

THE THIRD SERMON

UPON THE FIRST CHAPTER

- 6** I marvel that you are so sodenly carried away from him that had called you through the grace of Christ, unto another Gospel.
- 7** Which is none other thing but that there are some which trouble you, and would overthrow the Gospel of Christ.
- 8** But if I myself or an Angel from heaven tell you otherwise than I have told you: cursed be he. — ^{<430106>} Galatians 1:6-8

WE SEE HERE more openly the thing that I have touched already this morning: that is to wit, that Saint Paul spareth not the Galatians, although he mind not to shut them out of the gate of salvation. For inasmuch as his meaning is to bring them back to repentance: it is good reason that he should set the grace of God before them, as the thing common to them. But yet for all that, he flattereth them not, but rather rebuketh them for their faults, and specially for the overgreat lightness that was in them in giving ear to deceivers, which came unto them to disguise the doctrine of the Gospel. And to make them perceive their own unthankfulness the better: he saith that *he wondereth to see them carried away so soon and so easily from the heavenly calling*, and how it cometh to pass that they could be so quickly thrust out of the way, and continue yet still in their doing, seeing that they had already felt and tried God's grace in our Lord Jesus Christ. For inasmuch as he labored to bring them back again, he saith not at the first dash that they had turned away from the Gospel, but that they had been overcome by that temptation. And afterward he addeth, that the same was nothing else, but that those busybodies intended to overthrow the truth of God. For there is but one pure doctrine of the Gospel, like as there is but one Jesus Christ, upon whom the same is grounded: so as it is not in us to forge a new Gospel, but whensoever anybody goes about to mingle anything with the pure seed which we have of our Lord Jesus Christ, it is nothing else but an overthrowing of God's building. This in effect is the thing which is contained in this first sentence of Saint Paul's.

But here he might seem to be oversharp and rough in finding fault with the feebleness of the Galatians, seeing they never meant to forsake the gospel, nor yet Jesus Christ who had been preached among them. Howbeit Saint Paul passeth not for their opinion, but hath respect to the matter in itself, which is, that as soon as men turn aside from God's truth, by and by they forsake Jesus Christ, and make themselves strangers to him. Many men would think this strange, according as we see there are many that would fain [*happily*] mingle the light and darkness together. And specially the confusion that is in Popery is a very notable example hereof: for there ye shall hear men make wonderful protestations of holding still the Christian faith wherein they have been baptized. But yet for all that it is apparent, that all is turned upside down: for all superstitions reign there: and besides that, there is too manifest Idolatry, yea and that as gross as ever was any among the heathen. By reason whereof all reverence of God is as good as quite abolished there, because every man makes himself a Savior instead of our Lord Jesus Christ. But now will the Papists lustily reply, that they be no backsliders, nor have forsaken Christ. Yea, but our Lord Jesus Christ is no Ghost, he cannot transform himself after the appetites of men. To be short, he cannot be separated from his Church. Whensoever the Papists utter this saying: they rob Jesus Christ of all authority. For (say they) if there were but one Mediator, what should become of the He-saints which are patrons, and of the She-saints which are our Advocates? If any man speak to them of the sacrifice whereby our Lord Jesus Christ hath once purchased perfect righteousness for all the faithful: What (say they) and must not Mass be said every day, and Christ be offered up new again there, to appease God's wrath? If a man tell them of the free forgiveness of sins: and what shall become (say they) of our own satisfactions, whereby we deserve to have pity at God's hand? Again, if a man say to them, that all our goodness cometh of our regeneration through God's spirit, and that there is nothing but spottiness and rebelliousness in us, till God have changed us: how so (answer they) and what shall then become of our own freewill? To be short, Jesus Christ shall be named oft enough, and men will reserve unto him the title of Redeemer. But in the mean season his office shall be parted, and put to the spoil, and every man shall catch a portion of it to himself. Besides this, they imagine that the Saints and Angels of heaven are as patrons to them, and finally they have infinite ways (to their own seeming) whereby to come unto God. But hereupon

we may well conclude, that the holy Ghost doth justly avow them to be backsliders, and to have given over Jesus Christ, and to be become strangers to him. For they falsely abuse his name. Jesus Christ is not variable, according as we have seen how Saint Paul said in ^{<470119>}2 Corinthians 1:19, that we shall not find yea and nay in him, but that he will continue always at one stay. To be short, whatsoever the Papists babble concerning Christianity, is altogether hypocrisy and leasing [*falsehood*], and they do but falsify the name of God's son, and abuse it wickedly. For they make a mumry [*ceremonial play act*] of it, or rather an Idol. Ye see then why Saint Paul blameth the Galatians for being so carried away. Now if a man demand the reason how: it was in that some would have made them to observe the ceremonies of the law as things necessary: and yet had God commanded them. Yea verily, howbeit that was but with a temporal condition for the people of old time, so as they must of necessity have all ceased at the coming of our Lord Jesus Christ. Forasmuch therefore as the Galatians mingled the old figures and shadows of the law, with the clear light of the Gospel: Saint Paul being not able to suffer it, saith that they were turned aside from God, yea and utterly fallen away from him. But there is yet a worse thing than that: namely that the grace of our Lord Jesus Christ was thereby disannulled, because men do always bear themselves in hand, that they deserve and earn righteousness before God, to be in his favor for their serving of him: and so when these deceivers had brought in the said error, that men ought to keep the old forworn figures: it was all one as if they had threaped [*maintained persistently*] a meritorious service upon God [whither he would or no.] But our salvation must be of free gift, or else Jesus Christ is nothing worth. I term it salvation of free gift, because it is given us simply of God, so as we bring not anything with us [to the attainment thereof] but only an eager desire to be filled with the thing that we want. Therefore it standeth us on hand to come as poor beggars unto God, if we mind to be justified for our Lord Jesus Christ's sake. For if we imagine never so small a drop of deserving in ourselves, it stoppeth us from coming to our Lord Jesus Christ. And not without cause doth an ancient Doctor say, that we cannot receive the Salvation that is offered us in our Lord Jesus Christ, except we have first dispatched the minding of our own deserts, and acknowledged that there is nothing but utter wretchedness in ourselves. Thus ye see why Saint Paul had yet more just reason to say, that the Galatians were carried

away from Jesus Christ and from his father. But there was yet this clog [*encumbrance*] more: namely that they were made to believe what other men listed [*wished*], and thereby brought in subjection to a slavish bondage, to be robbed of the quietness of conscience which we ought to have in our Lord Jesus Christ. For besides that we be reconciled by the sacrifice of his death and passion, we be also set free from the rigor of the law, under the which we were held in bondage. As for example (according as we shall see more fully hereafter, for as now I do but overrun matters whereof we shall see a larger discourse afterward.) Ye know how it is said in the law, (^{<052726>}Deuteronomy 27:26) that whosoever performeth not all that God commandeth to the uttermost point, shall be accursed. But it is impossible for us to attain to such perfection. Therefore it stood us upon to have freedom purchased for us by our Lord Jesus Christ, that the Lord might not anymore hold us under his yoke, which was intolerable as it is said in ^{<451510>}Acts 15:10. Now we see in effect why Saint Paul blameth the Galatians for falling away like perjured persons towards God, and towards our Lord Jesus Christ, as having given him the slip, and forsaken the faith which they had plighted unto him. And by this example we be warned to hold us to the pure doctrine and simplicity of the Gospel, without wavering one way or other. For it is not enough to have the name and title of Christians, no nor yet to bear the mark of baptism: but we must continue steadfast in the doctrine of the Gospel. For (as I have said heretofore) our Lord Jesus Christ cannot deny himself: and when we have dreamed this and that of him, yet must we be fain [*obliged*] to know him for such a one as he is given us of God his father. Now the Gospel showeth wherefore he is come, what his office is, the benefits that we receive by him, and what his power is towards us. And therefore if we have not the pure and single doctrine, wherein our Lord Jesus Christ was manifested unto us: surely we have nothing at all: and whensoever we have once been instructed in it, we must hold it still to the last push. For if we swarve never so little from it, there will be nothing but unfaithfulness in us. And in good sooth [*in truth*] it standeth us on hand to bethink us of the horrible fall whereunto we were tumbled with others, when we were plunged in so many errors, trumperies, and Illusions of Satan, that Jesus Christ was utterly unknown to us. Seeing that God hath now of his own infinite goodness plucked us out of such a bottomless gulf: let us settle ourselves to have a constant and fast faith, that we be no more shaken like

Reeds with every wind, but abide fast in the root of the Gospel, grounded upon the invincible power of our Lord Jesus Christ. And again, seeing that in him all God's promises are yea, and Amen, (^{<470120>} 2 Corinthians 1:20) and have their truth in him, so as they be performed there: let our faith also abide steadfast there. This is it that we have to remember in this saying of Saint Paul's. Furthermore to put the Galatians to the greater shame, he setteth before them their calling by grace. These words, *from him that hath called you*, may be referred as well to Jesus Christ, as to GOD the Father: for there is no great difference in the matter.

But in the mean time we see in effect what Saint Paul meant to say. Therefore he casteth the Galatians in the teeth with their lewdness, in that they had so much the less excuse of their shrinking aside after that sort, considering the goodness that God had showed upon them. For if God call us, although it were to summon us to our confusion, yet ought we to obey him, because we be his creatures. It becometh us to be subject to his authority, and howsoever he dispose of us, it is always our duty to say, behold Lord I am at thy pleasure: so that to use any shrinking away when God calleth us, is an utter perverting of all order. Much more when God not only calleth us unto him, but also setteth all the treasures of his goodness before us in our Lord Jesus Christ, and showeth that he seeketh nothing else but to make us his own by giving himself so willingly unto us, when God (I say) useth such bountifulness towards us as ought to ravish all our wits unto wondering: must we not needs be too lazy if we shrink back? Moreover, if we fortune to wander to and fro after we be once come unto him, we shall have so much the less excuse, and feel the sorer and horribler condemnation, as I have touched already. Now then we see what is imported in this saying where Saint Paul maketh mention of the grace that the Galatians had been called to. And out of doubt we in these days are much more blameworthy than the fathers that lived under the law, if we continue not in the pure doctrine of the Gospel, without turning aside from the things that are contained therein. For albeit that God called the Fathers to salvation under the law as well [as us now:] yet was not that calling with so open and abundant utterance of the riches of his mercy, as we have it in our Lord Jesus Christ. Therefore let us look well about us, and seeing he hath already made us to feel his grace: let the same stir us up and enflame us to be the bolder to have an invincible courage to continue in

the same calling, until we be come to the place whereunto God allureth us. So then, if we compare ourselves with the great number of misbelieving and ignorant souls, it is certain that our unthankfulness will be so much the greater, as God's grace hath showed itself larger and deeplier unto us. We shall see many silly souls straying here and there, and yet cease they not for all that to be subject to damnation. For he that hath offended without law, shall perish without Law. (<450212> Romans 2:12) Now forasmuch as God hath declared his will so friendly unto us, and that together with the use of discretion we have also the doctrine of his Gospel, which (as I have said heretofore) serveth to show us that our damnation shall be more horrible if we labor not to dedicate ourselves wholly unto him, by means whereof our bond becometh so much the straighter: Saint Paul addeth another circumstance, which is that it came to pass very hastily. For certes [*certainly, in truth*] it was a horrible thing, that the Galatians having been taught by the holy Apostle's own mouth, should be so corrupted as long as he was alive. Ye see then how it was the more to their blame, that within three [or four] days after their receiving of the Gospel, they were fled away and had mingled many false opinions with the truth of God. But although they had continued in the truth some good while after Paul's decease: yet doth it not follow that their so doing might have been a sufficient discharge for them, if they had fallen away afterward. For as the truth whereupon our faith resteth is everlasting, although both heaven and earth do pass away: (<432133> Luke 21:33) so must our faith hold out to the end, and not hang either upon the life or upon the death of any man, but have her anchorhold fastened in heaven. Therefore if we change [at any time,] whither it be today or tomorrow, we shall be the more to blame, and our unthankfulness shall be so much the shamefuller. And truly the thing that Saint Paul setteth down here in the person of the Galatians, is seen nowadays too much. For such as have gotten some smattering of the Gospel, will be weary of it within a two or three years, if there come no new change in the meantime. For they have itching ears, and we see many fantastical persons become backslidden: and because the truth of the Gospel liketh them not, they would always be fleeting, and have I wot [*know*] not what new stuff brought in, to feed them in their fond speculations. We see othersome grieved, because they perceive that the Gospel advantageth them not to the worldward: yea and there are some that turn away, because they see it is an occasion to make them to be

persecuted, and to purchase them many enemies, or else they starve (as they think) whiles other men prosper and fare well. Thus ye see how Jesus Christ is forsaken of many, howbeit not from the father to the son, but by reason that such as have showed him a fair countenance, are suddenly changed and fleet away from him within a two or three years, or at leastwise within half a score years after. So much the more then ought we to mark well this doctrine, because it is spoken to us: and also to think upon the reproach which Jeremy laid unto the Jews. Go your ways into far Countries (saith he) run beyond sea, see what other people do: (<240210> Jeremiah 2:10) every man keeps him to his own Idols, and yet there is no Godhead in them: Satan beguiles them under color of devotion, and they be so settled in the same, as they cannot by any means be turned away from it. Now at leastwise be you as constant as they, seeing that God hath showed himself to you, and you know his will fully and certainly. Let us beware that the like be not said to us nowadays: for we see the overearnestness of the Turks [in their Religion]. And although the Jews be no better than unclean Dogs, yet are they stiff still in maintaining the authority of their Law. As for the Papists, they have nothing but dotages [*senile decay*], so beastly as it is horrible to see: even children are able to judge of them: and yet for all that, we see how they burn with furious zeal to maintain their treacheries. But as for us, the Devil doth no sooner hold up his finger, but by and by we gad [*go wandering*] after him: it should seem that every of us watcheth to spy if there come any new toy, and the least occasion in the world will by and by shake us and scare us out of our way: and thereof we see too many examples, even here without going any further. So much the more therefore doth it behooove us to mark the blame that is laid here by the mouth of Saint Paul, against the unconstancy of such as turn away from God, specially so soon after he had called them to the grace of our Lord Jesus Christ. And thereupon Saint Paul saith, that it is nothing else but that there be some among them which trouble them, and would overthrow the Gospel of our Lord Jesus Christ. Here Saint Paul showeth, that whatsoever men bring besides the Gospel, is every whit of it but stark smoke, and that in the end it will be perceived that the Devil did cast gewgaws [*trinkets, showy trifles*] in their ways, to cozen [*deceive*] silly fools that could not rest wholly upon God's truth. *It is none other thing* (saith he) *but that some trouble you*. Truly this word *Other* importeth that it is nothing else or nothing at all. Nevertheless Saint

Paul declareth, that the Galatians may well pretend, that they which came from Jerusalem and from the country of Jewry, had told them that they ought not to separate the Law from the Gospel. No, no, (saith he) there is no more but one Jesus Christ, nother [*neither*] is there anymore than one doctrine that leadeth us unto him, and holdeth us in the faith, where through we obtain salvation by his means. So then all such as intend to cleave unto the pure knowledge of the Gospel, and to continue in the same, must not seek any other perfection [than that]: as for them that go any further, they be troublers that overthrow and disorder all things. And this saying is well worthy to be marked, to the end we may know that when our Lord hath done us the grace to teach us in his school, we must no more have a wavering faith to reel to and fro, but a resolute judgment and determination to say, this is the thing wherein we must live and die. But ye shall see many that will not speak openly against the doctrine of the Gospel, but will suffer the grace of our Lord Jesus Christ to be preached. If a man ask them what it is that they find fault with: nothing, say they. But let an Altar be never so soon set up, and puppets upon it and by and by they run to it, they must needs go hear Mass, and see all the rest of the Popish trash, they care not which way the world go, and when all those disorders are set afore them, they think not that there is any difference at all. But let us mark that such beastliness bewrayeth [*reveals*] that there is no faith in them. And why? For, the thing wherein we may show, yea and (as in respect of ourselves) feel, whither we be faithful, is to have such skill of the Gospel, as to conclude that it is God's infallible truth, and that it cannot lead us amiss if we follow it. Contrariwise the Papists have devised an Implicate faith (as they term it) and that is enough for them: and although the wretched souls wot [*know*] not what they mean themselves, yet notwithstanding, behold (say they) I refer myself to our mother the holy Church, I believe as she believeth. But such folk show openly, that they have no faith at all, ne [*nor*] know by what means to be saved. Nevertheless it is said that we obtain righteousness and salvation by faith, namely for that we embrace Christ as the party by whom all good things are imparted unto us. Then if our Lord Jesus Christ be unknown, it is no longer faith, but a gross Illusion of Satan, who hath bewitched the Popish doctors to speak after that sort: and thereby we see that they have no knowledge of God, but are utterly given over to a lewd mind. Wherefore let us mark well, that whereas Saint Paul

saith here, that there is none other Gospel: it is to hold us still in such steadfastness, that after we have once learned what our Lord Jesus Christ is, we may continue in him, and utterly give over all things that are contrary to the doctrine of the Gospel. Have we once such skill, it will serve us to fight against Satan and all the diversity of opinions that are at this day in the world, so as we shall not be shaken down what trouble soever happen, nor finally be turned aside from the certainty of our faith. But if we waver after such a sort that we become like little children, who if one man offer them an apple at one side they run thither, and if another man offer some other pleasant thing at other side they run thither likewise, and leaving the first go to yield themselves to the second. I say if we be so fickle minded, it is a token that there is nothing but mere unbelief in us. Then let us assure ourselves, that there must be such a mutual agreement between our faith and the Gospel, that we must give ourselves wholly thereunto, and never be plucked from it, and our knowing of the things that are contained in it, must be to rest ourselves upon them, as I have said already heretofore. Not that all men can be teachers a like (for it is very certain that the most part of these whom our Lord Jesus Christ hath in his flock, comprehend not the tenth part of the understanding of the holy Scripture) but that howsoever the world go, it behooveth us all to be grounded in these points, namely that there is but one God the father, of whom we have all things, and who hath adopted us of his own mere mercy: That there is but one only Jesus Christ, by whose means we be made partakers of all good things: And that we be begotten new again by the holy Ghost: And as touching our Lord Jesus Christ, it standeth us on hand to be well assured that he is our advocate, and that without him we cannot come unto God, nor durst once open our mouths to call him our father, save in respect that we be members of our Lord Jesus Christ, and that he beareth word for us as our spokesman and patron, guiding us as it were by the hand, to bring us unto God his father. If we know not these things, it is certain that we can obtain no Salvation. And that is the cause why Saint Paul blameth the Galatians, for that they considered not that there is but one only Gospel, which could not be altered without doing of wrong to our Lord Jesus Christ, who all only ought to have all audience. Therewithal also he warneth us, that whensoever there come any busybodies to turn us from the pure simplicity which we ought to hold us to concerning God and our Lord Jesus Christ: we ought to hold them

accursed. For (as shall be said more fully hereafter) they overthrow the Gospel of our Lord Jesus Christ. And it is a right horrible thing, that the Gospel which is the foundation of our faith and the key to open us the gate of Paradise, should be overthrown. For that is all our welfare, that is the kingdom of God from whence we (after a sort) are banished: and we can by no means come unto him, until he have made us way by means of his Gospel, to the end we may be his people and he our king, and we be guided and governed by his authority. Ye see then that the inestimable benefits which are comprehended in the Gospel, are these: namely that men are reconciled unto God: that the gate of Paradise is opened unto us: and that our Lord Jesus Christ is given us for our heritage, so as we be made partakers of all the benefits that he hath poured upon us, and that he hath warranted our endless Salvation. Now, were it not better that the whole world should sink and perish, than that all this should be overthrown? That therefore is the cause why Saint Paul telleth us, that all such as come to set troubles after we have been faithfully taught, and that all such as bring in any curiosities or foist in this or that of their own brain, do turn men away from the kingdom of God and from his royal seat, to the intent that they should not anymore be governed by him, nor the Scepter of our Lord Jesus Christ be anymore lifted up among them to their salvation. Now if we set so much store by God's honor as we ought to do, or esteem it a precious thing to be partakers of all heavenly benefits, or if we make account of our own welfare: ought not every of us to shun those troublers, and to cast them out as deadly plagues of the world, when they come among us and fall to abolishing of the whole Majesty of God, and of the grace of our Lord Jesus Christ, and consequently of our salvation also? Thus ye see in effect, that the thing which we have to mark here, is that we must stick with so earnest a mind to the Gospel, as we may not suffer ourselves to be thrust out of the way by any means, nor abide that any man should trouble our wits, by bringing in any new thing more than was afore. Although the men be never so skillful, subtle, sharpwitted and eloquent: yet let us shake it off every whit as accursed, if it go about to turn us from the pureness of the Gospel. That is the thing which Saint Paul teacheth us here. And when he hath spoken so, he addeth, *that if he himself, or an Angel came to preach any other Gospel than that which the Galatians had heard and understood, they should shake them off*, hold them as accursed, excommunicate them, and take them to be as Devils.

Here we see that Saint Paul is (as ye would say) whote [*hot*] to maintain the steadfastness of the faith, to the intent we should not by any means be shaken from it, and that is not without cause. For we see what frailty is in us, and not only frailty but also fondness and rebelliousness, which are yet worse. At the first blush, if a man teach us God's word, and that we be not touched with it in good earnest: we will think it the strangest thing in the world: for the doctrine will always seem foolish to man's wit, (^{<470214>} 2 Corinthians 2:14) as we have seen heretofore. And what is the reason? Even our fondness, because our wits are wandering and roving, and we be naturally bent and forward to leasing [*falsehood*], and desire (as it were willfully) to be beguiled. Now then seeing that our wits are so marred, it is no marvel though we like not the word of God, or though it have no entrance into us, for all our lustiness is but rebelliousness, and whereas we think ourselves to have reason, we be stark blind: and to be short it is not for nought that the scripture saith, that men are nothing but vanity and leasing [*falsehood*], yea and rebels to God, so as they draw always back from that whereunto God calleth them. But put the case that God had done so much for us as to draw us to him, and to make us taste that his truth is the thing whereunto it behooveth us to hold ourselves, and that we were so tamed that there were no more willfulness in us, but that we were ready to yield him all obedience: yet is there such a frailness and unconstancy in us, that the Devil shall easily thrust us out of the way every minute of an hour. And hereof we see experience even in those that had been as mirrors of holiness, so as ye would wonder to see them suddenly changed and gone from the right way. And what is the cause of it? As I said afore, although we be in a good forwardness [*earnestness*], yet can we not hold our own long, but that we shall by and by go clean awry [*astray, out of the right course*], except God work in us and amend our frailty. Thus ye see why Saint Paul doth with such majesty maintain the doctrine of the Gospel: and the occasion thereof was given him by the Galatians, for they were thrust out of the way, by reason that they were borne in hand, that it behooved them to keep the ceremonies of the law. Saint Paul therefore beholding such an example and image of men's infirmity and overgreat lightness, saith that the belief of the Gospel must surmount all that we can conceive, and that we must not be removed from it, nother [*neither*] by the knowledge, nor by the great cunning, nor by the eloquence of men, insomuch that even though the Angels of heaven should

deal with us in that case, we should take them to be but Devils. But howsoever the case standeth, this were very strange. What? The Angels of heaven? And again, what is it that Saint Paul speaketh of? His own preaching. He saith not singly the Gospel of Christ, but the Gospel which I have preached unto you. And ought that to have preeminence about all the Angels of heaven? First and foremost we see, that it is to no purpose to magnify the doctrine of the Gospel in general and undistinct terms: but we must also therewithal be sure which is the same doctrine. To be short, there are many among us that can well enough mock at the fondness of the Papists: but if a man pose them in the principles which even young children ought to know perfectly, they can no skill of them: and so that one of them be talking of one man and another of another, all is one to them, they have no discretion, they make such a hotchpotch of the matter, as if a man should jumble salt and water and mustard and verjuice [*def: acidic juice of unripe grape or sour fruit*] all together. Ye see then that they can well enough confess in general terms that the Gospel ought to be preached, but in the meanwhile they know not what the Gospel is. Now to correct such faults, Saint Paul saith *Namely the Gospel that I have preached unto you*. And hereby (as I said) he showeth us that we ought to know, what substance is contained in the doctrine that is set forth unto us in the name of God, to the intent that our faith may be fully settled upon it, so as we may not be fickle minded to be tossed with every wind, nor go at all adventure to alter our purpose an hundred times a day, but that we may stand out to the end. This is in effect the thing that we have to bear in mind. But by the way, it ought to make Paul's doctrine of the more authority, that he speaketh so boldly in the maintenance of it, and that not through human rashness and presumption, but in the name of God. For in very deed he standeth not here upon the praising of himself in his own person: and that doth he show right well in that he saith, *If I myself*. He setteth himself foremost, as if he had said, Let me, even me myself I say be taken for a Devil, if I change the doctrine, or if you find me to have swarved in any manner of wise. Here Saint Paul showeth that he meant not to purchase reputation to himself, ne [*nor*] fought in his own quarrel, to have it said of him that he was a fine-headed fellow, or a wise and excellent man: no, but he rangeth [*aligns*] himself in array with the faithful, and saith, let us all embrace the doctrine of that Master to whose charge God hath committed us, and unto whose government we ought to be

submitted. For although I be he that taught you the doctrine: yet is it not mine, but God's who is unchangeable: and although ye should see me change, yet be not you removed nor abashed for it, but esteem me as a Devil, hold me accursed, and for your own parts continue you still settled in the truth which you have learned, and as for me, curse you me, and ban you me, yea and the very Angels of heaven too, rather than to change any whit of the truth of God's Son, or to turn aside from it. Here we see well enough, that Saint Paul sought not aught [*anything*] else, but that God's truth might have such reverence among men as it deserveth, and be so received, as all our wits, all our thoughts, all our lusts, and all our affections might be subdued and held prisoners under it, and that it might not be lawful for any living creature to change aught [*anything*] thereof, but that God only might speak by the mouth of his only Son, and we hold him for our Master, yea and every of us obey him without gainsaying. That is the thing which Saint Paul sought. Howbeit forasmuch as we cannot now lay forth the rest, it shall be reserved till the next Sunday if it please God.

Now let us fall down before the Majesty of our good God, with acknowledgment of our faults, praying him to make us perceive them more and more, and that the feeling of them may draw us to right repentance, and cause us to grow and increase in faith, so as we may be true sacrifices to him: that like as our Lord Jesus offered himself for our redemption, so we also may bethink us to dedicate ourselves wholly unto him, and be guided by him in such steadfastness, that nother [*neither*] in life nor death we may not seek any other contentation and rest, than to apply ourselves to his good will, nor glory in any other thing than in the Salvation that is purchased for us in him. That it may please him to grant this grace, not only to us but also to all people and nations of the earth, etc.