

Chapter 3

By their owne conuerfion at the firft, 6. and by the example of Abraham, and promife made to him, he sheweth that the way to obtaine the benediction, is to feeke vnto God by faith in Chrift. 10. Seeing alfo that the Law curfeth every one that hath not euermore kept the Law. 15. And, that the Law was not giuen to alter God's Teftament, 19. but to conuince the Iewes of finne, 23. and fo to be their pedagogue or leader vnto Chrift, 25. and then to ceafe.

O Senfles Galatians, who hath ^{a)}bewitched you, not to obey the truth, before whose eyes IESVS Chrift was proſcribed, being crucified among you? ² This only I would learne of you: By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith? ³ Are you fo fooliſh, that wheras you began with the Spirit, now you wil be confummate with the fleſh? ⁴ Haue you fuffered fo great things without caufe? if yet without caufe. ⁵ He therfore that giueth you the Spirit, and worketh miracles among you; by the workes of the Law, or by the hearing of the faith doeth he it?

Gen. 15, 6. ⁶ As, Abraham beleeued God, and it was reputed to him vnto iuſtice.

Ro. 4, 3.

⁷ Know ye therfore that they that are ^{b)}of faith, the fame are the children of Abraham. ⁸ And the Scripture fore-ſeeing that God iuſtifieth the Gentils by faith, ſhewed vnto Abraham before, *That in thee ſhal al Nations be bleſſed.* ⁹ Therfore they that are of faith, ſhal be bleſſed with the faithful Abraham. ¹⁰ For whoſoeuer are

Gen. 12, 3.

^a For any people or perſon to forſake the faith of their firſt Apoſtles & conuerſion, at the voice of a few nouellaries, ſeemeth to wiſe men a very bewitching and ſenſles brutiſhnes. Such is the caſe of our poore countrie, Germanie, and others.

^b This faith whereby Abraham, was iuſtified, and his children the Gentils beleeuing in Chrift, implieth al Chriſtian vertues; of which the firſt is faith the ground and foundatiō of al the reſt, and therfore here and elfwhere often named of the Apoſtle.

of the workes of the Law, are vnder curfe. For it is written: *Deut. 27, 16.* *Curfed be euery one that abideth not in al things that be written in the booke of the Law, to doe them.* ¹¹ But that in the Law no man is iuftified with God, it is manifefte, becaufe *Aba. 2.* *the iuft* *liueth by faith.* ¹² But the Law is not by faith: but, *Rom. 1.* *He that doeth thofe things, fhall liue in them.* ¹³ Chrift hath redemed vs from the curfe of the Law, being made a curfe for vs (becaufe it is written: *Leu. 18.* *Curfed is euery one that hangeth on a tree*) *Deu. 21.* ¹⁴ that on the Gentils the bleffing of Abraham might be made in Chrift IESVS: that we may receiue the promife of the Spirit by faith.

¹⁵ Brethren (I fpeake according to man) yet a man's teftament being confirmed no man defpifeth, or further difpofeth. ¹⁶ To Abraham were the promifes faid, and to his feed. He faith not, *And to feeds,* as in many: but as *Gen. 22, 18.* *in one: And to thy feed,* which is Chrift. ¹⁷ And this I fay, the teftament being confirmed of God, the Law which was made after foure hundred and thirtie yeares, maketh not void to frustrate the promife. ¹⁸ For if the inheritance be of the Law, now not of promife. But God gaue it to Abraham by promife. ¹⁹ Why was the Law then? It was put for trāfgreffions, vntil the feed came to whō he had promifed: ordeined by Angels in the hand of a Mediatour. ²⁰ And a Mediatour is not of one: but God is one. ²¹ Was the Law then againft the promifes of God? God forbid. For if there had been a Law giuen that could iuftifie, vndoubtedly iuftice fhould be of the Law. ²² But the Scripture hath concluded al things vnder finne: that the promife by the faith of IESVS Chrift might be giuen to them that beleeeue. ²³ But before the faith came, vnder the Law we were kept fhut vp, vnto that faith which was to be reuealed. ²⁴ Therefore the Law was our Pedagogue in Chrift: that we may be iuftified by faith. ²⁵ But when the faith came, now we are not vnder a Pedagogue. ²⁶ For you are al the children of God by faith in Chrift IESVS. ²⁷ For as many of you as are baptized in Chrift, *Ro. 2, 9.* *haue put on Chrift.* ²⁸ There is not Iew nor Greeke, there is not bond nor free, there is not male nor femal. For al you are one in Chrift IESVS. ²⁹ And if

you be Christs, then are you the feed of Abraham, heires according to promife.

ANNOTATIONS

10 Curfed be.) By this place the Heretikes would proue that no man is iuft truely before God, al being guiltie of damnation and God's curfe, becaufe they keep not euery iot of the Law. Where indeed the Apoftle meaneth not fuch as offend venially (as it is plaine by the place of Deuteronomie whence he reciteth this text) but only fuch as commit great & damnable crimes: and fo by grievous and mortal tranfgreffions wholly breake God's precepts, and thereby incurre the curfe of the Law; from which the faid Law could not deliuer them of it-felf, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

Notwithftanding venial finnes, men are truly iuft, and may keep the cōmandemēts.

Iac. 2. 11 Liueh by faith.) It is neither the Heretikes fpecial prefumption and confidence, nor the faith of Diuels, nor faith without workes, which is dead in it-felf as S. Iames faith, that can giue life to the iuft: For that which is dead, can not be the caufe of life: But it is the Catholike faith, as S. Auguftin writeth, which worketh by charitie (according to the Apoftles owne explication of this whole paffage) by which the iuft liueh. *Li. 3. c. 5. cont. duas ep. Pelag. See the Annotation vpon the fame words Rom. 1.*

Not only by faith.

27 Haue put on Chrift.) Here the Aduerfaries might haue feen, if they were not blinded by contentious ftriuing againft God's Church, that when iuftification is attributed to faith without mention of good workes or other Chriftian vertues & Sacraments, it is not meant to exclude any of the fame from the working of iuftice or faluation. For here we learne that by the Sacrament of Baptifme alfo we put on Chrift, which is to put on faith, hope, charitie, & al Chriftian iuftice. By the fame we proue alfo that the Sacramēts of the new law gaue grace, for that the receiuers therof put on Chrift. And the Aduerfaries euafion, that it is faith which worketh in the Sacrament, and not the Sacrament it-felf, is plainly falfe: Baptifme giuing grace and faith it-felf to the infant that had none before.

Baptifme giueh grace and iuftification, not faith only.