

THE FOURTH SERMON

UPON THE FIRST CHAPTER

- 8** But if I myself or an Angel from heaven tell you otherwise than I have told you, cursed be he.
- 9** As I said afore, so say I yet again, if any man tell you otherwise than you have received, cursed be he, etc. —
<480108> GALATIANS 1:8-9

WE HAVE SEEN heretofore that we must be sure of the truth of the Gospel, or else our faith is no faith but rather an opinion, if we be ready to stagger to and fro. Now then the very proof which we ought to make of our faith, is to be fully settled and resolved in ourselves that God hath taught us, and that he hath so uttered his will unto us, that if we swarve from it one way or other, it is all one as if we did willfully cast ourselves away. And for this cause we must not only receive God's word as good and holy: but also bear such honor to it, as to hate whatsoever is against it, yea or which agreeth not fully with it. For when as Saint Paul speaketh here of an other Gospel: his meaning is, that if men disguise the pure simplicity which they have learned of him, there remaineth nothing else but untruth and corruption. Wherefore let us learn to set such store by God's doctrine, that we may not only esteem it in itself, but also reject as devilish things, whatsoever shall be brought contrary or repugnant unto it. And truly Saint Paul thinks it not enough to speak of men, but mounteth even unto the Angels of Heaven, and saith that we must rather hold them accursed, than alter any whit of the faith which we have of the Gospel. He doth well to speak of himself first: and he doeth that, to show that he had no regard of his own person, but that he meant simply to honor God, and to cause his word to be received of all the world without gainsaying. Therefore it was needful that Saint Paul should use that protestation: for if any man exempt his own doctrine by privilege, he maketh the same a private case. But he that teacheth, ought to range himself in the common array and to submit himself obediently to the Gospel of our Lord Jesus Christ, so as we may not have any other Master in this world of whom to hold our faith, but

that the Son of God may have all sovereignty over us as belongeth unto him. And Saint Paul speaketh purposely of the Angels, because the false Apostles and deceivers that were come into the country of Galatia, pretended the name of Peter, John, and James: and therefore he setteth a bar in their way, saying that when they had all that could be on their side, yea and that the whole world took part with them, all that was nothing. Moreover though they had the very Angels of heaven with them, yet should God nevertheless overrule them by his word, and all creatures be thrust down. For if anything lift up itself against God's truth, wherein his image shineth forth and his majesty and glory ought to be known: the same ought also to be condemned, and to be held as accursed. It might perchance seem at the first blush, that Saint Paul used an excessive fashion. For to what purpose bringeth he in the Angels, seeing we know how they be wholly given to do God's will? According as it is said expressly in ^{<19A320>}Psalm 103:20, and as we see moreover through the whole holy Scripture, that they have not any other regard, than simply to obey God. Seeing then that it is impossible that the Angels should falsify the pure truth: Saint Paul should not have brought them in. Yea it might be thought that he doth them wrong and injury, considering that God hath given them the grace to abide in his obedience, and to walk quietly as he hath appointed them. But it is not without cause that Saint Paul speaketh so, forasmuch as the Devil doth always endeavor to bring the things that may be well liked of, to overthrow the pure doctrine withal. And we see, how that even God's name hath at all times been pretended by deceivers, and although they brought nothing but illusions and mockeries, yet notwithstanding they protested with full mouth, that they were sent of God. By reason whereof, the Prophets had much ado in fighting against such as labored to abuse the world under such covert, [insomuch that] they were fain [*willing*] to come to the trial, to know whither God spake by their mouth or no. And we know also how Saint Peter saith, (^{<610201>}2 Peter 2:1) that like as among the people of old time there were many deceivers which troubled the Church and brought all things in a broil: so we also in these days must look to have underlings of Satan's, which shall labor to sow darnel [*tares*] among us, and the Church must still be subject to the same inconvenience, because God intendeth to bewray [*divulge*] and try whither we be his in truth or no. For the Hypocrites will soon be shaken down, when they find occasion to change. They be so light headed and fleeting,

that they must needs be trotting to and fro. But God's children which have taken lively and deep root in the Gospel, will never be removed. And therefore doth God also give bridle to Satan, who raiseth up false Prophets as it is said in ^{<051303>}Deuteronomy 13:3, because God intendeth to know by experience, whither we love him or no, that is to say, whither we bear him the honor that he deserveth, by resting upon him, yea and by resting upon him with a true and unchangeable constancy. Now seeing that the Devil hath in such wise troubled the Church, and so sown his errors as he hath taken cover under the name of God: it behooveth for the maintaining of that point and article, that God's word abide in his full and perfect state. For when the Paynims [*Pagans, Heathens*] worshipped their Idols, they always abused the name of God, and all that they did was Religion as they termed it, and (to their own seeming) there was none other holiness in the world, but the following of their fond devices. But contrariwise the holy Scripture telleth us, that all their Gods were but Devils. And what agreement is there between those two sayings? Yea, but forasmuch as the thing that the Heathen men took in hand, was but a masking to unhallow the name of God, and to convey it over to their Idols: therefore it is requisite that that fond opinion should be cut off. And we see at this day how the Pope and all the filthy puddle of his Clergy, do bear us in hand that they be Christ's vicars, and that they represent the Church and are the successors of the Apostles. All this gear must be beaten down, or else we shall never know what faith we ought to stick unto. Ye see then after what manner Saint Paul allegeth here the Angels. As if he should say, whatsoever authority of men be alleged it cannot in any wise prejudice God or his word. For his word must have the upper hand, and all high and excellent things in this world must stoop and be brought low: and not only the mortal creatures, but even the Angels also, insomuch that if it could come to pass (which thing is impossible) that an Angel should set himself against God, he ought to be abhorred. And let us not think that the Angels are wronged herein. For what is all their glory and dignity? It is to do service to their Maker, and to our Lord Jesus Christ, who is their head as well as ours. So then, if a man make bold with their name to the end that Jesus Christ be glorified, and that his Gospel may abide in perfect soundness unappaired [*unimpaired*]: therein the Angels are willing to yield, so their name serve to such use, for that is their chief desire. Thus ye see why Saint Paul maketh bold with the name of the Angels, although

he mean not that they can at any time shrink from their obedience unto God. And he repeateth the same sentence again, saying, *that whosoever shall bring any new Gospel, let him be held as accursed.* Now first of all we see here, how God intendeth to be honored and served at our hands: namely not with strange Ceremonies and fashions as men are wont to do: but our chief service is to hearken unto him, and as ye would say to bridle ourselves, holding all our senses prisoners under his word when he speaketh unto us, according also as he himself protesteth in his prophet Jeremy. Have I (saith he) demanded Sacrifice of thy fathers? No, but the thing that I required of them, and which I still require of you as the homage that you owe unto me, is that you hearken to my voice. (<240722> Jeremiah 7:22) In that text God showeth, that men may well overlabor themselves in bringing their own devotions to him upon hope to please him thereby, but all shall be but filthiness, till we have learned to hearken to his voice, and to obey him. Mark well this point which is very notable, lest we labor in vain as we see the wretched Papists do. For it hath always been a common disease in the world, that men knowing well that they were created to serve God, have tormented themselves and taken much pain [to do it,] and yet all hath been vain and unavailable, because they began not at the right point of ruling their life by the will of God, and of settling themselves fully to take nothing in hand but that which he commanded them. Ye see then that the means to have our service acceptable unto God at this day, is to give ear unto him, to suffer ourselves to be taught by his word, to be governed altogether thereby, and to frame our life with all our deeds and thoughts fully according to the same. And herein we see the benefit that God hath given us in calling us to the knowledge of his Gospel. On the other side, we see (as I said afore) how the poor Papists rise early, and busy themselves about this and that, without end or ceasing of their travels: and yet in the meanwhile, not only the time is lost, and their labor is vain and unprofitable, but also they themselves are abominable before God. Then seeing the case standeth so: let us make account of the grace that God hath granted us in declaring his will unto us, and let us understand that we must not walk at adventure, but discern between good and evil, howbeit not after our own wit and imagination, but by going to God's school, and by learning the things that he alloweth, assuring ourselves that nothing deserveth to be esteemed, save the framing of ourselves to the rule which he hath given us by his word. Mark that for

a principle. And herewithal we see also what the majesty of the Gospel is, and that it is not for us to bring in men's opinions in that case to wrap ourselves in any doubt as the Papists do nowadays, who have none other buckler against us, but the traditions of the Church, Councils, and Antiquity. Howbeit when they have thronged all the world together, will it be able to countervail the Angels of heaven? No certainly. Now then we may well mock at their foolishness after the example of Saint Paul, and say that if the Pope and all the rabble of his stinking Clergy had the Angels on their side, it were nothing at all in comparison of our Lord Jesus Christ, who hath all sovereign power, and before whom all knees ought to bow, not only of mortal creatures, but also even of things that are aloft in heaven, according as it is said in the Epistle to the Philippians, (<500210> Philippians 2:10; <234523> Isaiah 45:23) where this saying is applied to his person, in that God sweareth that all knees shall bow before him, and all tongues confess that he only is to be glorified. Ye see then that the way for us to commend the doctrine of the Gospel, is to abide unremoved by the authority of men, and (when it is told us that such a one is of this opinion or that,) to assure ourselves that seeing God hath given us the grace to be fully resolved in our minds, it behooveth us to hold us always to it without changing. This is in effect the thing that we have to consider in this sentence. Now hereupon Saint Paul showeth, how it was not without cause that he spake so of his Gospel that he had preached. For he saith *that he teacheth not after the manner of men, or that he doth not set forth men, nor counsel [them] after the manner of men, but that he setteth forth God, and seeketh not to please men, but Jesus Christ.* Afterward he addeth, that his Gospel is not of men, but that it was revealed to him from above, as I have declared already. It had not been enough for Saint Paul to have spoken of the Gospel in general, except he had showed therewith, that he had been a true and faithful minister of it. For the Devil can well enough away, that the name of the Gospel should be of very great estimation among us: but in the meanwhile he would not have us to know what it meaneth, nor cease to be entangled in store of errors, and to have our wits roving here and there. Then it is not enough, that the name of the Gospel be honored in the world: but we must also know what manner of thing the Gospel is, and what is contained in it. And that is the cause why Saint Paul challengeth that faithfulness of teaching the Gospel, insomuch that if any whit of it be changed, let the same be accursed. And this yet

again is well worthy to be noted. For when the Papists read this place, they do nothing but scoff at it: and God also hath dulled them, so as there is less wit in them, than in little children. For they understand it [thus: namely] that Paul meant, that if a man should make another Gospel, as if a man should write a book, and the same should not be the Gospel that was written by him, then they should utterly reject it, because the Gospel was sufficiently proved already. But in the meanwhile they thought not that all that was contained in Paul's Epistles was every whit of it Gospel: but they rather surmised, that he had written some story of the Gospel, and that if any other had been brought in upon the refusal thereof, the same that had been so brought in, should have had no credit nor reputation. But we see that in that case these wretched beasts have nother [*neither*] reason nor understanding, nor any taste at all. So much the more therefore doth it stand us in hand to mark, that Saint Paul had good cause to speak of the Gospel which he had preached, even to show as it were with his finger the doctrine which it behooveth us to be fully persuaded of. Will we be of the flock of our Lord Jesus Christ? Then is it not enough for us to accept whatsoever is told us in his name: but we must put that thing in ure [*remembrance*] which is spoken in ^{<431005>} John 10:5, which is, to be able by hearkening unto his voice, to discern his voice from the voice of strangers, and to be always fully persuaded, that there is not any other than he, to whom we ought to yield. Thus ye see how the way to be under the guiding of our good shepherd, is that we swarve not one way nor other when men assail us, but every of us endeavor to draw home to himself, so as we become not like wavering reeds, but stand steadfast in the doctrine which we shall have learned. In so doing our Lord Jesus Christ will avow us to be of the company and number of his sheep, and always do the duty of a shepherd towards us. But if we play those men which care not which end go forward, insomuch that if a man tell them that Jesus Christ is the only he upon whom we must rest to have any trust of Salvation: it is well, they can like well enough of that doctrine: and on the contrary part if a man set store of trumpery before them, and go about to trouble their wits with this and that, [they can well enough away with that too] and all is one to them: if there be no discretion in us, it is a token that we have no certainty of faith. For we must be out of all doubt, that Jesus Christ is the only Master, seeing that that charge is committed to him by God his father, and also that he hath fully performed the same. If we be not at that

point, it is certain that we shall always be carried away with opinion and imagination, and that there shall be no faith at all in us. And that is the cause also why Saint Paul declareth, that the Gospel which he had preached, is the same which our Lord Jesus Christ commanded to be preached and published, and whereof he is the author in the name of God his father. Seeing it is so: it behooveth us to hold us to it: and so consequently when Saint Paul speaketh of another Gospel, he meaneth the minglemangle and corruption that might be put unto it: as if he should say, Whatsoever is added or patched to the doctrine of the Gospel by man's device, so as they cannot content themselves with the simpleness thereof, but that they do vary from it: is every whit of it mere leasing [*falsehood*]. And therefore let us shun it as a poison, for surely no poison can be so deadly as a false doctrine. And if men do naturally keep themselves from the things that may hurt this transitory life: ought not our souls to be much more precious to us? What care ought we to have that they be not poisoned by any trumpery of men? To be short, let us be sure that as soon as any by matter is added to the pure doctrine of our Lord Jesus Christ, it is plain falsehood. For he will not only be held as principal, but he must continue alone without any companion, and all those that teach, must first become his scholars, so as he that speaketh in the Church set not down anything of his own, or which hath been coined in the warehouses of men, but show himself to be the true disciple of our Lord Jesus Christ, and teach us all by the authority of him. Mark that for one point. And for a second, it behooveth us to know what is contained in the Gospel. For if the word Gospel should trot up and down in every man's mouth, and yet in the meanwhile men make us believe that Chalk is Cheese, as they say: what a thing were that? What should we be the better for giving so honorable report to the Gospel, as to say it is God's pure truth, whereunto all creatures ought to submit themselves? It standeth us on hand to know what is the substance of it, so as we may be sure that the son of God is come down hither to guide us unto God his father, to the end we may understand after what manner he will be worshipped at our hands, and furthermore be made privy to God's will, that we may frame our whole life thereafter, and not invent a service after our own lust and liking, but yield him that obedience which he requireth and alloweth above all things. Again, we must [learn to] know how miserable our state is, if we intend to seek our salvation in ourselves. For there is nothing in us but

ignorance, infirmity, weakness, yea and stubbornness and wicked lusts: and to be short, we be held in Satan's bands, so as he draweth us like silly beasts, even as Asses and Oxen that are sold: and if we intend to be set free from so horrible bondage, and tyranny, we must go to none but God, assuring ourselves that he is the fountain of all welfare. Furthermore forasmuch as we cannot come unto God, but we must first come to our Lord Jesus Christ, who is come down unto us: so as we must seek all that we have need of in his fullness, and repose our whole trust there, and not have any other preparation, righteousness, holiness, or perfection than him, but be utterly emptied in ourselves, and yet notwithstanding not cease to trust that he will lead us to God his father: We must also understand by what means we be justified, that is to wit, by the sacrifice of his death and passion. Besides this, when we come to pray unto God, let us resort unto him as our Advocate, that he may bear word for us. Ye see then that the thing which we ought to know concerning the Gospel, is that there is but one only law whereby to rule our lives: that we must have but one certain belief, so as we know the God whom we should serve and worship: that we behold him in the person of our Lord Jesus Christ who is his very Image: that we must have none other thing to rest upon than Jesus Christ: and that all our thoughts must be directed thither, assuring ourselves that in him the father hath put all things requisite for our salvation, and that he also doth by the power of his holy spirit, guide and govern us, in such wise, that being under his protection, we be sure that the Devil and all his champions can do nothing against us, when we be so preserved by his power. This is the contempt of the Gospel, which it behooveth us to know, or else the things that are spoken here will do us no good at all. Furthermore Saint Paul, to show that he doth not without cause prefer himself before those that went about to disguise the doctrine of the Gospel, by thrusting in some minglings and additions: useth two arguments. The one is, that he had behaved himself faithfully and with a pure and right meaning mind in teaching the Galatians and all other men. The other is, that he had not set forth anything of his own head, but had received his matters by heavenly revelation from our Lord Jesus Christ. Now it behooveth us to mark well these two arguments, to the end we may perceive, that Saint Paul hath not without cause declared heretofore, that this doctrine of his ought to be of good credit, and that it was not lawful for any living creature to strive against it. Hereupon we may gather

a general rule, how we ought to be sure of our faith. For the Angels shall not come down to speak to us after a visible manner, but we must be taught by the mouths of men. And yet for all that, (as I have said already) we must hold this for an infallible conclusion, that we have the doctrine whereupon our faith is grounded and settled, from God and from our Lord Jesus Christ. And how shall we perceive that? By the two reasons that are set down here. Whereof the one is, that such as teach us have a desire and zeal to bring us unto God, and arm not themselves with the title and name of men, no nor have anything at all of man, but follow the trace which god hath commanded all his to keep, that is to wit, that they win the world unto the obedience of him. Let that serve for one point. Secondly, besides their good zeal, they must also have a certainty [of doctrine] so as he that speaketh may not take anything upon him, nor pass his bounds, but from hand to hand deliver the thing that is commanded him, in such wise as Jesus Christ may always be heard, and suffered to speak, and all mouths else be stopped, saving only in way of hearkening, that his doctrine may be known unto us. Now as toucheth the first, where Saint Paul protesteth his good mind: he saith *that he doth not counsel* [or persuade] *according to men, but according to God.* And hereby he meaneth, that he went not to work with a worldly affection, but had labored to apply himself simply unto God, seeing he had been called by him: and also that he had taken Jesus Christ for his master, so as he laid not forth anything but him, nor took any backfence [*return*] of men, as those do which would allure simple and ignorant folk unto them, who hunt for credit here and there, saying: ho, such a man saith so. But it is only God that is to be hearkened unto. For though all men with one accord would turn us aside from him: surely he alone ought to outweigh ten C. M. [*or 1,000,000*] worlds, if there were so many. Then seeing the case standeth so, let us mark well the doctrine that is contained here, where Saint Paul setteth down his own affection, which serveth to give us a general rule: according whereunto he addeth immediately, *that he had not labored to please men.* For so soon as folk speak after the appetite of men, God's truth must needs be corrupted. Also he addeth, *that if he should please men, he were not the servant of Jesus Christ.* But the devil hath many means and sleights to darken God's truth, in such wise, as it may well seem unto us that we be still with God, and yet in the meanwhile we shall be a great way off from him, unless we have wisdom and discretion as it is given us here. Therefore let us have the

skill to discern God from men, so as we may not be abashed nor amazed when we see many contrarities, much diversity of opinions, and many encounters and disputations. Let none of all those things make us change our belief. And why? Let us look no more but whether we can be sure in God: if we have that once, let us boldly despise the whole world. But if we be not well settled in our faith: it is certain that every blast of wind will overthrow it, or at leastwise make it to stagger to and fro. Therefore let us take such raste, as we may know that God hath verily had pity of us, to the end to show us his will: and let us look well to such as teach us, [and mark] of what mind they be led and governed, whether they seek to obey God on their own part, and to lead us in the same way by their own example. Furthermore, when Saint Paul saith, that if he should please men he were not the servant of Jesus Christ: that doctrine implieth very much. For we know well enough what men are of their own nature, how there is nothing in them but iniquity and stubbornness against God. Then if we mind to pleasure them: we must give over God and have nothing to do with him. For men go always backward if they be not compelled to come unto God, and they kick against him like wild beasts. Therefore we cannot please them but by straying from God, and by giving the bridle to such as leap out, eft [*again*] at one side, and eft [*again*] at other: yea and even the good men could sometimes find in their hearts, that God should apply himself to their appetites. For although they be still minded to serve him: yet are they not at all times, and in all points so well ruled, as to have given over all their own opinions, likings, and desires, but that sometimes they shall every one of them be tempted to do one thing or other, insomuch that if we were not held short, and made to retire out of hand, we would run to our destruction. To be short, there is none of us all but he would be pleased, insomuch that if they which have the charge to build and teach the Church, would please men: they should be fain [*willing*] to renounce our Lord Jesus Christ. And hereby all Ministers of God's word are taught to shut their eyes when they intend to discharge their duty faithfully, so as they must not look aside to regard men according to their disordered desires which they see, but set aside all desire of their good liking and favor. And if they purpose to lead those unto God which would else be stubborn hearted: whatsoever come of it let them so deal, that God may have his right, and that our Lord Jesus Christ may have his authority. For (as I have said already) what is to be done when we speak in his

name? We must not only generally condemn all that is of our own nature, but also so ransack men's consciences, as every of them may feel that God executeth his jurisdiction there, and that the Gospel is not only a lancing iron to prick, but also a sword that pierceth to the marrow of the bones, as the Apostle saith in the Epistle to the Hebrews. (<580412> Hebrews 4:12) There must then be neither thought nor affection, which the Gospel must not search. Truly it cannot be but that they which are so wounded, must needs groan and have some grief and heartbiting. But yet must we shut our eyes at all that, and not regard what men covet or desire, but pass on still forward. Furthermore, this warning serveth not only for the Ministers of God's word, but for all men in general. Therefore if we desire to be Christians, let us learn to do so much honor to the son of God, that although his word be not very well to our liking, nor we find favor in it according to our natural wit: yet notwithstanding we may not cease to receive it obediently. And so when any man cometh to a Sermon, let him first and foremost make his reckoning to be rebuked as meet is, and let him understand that it is for his profit that he is not soothed. And if he have itching ears, let him lay them away from him, assuring himself that else he is foreclosed, so as he shall never receive the doctrine to his profit and instruction. Wherefore let us all suffer our sores to be rubbed, and ourselves to be condemned, and to be dealt with clean contrary to our liking. Thus ye see how every of us ought to be prepared, if we purpose to be scholars to the son of God, and to yield him the mastery which belongeth unto him. And we ought to endeavor this thing so much the more, forasmuch as we see our nature driveth us to the contrary way. For we be blinded with self-love, and every of us coveteth to be honored: but honored we cannot be, but by flattery and lying. For who is he among us that deserveth to be commended? There is nothing but filthiness and infection in us before God. For all the goodly virtues which we have to outward show, are but corruption till God have reformed us. So then it is certain, that all that ever we have of our own nature must be cleansed, or else we shall rot in our own wretchedness. And therefore forasmuch as there is none other mean to draw us to salvation, but by cleansing us of all our vices, and the same cleansing cannot be done but by violence: when we be warned by the doctrine of the Gospel, so as our own consciences rebuke us, although we like well to be now and then flattered and soothed, yet let us seek to be spoken unto earnestly, and to have our faults told us,

and to be made ashamed of them, and to have our dishonesty discovered, and not desire to be pleased: for it were the next way to make us rot in our own naughtiness if we should hold it so in secret: and it would cost us dearly the setting on, if we should be so flattered by men, and in the mean season the heavenly Judge should thunder down upon us. Thus ye see how every of us ought to profit himself by that which Saint Paul speaketh here, namely that if the preachers gratify and please men, in so doing they renounce God: and if they renounce him, what shall become of the rest of the people? Whither shall they be led but to the devil? Therefore when any man comes to a Sermon, let him bear well in mind, that he which preacheth speaketh not of his own authority, but in the behalf of our Lord Jesus Christ, whom God his father hath appointed to be our judge. And to what end is Jesus Christ our Judge? To the end that every of us should condemn himself, and that having so passed condemnation, we should resort to him to be quit. Now then if a mortal man cover my sins for some love that he beareth to me: will the heavenly Judge spare me because he spareth me? Were it not better that he which hath the charge to teach me should condemn me, and show me my faults, to the end I might be sorry for them, and learn to mislike of the thing that would bring me to destruction? Ought not I to take the proffer [*offer*], while God hath his arms stretched out to receive me, and while Jesus Christ cometh before me, offering me up to God his father, as an acceptable sacrifice of sweet savor? And so, must it not needs be that we are as good as mad and bewitched by Satan, if we cannot abide to have our sores rubbed and bewrayed [*exposed*], that we may be brought to that which is for our welfare? If a man please a sick body, what will become of him? Shall he give him drink every minute of an hour? Shall he give him wine whereas he should give him water? Shall he give him Sallets [*shallots*]? It were the next way to poison him. To be short, it is certain that a man doth always seek his own death, when he would have men to soothe him. But now which is the better, either that he which hath the ordering of a sick man should yield to all his desires, or that he should bridle him notwithstanding that he chafe at it and gnash his teeth, and storm because he may not have his own will in his desires? But it is certain that if there be inordinate desires in sick folks, there are much more inordinate desires in us. What would become of us then, if they that have the charge to bear abroad God's word, and ought to play the physicians, had not a care to keep us from the things which

they know to be hurtful to us, and to minister the things unto us which they know to be for our welfare? For surely if they should soothe us in our affections, it were the way to cast us quite down. This in effect is the thing that we have to consider, when Saint Paul speaketh of his affection. Now he addeth the second argument: namely *that he had not his gospel of men, but by revelation from heaven*. He confirmeth still his matter, in that he saith that neither Peter, nor John, can have any such reverence in their own persons, as that men should be bound to hearken to them as of themselves, for that is reserved to God alone, and to our Lord Jesus Christ, and they must not have any companion. Then sith [*since*] it is so, let us learn to look up when the case concerneth the certainty of our faith, and let us surmount all that is in this world, and quit and clean give over men. And though they be never so excellent, yet let not our faith rest here beneath, nor upon any creature, but let it be grounded upon God. The Papists will say, we be full of pride and stateliness, for that we will be wiser than all the world. Truly if we rested upon our own wit and weening [*opinion*], or upon our own opinion, it were too great a pride. But forasmuch as we walk in humility, shrinking down from all our own reason and wisdom, and acknowledging that we must be fools in this world if we will obtain the wisdom of God: Seeing (I say) that we have such a modesty and soberness in us, and attempt not to know more than is lawful for us, but in the meanwhile do so magnify God's doctrine, so that we can defy all that is of the world: that loftiness must needs be good, for it is the thing wherein God will be glorified. Therefore we may defy the Crosses and Miters and Gewgaws [*trinkets, showy trifles*] of the world, and all the horns of the Pope whereby he advanceth himself against God: I say we may defy them, yea and abhor them, as things full of filthiness and infection, whereby our mortal enemy Satan goeth about to poison us. And therewithal let us be so settled upon God's truth, as we may triumph over all that is against it, assuring ourselves, that our faith must get the upper hand of all that ever setteth itself against it to batter and bear it down: the which thing to do, Satan never forgetteth to torment us as much as is possible. But if we be once strengthened in our God, let us not fear that we shall be vanquished by all his temptations: for we be sure that as long as God is on our side, we may esteem all that shall come of creatures to be no better than smoke.

Now let us fall down before the majesty of our good God, with acknowledgment of our faults, praying him to make us feel them more and more, till we be utterly rid of them, and that so long as we have to live in this world, he will bear us up in our weakness, till he have remedied it, and we be thoroughly reformed according to the perfection of his righteousness whereunto he calleth us. And so let us all say, Almighty God our heavenly father, etc.