseth no prophet" (John 7:52). In these blasts and storms of temptations, we ought to make that saying of Christ our anchor-hold, "Blessed is he that is not offended in me" (Matt. 11:6).

Lastly, that we think it not strange when we find affliction, or meet with persecution (1 Peter 4:12–13).

13 For they which are circumcised, keep not the law, but desire to have you circumcised, that they might glory in your flesh.

Here the apostle prevents an objection, which might be made against the former conclusion (v. 12). For it might be said, Paul did them wrong in slandering them, to urge circumcision only because they would avoid persecution, when as they did it as zealous observers of the law. To this he answers negatively, that whatsoever they did pretend, they intended no such thing. And he proves his former assertion by two arguments, and withal describes the false apostles by two other properties. His first reason may be framed thus. If they did urge circumcision as being zealous of the law and having conscience of the observing thereof, they would keep it themselves, as well as compel others to the keeping of it. But they keep it not themselves. Therefore they urge it not in conscience to have it obeyed, but for some sinister end. The second reason is this. They that propound no other end to themselves in urging of circumcision, but vaunting and boasting in the flesh—they seek not the observation of the law. But these seducers urge circumcision and other ceremonies that they might glory in the flesh. Therefore they seek not the observation of the law. So that here we have two other properties of false teachers. The first is to compel men to the observing of that, which they will not observe themselves. For thus these seducers urged the ceremonial law, resembling herein the scribes and Pharisees "who bound heavy burdens, and grievous to be borne, and laid them on men's shoulders, whereas they themselves would not move them with one of their fingers" (Matt. 23:4).

The popes and prelates of the Romish church are notorious in this kind, in urging men to make conscience of that, which they themselves will not keep, to practice that which they will not perform, and to believe that which they count false and fabulous.

For, first, they strictly require regular obedience to be performed of their novices and others to their generals or governors, specially to the Vicar of Christ and See of Rome, whereas they will not be subject to the higher powers as they ought (Rom. 13:1), nor obedient to governors, as it is required (1 Peter 2:13–14). Nay, their practice is notorious in these four particulars. First, in freeing children from obedience to their parents. Secondly, in exempting their shavelings from subjection to the civil magistrate. Thirdly, in freeing subjects from their oath of allegiance to the sovereigns. And lastly, by advancing that Man of Sin above all that is called God or worshiped,275 and giving him power to depose princes, to dispose of crowns and kingdoms, and to impose laws which shall properly bind the conscience, yea, to tread kings and emperors under his feet, and cause them like vassals to hold his stirrup. Again, they compel others to fast, especially in Lent, when as they in the meantime feast; their fast being to eat fast, and drink fast, in mortifying the flesh with their Indian capons277 and peacocks, and that upon Good Friday; whereas to eat white meats upon that day should be in others a mortal sin. Further, they bear the poor people in hand, that indulgences are means to remit sins; and that those that are excommunicated by the pope are in a damnable estate—whereas many of them, account popes' bulls to be but bullae, mere trifles, and such as buy them, stark fools; witness the speech of the Duke of Valence, bastard to Pope Alexander VI, who having lost certain thousand crowns at a throw at the dice: "Tush" (said he) "these are but the sins of the Germans." And that of Charles V (though a favorer and maintainer of the Roman religion) who being menaced by Pope Paulus III with excommunication, if he would not yield up Playsance into his hands, let him understand by his ambassador, that he would thunder at St. Angela with his canons and artillery, if he would needs be thundering out his excommunications. Lastly, they use confession of purgatory almost as an article of faith, whereas some of them are

so far from believing it, as that they think there is neither heaven nor hell, witness the speech of Pope Leo X to Cardinal Bembus: "O Bembus, what riches have we gotten by this fine fable of Jesus Christ?" By this we are contrarily admonished to practice that we profess. The ministers of the word especially ought verba vertere in opera (as Jerome speaks), that is, to turn words into works, that their lives may be real sermons to the people. For otherwise they pull down with one hand, as fast as they build with another. Let us consider how Peter's bad example is said to have compelled the Gentiles to live as the Jews (Gal. 2:14). For actions abide, and are of force, when words pass as the wind.

Moreover, upon this depends another property of seducers, which is, to set a fair gloss upon the matter, and to make the world believe they do these and these things for such and such ends (as these false teachers did, pretending religion and conscience, but intending freedom from the cross and their own vain glory), whereas they mean nothing less. Like Herod, who made show of worshiping Christ, when his purpose was to have destroyed Him (Matt. 2). This property and practice is and has been usual, specially in the Church of Rome. For generally, they would have the world believe that the pope's triple crown and hierarchy of that see is for the maintenance and defense of the gospel. Whereas all the world knows, it is only to keep their kitchens hot, to uphold their Persian pomp and ambitious tyranny. Particularly, there be two politic practices of theirs, which prove the point in hand. First, it is well known that popes have never ceased from time to time to solicit the princes of Europe to maintain the holy war (as they call it), pretending the recovery of the Holy Land out of the hands of the Turks and Saracens. When as (at least in the beginning) they intended nothing less, but that by this means they might set the East and West together by the ears, whilst they played their parts at home in Italy. The second is their shrift or

auricular confession, which they practice for this end (as they say) that they may pacify distressed consciences, by absolving them of their sins. When as the truth is, they first brought it into the church and do still continue it in a politic respect, as being the only way in the world to know all the secret purposes, plots, policies, and practices that are either in church or commonwealth.

We are therefore here admonished to take heed of dissembling, in making Christianity a cloak of impiety, or to pretend one thing and intend another, like the heart pointing upward and poising downward; for that will be a far fouler solecism than that which the heathen committed with his hand, in pointing to heaven when he spoke of the earth. But let us always labor for sincerity, to be at least that which we pretend to be, or rather like Solomon's Temple, whose windows were larger within than without, and not like the glow worm, making a fair glittering show of that which we have not.

> 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified to me, and I unto the world.

In these words Paul comes to the reddition of the dissimilitude betwixt him and the false apostles, his glorying and their. In them we may consider two general points. First, wherein he would not glory "in nothing, save in," etc. Secondly, the thing wherein he would glory, "in the cross of Christ," whereof he renders a reason in the words following, taken from the effects which the cross wrought in him, for "by it, the world was crucified to him, and he unto the world."

For the first, to "glory," implies three things. First, to rejoice, exult, and triumph in a man's self, in regard of some good thing, or some supposed good. Secondly, to bewray this great exultation, by speech,

or action, or both. Thirdly, by boasting of it, to look for praise and applause of men, which glorying (according to the nature of the object and the end) is either good or evil. For if it have a right object, namely, "the cross of Christ," and a right end, "the glory of God," it is good; otherwise it is evil—such as was this glorying of the false apostles, and all other carnal glorying, which is not in the Lord. For it is nothing else but vain glory. Vain, I say, first, in regard of the things wherein men glory, which are either such as are not, as when a man boasts of that which he has not, but would seem to have—or such as he has not of himself (1 Cor. 4:7), or such as have no continuance, but are transitory and fading, as all earthly things are, seeing man himself is but "as grass, and all the glory of man, but as the flower of the field" (Isa. 40:6). Secondly, it is vain in regard of man, from whom we look for glory and admiration, seeing his judgment is erroneous. Thirdly, in regard of the end, in not referring it to the main and proper end, the glory of God and the good of His church. The prophet reduces all those things wherein we ought not to glory to three heads: wisdom, strength, and riches [Jer. 9:23]—all which we have received, and therefore ought not to boast of them, as though we had not received them. In particular, wisdom is not to be gloried in, seeing it is very defective, whether we speak of speculative wisdom standing in contemplation, or practical, consisting in action. For in arts and sciences, as also in the secrets of nature, our ignorance is greater than our knowledge. He that knows not that he knows nothing in these things, let him read the book of Job, chapters 28, and 37 and 38. And as for wisdom in divine things, "We know nothing as we ought to know" (1 Cor. 8:2), "for we know but in part, and see but as in glass, darkly" (1 Cor. 13:12). And as for practical wisdom standing in policy, it is not demonstrative, but merely conjectural, and therefore we cannot build upon it, considering in it there is the concurrence of so many causes that are casual, and of so many minds which are mutable. Solomon the great politician had

experience hereof. For he thought that by joining affinity with his neighbor princes round about him, and taking their daughters to be his wives, he should establish his own house, strengthen his kingdom, and draw the heathenish idolaters to the worship of the true God. But all things fell out contrary to this his plot and project. For it was so far from winning others to embrace true religion, as that it drew him to idolatry—and so far from stablishing his house, or strengthening his kingdom, as that it was the cause of the rending of the one, and the ruinating of the other. Constantine the Great was persuaded that by building the city of Constantinople in the confines of Europe and Asia, and there placing one of his sons, as his lieutenant to keep his court, he should fortify his empire as with a wall of brass. But he was deceived, for the building of new Rome was the decay of the old, and the dividing of the empire was the destruction thereof. So that it is truly said, Policy is often the overthrow of polity.

Now if wisdom may not be gloried in, much less may strength, seeing that "wisdom is better than strength" (Eccl. 9:16), seeing that the greatest strength of man is not comparable to that of behemoth (Job 40) and other brute beasts. Seeing it is but the strength of flesh. Seeing no power nor might can deliver from wrath in the day of wrath. Of all the puissant princes and plotting politicians, the psalmist says, they are so vain that if they be laid upon the balance, even vanity itself will weigh them down (Ps. 62:9).

And as for riches, besides that they make us never a whit the better (nay oftentimes much worse), they are also uncertain. Solomon says, "They make themselves wings like an eagle, and fly away" (Prov. 23:5). They may not unfitly be compared to Jonah's gourd, which flourished in the morning, yielding him content and delight, but shortly after (to his great grief) it was stricken by a worm and

withered away. The like may be said of honors and pleasures. For what more vain than to glory in honor, which is not in a man's power, seeing as the Philosopher teaches, "Honor is not in him that is honored, but in him that honors." And therefore courtiers are compared to counters,284 which stand sometime for pounds, sometime for pence, being now advanced, now debased, according to the pleasure of the prince. Haman today highly honored in the court at Shushan, the next day hanged upon a tree [Esth. 7]. To omit the examples of Job, and Nebuchadnezzar (in whom we may see the mutability of worldly dignity). Consider it in the glass of these examples. First of Geliner a puissant prince of the Vandals, who was brought so low that he was enforced to request his friend to send him a loaf of bread, a sponge, and a harp—a loaf, to slake his hunger; a sponge, to dry up his tears; a harp, to solace him in his misery. Of Bellisarius (for prowess and honor, the only man then living) who came to that miserable estate, that having his eyes put out, he was led in a string to beg by the highway-side, crying, Date obulum Bellisario. And of the victorious emperor Henry IV, who had fought fifty-two pitched fields, and yet was driven to that exigent, as that he became a suitor for a poor prebend in the church of Spira, to maintain himself in his old age. And as for worldly pleasures, least cause is there that any man should glory in them, seeing they are more vanishing than the former. Seeing they are common to us with brute beasts. Seeing they are mingled with much grief and vexation, for "in the midst of laughter the heart is sorrowful" (Prov. 14:13). And lastly, seeing they leave a sting behind them, for the end of pleasure is nothing but pain, as Solomon says, "The end of rejoicing is mourning" [Prov. 14:13]. For feasting and banqueting are often turned into surfeiting and vomiting; drinkings, into palsies; lusts, into gouts, etc. And if pleasures were but only painful, the matter were the less; but they are also sinful (Heb. 11:25), and therefore in no wise to be gloried in.

By this we see that Paul had just cause in this earnest manner to say, "God forbid that I should glory but in the cross of Christ," considering that this boasting in outward things is not only a fault of vanity, but also of impiety, as may appear by these reasons. I. God has expressly forbidden it (Jer. 9:23; Gal. 5:26). II. He has always severely punished it, as in David, for numbering the people in a vain-glorious mind (2 Sam. 24). In Hezekiah, for showing his treasures in a bravery to the ambassadors of the king of Babylon (Isa. 39). In Herod, for ascribing to himself the glory proper to God alone (Acts 12). III. The saints of God have always abhorred it, as Paul does in this place, and, "If I must needs glory, I will glory in mine infirmities" (2 Cor. 11:30), as if he should say, I will be far from carnal boasting. IV. The heathen by the light of nature have condemned it. The Grecian orator calls it "an odious and burdensome thing." And the Roman orator proves it to be most true by his own practice, making his words which flowed from his mouth as sweet as honey, to taste as bitter as wormwood by interlacing his own praises.

Objection I. Paul gloried in something besides the cross of Christ when he said, "It were better for him to die, than that any should make his glorying vain" (1 Cor. 9:15). Answer. Paul in glorying does distinguish his calling from his person; "Of such a one I will boast, of myself I will not boast," and, "I was nothing inferior to the very chief apostles, although I am nothing" (2 Cor. 12:5, 11). Of his person or personal gifts he boasts not, but only of his apostolic calling and his faithful discharge thereof—to the end he may stop the mouths of the false apostles. Thus to confess the good things we have to the glory of God, being urged thereunto, is lawful boasting, nay, it is sometime necessary, making much for the maintenance of the gospel, as Paul's boasting made much for the good of the church of Corinth. Again, there is a twofold lawful boasting: one before God; another before men (Rom. 4:2). Of the former the apostle speaks in this verse; of the

latter, in 2 Corinthians 12. He gloried not in the testimony of a good conscience before God, but only before men. Before God he gloried in nothing, but in the saving knowledge of Christ and Him crucified. And whereas it may be said that this his boasting in regard of the false apostles, as also his glorying in the testimony of his conscience (2 Cor. 1:12), and in his infirmities (2 Cor. 11:30), were not in the cross of Christ—I answer, they were. For his glorying over the false apostles in teaching freely was in the good and prosperous success of the gospel, which is the doctrine of the cross, and his glorying in the testimony of his conscience; in that it was washed by the blood of the cross, as Paul speaks (Col. 1:20). In his afflictions, in that they were the afflictions of Christ, and he by them made conformable to Him.

But it will be said, that he gloried in his revelation, in his pains and travail, in preaching the gospel, and in the multitude of churches which he had planted. Answer. First, he did it being urged thereunto; secondly, he did it to defend his calling and the credit of the gospel. And therefore this boasting was not unlawful; nay, it was necessary, and in the Lord. For when we are compelled, we may confess the good things we have, if we do it sparingly, and for the edification of others, that they may be bettered by our example—and that they seeing our good works may glorify God our heavenly Father (Matt. 5:16).

Here we see what glorying is unlawful, namely, when men ascribe unto themselves either that which they have not, or more than they have, or as proceeding from themselves, their wisdom, strength, industry, in sacrificing to their own nets, and burning incense to their own yarn (Hab. 1:16), or in boasting of them without necessary cause, either for their own vain glory, as Nebuchadnezzar did (Dan. 4), or not for God's glory, as Herod did (Acts 12). And if this glorying be so great a sin, surely boasting in wickedness (as Doeg did, Ps.

52:1) must needs be most damnable. As when the greatest swearers and swaggerers count themselves the best companions; the greatest idolaters and superstitious persons, most religious; the greatest oppressors, surfeiters, drunkards, fighters, most valiant and courageous, etc. Now this may be done three ways: either ignorantly, as when Paul gloried in his cruel persecuting of the saints before his conversion (Acts 26:11); or presumptuously, when men glory in wickedness, notwithstanding they be persuaded in conscience that it is evil, and then it is the sin of Sodom (Isa. 3:9); or maliciously, to despite God, and then it is the sin against the Holy Ghost.

The second point to be considered in the words is the thing wherein he will glory, called here the cross of Christ. "Save in the cross of our Lord Jesus Christ." The words in the original translated "save" are exceptive—as if he should say, I will glory in nothing except in the cross of Christ; and exclusive—only in the cross of Christ, and in nothing else. Albeit they are sometimes adversative, as Galatians 2:16 and Revelation 21:27, "There shall enter into it no unclean thing εἰ μὴ but they that are written," etc., where the words are not exclusive. For then it would follow that some which work abomination should enter into heaven; but adversative as Matthew 12:4 and Luke 4:26 which may serve (by the way) to clear the text, "Those thou gavest me have I kept, and none of them is lost, but the child of perdition" (John 17:12)—that is, "But the child of perdition is lost." For the words εἰ μὴ (as I take it) are not so well translated by the exceptive conjunction nisi, as by the adversative sed—seeing here is no exception made of Judas, as though he had been given to Christ and afterward had fallen away. Which exposition must needs be made, if the words be read nisi filius perditionis.

Further, by the cross of Christ, the apostle understands synecdochically the all-sufficient, expiatory, and satisfactory sacrifice

of Christ upon the cross, with the whole work of our redemption—in the saving knowledge whereof he professes he will glory and boast. For "Christ is made unto us wisdom, righteousness.... that as it is written, he that glorieth, should glory in the Lord" (1 Cor. 1:30–31). Even to make boast of Him all the day long, as the psalmist speaks. And the reason why Paul professes that he will glory only in the cross of Christ is because Christ crucified is the treasury and storehouse of the church—seeing that in Him are hid, not only the treasures of wisdom and knowledge (Col. 2:3), but of bounty and grace (John 1:16), and of all spiritual blessings (Eph. 1:3). For first, by Christ crucified, we have reconciliation with God, remission of sins, and acceptation to eternal life. Secondly, we have the peace of God which passes all understanding, peace with God, with angels, with men, with ourselves, with the creatures. Thirdly, we recover the right and title which we had in the creation to all the creatures and blessings of God (1 Cor. 3:22). Fourthly, all afflictions and judgments cease to be curses and punishments, and become either trials or corrections. Lastly, death itself is no death, but a sleep. For all that die in the Lord are said to sleep and to rest upon their beds (Isa. 57:2). Indeed, if we look upon death through the glass of the law, it is the very downfall to eternal destruction. But if we consider it as it is changed by the death of Christ, it is but a passage from this transitory life to eternal life. Christ by His death has taken away sin, the sting of death—so that though it seize upon us, yet (having lost his sting) it cannot hurt us. So that in a word, in Christ crucified, are all things that a man can glory of. If we would glory in knowledge and wisdom, He is the wisdom of the Father, seeing that all treasures of wisdom and knowledge are hid in Him. And therefore Paul desired to know nothing among the Corinthians, "but Christ and him crucified" (1 Cor. 2:2), for this knowledge is eternal life (John 17:3). If in the love and favor of great men, by Him we are highly advanced into the love and favor of God (Eph. 1:6). If in honors and riches, by Him we are

made kings and priests (Rev. 1:6). If in liberty, by Him we are delivered from the hands of our enemies, sin, Satan, etc. (Luke 1:74). If in pleasures, comfort, and content, He is our felicity, in Him we are complete (Col. 2). By Him we have right "to those things which eye hath not seen, ear hath not heard, neither can the heart of man conceive."

It may be said, why does Paul glory in the ignominious death of Christ, rather than in His glorious resurrection, triumphant ascension, and imperial jurisdiction now sitting at the right hand of the Father? Answer. These are not excluded, but included in the cross. Yet he names the cross rather than them. First of all, to show that upon the cross, Christ did fully finish the work of our redemption. For being now ready to give up the ghost, He said, "It is finished" (John 19:30). This made Paul to desire to know nothing but Christ, and Him crucified (1 Cor. 2). For in His humiliation stands our exaltation; in His weakness stands our strength; in His ignominy, our glory; in His death, our life. Secondly, to show that he was not ashamed of the cross of Christ, though never so ignominious in the eyes of the world. It had been no great thing for Paul to have gloried in the resurrection, ascension, wisdom, power, and majesty of Christ, wherein the world can and does glory. But to glory in the shameful, contemptible, accursed death of the cross was a matter of great difficulty, and the work of faith, judging that which the world counts ignominious, to be most glorious—that which the learned philosophers counted foolishness, to be the wisdom of God (1 Cor. 1:24).

The popish sort abuse this text two ways. First, in applying it to the transient cross. Secondly, to the permanent or material cross. To the transient cross, in that they glory in it—first, as having a virtue in it (when it is made in the air) to drive away devils. Secondly, being

made in the forehead to be as an amulet against charms, blastings, and other such like casualties. To the material cross, when they adorn it with gold and jewels, and so cause it to be carried in great pomp before them. When the Crucigeri wear it in their hats in a white, red, or green color. When they put their confidence in it, and pray unto it, "Holy Cross, save us." This is popish and a carnal glorying in the cross, and not spiritual, in the death of Christ upon the cross, of which only the apostle speaks in this place.

The reason why he would glory in nothing but in the cross of Christ follows to be considered, in these words, "By which the world is crucified to me, and I unto the world." It is taken from a double effect, which Christ, or the cross of Christ, wrought in him. (For the words δῖ οὗ, "by which," may be referred to either indifferently). The first, "to be crucified to the world." The second, "the world to be crucified to him." By "the world," we are not to understand the frame of heaven and earth, nor the creatures, nor mankind; but honor, riches, pleasures, favor, wisdom, glory, and whatsoever is opposed to the kingdom of Christ and the new creature. "To be crucified to the world" is to be dead unto it, to despise and contemn it, to count all the glory of it to be no better than dung, in respect of Christ and His righteousness, as Paul did (Phil. 3:8). The world is said "to be crucified to us," when it hates and persecutes us and accounts us the filth and the off-scouring of all things (1 Cor. 4:13). Yet here observe that we are crucified to the world, and the world to us, by the virtue of the death of Christ, after a different manner. We are crucified to the world properly by the Spirit of Christ weaning our affections from the love of this world. The world is crucified to us by the death of Christ improperly and by accident, in that we are made such as the world cannot but hate and persecute. For seeing we are made new creatures and chosen out of the world, therefore the world hates us (John 15:19).

Here we see who those are that can truly glory in the cross of Christ, namely those that are dead to the world, and the world to them—such as feel the power of the Spirit of Christ crucifying the flesh in them with the affections and lusts. Others can no more glory of the cross of Christ than he that glories of the victory which his prince has gotten over his enemies, himself in the meantime being a vassal and slave unto them.

Secondly, that it is not sufficient for a Christian that the world is crucified to him except he also be crucified to the world, neither loving the world nor the things in the world.

Thirdly, that to be crucified to the world is not to profess monastical life, and to be shut up in a monastery, but to renounce the world and the corruptions that are therein, both in affection of heart and practice of life.

Fourthly, we are taught to carry ourselves to the world as crucified and dead men, not to love nor like it, to seek or affect it, but to renounce and forsake it, with all the vanities, delights, and pleasures thereof. And to be as dead men to our own wicked wills, and to our carnal reason, letting them lie dead in us and suffering ourselves to be ruled, ordered, and guided by the Spirit of God—making His will our will; His word, our wisdom.

Fifthly, by this we may examine our hearts, for if we have our affections glued to the world, and set upon the honors, pleasures, profits, and preferments thereof, we are worldlings indeed. For they that are Christ's are crucified with Christ (Gal. 2:20), and have crucified the flesh, with the affections and lusts (Gal. 5:24), and therefore must needs be crucified to the world. A man that is hanged upon a gibbet ceases from his thefts and murders. So all that are indeed crucified with Christ to the world cease from their old

offences. For as the apostle reasons, if we be risen with Christ, we ought to seek the things that are above, and not the things that are upon the earth (Col. 3:1–2). So if we be dead with Christ from the vanities of the world, we ought as dead men to abstain from all worldly lusts, which fight against the soul (1 Peter 2:11).

> 15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

Here the apostle proves his former assertion (v. 14), that he neither did, nor ought to glory in anything, save in the cross of Christ, because nothing is of any account in the kingdom of God, but a new creature. And this he proves by the removal of all those things that are either opposite to, or diverse from a new creature, signified by circumcision and uncircumcision. And withal he lays down two conclusions. The first is that "in Christ Jesus," that is, in the kingdom of grace, "neither circumcision, nor uncircumcision are anything," that is, are neither acceptable to God, nor available to salvation. Under these two synecdochically comprehending all outward privileges and prerogatives, dignities and regalities, or whatsoever can be named. Under circumcision comprising the preeminence of the Jew, and the profit of circumcision, which was much every way (Rom. 3:1), seeing that "to them appertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). Under uncircumcision containing the Gentiles, with all their wealth, wisdom, strength, laws, policy, and whatsoever is of high account and glorious in the eyes of the world. All which he excludes and accounts as "nothing" in respect of regeneration. "For that which is highly accounted of among men, is abomination in the sight of God" (Luke 16:15). Therefore wisdom, wealth, nobility, strength are nothing (1 Cor. 1:26). Outward callings, as to be king or Caesar, prophet or apostle. Outward actions of

fasting, alms, prayer. Nay, kindred and alliance, as to be mother or brother of Christ, is nothing. For if the blessed virgin had not borne Christ in her heart, as she did in her womb, she would never have been saved (Luke 11:27–28). And if His kinsmen had not been His brethren by spiritual adoption as well as by natural propagation, they should have had no inheritance in the kingdom of God (Mark 3:32–35). Nay, the outward element of baptism, without the inward grace, is of no force, for it is "not the washing away of the filth of the flesh" (that is acceptable to God) "but the stipulation of a good conscience, which maketh requests unto God" (1 Peter 3:21). And if the communicant at the Lord's Table do not eat panem Dominum as well as panem Domini (as Augustine speaks), that is, if he do not receive Christ spiritually by the hand of his faith, as he does corporally receive the elements by his bodily hand, he "receiveth unworthily, and so eateth and drinketh his own judgment" (1 Cor. 11:29). Now the reason why these outward things are nothing available is because the things that are accounted of with God are spiritual and eternal, not temporal and carnal as these are. Which as they shall utterly cease in the kingdom of glory (Matt. 22:30), "for then Christ will put down all rule, authority, and power" (1 Cor. 15:24), so are they not of any moment or account in the kingdom of grace, as Paul teaches (2 Cor. 5:16; Gal. 3:28; Col. 3:11).

It may be said, these privileges and outward things, as prince and people, master and servant, bond and free, etc., have place in the kingdom of grace, seeing Christianity does not abolish nature, nor civil policy. To which I answer that man must be considered two ways, in respect of the outward or inward man. Consider him as he is a member in civil society, as of the family, church, or commonwealth. There are sundry differences of persons, as bond, free; magistrate, subject; poor, rich, etc. In which sense the apostle's exhortation takes place, "Wives, submit yourselves to your husbands.... children, obey

your parents.... servants, be obedient to your masters" (Col. 3:18, 20, 22). But if a man be considered in respect of his spiritual estate, as he is a member of the invisible or catholic church, under spiritual government consisting "in righteousness, peace of conscience and joy in the Holy Ghost" (Rom. 14:17), there is no distinction of calling, condition, or sex; "for we are all one in Christ" (Gal. 3:28), or "Christ is all and in all things" (Col. 3:11), in that though we be many, yet are we but one body in Christ (Rom. 12:5), seeing we are quickened with one Spirit (Eph. 4:4). The popish opinion therefore which teaches that there be some outward callings and actions which commend us to God, as to lead a single life, to fast, to vow voluntary poverty, to perform regular obedience, to profess monkery, to be buried in a friar's cowl, or to abstain from these and these meats is here condemned when Paul says that outward privileges will not serve the turn, and that "meat commendeth us not to God" (1 Cor. 8:8).

Again, neither this nor the like places (Gal. 3:28; Col. 3:11), do anything favor the Anabaptist fancy, of bringing in an anarchy, that is, an ataxy into Christian society, by taking away Christian magistrates, and distinction betwixt master and servant. For by the same reason we may confound the sex of man and woman, for Paul says, "There is neither male nor female, but we are all one in Christ"—the meaning thereof is this, that although in respect of our inward or spiritual estate before God, there be no such difference; yet that hinders not but there may be in respect of our outward estate.

Further, we learn from hence, that no man is to think highly of himself in regard of outward privileges, as birth, honor, wealth, favor, nor to glory in them (Jer. 9:23). Rich men must not be high minded (1 Tim. 6:17). Nay, the king may not lift up his mind above his brethren (Deut. 17:20). Paul's example is notable, who accounted all the privileges which he had before his conversion, whilst he was a

Jew (as that he was a citizen of Rome, a Pharisee, a great Rabbin, instructed by Gamaliel, of the tribe of Benjamin, circumcised the eighth day, etc.) and after his conversion being a Christian (as that he was an apostle, taken up into the third heaven, etc.) to be as nothing or worse than nothing, even as loss or dung in respect of being a new creature in Christ, that is, in respect of justification and sanctification. And therefore we may not set our minds too much upon outward things, as riches, honors, pleasures—seeing they are not available to salvation.

Besides, this teaches all those that are but in mean and base estate to be content. For outward privileges avail nothing. Outward wants and miseries hinder nothing. If a man be rich, he is nothing the nearer, and if he be poor, he is not a whit the further off. It is the poverty of the spirit which makes a man rich in grace. For though the poor man be the rich man's slave, yet he is the son of God and fellow heir with Christ. And though the rich man be the poor man's master, yet he is the servant of Christ, as Paul says, "He that is called being a servant, is God's free man; and he that is called being free, is Christ's servant" (1 Cor. 7:22).

Lastly, this crosses the opinion of the multitude, who think that if a man be increased in riches, graced with favor, advanced with honor, that he is a godly, wise, religious man; and that religion which he professes is the truth. This is nothing else but "to have the faith of our Lord Jesus Christ in respect of persons" (James 2:1).

The second conclusion is that the new creature is the only thing that is acceptable to God. "Circumcision," etc., "availeth nothing, but a new creature." By the "new creature," the apostle understands the image of God or renovation of the whole man, both in the spirits of our minds, and in the affections of our hearts, which is also called the

new man. We shall the better conceive it by the contrary, namely, by the old man, which is want of knowledge in the mind and delight in ignorance; want of subjection and conformity in the will and rebellion withal; want of holiness in the affections and proneness to evil. The new man then is the restoring of all these defects. For the understanding hereof, consider that there are three things in the soul. The substance of the soul; the faculties or powers of the soul; and the qualities of these faculties. Now neither the substance nor faculties are lost by the fall, but only the qualities of the faculties—as when an instrument is out of tune, the fault is not in the substance of the instrument, nor in the sound, but in the disproportion or jar in the sound. Therefore the qualities only are renewed by grace. These qualities or habits are either in the understanding, or will and affections. The quality in the understanding is knowledge: "Ye have put on the new man, which is renewed in knowledge, after the image of Him that accreted him" (Col. 3:10). In the will and affections, they are principally two, righteousness and holiness, both which are in truth and sincerity, without all hypocrisy: "Put on the new man, which after God is created in righteousness, and true holiness" (Eph. 4:24)—where holiness and righteousness are opposed to concupiscence and lusts of the old man; truth (which has relation to both), to spiritual guile and dissimulation. So that each of these qualities has two parts: a want of the contrary evil and a positive quality or habit of goodness. Holiness respects God, and contains all duties of piety contained in the first table. Righteousness respects man and the creatures and comprises all the duties enjoined in the second table. Truth respects the manner how both the former are to be practiced, viz. with an upright and sincere heart, free from all hypocrisy and deceit. These three making a perfect harmony in all the faculties of the soul: holiness performing all the duties of piety; righteousness, the duties of humanity; truth, seasoning both the former with sincerity.

But (some may say) how is the new creature opposed to all external things, or said to be of any force in the kingdom of Christ, seeing it is not available to justify a man before God, being stained with manifold imperfections? For answer whereof, we are to know that outward things are sometime opposed to Christ and His righteousness, as, "There is neither Jew, nor Grecian, circumcision nor uncircumcision," etc., "but Christ is all, and in all things" (Col. 3:11), sometime to faith, as, "Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love" (Gal. 5:6), sometime to the new creature or sanctification, as in this place, and, "Circumcision is nothing," etc,. "but the keeping of the commandments of God" (1 Cor. 7:19). But the sense is all one, for they are opposed to Christ, as to the matter of our justification; to faith, as to the instrument apprehending it; to the new creature, as to the sign of them both.

Further, whereas both here and 2 Corinthians 5:17, the image of God is called "a new creature" (or as it is in the original καινὴ κτίσις, "new creation"), the meaning is not that either the substance or faculties of the soul are created anew, but that the work of regeneration is wholly to be ascribed to God alone (not as though we were stocks or stones without life or motion), but because God does create these new qualities in us, quickening us when we were dead in sin, and working in us both the will and the deed (Phil. 2:13).

If regeneration then be a new creation, it must needs follow that before our conversion we were not only dead, but even flat nothing in godliness and grace. By which we see what to judge of the semi-Pelagian heresy, which teaches that a man by an internum principium may dispose himself to will that which is truly good. And that man is not stark dead in sin, but only sick or wounded and half dead, as the man which fell among the thieves (Luke 10), or as a

prisoner that is shackled and manacled, who can walk of himself if his fetters be taken from him. So we (if Christ loose the chains of our sins) have power of ourselves to move ourselves. Which doctrine we know is most injurious to the mercy of God and most derogatory to the merits of Christ, seeing it makes Him in the work of our salvation to be but causa remouens prohibens, which (as logicians teach) is but causa sine qua non, which in truth is no cause at all. So that they make themselves their own saviors, and Christ to be but an instrument whereby they save themselves. For if He do but remove the impediment, they without any more ado are able to move and act themselves. When as the conversion of a sinner is as great a work as the creation of heaven and earth. For Paul calls it here "a new creation." Nay, here is a greater power required (if I may so speak) than that whereby the world was created. For though an infinite power be required as well to the creating of the great world, as the recreating or regenerating of the less world, as our Savior Christ signifies, "Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee, or to say Arise, take up thy bed and walk?" (Mark 2:9); yet the Holy Ghost seems of the two, to make it more difficult to create a new heart than a new world, in that speaking of the creation of the world, He says it was made by the word of God, "By the word of the Lord were the heavens made" (Ps. 33:6), or by His fingers, "When I consider the heavens, the works of thy fingers" (Ps. 8:3), or by His hands, "The heavens are the works of thy hands" (Ps. 102:25). But the redemption of man and the conversion of a sinner is said to be wrought by the arm of God. Mary in her Magnificat says, "He hath showed strength with his arm" (Luke 1:51). Nay, He was fain to set his side to it, and it made Him shed many a tear, and sweat as it were "drops of blood trickling down to the ground" (Luke 22:44). Before our conversion, we are like the dry bones, for as when the wind of God came upon them, bone came to bone, and were joined with sinews, and covered with flesh, and had their senses restored (Ezek.

37); so when the Spirit of God, like the Favonian wind blows upon us, it revives us again, giving us a new life, new senses, a new heart, new wills, and affections. For "all old things pass away, and all things become new" (2 Cor. 5:17). For it opens the eyes of our understanding, making us discern of things that differ (Eph. 1:18; Phil. 1:10). It bores a new ear of obedience in us (Ps. 40:6), and gives us a new taste, not to savor the things of the flesh, but of the Spirit (Rom. 8:5).

Further, this serves to detect the natural popery of the multitude and of our own hearts, when we persuade ourselves (though falsely) that though we go on in our sins, yet that we can repent when we list. When as the prophet says, "O Lord I know that the way of man is not in himself" [Jer. 10:23]. And Paul says that it is as great a work to create a new heart, as to create a new world. For regeneration is "a new creation" (2 Cor. 5:17). Augustine says well, "He that will grant pardon to him that repents will not always give repentance to him that sins."

Again, in the sense that Paul calls the image of God a new creature or the new man, and corruption, the old man—we grant that our religion is new, and popish religion is old. For as the new man is the restored image of God, in which Adam was first created, though afterwards defaced by "his own inventions" (Eccl. 7:29), so our religion is the restored or reformed doctrine first taught by the apostles, which afterward was corrupted by men's devices. Albeit, in Tertullian's sense, ours is the old religion, and theirs the new—as the image of God is the old man, and corruption the new.

Use. If we be not changed in our lives, but remain old Adams still, even the same men we were before in minding, willing, affecting earthly things, and fashioning ourselves to the guise of the world, we

are no new creatures, though we promise and protest never so much. We are but hypocrites, deceiving others and ourselves also. For where this new creature is, there is a change in all the faculties and powers of soul and body. The mind is not set upon the world, but minds heavenly things. The will, affections, and conversation of the whole man is in heaven (Phil. 3:20). For the Spirit of regeneration is like the leaven which a woman took and hid in three pecks of meal till all was leavened. For after the same manner, by a secret operation it alters the mind, will, affections. "If any be in Christ," (says the apostle), "he is a new creature, old things are passed away, behold, all things are become new." If therefore we be new creatures, why lead we not a new life? If we be changed in affection, why are we not changed in conversation?

But by this we may perceive that all which are Christians in profession are not Christians in conversation. All that are washed with the outward element of water are not washed with the inward baptism, the laver of regeneration. As first, those that are as good fellows (that is, as bad) as ever they were before and make no conscience of sin. Secondly, such as are no more but civil honest men, like those honest women which raised persecution against Paul and Barnabas, and expelled them out of their coasts (Acts 13:50). Thirdly, worldly wise men which savor of nothing but the world. Lastly, such as have some love and liking of the word, and are in some sort outwardly conformable thereunto, having some legal sorrow for sin arising from legal terrors—but have no thorough change nor renovation.

Lastly, we may not marvel if the world hate and malign those that are new creatures—seeing they neither mind nor affect the same things. For there can be no true love where there is contrariety of judgments,

wills, affections, which has been, is, and will be betwixt those that are born of the flesh, and those that are born of God (Gen. 3:15).

> 16 And as many as walk according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.

Here Paul commends this glorying in the cross of Christ and study of piety in becoming a new creature, as the only rule of faith and manners, which all teachers and hearers were to observe and follow —enforcing the keeping and observing of this double duty, by the fruit and benefit that comes thereby, specified here by "peace" and "mercy." In the words two things are generally to be considered. First, the duty of walking, in these words, "As many as walk according to this rule." Secondly, the reason or motive to the practice thereof, in these, "Peace shall be upon them, and mercy"—which is amplified by the generality thereof, that is, shall light upon "as many" as walk according thereto, and "upon the Israel of God." The duty is that we walk according to this canon, or rule. The word translated "walk" signifies not simply to walk, but to walk warily and circumspectly (as it is expounded, Eph. 5:15); or to walk by rule in order and measure, without treading aside but making straight steps to our feet (Heb. 12:13). Paul's rule which we must walk by is faith in Christ, called here glorying in the cross of Christ; and repentance towards God, called regeneration or the new creature. Which is rightly called a rule of faith and manners, of things to be believed and practiced, because by it all doctrines and actions are to be examined. Nay, the Scripture is therefore called canonical because it sets down an exposition of this rule—there being nothing from the first chapters in Genesis to the last words in the Apocalypse which aims not at one of these two, either repentance towards God or faith in Christ.

Here all ministers are taught what rule to follow in preaching the word, or building the church of God, namely faith and repentance, the doctrine of the cross and conversion, or the new creature. And all hearers according to what rule to order their lives and actions. For this metaphor of walking, and that by a rule or line, shows that we are travelers or pilgrims, that this world is a strange country, that we are to go to another, that the world is an endless labyrinth in which we shall forever lose ourselves, except we be guided by this rule.

And here we see that there is a certain rule for regulating of all things appertaining to faith and manners, though we cannot apply it nor use it as we should. The fault is in us, not in the rule.

Whereas Paul says, as many as walk according to "this rule," he shows that Christians have but one only rule which they are to follow, and according to which they must frame their lives; for the apostle exhorts us that "we all proceed by one rule" (Phil. 3:16). Therefore the papists do notoriously offend not only in wresting, perverting, and breaking this rule, but in making other new Lesbian rules, which they prescribe as necessary to be followed. As the rule of St. Francis, of St. Dominic, St. Austen, St. Jerome, etc., holding one man's baptism better than another, one man's profession holier than another, one man's rule perfecter than another—following any rule rather than Christ's, and so divide His seamless coat. And that these sundry rules of monks are vain and wicked, it may appear. First, because they agree not with this rule of Paul, they being many, it but one—it directing and leading to Christ; they leading to by-paths, obscuring the merit of Christ, and prescribing many things partly frivolous, partly impious, contrary to faith and good life. Secondly, in that they agree not among themselves, every sect having his own proper orders, and contending their own to be better, holier, perfecter than the rest. Thirdly, in that they divide into divers sects

those that ought to be all one in Christ, for which cause Paul calls the Corinthians carnal in holding some of Paul, others of Apollos (1 Cor. 3:4). For how can they be spiritual who in speech, action, habit and attire, profession and conversation, profess nothing but schism and dissension? Jerome against the Luciferians, says, Sicubi audieris eos qui dicuntur Christi, non a Domino Jesu Christo, sed a quoquam alio nuncupari, puta Marcionitas, Valentinianos, Montenses, Campates, scito non Ecclesiam Christi, sed Antichristi esse Synogogam. That is, "Wheresoever you shall hear those that are called Christians, not to have their name from our Lord Jesus Christ, but from some other, as Marcionites, Valentinians, Montenses, Campates, know thus much, that they are not the church of Christ, but the synagogue of Antichrist."

Nay further, solitary life, in leaving the society of men and sequestering themselves from all company, which is the ground and general practice of monkish Eremites (for Cenobites to speak properly are no monks, as the word teaches) is against the very light of nature itself. First, because it is natural for men to live together, nay, it is the ground of the family, the church and commonwealth. There was never nation so barbarous or savage, but endeavored to live together by associating themselves in cities, towns, villages, caves, woods, tents, or some other way, according to the custom of the country. Which general practice of all argues the impression of nature in all. Secondly, speech is given men for this end, that they might converse together. For it were little or nothing available if men should live alone, and converse with none. Thirdly, sundry virtues bestowed upon men, as justice, fortitude, love, and friendship, should be given in vain if men should live solitary, sequestered from all company. Fourthly, man's imbecility argues thus much; for whereas all other creatures are armed by nature, as the bull with horns, the boar with tusks, other with teeth, feathers, swiftness, etc.,

man is born feeble and naked, not able to provide or defend himself, but only by help of others, which is an argument that he is born to live in civil society, and to be holpen306 by others. Lastly, man is born to do good to himself and others in some estate and calling (1 Cor. 7). But he that lives alone can do no good to others, nor receive good from them. For whereas they plead for themselves that they leave their particular callings and betake themselves to hermitages that so they may renounce the world, I answer that to renounce the world is not to leave their places and callings whereunto God has called them, but "to renounce the corruption that is in the world through lust" (2 Peter 1:4). These and the like reasons made the Philosopher to say that he which left the society of men, and betook himself to a solitary life, was either a god or a beast.

By this we may see what Lesbian rules they follow—and how that which they account the highest degree of perfection is in truth the depth of abomination. That it has been the cause of much wickedness, as of idleness, hypocrisy, whoredom, sodomitry, besides the cruel murdering of many poor innocents. Therefore let neither their hypocrisy, nor the church's pretended authority, nor the long received custom, anything move us, but that leaving them, we follow the rule of Paul in this place. For they that walk according to it, "peace shall be upon them and mercy."

By "peace," we are to understand outward peace, as prosperity and good success in all things we go about. For "whatsoever they do, shall prosper" (Ps. 1:3). And peace with the creatures; as first with the good angels (Col. 1:20), who "are ministering spirits, sent forth to minister, for their sakes that shall be heirs of salvation" (Heb. 1:14), pitching their tents about them (Ps. 34:7), and bearing them in their hands as the nurse her child (Ps. 91:12). Secondly, with the godly. The prophet says that in the kingdom of Christ, "the wolf shall dwell

with the lamb, the leopard shall lie with the kid," etc. (Isa. 11:6), that is, men of fierce, savage, and wolfish natures shall be so changed by grace, as that they shall live peaceably and lovingly together. Thirdly, with the wicked their enemies, partly because they seek to live in peace, as David says of himself, "I labor for peace" (Ps. 120:7), partly, because God so inclines their hearts, as that they are peaceable. Lastly, with the beast of the field and all the creatures. The Lord promises to make a covenant with the wild beasts and fowls of the heaven in behalf of His people, that they may sleep safely (Hos. 2:18). But the peace which is principally meant in this place, is peace of conscience, which passes all understanding (Phil. 4:7), which is peace with God, being reconciled and at one with Him. "Being justified by faith, we have peace with God" (Rom. 5:1). And peace with ourselves, which is threefold as it is opposed to a threefold dissension in man. The first is when the will and affections renewed by grace are obedient to the mind enlightened by the Spirit, and at peace therewith—opposed to the dissension that is betwixt rebellious affections and natural reason. The second is when grace (though strongly assailed) gives corruption the foil, whereupon follows the calming and quieting of the mind, opposed to the combat between the flesh and the Spirit. The third is when the conscience persuaded of remission of sins and reconciliation with God, ceases to accuse and terrify, and begins to excuse and comfort us—opposed to the conflicts that a distressed conscience has with legal terrors and the anger of God. By "mercy" (which is the cause of this peace) are understood all spiritual blessings which flow unto us from the love and favor of God in Christ, as remission of sins, justification, sanctification, and eternal life itself. The words ἐπ᾽ αὐτοὺς, "upon them," have great emphasis, signifying that these blessings come down from heaven, and light upon them that follow this rule, and that they cannot be hindered by the malice of men.

Let the pope then anathematize, curse, and excommunicate us, both prince and people, because we tread not in the steps of his faith, but in the faith of our father Abraham, and walk not according to his rule, but according to this rule of the apostle. For we need not fear his thunderbolts nor curses, seeing "the causeless curse shall never come" (Prov. 26:2). For what though he curse, if God do bless? It was the thing that comforted David being cursed of his enemies, in that "though they did curse, yet God would bless" (Ps. 109:28). And let us comfort ourselves in this, that He will curse them that curse His people (Gen. 12:3).

Again, if peace and mercy shall be upon them that walk according to this rule, then wrath and indignation shall light upon those that follow any other rule, or devise any other way, or set down any other means of salvation besides, or contrary to this. False therefore is the opinion of Pucksius, that if a man lead an outward civil life, he may be saved in any religion, the Jew in his Judaism, the Turk in his Mohammadism, the heathen in his paganism. For they that walk not in this way, according to this rule, do but weary themselves in endless labyrinths. And so walking without line or rule in "their crooked ways, shall be led with workers of iniquity, when as peace shall be upon Israel" (Ps. 125:5). Other uses are made of mercy and peace, to which places I refer the reader.

The apostle adds that peace and mercy shall be upon all them that walk according to this rule, "and upon the Israel of God." There is a double Israel mentioned by Paul, "Israel according to the flesh" (1 Cor. 10:18), and "the Israel of God." As there is a twofold Jew, one outward in the flesh; another inward in the Spirit (Rom. 2:28–29). By "the Israel of God," the apostle means all such as are like to Nathaniel, who was "a true Israelite, in whom there was no guile" (John 1:47), whether they be the faithful Gentiles or believing Jews.

And he makes mention of the Israel of God, partly by reason of the adversaries who bragged so much of their father Abraham, and that they were the only true Israelites, and yet were no Israelites, because they trod not in the steps of the faith of Abraham. Partly for the weak converts, who thought it a hard thing to be severed from the society of those to whom the promises were made; partly for us Gentiles, that we might know that "all are not Israel, which are of Israel" (Rom. 9:6), but that all they which are of faith are blessed with faithful Abraham (Gal. 3:9), seeing that God is no accepter of persons (Acts 10:34).

Chapter 6: Verses 17–18

> 17 From henceforth let no man put me to business: for I bear in my body the marks of the Lord Jesus.

Here the apostle lays down his last admonition, preventing an objection that might be made by the false apostles or the Galatians. For whereas it might be said that Paul sought himself and the world, shunned persecution, and therefore joined circumcision to Christ to please the Jews, and followed not his own rule (v. 16), he takes away this objection with great authority, when he says, "From henceforth let no man put me to business." And withal he adds a reason of it: "For I bear in my body the marks of the Lord Jesus"—as if he should say, the bonds, the imprisonments, the stripes, wounds, and scars in my body, do sufficiently testify my fidelity in my ministry, for if I had preached circumcision, I should not have suffered persecution. The words may be and are taken in a double sense. First thus, the false apostles and you Galatians (by their instigation) have been troublesome unto me by false accusations and slanderous imputations, as that I taught circumcision and the observation of the ceremonial law as a thing necessary to salvation, and so you have made a revolt from my doctrine, and by that means have doubled and tripled my labor and pains among you. But from henceforth cease to be troublesome unto me, you may take experiment and proof from me, the marks that I bear in my body do sufficiently witness and seal the truth of my doctrine and my fidelity in mine apostleship, as also whose disciple I am, Moses or Christ's, and what rule I follow, Judaism or Christianism.

Secondly, they carry this sense, I have said that they which walk according to this rule, in glorying only in the cross of Christ, "peace

shall be upon them, and mercy, and upon the Israel of God." And I say again and again, that we ought to strive and contend for it, to observe and keep it as a thing most necessary to salvation: τοῦ λοιποῦ, as for other things not necessary to salvation, as circumcision, etc., "let no man trouble me" in the execution of mine apostolical function, or hinder the course of the gospel, by urging any other doctrine or ceremony contrary or diverse from this as necessary to salvation. This one thing is necessary, other things are needless and fruitless in comparison, therefore neither I, nor the church of God ought to be troubled with them. This latter sense I take to be more agreeable to the text.

Some make the sense to be this, I have had many troubles and conflicts and have many marks and scars in my body inflicted by persecutors. Therefore be no more troublesome unto me. For it were too much to add wormwood to my gall, affliction to affliction. Here we see the condition of the apostle, and the estate of all faithful ministers; that it is full of trouble and molestations. For as they are accounted men of turbulent spirits, disquieters of the state, as Elijah was (1 Kings 21) and Jeremiah (Jer. 15:18), and Paul (Acts 16:20; 21:28), so they are most troubled with factious opposers and false teachers, who labor to bring into the church things partly needless and superfluous, partly hurtful and pernicious. Thus the false apostles troubled the pastors and church of Galatia (Gal. 5:10) and the churches of Antiochia, Syria, Cilicia (Acts 15:24).

Secondly, consider how that the most and greatest troubles of the church have been for matters, not of substance, but of circumstance, partly not necessary, partly contrary to the rule—which notwithstanding have been urged with fire and faggot, as things most necessary.

Lastly, he that stands forth for the defense of God's truth (as Paul did, and all ministers ought to do) must let go all circumstances, and look to the substance. Not with Martha, to trouble himself about many needless things, when as one thing only is necessary [Luke 10:41].

The reason follows in these words: "For I bear in my body the marks of the Lord Jesus."

The word in the original translated "marks" does properly signify prints with a hot iron.314 But it is here used generally to signify any blemish, scar, or mark whatsoever, whether such as was wont to be set upon servants bought with money (which among the Jews was a hole in the ear pierced with an awl, Ex. 21:6; Deut. 15:17) or upon slaves taken in the wars, as the Samians set upon an Athenian captive the sign of an owl. And the Athenians upon a Samian the sign of a ship. Or upon malefactors, as a hole in the ear, an "F" in the forehead, a brand in the hand. Or such a mark, as some think was set upon Cain (Gen. 4:15), or the mark of God (Ezek. 9:4), or of the beast (Rev. 16:2).

The marks of Christ are of two sorts: either inward and invisible, or outward and visible. The invisible marks are two. The first is God's eternal election, which is called God's seal or mark. "The foundation of God remaineth sure, and hath this seal, the Lord knoweth who are his" (2 Tim. 2:19). All the elect are marked with this mark (Rev. 7), and by it Christ knows and acknowledges them for His sheep (John 10). The second is regeneration or the imprinting of the defaced image of God in the soul. By this mark (which is the true indelible character, never to be blotted out) are all believers sealed (2 Cor. 1:22; Eph. 1:13). These invisible marks of election and regeneration

are in the soul, and therefore not here meant. For he speaks of bodily marks, "I bear in my body the marks...."

The outward visible marks are twofold: typical or real. Typical, as circumcision, which was a mark set in the foreskin of the flesh (Rom. 4:11). The blood of the paschal lamb, wherewith the houses of the Israelites were marked when the firstborn of the Egyptians were slain by the destroying angel. And baptism is of the same kind. For by baptism Christians are distinguished from Jews, Turks, infidels whatsoever. Real marks of Christ are whether in His natural or in His mystical body. In His natural body, the wounds which were given Him in His hands, feet, and sides, which He showed to His disciples after His resurrection (John 20:27), which whether they be now to be seen in His glorified body (as some affirm) or abolished (as others) I leave to the reader, as a thing uncertain, and merely conjectural, seeing there is nothing in Scripture either for it, or against it, that does necessarily conclude it. But of these marks, the apostle speaks not in this place. The marks in His mystical body are those which are in His members, as wounds, scars, whippings, maimedness, etc., of which we read, "Everywhere we bear in our body the dying of our Lord Jesus" (2 Cor. 4:10). And, "Five times received I forty stripes, save one; I was thrice beaten with rods, once stoned," etc. (2 Cor. 11:24–25). And these the apostle here calls "the marks of Christ" because they are inflicted for the profession of Christ and the gospel —as the wounds and scars of a soldier may be called his prince's wounds and scars because they are had in his cause and quarrel. Now those in His natural body differ from these in His mystical. First, in that they are meritorious, for "by his stripes we are healed" (1 Peter 2:24). These in His mystical body are glorious in the sight of God (as the death of His saints is), yet not meritorious. Secondly, those in His natural body were prophesied of before in particular. "They pierced my hands and my feet" (Ps. 22:16). These in His

mystical body only in general, that we should be conformable unto Him.

In this place Paul speaks of the latter only, which were in his own person; and this he does, not to put any merit in them (as St. Francis did), but to testify himself to be a faithful servant of Christ. And he further meets with the false apostles, who would needs have had the Galatians circumcised, that so they might glory in the flesh as having set the mark of circumcision in the foreskin of their flesh. As if he should say, I set not marks in other men's flesh to glory of them, as the false apostles do, but I bear about in my body the marks of the Lord Jesus. These are the signs of mine apostleship and arguments of fidelity in my ministry, which I set not in other men's flesh, but have in mine own.

Here we see what we are to think, and what use we are to make of the wounds, scars, and blemishes that are in any of the saints for the profession of the gospel and maintenance of the truth. First, that they are the sufferings, wounds, and marks of Christ Himself (as Paul terms them here, and Col. 1:24), seeing they are the wounds of the members of that body whereof He is the head. Secondly, they have this use, to convince the consciences of persecutors and wicked men that they are the servants of Christ, which suffer thus for righteousness' sake, for which cause they are here mentioned by Paul. Thus he proves himself to be a member of Christ by the afflictions which he suffered for His sake (2 Cor. 12). Thirdly, if men be constant in their profession, namely in faith and obedience, they are banners of victory. Therefore no man ought to be ashamed of them, no more than soldiers of their wounds and scars, but rather in a holy manner to glory of them as Paul did. For as it is a glory to a soldier to have received many wounds and to have many scars in a good cause, in his prince's quarrel and for the defense of his country

—so it is a glory for a Christian soldier to have the marks of the Lord Jesus in his body, as of wounds, scourges, bonds, imprisonment, for the profession of the truth. Therefore Constantine the Great (as the ecclesiastical history records) kissed the holes of the eyes of certain bishops (which had them put out by the Arians, for the constant profession of the faith of Christ), reverencing the virtue of the Holy Ghost which shined in them.

This makes nothing for the fratres flagellantes, who glory in the marks which they make in their flesh by whipping of themselves. For first, it is not the punishment (as Cyprian says) but the cause that makes a martyr. Secondly, the marks which men set upon themselves contrary to the law (Lev. 19:28) are not the "marks of the Lord Jesus"—but those only which are set upon them by others for the profession of the truth. Thirdly, this whipping and afflicting of themselves, being but will-worship, in not sparing of the body (Col. 2:23), is no better accepted of God than the superstitious practice of Baal's priests, lancing themselves with knives till the blood gushed out (1 Kings 18:28).

Again, if this be the glory of a servant of Christ, and a note of constant profession, what shall we say of them who have not only their consciences seared with a hot iron, but by drinking, whoring, rioting, etc., get the marks of Bacchus and Venus in their bodies? For if these be the marks of Christ, those must needs be the marks of Satan.

Lastly, hence we are taught a special duty, and that is to suffer bodily affliction in the profession of the truth. And though bonds and imprisonment abide us in all places, not to pass for them, so that we may fulfill our course with joy, according to Paul's example, both here, and Acts 20:24, as also in his commandment to Timothy,

"Suffer affliction as a good soldier of Jesus Christ" (2 Tim. 2:3). The reasons are these. First, by suffering bodily affliction, we are made conformable unto Christ and fulfill the rest of the afflictions of Christ in our flesh (Col. 1:24). Secondly, they teach us to have a sympathy and fellow feeling of the miseries of our brethren, to remember those that are in bonds as though we were bound with them, and those that are in affliction as though we also were afflicted in the body (Heb. 13:3). Thirdly, our patient enduring of affliction does not only serve as a precedent and example to others to suffer patiently, but also is a notable means to confirm them in the truth (2 Cor. 1:6; Phil. 1:14). Lastly, they serve to scour us that are earthy vessels from the rust and filth of sin that cleaves so fast unto our nature.

> 18 Brethren, the grace of our Lord Jesus Christ, be with your spirit, Amen.

Here, the apostle concludes his epistle with his usual farewell, commending the Galatians to the grace of God and wishing unto them "all things appertaining to spiritual life and godliness" (2 Peter 1:3), which he signifies here by "grace." There is a two-fold grace mentioned in Scripture: grace which makes a man gracious or acceptable to God, gratia gratum faciens: and grace which is freely given, gratia gratis data. Gratia gratum faciens is the favor and love of God, whereby He is well pleased with His elect in Christ, and this grace is in God Himself, and no quality infused or inherent in us. And it is truly called the first grace, as being the cause of all other subsequent graces. Gratia gratis data is the free gift of God bestowed upon men, whether natural or supernatural—natural either in the state of apostasy since the fall, as the gift of illumination (John 1:9) and such like; supernatural, either common gifts as the gift of miracles, prophesying, tongues, etc., or saving graces, as the grace of election, effectual vocation, justification, adoption, glorification, etc.,

all which are called the second grace, because they flow from the first, as the stream from the fountain. Thus Paul distinguishes them, calling the former "the grace of God," the latter "the gift by grace" (Rom. 5:15). Now grace in this place is not to be restrained only to the benefit of our redemption, as it is where the grace of Christ is distinguished from the love of God and communion of the Holy Ghost (2 Cor. 13:14)—but to be understood of the favor and love of God, which is the first grace, and of the saving grace of regeneration, which is the second grace or the gift of grace. And it is called "the grace of our Lord Jesus Christ," first, because He is the fountain of it. "Of his fullness all we have received and grace for grace" (John 1:16). Secondly, because He is the conduit or pipe by which it is conveyed unto us. "Grace and truth came by Jesus Christ" (John 1:17). For He is our propitiator by whom alone we receive grace, that is, the favor of God and reconciliation. For grace, that is, for the favor and love which God the Father bare unto His Son, we being accepted of God, and beloved in His Beloved (Eph. 1:6).

Christ is further called "our Lord" in five respects. First, by right of creation. "All things were made by him" (John 1:3). Secondly, by right of inheritance. "He is made heir of all things" (Heb. 1:2). "I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession" (Ps. 2:8). Thirdly, by right of redemption. "Ye are bought with a price" (1 Cor. 6:20), which is neither silver, nor gold, but the precious blood of Christ (1 Peter 1:18–19). And this He performed by a double right, namely, by right of property, as a king redeems his subjects, the master his servants; or by right of affinity, as the father may redeem the son, one brother another, and one kinsman another. Fourthly, by right of conquest. "When a strong man armed keepeth his palace," etc., "but when a stronger than he cometh upon him, and overcometh him, he taketh from him all his armor wherein he trusted and divideth the spoil" (Luke 11:21–22).

Lastly, by right of contract and marriage. "Thou shalt call me Ishi, and shalt not call me Baali.... And I will marry thee unto me forever in righteousness, judgment, mercy, and compassion, I will marry thee unto me in faithfulness, and thou shalt know the Lord" (Hos. 2:16, 19).

The apostle proceeds and says the grace of our Lord Jesus Christ "be with your spirit." For the better understanding of which phrase, we are to know that man consists of two essential parts, of soul and body. "Dust" (that is, the body) "returns to the earth, whence it was taken. And the spirit returns to God that gave it" (Eccl. 12:7). Albeit the apostle elsewhere divides man into three parts, spirit, soul, and body, when he prays for the Thessalonians that "their whole spirit, and soul, and body, may be kept blameless, unto the coming of Christ" (1 Thess. 5:23). Where he subdivides the soul into two parts, reason or understanding, which he calls the spirit; will or affection, which he terms (by the common name agreeing to both), the soul. God having given reason to see and will to seek after that which is good—that reason having eyes might guide the will that is blind, and go before that it might follow. So that the spirit and soul are not two several substances, but one and the same (even as the body and the flesh are one body) and yet are they distinguished for doctrine's sake. The word of God is said to "enter through, even to the dividing asunder of the soul and the spirit" (Heb. 4:12). And the apostle distinguishes the soul into three faculties: the mind, cogitation, heart —when he says the Gentiles walked in the vanity of their minds, and had their cogitations darkened, because of the hardness of their hearts (Eph. 4:17–18). By mind, meaning the hegemonical part or understanding; by cogitation, the inward senses as memory, fantasy, etc.; and by heart, the affection.

Now by "spirit" in this place is not meant the understanding alone, or the soul alone, but by a synecdoche the whole man is understood, albeit the soul principally be meant, because it is the proper subject of grace. For grace being a spiritual thing is placed immediately and properly in the spirit or mind of man, and in the body accidentally, where it does bewray itself by outward actions. Secondly, for that, as the seat of grace is in the mind, so the sense and apprehension of it is there likewise, and not in the body. Thirdly, as Theophylact says, Non ait vobiscum, quid ita? Abigens eos a rebus bisce, arguensque non a lege hos spiritum, sed a gratia accepisse. So that it is all one as if he should have said, "The grace of our Jesus Christ be with you all"—as it is in Philippians 4:23 and 2 Thessalonians 3:18, as it may appear by the like. For that farewell which Paul gives Timothy in his latter epistle, "The Lord Jesus Christ be with thy spirit" (2 Tim. 4:22) is all one with that in his former, "Grace be with thee" (1 Tim. 6:21). And that salutation, "The grace of our Lord Jesus Christ be with your spirit" (Philemon 25), is all one with that, "Grace be with you" (Col. 4:18).

Hence that phrase and form of speech in our English liturgy, or Common Prayer Book (though misliked by some, and caviled at by others) has his warrant and ground, when the minister says, "The Lord be with you"; and the people answer, "And with thy spirit," wishing the same to him, that he to them, that God would be with his spirit, that is, with him.

Again, mark how the apostle as he did begin with grace (1:3), so he does end with grace, to teach us first of all, that our salvation is placed in it alone, for the beginning, the progress, and the accomplishment thereof. For election is of grace (Rom. 11:5), and vocation is of grace (2 Tim. 1:9), and justification (Rom. 3:24), and glorification (Rom. 6:23). Secondly, that Christ is to have all the

glory of this grace, whereby we are so highly advanced into the favor of God, both for the beginning, continuance, and ending, without ascribing any part thereof to ourselves or any other creature. Thirdly, that all our salutations and greetings, our adieus and farewells, ought to be grounded in the grace of Christ, otherwise they are but carnal. And therefore the apostle bids the Christians to salute one another "in a holy kiss" [Rom. 16:16], or (as Peter speaks), with "the kiss of love" (1 Peter 5:14).

This confutes the popish doctors, who do not only ascribe the beginning of their salvation to themselves, in co-working with God in their first conversion, but also the end and accomplishment of it, by works of condignity, which (as they say) are meritorious of eternal life.

Further, observe with what emphasis the apostle concludes his epistle—first opposing Christ the Lord of the house to Moses who was but a servant in the house (Heb. 3:5–6). Secondly, the grace of Christ to inherent justice and merits of works. Thirdly, the spirit in which he would have grace to be seated, to the flesh in which the false apostles gloried so much. Lastly, brotherly unity one with another, implied in the word "brethren," to the proud and lordly carriage of the false apostles over them.

The Conclusion

[Appendix on Subscriptions and Titles to the Epistles]

In the end of all, it is added, in the Greek and Syriac copies, that this epistle was "written to the Galatians from Rome." Which postscript seems to be erroneous and false. For first, there is not a title in the whole epistle that gives the least inkling that it should have been written from Rome. Whereas in all the rest, which are written from thence, Paul makes mention of his bonds and imprisonment. Secondly, the variety of copies argues the uncertainty of it, seeing in some copies it is said to have been "sent from Ephesus," as Cajetan and Hyperius affirm in their commentaries upon this place. Thirdly, Baronius (if his authority be of any weight in this case) affirms that it is not likely or credible that it was written from thence.2 But, be it granted that this postscript were true indeed, yet it is no part of canonical Scripture, as not being written by the apostle, but added afterwards by the scribes which copied out the epistles. Neither is this only true of postscripts, but also of inscriptions or titles prefixed before epistles, they are no part of Holy Writ. This may easily be proved in particular. For, first, touching the postscripts, the Greek copies agree in this, that the first epistle to the Corinthians was "written from Philippi, and sent by Stephanas, Fortunatus, Achaicus, and Timotheus"—when as it is certain, it was written from Ephesus. For first, he says, "He will come to them when he shall go through Macedonia" (1 Cor. 16:5). Therefore Paul was not then at Philippi, a chief city in Macedonia. Secondly, in the nineteenth of the same chapter he says, "All the churches of Asia salute you," which shows plainly that when Paul wrote this epistle, he was at Ephesus in Asia,

not at Philippi in Europe. Thirdly, verse 8, he says, "He will abide at Ephesus till Pentecost," therefore he was not then at Philippi. Fourthly, that it was written before the tumult in Ephesus raised by Demetrius and his complices, and so consequently before his coming to Philippi—as also that it was sent by Timotheus and Erastus, it is manifest, verse 10 of that chapter, being compared with Acts 19:21–22. Lastly, the Syriac translator agrees with me, in affirming that it was written from Ephesus; and so does Baronius (Annal. Tom. 1. pag. 494. l. 39).

Again, the postscript of the Second to the Corinthians has, it was "written from Philippi of Macedonia, and sent by Titus and Luke"—whereas the Rhemists (if we may give any credit to their testimony, who elsewhere make titles part of the canonical Scripture) say, it was "written at Troas," as it is thought. And Baronius (Annal. Tom. I. pag. 590. l. 51. Antwerp.), thinks it was written at Nicopoli, upon this occasion, that in his former epistle from Ephesus, promising to come unto them as he passed through Macedonia, and coming not (1 Cor. 16), he does in this excuse himself (2 Cor. 1:15–17, compared with 2 Cor. 7:5). Neither is it a good reason to prove that Titus carried this epistle (as it is in the postscript), because Paul says, "He sent Titus to them, and another with him" (2 Cor. 8:18, 22; 12:18). For Paul speaks of Titus's coming unto them before that time. Neither may it be thought that Titus was sent the second time unto them, considering that departing from Macedonia, and taking Titus with him, he left him in Crete (see Caesar Baronius, Annal. Tom. I. Antwerp. p. 591. l. 40).

Besides, the Rhemists control the subscription of the first Epistle to the Thessalonians, which has it thus, "The first epistle to the Thessalonians, written from Athens." For in their preface, they are bold to affirm that "it seemeth rather to have been written at Corinth,

than at Athens." And they give this reason of it, because after the sending of Timothy to Thessalonica, Paul and he meet not at Athens again, but at Corinth. And Baronius affirms that it seems to have been written presently after that Silas and Timotheus came to him to Corinth, out of Macedonia, by comparing Acts 18:5 with 1 Thessalonians 3:6 (Annal. Tom. I. pag. 457. l. 1). And Emmanuel Sa does censure the Syriac postscript, which says it was sent from Athens by Timothy, seeing that Timothy was then absent. The like they affirm in the argument of the second epistle, for albeit the Greek postscript has it, that it was written from Athens, yet they rather think it was written from Corinth, where Paul abode a year and six months (Acts 18:11), because the title is like unto the first epistle, "Paul and Silvanus, and Timotheus," etc. And Baronius says, that it should be written from Athens, impossibile est affirmare, because it was written soon after the former, as may appear by the inscription, Paul and Silvanus and Timotheus (they continuing together). But the former was written from Corinth (as has been proved), and therefore the latter—specially considering that Paul went from Athens, and abode at Corinth a year and a half, and returned not back again to Athens, but went to Ephesus (Annal. Tom. I. pag. 457. l. 28).

Add hereunto, that whereas the postscript of the first to Timothy says it was "written from Laodicea the chief city of Phrygia Pacaciana," the Rhemists notwithstanding in the argument affirm that it is uncertain where it was written. And though it be commonly said to have been written at Laodicea, yet it seems to be otherwise, because it is like he was never there, as may be gathered by the epistle to the Colossians which was written at Rome in his last trouble, a little before his death. For Paul seems to insinuate that he was never at that Laodicea of Phrygia, near to Colossos and Hierapolis, and that they never saw his person (Col. 2:1). Besides, neither Pliny (who writes after Paul) nor any other ancient classic

author does make mention of Phrygia Pacaciana, so that it seems to have been so called long after Paul's decease. The first mention that is made of it (as some have observed) being in the acts of the fifth Synod of Constantinople. Baronius is of opinion that it was written from Macedonia (tom. I. pag. 54.), grounding his conjecture upon 1 Timothy 1:3, "As I besought thee to abide at Ephesus, when I went into Macedonia; so do...." The same does Athanasius affirm in his synopsis, and Theodoret in his preface upon that epistle.

Again, the subscription of the second to Timothy, that it was "written from Rome unto Timothy the first bishop elected of the church of Ephesus," cannot well stand, as some think, with that of St. Paul, "Do the work of an evangelist" (2 Tim. 4:5), seeing that evangelists were not tied to personal residency, to abide in one place (as bishops and pastors are), but were to go from place to place to confirm the churches planted by the apostles. But the discussing of this argument, whether Timothy were an evangelist properly so called, and whether the same man could not be an evangelist and a bishop, requires a longer discourse than can be afforded to this short treatise. Lastly, the postscript of the epistle to Titus says it was "written from Nicopolis of Macedonia"—the devisers of which assertion ground their opinion upon Titus 3:12 where Paul says, "Be diligent to come to me to Nicopolis, for I have determined there to winter," mistaking the text, for he says not, be diligent to come to me to Nicopolis, for I have determined here to winter (as being there already), but I have determined there to winter. By which it is plain that when Paul wrote to Titus, he was not at Nicopolis (as the postscript affirms), and so we see the text which they allege for them makes most against them. And this is the judgment and reason of Baronius (Annal. Tom. I. pag. 575. l. 33. Antwerp). Howsoever Claudius Espencaeus shifts his fingers of it and passes it over in silence.

Thus much concerning subscriptions. A word or two touching inscriptions or titles prefixed before epistles. That these be no part of Scripture written by the apostles, but added to the epistles by some others, it may appear by these reasons. First, generally, if titles were canonical as well as the epistles themselves, the fathers would never have doubted (as they did) whether Paul were the author of the Epistle to the Hebrews or not, seeing in all copies save one (as Beza has observed) it bears his name. But some of them ascribe it to Barnabas, as Tertullian. Others to Luke, as Jerome witnesses; others to Clement. Oecumenius entitles it only thus, The Epistle to the Hebrews, without adding the name of Paul or any other as the penner of it. And so Hentenius a papist does translate it out of Oecumenius.

Secondly, some epistles (as those seven written by James, Peter, John, Jude) have unfit titles prefixed before them, in that they are called sometime canonical (specially of the Latin church) and sometime catholic (chiefly of the Greek church). Neither of which were ever given them, by any apostle or apostolic writer.

For first, touching the title canonical, it may seem strange that this inscription should ever have been appropriated unto them, which is common with them to the whole Word of God. As though in them were contained a more perfect and absolute rule of doctrine and manners, of things to be believed and practiced, than in the other books of Holy Writ; considering that sundry divines (albeit erroneously I confess) have been so far from giving unto them this preeminence above the rest of the books of Scripture, that they have altogether rejected them as no part of canonical Scripture—by name, the epistle of James, the Second of Peter, the Second and Third of John, and that of Jude, of all which it was doubted in ancient time, as we see in Eusebius; and the Syrian church receives them not to this

day as being not in the Syriac translation; and Cajetan, a popish writer, and the Lutherans at this present reject them, as may appear by their writings. Secondly, that this inscription was added to these epistles without sufficient ground and warrant of reason may appear in that no reason can be given why these seven should be called canonical, rather than the epistles of St. Paul, or that to the Hebrews (whosoever was the penner thereof). For whereas the Ordinary Gloss says they are called canonical because they were received into the canon with the other epistles, by that reason they should be no more canonical than the rest, nay, not of that authentical, at last of that undoubted authority the rest are of, seeing they hardly obtained to be registered in the canon with the rest as canonical. Lastly, this title was never given to these epistles by the Greek church (which was more ancient), but only by the Latin church, as might be proved by manifold testimonies, if it were a thing necessary to be stood upon. Nevertheless, howsoever this inscription cannot be defended, yet it may be excused and tolerated, as a title of distinction to distinguish them from the other epistles. As we see the Jews dividing the Old Testament into four parts: the first they called the Law, or five books of Moses. The second the former prophets, viz. Joshua, Judges, two books of Samuel, two books of the Kings. The third the later prophets, as Isaiah, Jeremiah, Ezekiel, and the small prophets. The fourth they called Kethubim, which in English is as much as the Scriptures, not as though those eleven books were more properly Scripture, than the Pentateuch of Moses, or the books of the former and later prophets, but only for distinction sake they were so called. And they are termed of the Seventy and of the Greek church ἁγιαγράφα, that is, Holy Writ, not because they had a peculiar holiness proper to them above other parts of God's word (seeing all Scripture is equally given by divine inspiration), nor as though the amanuenses of these books were more holy than the other penmen of the Holy Ghost (nay, contrarily it is doubted by some, of Solomon,

who penned three of these books, whether he were elected or rejected; whereas it is not doubted of the rest)—but only (as I have already said) to put a note of distinction betwixt them and other books, in naming of them, as Hugo de St. Victor has well observed.

In this sense this title canonical may be given to these epistles without danger: but if we shall understand it in any other sense, we shall be so far from being able to defend it, that we shall not be able to excuse it.

The second title which is given them is that they be called catholic, which inscription is as unfit as the former. For they are so called (as some would have it) because they were written and directed to the whole catholic church, consisting both of Jews and Gentiles. But that is not true, seeing James directs his epistle only to the twelve tribes that were dispersed, and not to the Gentiles (James 1:1). And Peter, who was an apostle of circumcision writes only to the strangers, the Jews, that dwelt here and there throughout Pontus Galatia, Cappadocia, Asia, and Bythinia (1 Peter 1:1). Others think they are termed catholic, for that they were not sent to one man, or family, or city, or country, but generally to the whole body, company, or society of the Jews, wheresoever dispersed over the whole earth. But neither in this sense can they fitly or truly be termed catholic. For as much as two of these seven, viz. the Second and Third of John, were written to particular persons, the one to the elect lady, the other to Gaius. And by this reason the epistle to Timothy, that to Titus, and Philemon, may be called catholic, as well as these.

Again, be it granted, that they were all directed to all the Jews, yet I see not why the epistle to the Hebrews may not as well challenge this title to be called catholic, as any of these seven, considering it was written to all the Jews, and only to the Jews.

Thirdly, others affirm them to be called catholic because they contain catholic doctrine, such as appertains to all men generally, of what estate, place, condition, or calling soever they be. But in this sense all Paul's epistles may be called catholic epistles. "For whatsoever is written, is written for our learning, that we through patience and consolation of the Scriptures, might have hope" (Rom. 15:4).

Secondly, the word catholic is not so ancient. For Pacianus an ancient father says, it was not used in the apostles' days. His words are these: Sed sub apostolis (inquies) nemo Catholicus vocabatur: esto, sic suerit, vel illud indulge, cum post apostolos haereses extitisset, diversisque nominibus Columbam Dei atque reginam lacerare per partes, et scindere niterentur; nonne cognomen suum plebs Apostolica postulabat, quo incorrupti populi distingueret unitatem, ne intemeratam Dei virginem, error aliquerum per membra laceraret?9 That is, "But you will say, under the apostles no man was called catholic. Well, be it so, yet admit this withal, when after the apostles there were heresies, and men began to rend in pieces, and divide God's dove and queen by sundry different names, did not the apostolic people require their surnames, whereby they might distinguish the unity of the uncorrupt people, lest the error of some, should rend in sunder God's undefiled virgin?" Where we see Pacianus does freely grant that this surname catholic was not in use in the time of the apostles. Which testimony Baronius does notably dissemble, in showing the original of this name out of Pacianus, affirming, but not proving it to be as ancient as the apostles.

Now this error has not only befallen the Latin and Greek copies, but the Syriac likewise, as may appear in the title prefixed before the most ancient Syrian translation, where we shall find these words, "The three epistles of the three apostles, before whose eyes our Lord was transfigured, James, Peter, John." In which inscription be

couched two foul errors. First, in that this translator makes but three epistles of James, Peter, and John—whereas there are six, he omitting the Second of Peter, the Second and Third of John (as also that of Jude) as no part of Holy Scripture; and therefore the Syriac church (as I have already said) does not receive these epistles into their canon unto this day. The second is, in that he affirms James before whom our Savior Christ was transfigured in Mount Tabor, to be the author of this epistle. For that James, before whom Christ was transfigured in the mount, was James the son of Zebedee and brother of John. "After six days, Jesus took Peter and James, and John his brother, and brought them up into a high mountain, and was transfigured before them" (Matt. 17:1–2). Which James could not possibly be the penner of this epistle, for he was slain by King Herod long before the destruction of Jerusalem, and the dispersion of the twelve tribes. "About that time Herod the king stretched forth his hand to vex certain of the church. And he slew James the brother of John with the sword" (Acts 12:1–2). Therefore James the author of this epistle was James the son of Alpheus. For to feign another James the brother of our Lord, as some have done, is childish, seeing it is plain by sundry places of the New Testament, that there were but two of that name mentioned in Scripture: James the son of Zebedee called James the Greater; and James the son of Alpheus, brother to Jude, called the Lesser, and brother of our Lord.

GRATIAS TIBI DOMINE JESU.

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