

A
SELECTION
OF
THE MOST CELEBRATED
SERMONS
OF
M. LUTHER AND J. CALVIN,
EMINENT MINISTERS OF THE GOSPEL, AND PRINCIPAL LEADERS IN
THE
PROTESTANT REFORMATION.

(NEVER BEFORE PUBLISHED IN THE UNITED STATES.)

TO WHICH IS PREFIXED,
A BIOGRAPHICAL HISTORY
OF
THEIR LIVES.

NEW-YORK:
COMPILED AND PUBLISHED BY R. BENTLEY.
FOR SALE BY G. & C. & H. CARVILL.

1829.

ADVERTISEMENT.

IN offering this selection of Sermons to the publick, the publisher has not been governed by Sectarian principles, but has selected Sermons upon various subjects, that the reader may understand the general doctrine held forth by those eminent divines. When we consider the mental darkness which enveloped the world in the days of Luther and Calvin, under Popish superstition and idolatry, and that theirs were some of the first attempts to emancipate the human intellect from more than “Egyptian darkness,” the reader will undoubtedly censure lightly any defects that may appear in their discourses; considering their great object to have been, the removal of that servile yoke of papistry under which *nations* were groaning, and of bringing mankind into the liberty of the gospel.

Calvin’s Sermons were translated and published in England, about the year 1580; since which date we have no account of an edition having been published. Luther’s Sermons, after having been translated, were published in the year 1581, and re-published in 1649. In consequence of the imperfection of the English Language when these Sermons were formerly published, it was found necessary to revise them, and correct the language; but in so doing, particular care has been taken to preserve precisely the original meaning.

Southern District of New-York, ss.

BE IT REMEMBERED, That on the seventeenth day of July, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, R. Bentley, of the said District, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:— “A selection of the most celebrated Sermons of M. Luther and J. Calvin, eminent ministers of the gospel, and principal leaders in the Protestant Reformation. (Never before published in the United States.) To which is prefixed, a biographical history of their lives.”

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FRED. J. BETTS,

*Clerk of the Southern District of New-York.
Ludwig & Tolefree, Printers, No. 71, Vesey-street.*

SERMON II.

Being a continuation of the first sermon.

GAL. IV. from the first to the seventh verse, inclusive.

1. Now 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 until the time appointed of the father.
3. Even so we, when we were children, were in bondage under the elements of the world:
4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5. To 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, crying, Abba, Father.
7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

We shall now come to treat more particularly of the text. Verse 1. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." We see that the children unto whom their parents have left some substance, are brought up no otherwise than if they were servants. They are fed and clothed with their goods, but they are not permitted to do with them, nor use them according to their own minds, but are ruled with fear and discipline of manners, so that even in their own inheritance they live no otherwise than as servants. After the same sort it is in spiritual things. God made with his people a covenant, when he promised that in the seed of Abraham, that is in Christ, all nations of the earth should be blessed; Gen. xxii. That covenant was afterwards confirmed by the death of Christ, and revealed and published abroad by the preaching of the gospel. For the gospel is an open and general preaching of this grace, that in Christ is laid up a blessing for all men that believe.

Before this covenant is truly opened and made manifest to men, the sons of God live after the manner of servants under the law; and are exercised with the works of the law, although they cannot be justified by them; they are true heirs of heavenly things, of this blessing and grace of the covenant; although they do not as yet know or enjoy it. Those that are justified by grace, cease from the works of the law, and come unto the inheritance of justification; they then freely work those things that are good, to the glory of God and benefit of their neighbours. For they have and possess it by the covenant of the father, confirmed by Christ, revealed, published, and as it were delivered into their hands by the gospel, through the grace and mercy of God.

This covenant, Abraham, and all the fathers which were endued with true faith, had no otherwise than we have: although before Christ was glorified, this grace was not openly preached and published: they lived in like faith, and therefore obtained the like good things. They had the same grace, blessing and covenant that we have; for there is one Father and God over all. Thou seest that Paul here, as in almost all other places, treats much of faith; that we are not justified by works, but by faith alone. There is no good thing which is not contained in this covenant of God; it gives righteousness, salvation, and peace: by faith the whole inheritance of God is at once received. From thence good works come; not meritorious, whereby thou mayest seek salvation, but which with a mind already possessing righteousness, thou must do with great pleasure to the profit of thy neighbours.

Verse 2. "But is under tutors and governors until the time appointed of the father." Tutors and governors are they which bring up the heir, and so rule him and order his goods, that he neither waste his inheritance by riotous living, nor his goods perish or be otherwise consumed. They permit him not to use his goods at his own will or pleasure, but suffer him to enjoy them as they shall be needful and profitable to him. They keep him at home, and instruct him whereby he may long and comfortably enjoy his inheritance: but as soon as he arrives to the years of discretion and judgement, it cannot but be grievous to him to live in subjection to the commands and will of another.

In the same manner stands the case of the children of God, which are brought up and instructed under the law, as under a master, in the liberty of sons. The law profits them in this, that by the fear of it, and the punishment which it threatens, they are driven from sin, at least from the outward work: by it they are brought to a knowledge of themselves, and that they do no good at all with a willing and ready mind as becomes sons; whereby they may easily see what is the root of this evil, and what is especially needful unto salvation; to wit, a new and living spirit to that which is good: which neither the law nor the works of the law is able to give; yea, the more they apply themselves to it, the more unwilling they find themselves to work those things which are good.

Here they learn that they do not satisfy the law, although outwardly they live according to its precepts. They pretend to obey it in works, although in mind they hate it; they pretend themselves righteous, but they remain sinners. These are like unto those of Cain's progeny, and hypocrites; whose hands are compelled to do good, but their hearts consent unto sin and are subject thereto. To know this concerning one's self is not the lowest degree toward salvation. Paul calls such constrained works, the works of the law; for they flow not from a ready and willing heart; howbeit the law does not require works alone, but the heart itself; wherefore it is said in the first Psalm of the blessed man, "But his delight is in the law of the Lord: and in his law doth he meditate day and night." Such a mind the law requires, but it gives it not;

neither can it of its own nature: whereby it comes to pass, that while the law continues to exact it of a man, and condemns him as long as he hath not such a mind, as being disobedient to God, he is in anguish on every side; his conscience being grievously terrified.

Then indeed is he most ready to receive the grace of God; this being the time appointed by the Father when his servitude shall end, and he enter into the liberty of the sons of God. For being thus in distress, and terrified, seeing that by no other means he can avoid the condemnation of the law, he *prays* to the Father for grace; he acknowledges his frailty, he confesses his sin, he ceases to trust in works, and humbles himself, perceiving that between him and a manifest sinner, there is no difference at all except of works, that he hath a wicked heart even as every other sinner hath. The condition of man's nature is such, that it is able to give to the law, works only, and not the heart: an unequal division, truly, to dedicate the heart, which incomparably excels all other things, to sin, and the hand to the law: which is offering chaff to the law, and the wheat to sin; the shell to God, and the kernel to Satan. Whose ungodliness if one reprove, they become enraged, and would even take the life of innocent *Abel*, and persecute all those that follow the truth.

Those that trust in works, seem to defend them to obtain righteousness; they promise to themselves a great reward for this, by persecuting heretics and blasphemers, as they say, which seduce with error, and entice many from good works. But those that God hath chosen, learn by the law how unwilling the heart is to conform to the works of the law; they fall from their arrogancy, and are by this knowledge of themselves brought to see their own unworthiness. Hereby they receive that covenant of the eternal blessing and the Holy Ghost, which renews the heart: whereby they are delighted with the law, and hate sin; and are willing and ready to do those things which are good. This is the time appointed by the Father, when the heir must no longer remain a servant, but a son; being led by a free spirit, he is no more kept in subjection under tutors and governors after the manner of a servant; which is even that which Paul teaches in the following:

Verse 3. "Even so we, when we were children, were in bondage under the elements of the world." By the word elements, thou mayest here understand the first principles or law written; which is as it were the first exercises and instructions of holy learning; as it is said in Heb. v. "As concerning the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." And Col. ii. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." Again, Gal. iv. "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage."

Here Paul calls the law, rudiments; because it is not able to perform that righteousness which it requires. For whereas it earnestly requires a heart and mind given to godliness, nature is not able to satisfy it: herein it makes a man

feel his poverty, and acknowledge his infirmity: it requires that of him by right, which he has not, neither is able to have. “The letter killeth, but the spirit giveth life.” 2 Cor. iii. Paul calls them the rudiments of the world, which, not being renewed by the spirit, only perform worldly things; to wit, in places, times, apparel, persons, vessels, and such like. But faith rests not in worldly things, but in the grace, word, and mercy of God: counting alike, days, meats, persons, apparel; and all things of this world.

None of these by themselves either help or hinder godliness or salvation. With those of Cain’s progeny, faith neither agrees in name or any thing else: one of them eats flesh, another abstains from it; one wears black apparel, another white; one keeps this day holy, and another that: every one has his rudiments, under which he is in bondage: all of them are addicted to the things of the world, which are frail and perishable. Against these Paul speaks, Col. ii. “Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.”

By this and other places above mentioned, it is evident that *monasteries* and *colleges*, whereby we measure the state of spiritual men as we call them, plainly disagree with the gospel and Christian liberty: and therefore it is much more dangerous to live in this kind of life, than among the most profane men. All their works are nothing but rudiments and ordinances of the world; neither are they Christians but in name, wherefore all their life and holiness are sinful and most detestable hypocrisy. The fair show of feigned holiness which is in those ordinances, does, in a marvellous and secret manner, withdraw from faith, more than those manifest and gross sins of which open sinners are guilty. Now this false and servile opinion, faith alone takes away, and teaches us to trust in, and rest upon, the grace of God, whereby is given freely that which is needful to work all things.

Verse 4. “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law; Verse 5. To redeem them that were under the law, that we might receive the adoption of sons.” After Paul had taught us that righteousness and faith cannot come to us by the law, neither can we deserve it by nature, he shows us by whom we obtain it; and who is the author of our justification. The apostle saith, “When the fulness of the time was come;” here Paul speaks of the time which was appointed by the Father to the son, wherein he should live under tutors, &c. This time being come to the Jews, and ended, Christ came in the flesh; so it is daily fulfilled to others, when they come to the knowledge of Christ, and change the servitude of the law for the faith of sons. Christ for this cause came unto us, that

believing in him, we may be restored to true liberty; by which faith they of ancient times also obtained the liberty of the spirit.

As soon as thou believest in Christ, he comes to thee, a deliverer and Saviour; and now the time of bondage is ended; as the apostle saith, the fulness thereof is come. This surely is very copious, and contains divers things most worthy of notice; so that I greatly fear it will not be handled by us according to the importance of the subject. It teaches that it is not sufficient to believe that Christ has come, but we must believe also that he was sent from God, that he is the Son of God, and also very man; that he was born of a virgin, who hath alone fulfilled the law, and that not for himself, but for us; that is, for our salvation.

Let us weigh and consider these things in order: First, it is sufficiently taught in the gospel of John, that Christ is the Son of God; which he that believeth not, is in a most miserable state; as Christ himself says, John viii. "Except ye believe that I am he, ye shall die in your sins;" and John i. "In him was life, and the life was the light of men!" It is not the will of God that we should believe or put our trust in any other thing, neither doth this honour belong to any other; we must believe that he is the very truth, and that without him we can neither live nor obtain salvation. The apostle saith, "God sent forth his Son;" it is thereby manifest that he existed, before he was made man. If he be the Son, he is more than a man or an angel; and as they are the highest, surely he must be the true God. Again, seeing that he is sent of God, and is his Son, he must needs be another person; so the apostle teaches here, the Father and the Son are one God, and two persons. Of the Holy Ghost we shall speak hereafter.

The second thing which ought here to be considered, is, that Christ is very man, and the son of man. Thus Paul teaches when he saith, "made of a woman for surely that which is made or born of a woman, is man; thus it is necessary that we believe as the Lord himself declares; John vi. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you:" but to eat his flesh and drink his blood, is nothing else than to believe that Christ took these upon him, and did also yield them up to death for our sake. This is that covenant which was promised to Abraham; "In thy seed shall all the nations of the earth be blessed." Gen. xxii. Christ is this seed, and therefore the true son of Abraham's flesh and blood. Hereby it appears that those prevail nothing, who make a way unto themselves, to come to God by their own works and godliness; and neglecting Christ, strive to come directly to God, as do the Turks and Jews. But Christ alone is the mediator and blessed seed, by whom thou must receive blessings, otherwise thou shalt continue forever in malediction.

Christ himself saith, John vi. "No man cometh to the Father but by me." The nature of God is higher than that which we are able to attain unto; wherefore he hath humbled himself, and taken upon him that nature which is best

known, and most familiar to us; to wit, even our own. Here he looks for us, here he will receive us; he that will seek him here shall find him; he that asks shall be heard; here is the throne of grace and true mercy seat, from which none are driven that with true faith resort to it. They who neglect him, as though he were made man for nought, and in the mean time pray to God without a mediator, shall pray, but none shall help them; they shall cry, but none shall hear them.

The third thing which is here set forth for us to believe, is, that Mary the mother of Jesus was a virgin. This Paul affirms, when he says that he was made of a woman, and not of a man. The covenant of God promised to Abraham required these two things; that Christ should be the true son of Abraham, that is, his seed, flesh and blood; and that he should also be born free from sin. Thus it was brought to pass, that he should of Mary, being very woman, and the daughter of Abraham, be born very man, and the right offspring of Abraham; and that he should also be born without the commission of man; a virgin having conceived by means of the Holy Ghost, it came to pass, that Christ became the true seed of Abraham, and yet free from all contagion of Adam; and is also the author of eternal blessing to them that believe.

The fourth thing to be considered in this place, is, that Christ hath satisfied the law for us; which he witnesseth of himself, Mat. v. "I am not come to destroy the law, but to fulfil it." This also the condition of the covenant requires; for if by this seed of Abraham all men must be delivered from the curse, it is necessary that by it the law be fulfilled. Men are by nature the children of wrath, and subject to the curse, it must needs be accursed, whatsoever they do; for it is before proved at large, that he which is evil, can work nothing that is good: likewise, that we can do nothing that God will approve, unless we ourselves be approved of him before.

The law requires the heart, which cannot be performed by them that are not as yet regenerated by the spirit; therefore it must needs be that all the sons of Adam are guilty of transgressing the law; and unless Christ perform that which the law requires of them, they must perish by the curse thereof. When Christ went about to show that the law required the heart, and to condemn the works which proceeded not from a heart that is godly and consenting to the law, he was accused of the Pharisees, of having come to destroy the law. In order to take away this false opinion, he said, "Think not that I am come to destroy the law, for I am not come to destroy, but to fulfil:" yea, and I will give a spirit unto them that are mine, which shall justify their hearts by faith, and incline them to truly good works.

The same is usual with Paul also; who, when he had rejected the works of the law, and extolled faith, answering such an objection, saith, Rom. iii. "Do we then make the law of no effect? God forbid: yea, we establish the law;" for we teach that the fulfilling of the law is by Christ. The like objections are frequently made to us, as though we forbid good works, when we

disallow of monasteries and their works, and teach that they must first by faith become good and approved of God; whereby they may afterwards do truly good works, by which their flesh may be chastised, and their neighbours benefitted.

As the law stays us with threatenings and promises, we oftentimes abstain from evil, and do those things that are good; howbeit, we do them not for the love of goodness and hatred of evil, but for fear of punishment, and in anticipation of reward: wherefore being left to ourselves, we are servants of the law; neither do we hear it any otherwise than servants do their hard and cruel master. But those that are not under the law, that is, are not against their wills in subjection to it, do good works and abstain from evil, being neither terrified by the threatenings, nor allured with the promises thereof; they voluntarily bear a love to honesty, and hate that which is dishonest; being from their hearts delighted with the law of God, they desire to live no otherwise than the law commands.

Those that are such, are sons; whom, not nature, but that blessed seed of Abraham, that is, Christ, could make such; renewing by his grace and spirit the hearts of them that believe in him: wherefore not to be under the law, is not to be free from it, that they may do those things that are contrary to it, but it is to do good and abstain from evil, not through compulsion, but by free love and with pleasure, even as if the law did not command them. This is the true liberty of a Christian, and the deliverance of him from the law; whereof Paul speaks, **1 Tim. i.** “The law is not made for a righteous man,” &c. which is as much as if he had said, **a** righteous man of his own accord doth good, and abstains from evil, having no regard either to rewards or punishments; and **Rom. vi.** “Ye are not under the law, but under grace;” that is, ye are sons, not servants; and also **Rom. viii.** “For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption.”

The fifth thing that Paul here commands for us to believe, is, that Christ for our sake was made under the law, that he might deliver us from the bondage of it; and of unwilling servants, make us free sons. Paul saith, speaking of Christ, “He was made under the law, that he might redeem them which were under the law;” that is, might deliver them from the law. He delivers them from it, not by abolishing it, but by fulfilling it; giving a free spirit which shall do all things willingly without any respect to its promises or threatenings. This was the condition of Adam and Eve before they had sinned. But by what means is this spirit given and liberty obtained? no otherwise than by faith; for he that truly believes that Christ came for this cause, that he might deliver us from the law, and that he hath already delivered him, he, I say, hath indeed received the spirit of liberty, and doth verily obtain that which he believeth; for both faith and the spirit come together.

When the angel went into the prison to deliver *Peter*, both of them were in the prison together: Peter was there, being cast in by Herod, not of his own

accord; but the angel went in of his own accord, wherefore it was free for him to go forth whenever he pleased: he was there for Peter's sake, and not for his own; whom when Peter heard and followed, it was free for him also to go forth out of the prison. The prison here represents the law; Peter our conscience; and the angel Christ. Christ being absent, our conscience is held captive by the law; being unwilling of itself, it is moved unto good things by the threatenings and promises thereof. The keepers of the prison are the teachers which declare the force of the law to us. So we, being bound in the prison of the law, Christ comes to us and makes himself subject to the law, and does the works of the law with his own accord; yea, and doth them for our sake, that he may join us unto him.

If now we cleave to him, and follow him, we go forth; but this cleaving to, and following him, is nothing else than to believe in him, and not to doubt that he became man, and was made subject to the law for our salvation; whereby he makes us ready and willing to do with pleasure all things that the law requires. The greater our faith is, the more ready and willing our minds are to do those things that God commands: this is the true deliverance from the law, and from the condemnation of sin and death. By faith we must pass from sin and death, to righteousness and life. Unless we understand the nature of faith, we shall be but little benefitted by the writings of Paul.

Verse 6. "And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father." Here we see plainly that the Holy Ghost cometh to the saints, not by works, but by faith alone. Sons believe, while servants only work; sons are free from the law, servants are held under the law; as appears by those things that have been before spoken. But how comes it to pass that he saith, "because ye are sons, God hath sent forth the spirit," &c. seeing it is before said, that by the coming of the spirit we are changed from servants to sons: but here, as though we could be sons before the coming of the spirit, he saith, "because ye are sons," &c. To this question we must answer, that Paul speaks here in the same manner that he did before; that is, before the fulness of the time came, we were in bondage under the rudiments of the world: all that shall become sons, are counted in the place of sons with God: therefore he saith rightly, "because ye are sons;" that is, because the state of sons is appointed to you from everlasting, "God hath sent forth the spirit of his son;" to wit, that he might finish it in you, and make you such as he hath long since of his goodness determined that he would make you.

Now if the Father give unto us his spirit, he will make us his true sons and heirs, that we may with confidence cry with Christ, Abba, Father; being his brethren and fellow heirs. The apostle has well set forth the goodness of God which makes us partakers with Christ, and causes us to have all things common with him, so that we live and are led by the same spirit. These words of the apostle show that the Holy Ghost proceeds from Christ, as he calls him

his spirit. God hath sent forth the spirit of his Son, that is, of Christ; for he is the spirit of God, and comes from God to us, and not ours; unless one will say after this manner, “my holy spirit,” as we say, “my God,” “my Lord,” &c. As he is said to be the holy spirit of Christ, it proves him to be God of whom that spirit is sent, therefore it is counted his spirit.

Christians may perceive by this, whether they have in themselves the Holy Ghost: to wit, the spirit of sons; whether they hear his voice in their hearts: for Paul saith, he crieth in the hearts which he possesseth, Abba, Father; he saith also, Rom. viii. “We have received the spirit of adoption, whereby we cry Abba, Father.” Thou hearest this voice when thou findest so much faith in thyself, that thou dost assuredly without doubting presume that not only thy sins are forgiven thee, but also that thou art the beloved son of God; which being certain of eternal salvation, durst both call him Father, and be delighted in him with a joyful and confident heart. To doubt these things, brings a reproach upon the death of Christ, as though he had not obtained all things for us.

It may be that thou shalt be so tempted, as to fear and doubt, and think plainly that God is not a favourable Father, but a wrathful revenger of sins; as it happened with *Job* and many other saints: but in such a conflict, this trust and confidence that thou art a son, ought to prevail and overcome. It is said, Rom. viii. “The spirit itself maketh intercession for us with groanings which cannot be uttered; and that he beareth witness with our spirit, that we are the children of God.” How can it therefore be that our hearts should not hear this cry and testimony of the spirit? But if thou dost not feel this cry, take heed that thou be not slothful and secure; pray constantly, for thou art in an evil state.

Cain saith, Gen. iv. “My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and it shall come to pass, that every one that findeth me shall slay me.” This is a dreadful and terrible cry, which is heard from all Cain’s progeny; all such as trust to themselves and their own works; who put not their trust in the Son of God, neither consider that he was sent from the Father, made of a woman under the law; much less that all these things were done for their salvation. And while their ungodliness is not herewith content, they begin to persecute even the sons of God; and grow so cruel, that after the example of their father Cain, they cannot rest until they slay their righteous brother *Abel*: wherefore the blood of Christ continually cries out against them nothing but punishment and vengeance; but for the heirs of salvation, it cries by the spirit of Christ for nothing but grace and reconciliation.

The apostle here uses a Syrian and Greek word; saying, Abba, Pater. This word Abba, in the Syrian tongue, signifies a father; by which name the chief of monasteries are still called; and by the same name, Heremites in time past, being holy men, called their presidents: at last, by use, it was also made a

Latin word. Therefore that which Paul saith, is as much as, *Father, Father*; or if thou hadst rather, “my Father.”

Verse 7. “Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ.” He saith, that after the coming of the spirit, after the knowledge of Christ, “thou art not a servant.” A son is free and willing, a servant is compelled and unwilling: a son liveth and resteth in faith, a servant in works. Therefore it appears that we cannot obtain salvation of God by works; but before thou workest that which is acceptable to him, it is necessary that thou receive salvation; then good works will freely flow, to the honour of thy heavenly Father, and to the profit of thy neighbours; without any fear of punishment, or looking for reward.

If this inheritance of the Father be thine by faith, surely thou art rich in all things, before thou hast wrought any thing. It is said, 1 Peter i. Your salvation is prepared and reserved in heaven, to be showed in the last time; wherefore the works of a Christian ought to have no regard to merit, which is the manner of servants, but only for the use and benefit of our neighbours, whereby we may truly live to the glory of God. Lest that any think that so great an inheritance cometh to us without cost, (although it be given to us without *our* cost or merit,) yet it cost Christ a dear price; who, that he might purchase it for us, was made under the law, and satisfied it for us, both by life and also by death.

Those benefits which from love we bestow upon our neighbour, come to him freely, without any charges or labour of his; notwithstanding they cost us something; even as Christ hath bestowed those things which are his upon us. Thus hath Paul called back the Galatians from the teachers of works, which preached nothing but the law, perverting the gospel of Christ. Which things are very necessary to be marked of us also: for the *pope*, with his prelates and monks, hath for a long time intruded, urging his laws, which are foolish and pernicious, disagreeing in every respect with the word of God; seducing almost the whole world from the gospel of Christ, and plainly extinguishing the faith of sons; as the scripture hath in divers places manifestly prophesied of his kingdom. Wherefore let every one that desires salvation, diligently take heed of him and his followers, no otherwise than Satan himself.