

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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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.”

In conformity to the act of Congress of the United States, entitled, “an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the time therein mentioned.” And also to an act, entitled, “an act, supplementary to an act entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

FRED. J. BETTS,

*Clerk of the Southern District of New-York.
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SERMON III.

Luke X. *From the 23d to the 37th verse, inclusive.*

- 23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things which ye see.
- 24 For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
- 25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
- 26 He said unto him, What is written in the law? how readest thou?
- 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
- 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
- 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?
- 30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
- 31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.
- 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
- 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,
- 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.
- 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
- 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

I HOPE that you rightly understand this gospel, it being preached every year; notwithstanding, occasion now offers, and we shall treat of it again. First, the evangelist saith that Christ took his disciples aside, and said unto them secretly, "Blessed are the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." To see and hear, is to be understood in this place, simply of the outward seeing and hearing; to wit, that they saw Christ come in the flesh, heard his sermons, and were present at those miracles which he did among the Jews. The Jews saw the same according to the flesh, yea, and felt them also; yet did they not truly acknowledge him for Christ, as the apostles did; and especially Peter, who in the name of all the rest did confess him,

saying, "Thou art Christ, the son of the living God." We grant, indeed, that there were some among the Jews which acknowledged him, as did the apostles, but the number of them was very small; wherefore he taketh his apostles severally unto himself.

Many prophets and kings have seen Christ, howbeit, in the spirit; as the Lord himself saith to the Jews, of Abraham; John viii. "Your father Abraham rejoiced to see my day; and he saw it, and was glad." The Jews thought that he had spoken of the bodily seeing; but he spake of the spiritual seeing, whereby all Christian hearts did behold him before he was born; for if Abraham saw him, undoubtedly many other prophets in whom the Holy Ghost was, saw him also. And although this seeing saved the holy fathers and prophets, yet did they always with most inward and hearty affection desire to see Christ in the flesh, as is plainly showed in the prophets; wherefore the Lord saith unto his disciples, which saw him both in the flesh and in the spirit, "Blessed are the eyes which see those things which you see;" as if he had said, now is the acceptable year and time of grace; the matter is so weighty and precious, that the eyes are said to be blessed which see it; for now was the gospel preached openly and manifestly both by Christ and also by his apostles; whereupon he here calleth them all blessed which see and hear such grace: which I have preached much, and a long time to you; I would to God that ye keep that which I have spoken fresh in memory.

When the Lord spake these things, a certain lawyer stood up, showing himself, as he thought, to be some great one; who tempting the Lord, saith, Master, what shall I do to inherit eternal life? This lawyer was endued with wisdom, and not unskilful in the scriptures, which even his answer declares; yet in this place he is proved a fool; yea, he is brought to shame and ignominy; for Christ taketh away all his glorying in one word; believing that he had observed the whole law, and that he was chief one, with respect to others, as undoubtedly he was, he thought himself sufficiently worthy by reason of his godliness and learning, to be conversant with the Lord. But what doth the Lord in this case? the following text declares: "And he said unto him, what is written in the law? how readest thou? he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. Then he said unto him, thou hast answered right; do this and thou shalt live?" Methinks the Lord gave this good man a hard lesson; he deals very plainly with him, and puts him to shame openly, before all. He proves that he had done nothing; who, notwithstanding, thought that he had done all things.

If I had time, many things might be spoken of the two commandments: for they are the chief and greatest commandments in *Moses*; on which the whole law, and all the prophets hang; as Christ himself saith in Matthew. If we consider the commandments of Moses, they have respect altogether unto

love: for this commandment, “Thou shalt have no other gods before me;” we cannot otherwise declare or interpret, than this, thou shalt love God alone; so Moses expounded, where he saith, Deut. vi. 4 and 5, “Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might from whence the lawyer took his answer. But the Jews think that this commandment extends no farther, than that they should not set up, or worship idols. And if they can say and witness that they have one God only, and worship none but him, they think they have observed this commandment: after the same sort did this lawyer understand it; but that was an evil and wrong understanding thereof.

We must otherwise consider and understand this precept, thou shalt have no other gods before me. Thou, it saith, with all that thou art, but especially it requireth all thine heart, soul and strength. It speaketh not of the tongue, not of the hand, or the knees; but of the whole man, whatsoever thou art and hast. That no other god may be worshipped by me, it is necessary that I have the true and only God in my heart; that is, I must love him from my heart, so that I always depend upon him, trust in him, repose my hope in him, have my pleasure, love and joy in him, and daily remember him. If we take pleasure in any thing, we say, it doth me good inwardly at the heart; and if any speak or laugh, and do it not in good earnest, neither from his heart, we are apt to say, he speaks or laughs, indeed, but it comes not from the heart. The love of the heart in the scriptures, signifies a vehement and special love, which we ought to bear toward God. They who serve God with mouth, hands, and knees only, are hypocrites; neither hath God any care of them, for he will not have part, but the whole.

The Jews outwardly abstained from idolatry, and served God alone in mouth, but their hearts were far removed from him; being full of diffidence and unbelief. Outwardly they seemed to be very earnest in serving God, but within they were full of idolatry; whereupon the Lord said unto them, Mat. xxiii. “Wo unto you, scribes and pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity.” These are those wicked ones, who glory in the outward thing, which go about to justify, and make themselves good by their own works, after the manner of this lawyer. Consider how great the pride of this man was; he cometh forth as though he could not be blessed, or rebuked of the Lord. He thought, yea, it seemed to him, that the Lord would commend and praise his life before the people. He thought not to learn any thing of the Lord, but sought only his own commendation; he would willingly have had Christ set forth his praise, toward whom the eyes of all were bent; and who was an admiration to all. So all hypocrites outwardly pretend to excellent, great and weighty works.

They say that they have respect neither to glory or praise; but in their hearts they are full of ambition, and wish that their holiness were known to the whole world. Like unto this lawyer are all they which most grievously offend against the first commandment, and think that God is to be loved no more than the sound of the words, and that thereby it is fulfilled: the commandment therefore remains in their mouth, and doth as it were float above the heart, and pierceth it not. But I must go farther; I must so love God that I can be content to forsake all creatures for his sake, and if required, my body and life: I must love him above all things, for he is jealous, and cannot suffer any thing to be loved above him, but under him he permits us to love any thing. Even as the husband suffers his wife to love her maids, the house, household things, and such like, howbeit he suffers her not to love any thing with that love wherewith she is bound to him; but will have her leave all such things for his sake. Again, the wife requireth the same of her husband. In the same manner, God suffers us to love his creatures; yea, therefore are they created, and are good.

The sun, gold and silver, and whatsoever by nature is fair, procures our love; which makes it dear to us, neither is God offended thereat. But that I should cleave to the creature, and love it equally with him, he will not suffer; yea, he will have me both deny and forsake all these things when he requires it of me, and will have me to be content, although I never see the sun, money or riches. The love of the creature must be far inferior to the love of the Creator. As he is the Sovereign, he requires that I love him above all other things; if he will not suffer me to love any thing equally with him, much less will he suffer me to love any thing above him. You see now what I think it is to love God with all the heart, with all the soul, and with all the mind. To love God with all the heart, is to love him above all creatures; that is, although creatures are very amiable and dear to me, and that I take great delight in them, yet must I so love them, that I contemn and forsake them when my Lord requires it of me.

To love God with all the soul, is to bestow our whole life and body at his pleasure; so that if the love of the creature, or any temptation assail us, or would overcome us, we may say, I had rather part with all these than forsake my God; whether he cast me off, or destroy me, or whatsoever through his permission shall come upon me, I had rather leave all things than him. Whatsoever I have and am, I will bestow, but him I will not forsake. The soul, in the scriptures, signifies the life of the body, and whatsoever is done by the five senses; as eating, drinking, sleeping, waking, seeing, hearing, smelling, tasting, and whatsoever the soul worketh by the body. To love God with all the strength, is, for his cause to renounce all the members and limbs of the body, so that one will expose to peril both flesh and body, before he will

commit that which is unjust against God. To love God with all the mind, is to do nothing but what will please him.

You perceive now what is contained in this commandment of God. Thou, thou, saith he, and that wholly; not thy hands, not thy mouth, not thy knees alone, but every part of thee. They who do these things, as it is said, do truly fulfil it: but no man lives on earth that doth so: yea, we all do otherwise. Wherefore the law doth make us all sinners; not so much as the least jot or point thereof is fulfilled by them that are most holy in this world. No man cleaves with all his heart to God, and leaves all things for his sake. How can it be that we should love God when his will is not settled in our mind? if I love God, I cannot but love his will also. If God send sickness, poverty, shame and ignominy, it is his will: at which we murmur; our minds are carried hither and thither; we bear it very impatiently. We, like this pharisee and lawyer, lead an honest life outwardly; we worship God, we serve him, we fast, we pray, we behave ourselves in outward appearance justly and holy. But God doth not require that of us, but that we should bend ourselves to do his will with pleasure and love, cheerfully and lovingly. Whatsoever the Lord saith to the lawyer, he saith to us all; to wit, that we have yet done nothing, but that all things remain yet to be done. All men are therefore guilty of death, and subject to Satan. All men are liars, vain and filthy, and to whatsoever they pretend, it is worth nothing. We are wise in worldly matters, we scrape together money and goods, we speak fairly before men, and cunningly propound and set forth our case. What doth God care for these things? He requires us to love him with our whole heart, which no man living is able to perform of himself; therefore it is inferred that we are all sinners, but especially those whose life hath a goodly outward show only.

Having discussed the former part of the text, namely, the preaching of the law, now follows the other part, which is the preaching of the gospel; which declares how we may fulfil the law, and from whence that fulfilling is taken; which we shall learn of the Samaritan.

What doth the lawyer after the Lord had thus dealt with him? He, says the evangelist, willing to justify himself, spake unto the Lord, and asked him, *Who is my neighbour?* He asked not who is my God? as if he said, I owe nothing to God; neither do I want any thing of him: yea, it seems to me that I do not owe any thing to man; nevertheless I would be willing to know who is my neighbour. The Lord answering him, brings forth a good similitude, whereby he declares that we are all neighbours one to another; as well he that giveth a benefit, as he that receiveth or needeth one: although by the text it seems to appear, that he only is a neighbour who bestows a benefit upon another. But the scripture makes no difference; sometimes calling him our neighbour who bestows a benefit, and sometimes him that receives it.

By this similitude the Lord inferreth, *Go and do thou likewise*: so that the lawyer had offended not only against God, but also against man; and was destitute of love both to God and his neighbour. This wretched man is brought into such a situation that he is found to be altogether evil, even from the head to the feet. How came it to pass that he being so skilful in the scripture, was not aware of this? He led a pharisaical, hypocritical, and counterfeit life, which had no regard to his neighbour, or to succour and help others; but sought thereby only glory and honour before men, and thought by negligent and dissolute living to get to heaven. But ye have heard very often that a Christian life consisteth in this, that we deal with faith and the heart in things that pertain to God; but use our life and works towards our neighbours. But we must not wait until our neighbour seeks a benefit, and requires something of us, but according to our duty must prevent his asking, and of our own accord offer our liberality to him.

We will now see what is contained in the parable. The Samaritan, in this place, is without doubt our Lord Jesus Christ, who hath declared his love toward God and man. Toward God, in descending from heaven, being made incarnate, and fulfilling the will of his father; toward man, wherein after baptism, he began to preach, to work miracles, to heal the sick; neither was there any work that he did, which concerned himself only, but all were directed to his neighbours; being made our minister, when notwithstanding he is above all, and equal with God. But he did all these things knowing that they pleased God, and that it was the will of his Father. When he had fulfilled the commandment, that he loved God with all his heart, he committed his life and whatsoever he had, to the will of his Father; saying, Father, behold all that I have is thine; I leave for thy sake the glory and honour which I have had among men, yea, and all things, that the world may know how much I love thee.

This is that Samaritan, who, without being desired by prayers, came and fulfilled the law; he alone hath fulfilled it; which praise none can take from him: he alone hath deserved it, and to him only it appertained. He, being touched with pity, has compassion on the wounded man, binds up his wounds, brings him to an Inn, and provides for him. This pertaineth to us: the man which lieth wounded, beaten, spoiled, and half dead, is *Adam*; yea, and we also. The thieves which wounded and left us in this deplorable situation, are the devils. We are not able to help ourselves, and should we be left in this situation, we should die through anguish and distress; our wounds would become festered, and our afflictions exceedingly great.

This excellent parable is set before us to show us what we are, and what is the strength of our reason and free will. If that wretched man had attempted to help himself, his case would have been made worse; he would have hurt himself, he would have opened his wounds anew by exertion, and so would

have fallen into greater calamity. Again, if he had been left lying, without assistance, his case would have been the same. So it is when we are left to ourselves; our studies and endeavours amount to nothing. Sundry ways and divers means have been invented to amend our lives, and get to heaven: this man found out this way, another that; whereby innumerable sorts of *orders* have increased; letters of *indulgences*, *pilgrimages to Saints*, &c. which have always made the state of Christianity worse. This is the world, which is represented by this wounded man; he being laden with sins, fainting under a heavy burden, and not able to help himself.

But the *Samaritan* who hath fulfilled the law, is perfectly sound and whole; he doth more than either the Priest or Levite; he binds up his wounds, pours in oil and wine, sets him upon his own beast, brings him to an Inn, makes provision for him, and when he departs, diligently commends him to the host, and leaves with him sufficient to pay his expenses; none of which either the Priest or Levite did. By the Priest, is signified the holy fathers which flourished before Moses: the Levite is a representation of the priesthood of the Old Testament. All these could do nothing by their works, but passed by like unto this Priest and Levite: wherefore, though I had all the good works of Noah, Abraham, and all the faithful fathers, they would profit me nothing.

The Priest and Levite saw the miserable man lie wounded, but they could not help him; they saw him lie half dead, but could not give him any remedy. The holy fathers saw men drowned and plunged all over in sin; they also felt the sting and anguish thereof, but they could make the case no better. These were the preachers of the law; which shows what the world is, namely, that it is full of sin, and lieth half dead, and cannot help itself with its utmost strength and reason. But Christ is that true Samaritan, who is moved with the case of the miserable man; he binds up his wounds, and having great care of him, pours in oil and wine, which is the pure gospel. He pours in oil when grace is preached; when it is said, O miserable man, this is thy incredulity, this is thy condemnation; thus art thou wounded and sick: but I will show thee a remedy; join thyself to this Samaritan, Christ the Saviour; he will help and succour thee.

The nature of oil, as we know, is to make soft and mollify; so the sweet and gentle preaching of the gospel, makes the heart soft and tender toward God and our neighbours. Sharp wine signifieth the cross of affliction, which forthwith follows: there is no cause for a Christian to seek the cross, for it sooner hangs over his head than he is aware of; as Paul witnesseth, 2 Tim. iii. "All that will live godly in Christ Jesus, shall suffer persecution." This is the cognizance and badge of this King; and he that is ashamed of it, pertaineth not to him. Moreover, the Samaritan puts the wounded man upon his own beast: this is the Lord Jesus Christ, who supports us, and carries us upon his

shoulders. There is scarce a more amiable and comfortable passage in the whole scripture, than that where Christ compares himself to a shepherd, who carrieth again the lost sheep upon his shoulders to the flock.

The Inn is the state of Christianity in this world, wherein we must abide for a short time: the host is the ministers and preachers of the gospel, whose charge is to have care of us. This therefore is the sum of the text; the kingdom of Christ is a kingdom of mercy and grace: Christ beareth our defects and infirmities; he taketh our sins upon himself, and bears our fall willingly; we daily lie upon his neck, neither is he weary with bearing us. It is the duty of the preachers of this kingdom, to comfort consciences, to handle them gently, to feed them with the gospel, to bear the weak, to heal the sick; they ought fitly to apply the word according to the need of every one.

This is the duty of a true bishop and preacher, not to proceed by violence, as is the custom of some bishops at the present day, which vex, torment, and cry out, he that will not willingly, shall be compelled to do it. We must in no wise proceed in this manner; but a bishop or preacher ought to behave himself as a healer of the sick, who dealeth very tenderly with them, uttering very loving words, talking gently, and bestowing all his endeavours to do them good. A bishop or minister ought to consider his parish as a hospital, wherein are such as are afflicted with divers kinds of disease. If Christ be thus preached, faith and love come together, which fulfil the commandment of love.

As a knowledge of the *law* and the *gospel*, and the difference between them, are very necessary, I will treat of them somewhat more at large. I have often informed you that the whole scripture divideth itself into two parts; namely, the *law*, and the *gospel*. The law teaches us our duty, and what the will of God requires of us: the gospel teaches how that is to be received which the law commandeth; as if I take medicine, one thing is to tell what the disease is, and another to administer that which is good and wholesome to remedy it. So stands the case here; the law reveals the disease, and the gospel administers the medicine; which is manifest even by the text whereof we have already treated.

The lawyer comes, and being desirous of eternal life, asketh what he must do; the law declareth it unto him, saying, thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbour as thyself. He that reads these words in a careless manner, as did the lawyer, understandeth them not. We must pierce into the law; God must be loved by me from the bottom of my heart; I must love him with all the soul; that is, from the depth of the soul, so that I thoroughly feel in myself that I love him: I must likewise love him with all my strength; that is, with all my members; also with all my mind; that is, with all my senses, cogitations and thoughts; all must be directed to God.

I find in myself that I do none of these things: for if I must love God with all my heart, soul, strength, and mind, it is requisite that my eyes show no angry twinkling or motion, that my tongue speak no angry word, that my feet, hands, ears, &c. show no sign of wrath; that my whole body, even from the crown of the head to the soles of the feet, and all things belonging thereto, walk in charity, and be, as it were, ravished with love and pleasure toward God, and always worship and serve him. Who is he that by the pleasure and love of virtue is pure and righteous? there cannot be one such found on earth; for we always find ourselves more ready to wrath, envy, worldly pleasure, &c. than to meekness and other virtues. I find in myself, not only a spark, but even a fiery furnace of wicked lusts: for my heart and all my members are void of love.

Wherefore here in the law, I see as it were in a glass, whatsoever is in me to be damnable and cursed: for not one jot of the law must perish, but all must be fulfilled; as Christ saith, Mat. v. 18. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now thou findest not this in thee, to do with all thy soul and heart, with cheerfulness and pleasure, whatsoever the law requires of thee; therefore thou art condemned and under the dominion of Satan. The law serves to teach us that we are condemned; for by it we find ourselves filled with wicked desires; and yet not a spark of them ought to be in us: howbeit, our schoolmen, not marking this, have taught, that if one do according to his ability, God gives to him his grace. They are blind guides; they admit that a man has no pleasure or cheerfulness in doing that which is good, and yet if one work, although it be with grief, difficulty and slothfulness, that it is well with him before God. But Christ hath taught otherwise; that we should perform good works with pleasure and love, readiness and facility.

Whom therefore shall we believe, Christ or the schoolmen? I leave that to your judgment. Of such corrupt and evil understanding of the law, monasteries came into use; whereby the opinion originated, that it was sufficient to salvation to live therein and follow the orders thereof; although it may be done even with grief of mind. But Christ will have us to work with pleasure and cheerfulness; if any thing be done with burden or grief of conscience, it is sin; therefore remove quickly from such works.

The gospel, which showeth comfort and salvation, declares how the law is to be fulfilled. When I know by the law that I am a condemned man, then I lie as it were among thieves, half dead; Satan hath spoiled my soul, and hath in *Adam* taken away all faith and righteousness, and left nothing but bodily life, which is also quickly extinguished. Then comes *Levites* and *Priests*, which teach this and that, but cannot help, and so pass by. But when the *Samaritan*, which is Christ, cometh, he showeth his mercy to me; saying, behold thou oughtest indeed to love God with all thine heart, but thou doest

it not; now believe only in me, and thou shalt enjoy my obedience as thine own; this alone will help me.

He then carries me to the *inn*, that is, to the church of the faithful; he then pours in the oil, that is, his grace; that I may feel the need of his support, and likewise feel cheerful and quiet. Afterwards he poureth in wine also, that with its sharpness it may abate and tame the force of old *Adam*. And yet I am not wholly restored to health; health begins to improve, but it is not yet finished. Christ hath the care of me, and by his grace doth purify me; that from day to day I may become more chaste, meek, gentle and faithful; that when we shall come before God the Father, and be asked whether we believed in him, and loved him, &c. this Samaritan, which is Christ the Lord, who hath had compassion on us, will come forth and say, Father, although they have not altogether fulfilled thy law, yet have I fulfilled it; suffer thou that to turn to the benefit of them that believe in me. Thus it is needful that all the saints lean upon Christ. If so it be that the Priests and Levites could not satisfy the law, how shall we with our works fulfil the same! O wretched and miserable calamity.