

THE EPISTLE TO THE ROMANS

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, AND THE ARGUMENT THEROF.

The hiftorie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apoftles wrote exactly: and though without any mention of his Epiftles, yet certaine it is, that fome of them he wrote before he came there, to wit, the two vnto the Corinthians, and this to the Romanes: *Gal. 2.* & (as it feemeth) before them al, the Epiftle to the Galatians. Wherein yet becaufe he maketh mention of the foureteenth yeare after his conuerfion, it appeareth, that he preached fo long without any writing.

And this order may thus briefly be gathered. Firft he preached to the Galatians *Act. 16. and pafing through Phrygia and the countrey of Galatia.* Whereof he maketh mention himfelfe alfo, *Gal. 1. We euangelized to you. Gal. 4. I euangelized to you heretofore.* After which the falfe Apoftles came and perfuaded them to receiue Circumcifion. Whereupon he faith *Gal. 1. I maruel that thus fo foone you are transferred from him that called you to the grace of Chrift, vnto another Ghofpel:* and wisheth therfore *Gal. 4. faying: And I would I were with you now.* And accordingly he came vnto them afterward, as we read *Act. 18. Walking in order through the countrie of Galatia and Phrygia, confirming al the Difciples.* At which time alfo it feemeth, that he tooke order with them about thofe contributions to help the need of the Chriftians in Hierufalem, whereof he fpeaketh *1. Cor. 16: And concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, fo doe you alfo.* By which words alfo it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the *11. chapter* he maketh mention of 14. yeares, not only after his Conuerfion, as to the

Galatians, but also after his Rapte, which seemeth to have been when he was at Hierusalem *Act. 9.* foure yeares after his conuerfion, *in a trance*, as he calleth it, *Act. 22. 17.*) then were they redie. For so he faith *2. Cor. 8.* *You haue begun from the yeare past;* and *2. Co. 9.* *For the which I doe glorie of you to the Macedonians; that also Achaia is ready from the yeare past:* Howbeit it followeth there: *But I haue sent the Brethren, that (as I haue said) you may be ready: left when the Macedonians come with me, and find you vnready, we be ashamed.* But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had receiued their contribution, and was readie to goe with it vnto Hierusalem. For so he saith *Rom. 15.* *Now therefore I wil goe vnto Hierusalem to minister to the Saints. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem.*

The argument
of the Epistle to
the Romanes.

So then, the Epistle to the Romanes was not the first that he wrote. But yet it is and alwaies was set first, because of the primacie of that Church. For which cause also he handleth in it such matters as pertained not to them alone, but to the vniuersal Church, and specially to al the Gentils: to wit, the very frame (as it were) of the Church of Chrif. *Tanquam enim pro ipso Domino legatione fungens, hoc est, pro lapide angulari, vtrumque populum tam, ex Iudæis quam ex Gentibus connectit in Chrifto per vinculum gratiæ.* So saith S. Auguftin, giuing vs briefly the argument; in english thus: *As being a Legate for our Lord himself, that is, for the corner-ftone, he knitteth together in Chrif by the band of Grace, both peoples, as wel of the Iewes as of the Gentils.* Shewing, that neither of them had in their Gentilitie or Iudaisme any workes to brag of, or to challenge to themfelues iustification or faluation thereby, but rather finnes they had to be forie for, and to humble themfelues to the faith of Chrif, that so they might haue remission of them, and strength to doe meritorious workes afterward. In which fort because the Gentils did humble themfelues, therefor had they found mercy

Epiph. Hær. 42.
Marcioan. Aug. in
Expof. incho. Ep.
ad Rom.

2. Cor. 5.
Ephef. 2.

though they neuer wift of the Law of Moyfes: but the Iewes, becaufe they ftood vpon their owne workes, which they did by their owne ftrength, with the knowledge of the Law (being therfore alfo called *the workes of the Law*;) & fo would not humble themfelues to beleue in Chrift crucified, they miffed of mercy, and became reprobate, excepting a few *Reliquæ* that God of his goodnes had referued to himfelf. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then fhall the fulnes of the Iewes alfo open their eyes, acknowledge their error, and fubmit themfelues to Chrift and his Church, in like manner. In the meane time, thofe that haue found the grace to be Chriftians, he exhorteth to perfeuerance (as it was fpecially needful in thofe times of perfecutions) and to lead their whole life now after Baptifme in good workes: and to be careful of vnitie, bearing therefore one with another, both Iew and Gentil, al that they may, and giuing no offence to them that are weake. Thus he difputeth, and thus he exhorteth through the whole Epiftle: though, if we wil diuide it by that which is principal in each part, we may fay, that vnto the 12. chapter is his difputation: and from thence to the end, his exhortation.

The workes of
the Law.

Now in thefe points of faith, and in al others (as alfo in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. *Your faith is renowned in the whole world; and your obedience is published into euery place. I reioyce therfore in you.*

Rom. 6. And againe: *You haue obeied from the hart vnto that forme of doctrine, which had been deliuered to you. And*

Rom. 16. thereupon againe: *I defire you, Brethren, to marke them that make diffenfions and fcandals contrarie to the doctrine which you haue learned, and auoid them. For fuch doe not ferue Chrift our Lord, but their owne belly: and by fweet fpeeches and benedictions feduce the harts of innocents.* Therefore to fhun Luther and Caluin, and al their crewes, we haue iuft reafon and good warrant. They make diffenfions and fcandals againft the doctrine of the Romane Church. Let no man therefore be feduced by their fugred wordes.

Chapter 1

The foundation of his Apostleship being laid, 8. he highly commendeth the Romanes, and protesteth his affection towards them. And so comming to the matter, faith, our Chriftian Catholike doctrine (that teacheth al to beleue) to be the way to faluation: becaufe the Gentils (firft of al) could not be faued by their Philosophie, whereby they knew God, forfomuch as they did not ferue him, but Idols; he therefore iuftly permitting them to fal into al kind of moft damnable finne.

Paul the feruant of IESVS CHRIST, called to be an Apoftle, separated vnto the Ghospel of God, ² which before he had promifed by his Prophets in the holy Scriptures, ³ of his Sonne, (who was made to him of the feed of Dauid according to the flefh, ⁴ who was predefinate the Sonne of God in power, according to the fpirit of fanctification, by the refurrection of our Lord IESVS CHRIST from the dead, ⁵ by whom we receiued grace and Apofleship ^{a)} for obedience to the faith ^{b)} in al Nations for the name of him, ⁶ among whom are you alfo the called of IESVS CHRIST:) ⁷ to al that are at Rome the beloued of God, called to be Saints. [♠]Grace to you and peace from God our Father, and our Lord IESVS CHRIST.

Act. 13, 2.

εἰς ὑπακοὴν πίστεως

⁸ Firft I giue thanks to my God through IESVS CHRIST for al you, becaufe [♠]your faith is renowned in the whole world. ⁹ For God is my witnes, whom I ferue [♠]in my fpirit in the Ghospel of his Sonne, that ^{c)}without intermiffion I make [♠]a memorie of you ¹⁰ alwaies in my praiers, befeeching, if by any meanes I may fometime at

ᾧ λατρεύω

^a Faith muft not be fubiet to fenfe, reafō, arguing or vnderftāding, but muft commād, & be obeid in humilitie and fimplicitie.

^b S. Auguftin vfeth this place and the like againft Heretikes, which would draw the common Catholike faith of al Nations, to fome certaine countries or corners of the world. *Aug. ep. 161.*

^c He praieth without intermiffion that omitteth no day certaine times of praier. *Aug. hæreſ. 57.*

the length haue a prosperous iourney by the wil of God, to come vnto you. ¹¹ For I defire to see you, that I may impart vnto you some ſpiritual grace, to ^a)confirmē you: ¹² that is to ſay, to be comforted together in you by that which is common to vs both, your faith & mine. ¹³ And I wil not haue you ignorāt (Brethren) that I haue often purpoſed to come vnto you (and haue been ſtaied hitherto) that I may haue ſome fruit in you, as alſo in the other Gentils. ¹⁴ To the Greeks & the Barbarous, to the wife and the vnwife I am debter. ¹⁵ So (as much as is in me) I am ready [♣]to euangelize to you alſo that are at Rome.

¹⁶ For I am not aſhamed of the Ghospel. For it is the power of God, vnto ſaluation to euery one that beleeueth, to the Iewes firſt and to the Greeke. ¹⁷ For ^b)the iuſtice of God is reuealed therein by faith into faith; as it is written: *And the iuſt [♣]liueth by faith.*

Abac. 2, 4.

¹⁸ For the wrath of God from Heauen [♣]is reuealed, vpon al impietie and iniuſtice of thoſe men that deteine the veritie of God in iniuſtice: ¹⁹ becauſe, that of God which is knowen, is manifeſt in them. For God hath manifeſted it vnto them. ²⁰ For his inuiſible things, from the creation of the world are ſeen, being vnderſtood by thoſe things that are made; his eternal power alſo and Diuinitie: ſo that they are inexcufable. ²¹ Becauſe whereas they knew God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations, and their fooliſh hart hath been darkned. ²² For, ſaying themſelues to be wife, they became fooles. ²³ And they changed the glorie of the incorruptible God, into a [♣]ſimilitude of the image of a corruptible man,

^a The Romanes were conuerted & taught by S. Peter before. Therefore he vſeth that ſpeech, to cōfirme them in their faith. *Authour Com apud Hier. Theodoret. in 16. Rom. & Chryſ.*

^b He meaneth not God's owne iuſtice in himſelf, but that iuſtice wherwith God indoweth man when he iuſtifieth him. *Aug. de Sp. & lit. c. 9.* Whereby you may gather the vanitie of the Heretical imputatiue iuſtice.

^c Loe theſe & the like are the Images or Idols ſo often condemned in the ſcriptures, & not the holy Images of Chriſt and his Saints.

and of foules and foure-footed beafts and of them that creep. ²⁴ (For the which cause God ^a)hath deliuered them vp vnto the defires of their hart, into vncleanneffe, for to abufe their owne bodies among themfelues ignominiously.) ²⁵ Who haue changed the veritie of God into lying: and haue worhipped & ferued the creature rather than the Creatour, who is bleffed for euer. Amen. ²⁶ Therefore [♣]God hath deliuered them into paffiōs of ignominie. For their women haue changed the natural vfe, into that vfe that is contrarie to nature. ²⁷ And in like manner the men alfo, leauing the natural vfe of the woman, haue burned in their defires one toward another, men vpon men working turpitude, & the reward of their error (which they fhould) receauing in themfelues. ²⁸ And as they liked not to haue God in knowledge; God deliuered them vp into a reprobate fenfe, to doe thofe things that are not conuenient: ²⁹ replenifhed with al iniquitie, malice, fornication, auarice, wickednes, ful of enuie, murder, contention, guile, malignitie, whifpers, ³⁰ detractours, odible to God, contumelious, proud, hawtie, inuentours of euil things, difobedient to parents, ³¹ foolifh, diffolute, without affection, without fidelitie, without mercie. ³² Who whereas they knew the iuftice of God, did not vnderftand that they which doe fuch things, are [♣]worthie of death: not only they that doe them, but they alfo that confent to the doers.

ἐλάτρευσαν

ANNOTATIONS

Apoftolical falutatio or bleffing.

7 Grace to you & peace.) It is a kind of bleffing rather than a prophane falutatiō, proper to the Apoftles, of greater vertue thē the benedictiōs of the Fathers in the old Teftament. The holy Fathers of the Church feemed to abfteine from it for their reuerence to the Apoftles.

The fame vfed of Heretikes.

The Manichees (*Auguft. cont. ep.*

Epiph. har. 66.

^a *Eph. 4, 19.* He faith, *They haue deliuered or giuen vp themfelues to al vncleanneffe.* By which cōferēce of fcriptures we learne that thēfelues are the cause of their owne finne and damnation, God of his iuftice permitting & leauing them to their owne wil, and fo giuing them vp into paffions &c.

fundæ. c. 5. 6.) and other Heretikes (as also theſe of our time) becauſe they would be counted Apoſtles, often uſe it.

8 Your faith renowned.) The holy Doctours vpon theſe words of the Apoſtle, and ſpecially by our Maiſters promiſe made to Peter, that his faith ſhould not faile, giue great teſtimonie for the prouidence of God in the preferuation of the Romane faith. S. Cyprian thus: *ep. 51. nu. 6. They are ſo bold to cary letters from prophane Schifmatikes to the chaire of Peter and the principal Church whence Prieſtly vnitie roſe: not conſidering the Romanes to be them whoſe faith (the Apoſtle being the commender) was praized, to whom miſbeleefe can not haue acceſſe. So S. Hierom Apolog. adu. Ruff. li. 3. c. 4. to. 2. Know you that the Romane faith commended by the Apoſtles mouth, wil receiue no ſuch deceites, nor can be poſſibly changed, though an Angel taught otherwiſe, being ſenſed by S. Pauls authoritie. Againe ep. 63. ad Pammach & Oceanum c. 4. to. 2. Whatſoeuer thou be that auouchſt new ſectes, I pray thee haue reſpect to the Romane eares, ſpare the faith which was praized by the Apoſtles voice. And in another place: Wil ye know, ô Paula, and Fuſtochium, how the Apoſtle hath noted euery prouince with their proprietieſ? the faith of the people of Rome is praized. Where is there ſo great concourſe to Churches and Martyrs ſepulchers? Where foundeth, Amos, like thunder from heauen, or where are the temples (void of Idols) ſo ſhaken as there? Not that the Romanes haue another faith then the reſt of the Chriſtian Churches, but that there is in them more deuotion and ſimplicite of faith. In another place the ſame Holy Doctour ſignifieth that it is al one to ſay, the Romane faith, and the Catholike. Apolog. 1. adu. Ruff. c. 1. So doth S. Cyprian. ep. 12. num. 1. ad Antonianum: and S. Ambroſe de obitu fratris, in med. Whereupon, this word, Romane, is added to Catholike, in many countries where Sectes doe abound, for the better diſtinction of true beleeuers from Heretikes: which in al Ages did hate and abhorre the Romane faith and Church, as al malefactours doe their Iudges and correctours.*

The Romane faith highly commended.

It can not faile nor be corrupted.

The Romane ſtatutions, a tokē of greater faith and deuotion.

The Catholike and Romane faith al one.

9 Serue in ſpirit.) Diuerſe Heretikes when they heare that God is a ſpirit, and muſt be ſerued and adored in ſpirit, imagin that he muſt be honoured only inwardly, without ceremonies & external workes: which you ſee is otherwiſe, for that the Apoſtle ſerued God in ſpirit, by preaching the Ghoſpel. To ſerue God then in ſpirit, is to ſerue him with faith, hope, and charitie, and with al workes proceeding of them: as to ſerue him carnally, is, with workes external, without the ſaid internal vertues.

How God is ſerued in ſpirit.

9 A memorie of you.) A great example of charitie for al men, ſpecially for Prelates & Paſtours, not only to preach, but to pray continually for the conuerſion of people to Chriſts faith: Which the Apoſtle did for them whom he neuer knew, in reſpect of God's honour only and the zeale of foules.

Praier for conuerſion of foules.

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The Ghospel is not
only the written word.

The Apostles writ-
ing, and preach-
ing, whether more
necessarie, and how.

The Catholike or
Christian faith with
good workes iustificeth,
& without this faith,
no workes whatsoever.

Not only by faith.

God is not the author
of sinne.

God punisheth sinne
by permitting men to
fall further and further.

15 To euangelize.) The Ghospel is not only the life of our Sauour written by the foure Euangelists, nor only that which is written in the new Testament: but their whole course of preaching & teaching the faith. Which faith commeth ordinarily of preaching & hearing, and not of writing or reading. And therefore S. Paul thought not himself discharged by writing to the Romanes, but his desire was to preach vnto them: for that was the proper commission giuen to the Apostles, to preach to all Nations. The writing of the bookes of the Testament, is another part of God's providence, necessarie for the Church in general, but not necessarie for every man in particular: as to be taught and preached vnto, is for every one of age and vnderstanding. And therefore S. Peter (who was the cheefe of the Commission wrote little; many of them wrote nothing at all: and S. Paul that wrote most, wrote but little in comparison of his preaching) not to any but such as were conuerted to the faith by preaching before.

Mat. 28.

17 Liue by faith.) In the 10. to the Hebrewes, he sheweth by this place of the Prophet (*Abacuc. 2.*) that the iust though he liue here in peregrination, and feeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophets wordes further to this sense, That it is our faith, that is to say, *the Catholike beleefe* (faith *S. Augustin li. 3. cont. 2. ep. Pelag.*) *which maketh a iust man, and distinguisheth between the iust and vniust*; and that by the law of faith, and not by the law of workes. Whereof it riseth, that the Iew, the Heathen Philosopher, and the Heretike, though they excelled in all workes of moral vertues, could not yet be iust: and a Catholike Christian man liuing but an ordinarie honest life, either not finning greatly, or supplying his faults by penance, is iust. And this difference riseth by faith. Not that faith can faue any man without workes, *For it is not a reprobate faith that we speake of*, (as the holy Doctour faith) *but that which worketh by charitie*, and therefore remitteth finnes and maketh one iust. See *S. Augustines place*.

18 Is reuealed.) By all the passage following you may see, that the Ghospel and Christ's law consisteth not only in preaching faith (though that be the ground, & is first alwaies to be done) but to teach vertuous life and good workes, and to denounce damnation to all them that commit deadly finnes & repent not. And againe we see that not only lacke of faith is a sinne, but all other actes done against God's commandements.

26 Hath deliuered them vp.) As he faith here, God deliuered them vp, so to the Ephesians (*c. 4. 19.*) he faith of the same persons and things: They deliuered themselves vp to all uncleanness. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous Heretikes doe hold; but only that by his iust iudgement, for their owne deferring, and for due punishment of their former grieuous offenses,

he withholdeth his grace from them, and so suffreth them to fall further into other finnes. As, for their crime of Idolatrie, to suffer them to fall into vnnatural abominations: as now for heresie, he taketh his grace and mercie from many, and so they fall headlong into all kind of turpitude: as contrariwise, for the life, he suffreth many to fall into heresie. And for Christs sake let every one that is entangled with the Idolatrie of this time, that is to say, with these new Sectes, looke well into his owne conscience, whether his forsaking the true God, may not come vnto him for a punishment of his former or present ill life which he liueth.

32 Worthie of death.) Here you see why the Church taketh some finnes to be deadly, and calleth them mortal: to wit, because all that doe them, are worthy of damnation: others be venial, that is to say, pardonable of their owne nature and not worthy of eternal damnation.

Sinnes mortal and venial.

Chapter 2

Now also he sheweth that neither the Iewes could be faued by the knowledge of the Law, of the which they did so much brag against the Gentils, seeing they did notwithstanding sinne as the Gentils did. 14. And therefore that the true Iew is the Christian (though he be a Gentil) who by grace in his hart doeth the good workes that the Law commandeth.

For the which cause thou art inexcusable, ô man, whoeuer thou be that iudgest. For wherein thou iudgest another, thou condemnest thyself. For thou doest the same things which thou iudgest. ² For we know that the iudgement of God is according to veritie vpon them that doe such things. ³ And doest thou suppose this, ô man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God? ⁴ Or dost thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? ⁵ But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the reuelation of the iust iudgement of God, ⁶ who will render to every man according to his

Pf. 63, 13.

workes: 7 ^a)to them truely that according to patience in good worke, feeke glorie and honour and incorruption, life eternal; 8 but to them that are of contention, and that obey not the truth, but giue credit to iniquitie, wrath and indignation. 9 Tribulation and anguifh vpon euery foul of man that worketh euil, of the Iew firft and of the Greek: 10 but glorie and honour and peace to euery one that worketh good, to the Iew and to the Greek. 11 For there is no acception of perfons with God. 12 For whofoeuer haue finned without the Law, without the Law fhall perifh: and whofoeuer haue finned in the Law, by the Law fhall be iudged. 13 For [♣]not the hearers of the Law are iuft with God: but the doers of the Law [♣]fhall be iuftified. 14 For when the Gentils which haue not the Law, naturally doe thofe things that are of the Law; the fame not hauing the Law, themfelues are a law to themfelues: 15 who fhew the workes of the Law written in their harts, their confcience giuing teftimonie to them, and among themfelues mutually their thoughts accusing, or alfo defending, 16 in the day when God fhall iudge the fecrets of men, according to my Ghofpel, by IESVS CHRIST.

¹⁷ But if thou be furnamed a Iew, and refteft in the Law, and doeft glorie in God, ¹⁸ and knoweft his wil, and aproueft the more profitable things, inftructed by the Law, ¹⁹ prefumeft that thy felf art a leader of the blind, a light of them that are in darknes, ²⁰ a teacher of the foolifh, a maifter of infants, hauing the forme of fciēce & of veritie in the Law. ²¹ Thou therefore ^b)that teacheft another, teacheft not thy felf: that preacheft, men ought not to fteale, thou ftealeft: ²² that fayeft men fhould not commit aduoutrie, thou commiteft aduoutrie: that abhorreft idols, thou doeft facriledge: ²³ that doeft glorie

That is, *the Gentil.*

Deu. 10, 17.

Act. 10, 34.

Mt. 7, 21. Ia. 1, 21.

^a Good mē alfo according to the merits of their good wil fhall haue their reward. *Aug. ep. 47.*

^b It is a shameful and damnable thing for Preachers, Teachers, or other guides of mens life, to cōmit the fame things thēfelues, which they reprove in other.

Ef. 52, 5.
Ez. 36, 20.

in the Law, thou by preuaricatiō of the Law doest dishonour God. (²⁴ For ^a)*the name of God through you is blasphemed among the Gentils*, as it is written.) ²⁵ Circumcision indeed profiteth, if thou obserue the Law: but if thou be a preuaricatour of the Law, thy circumcision is become ^b)prepuce. ²⁶ If then the prepuce [•]keepe the iustices of the Law; shal not his prepuce be reputed for circumcision? ²⁷ and shal not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision, art a preuaricatour of the Law? ²⁸ For not he that is in open shew, is a Iew, nor that which is in open shew in the flesh, is circumcisiō: ²⁹ but he that is in secret a Iew; and the circumcision of the hart, [•]in spirit, not in the letter: whose praise is not of men, but of God.

ANNOTATIONS

1 Thou that iudgeſt.) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though themselves be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating finnes before God, when they will not repent of those offenses themselves, for the which they punish others. But if they be open offenders themselves, in the same sort for which they iudge other, they giue scandal, and thereby aggravate their finnes very much. Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as farre guilty or more then the other, as the Iewes specially did the Gentils, to whom he speaketh here.

Judging other men.

4 Doeſt thou contemne?) This proueth that God offereth his grace & mercie to many, & by long patience & sufferance expected their repentance, differring their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their finne: but contrariwise that they harden

God's lōg suffering is for our repētance.

^a It is a great finne that by the ill life of the faithful, our Lords name should be ill spoken of among the misbelievers, and many withdrawn from the true religion thereby.

^b Prepuce is the foreskin not circumcised, & therefore signifieth the Gentils, or the state and condition of the Gentils: as circumcision, the Iewes and their state.

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their owne harts, and of their owne free-wil reiect his grace and contemne his benignitie.

Good workes meritori-
ous.

6 According to his workes.) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentils that trusted so much in their moral workes, the faith in Chrif; yet left any man should thinke or gather vntruly of his wordes, that Chriftian mens workes were not meritorious or the cause of Saluation, he exprefly writeth, that God giueth as wel euerlafting life and glorie to men, for and according to their good workes, as he giueth damnation for the contrarie workes. And howfoeuer Heretikes fondly fly from the euidence of these places, yet S. Auguftin faith, Life euerlafting to be rendred for good workes according to this manifest Scripture: *God shal render to euery man according to his workes.*

Li. de grat. & lib. arb.
c. 8.

The first iuftification
without workes: the
second by workes.

13 Not the hearers.) This same sentence agreeable also to Chriftes wordes (*Mat. 7, 21.*) is the very ground of S. Iames difputatiō, that not faith alone, but good workes also doe iustifie. Therefore S. Paul (howfoeuer some peruerfly confter his wordes in other places) meaneth the same that S. Iames. And here he speaketh not properly of the first iustification, when an Infidel or il man is made iust, who had no acceptable workes before to be iustified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, which he that is in Gods grace, daily proceedeth in, by doing al kind of good workes, which be iustices, and for doing of which, he is iust indeed before God. And of this kind doth S. Iames namely treat. Which is directly againft the Heretikes of this time, who not only attribute nothing to the workes done in finne and infidelitie, but esteeme nothing at al of a Chriftian mans workes toward iustificatiō & saluation, condēning thē as vncleane, finful, hypocritical, Pharisaical, which is directly againft these & other Scriptures, and plaine blaspheming of Chrif and his grace, by whose spirit and cooperation we doe them.

Aug. de Sp. & lit. c. 16.
to. 3.

S. Paul speaketh of
the first specially,
S. Iames of the second.

13 Shal be iustified.) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of Iustification; & specially by the equiuocation of certaine wordes; which is proper to al contentious wranglers, and namely in this word, *Iustifie*. Which becaufe they find sometime to signifie the acquiting of a guilty man of some crime whereof he is indeed guilty, & for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactour is deemed or declared & pronounced innocent) they fallfly make it so signifie in this place & the like, wherefoeuer man is said to be iustified of God for his workes or otherwise: as though it were said, that God iustifieth man, that is to say, imputeth to him the iustice of Chrif though he be not indeed iust; or of fauour reputeth him as iust, when indeed he is wicked, impious, and vniust. Which is a most blasphemous doctrine againft God, making him either ignorant who is iust, & so

Against imputatiue
iustice.

to erre in his iudgement; or not good, that can loue and faue him whom he knoweth to be euil. And a maruelous pittiful blindnes it is in the Churches Aduerfaries, that they should thinke it more to God's glorie, and more to the commendation of Chriftes iuftice, merites, and mercie, to cal and count an il man fo continuing, for iuft; then by his grace and mercie to make him of an one, iuft indeed, and fo truly to iuftifie him, or as the word doth here fignifie, to efteeme and approue for iuft indeed, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iuft and fo reputed, it is plaine by the correpondence to the former wordes: *Not the hearers are iuft, but the doers.* Whereupon *S. Auguftin de Sp. & lit. c. 26. to. 3.* hath thefe wordes: *When it be faid, The doers of the Law fhall be iuftified, what other thing is faid, then, The iuft fhall be iuftified? for the doers of the Law verily are iuft.*

True inherent iuftice more for God's glorie, & for the commẽdation of Chrifts merites.

26 Keepe the iuftices.) If a Gentil either now fince Chrift, by his grace and faith, or any other before Chrift, not of the ftocke of Abraham, through the Spirit of God keep the iuftices of the Law, he is iuft no leffe then if he had been outwardly circumcised, and fhall condemne the circumcised Iew not keeping the Law, without which, his outward Sacrament cannot ferue him, but fhall be much to his condemnation, that hauing the law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exercife that in his hart which the outward figne did import. And al this is no more but to infinuate that true iuftice is not in faith only or knowledge of the Law, or in the name either of Iew or Chriftian, but in doing good workes and keeping the Law by Gods grace.

True iuftice both in Iew and Gentile, is by keeping the Law.

29 In Spirit, not letter.) The outward ceremonies, Sacraments, threatens, and commandements of God in the Law, are called the *letter*; the inward working of God in mans hart & indowing him with faith, hope, and charitie, and with loue, liking, wil, & abilitie to keepe his commandements by the grace and merites of Chrift, are called the *fpirit*. In which fenfe, the carnal Iew was a Iew according to the letter, and he was circumcised after the letter: but the true beleeuing Gentil obferuing by Gods grace in hart and in Gods fight that which was meant by that carnal figne, is a Iew according to the fpirit, & iuftified by God. Of the fpirit and letter *S. Auguftin* made a famous worke, very neceffarie for the vnderftanding of this Epiftle.

The letter, and the fpirit.

The carnal, & fpiritual Iewe.

de fp. & lit. to. 3.

Chapter 3

He granteth that the Iewes did paffe the Heathen Gentils, in Gods benefits, 9. but not in their owne workes: concluding, that he hath shewed both Iew and Gentil

to be finners: 18. and therfore (inferring) that there muft be fome other way to Saluation indifferent to both; which is to beleue in IESVS CHRIST, that for his fake their finnes may be forgiuen them.

What preeminence then hath the Iew, or what is the profit of circumcifion? ² Much by al meanes. Firft, furely becaufe the wordes of God were cōmitted to them. ³ For what if certaine of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? ⁴ God forbid. But God is true, & ^aeuery man a lyer, as it is written: *That thou maieft be iuftified in thy wordes, and ouercome when thou art iudged.* ⁵ But [♠]if our iniquitie commend the iuftice of God, what fhall we fay? Is God vniuft that executeth wrath? (I fpeake according to man) ⁶ God forbid; otherwife how fhall God iudge this world? ⁷ For if the veritie of God hath abounded in my lie, vnto his glorie, why am I alfo yet iudged as a finner, ⁸ and not (as we are blaſphemed, and as ſome report vs to fay) let vs doe euil, that there may come good? whoſe damnation is iuft.

⁹ What then? doe we excel them? No, not ſo. For we haue argued the Iewes and the Greeks, al to be vnder finne; ¹⁰ as it is written: *That [♠]there is not any man iuft,* ¹¹ *there is not that vnderftandeth, there is not that ſeeketh after God.* ¹¹ *All haue declined, they are become vnprofitable together: there is not that doeth good, there is not ſo much as one.* ¹² *Their throte is an open ſepulchre, with their tongues they dealt deceitfully. The venom of aſpes vnder their lippes.* ¹³ *Whoſe mouth is full of malediction and bitterneſs:* ¹⁴ *Their feet ſwift to ſhed bloud.* ¹⁵ *Deſtruction & infelicitie in their waies:* ¹⁶ *and the way of peace they haue not knowen.* ¹⁷ *There is no feare of God before their eyes.* ¹⁸ And we know that

Io. 3, 33.

Pf. 115, 11.

Pf. 50, 6.

Pſs. 13, 1.

Pf. 52, 3.

Pf. 5, 11.

Aſpidum. A kind of little ſerpents.

Pf. 139, 4.

Pf. 9, 7.

Eſ. 19, 7.

Pro. 1, 16.

Pf. 35, 2.

^a God only by nature is true, al mere men by nature may lie, deceiue & be deceiued: yet God by his grace & ſpirit may & doth preferue the Apoſtles and principal Gouerners of his people & the Church and Councels in al truth, though they were and are mere men.

Gal. 2, 16. whatfoeuer the Law ſpeaketh, to them it ſpeaketh that are in the Law; that euey mouth may be ſtopped, & al the world may be made ſubiect to God: ¹⁹ becauſe ^aby the workes of the Law no fleſh ſhal be iuſtified before him. For by the Law is the knowledge of finne.

²⁰ But now without the Law ^athe iuſtice of God is manifeſted; teſtified by the Law and the Prophets. ²¹ And the iuſtice of God by faith of IESVS CHRIST, vnto al and vpon al that ^abeleue in him. For there is no diſtinction. ²² For al haue finned; and doe need the glorie of God. ²³ Iuſtified ^bgratis by his grace, by the redemption that is in CHRIST IESVS, ²⁴ whom God hath propoſed a ‘propitiation,’ by faith in his blood, to the ſhewing of his iuſtice, for the remiſſion of former finnes, ²⁵ in the toleration of God, to the ſhewing of his iuſtice in this time: that he may be iuſt, and iuſtifying him that is of the faith of IESVS CHRIST.

²⁶ Where is then thy boaſting? it is excluded. By what law? of deeds? No, but by the law of faith. ²⁷ For we account a man to be iuſtified ^aby faith without the workes of the Law. ²⁸ Is he God of the Iewes only? is he not alſo of the Gentils? Yes of the Gentils alſo. ²⁹ For it is one God, that iuſtifieth circumciſion by faith, and prepuce by faith. ³⁰ Doe we then deſtroy the Law by faith? God forbid, but we doe eſtabliſh the Law.

ANNOTATIONS

2. Pet. 3. 5 If your iniquitie.) No maruel that many now-a-daies deduce falſe and deteſtable conſuſions out of this Apoſtles high and hard writings, ſeeing that S. Peter noted it in his daies, and himſelf here confeſſeth that his preaching & ſpeeches were then falſely miſconſtrued; as though he had taught that the Iewes & Gentils il life & incredulity had been directly the cauſe of

S. Paules ſpeeches miſtaken of the wicked.

^a To beleue in him, here comprifeth not only the act of faith, but of hope & charitie, as the Apoſtle explicateth himſelf. *Gal. 5, 6.*

^b No man attaineth his firſt iuſtification by the merits either of his faith or workes, but merely by Chriſtes grace and mercie: though his faith & workes proceeding of grace be diſpoſitions and preparations thereunto.

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Gods more mercie, & that therfore finne commeth of God to the aduancement of his glorie, & confequently that men might or fhould doe il, that good might enfue thereof. Which blaſphemous conſtructions they tooke of theſe and the like wordes: *Where finne abounded, there did grace more abound*; and: *The Law entered in, that finne might abound*; and out of the *Pſalme 50. That thou maielt be iuftified in thy words, and ouercome when thou art iudged*. As though he meant that men doe finne, to the end that God may be iuftified. And at al theſe & the like places of the Apoſtle though forewarned by S. Peter, and by the Apoſtles owne defence and Proteſtation, that he neuer meant ſuch horrible things, yet the wicked alſo of this time doe ftumble and fal. But the true meaning is in al ſuch places, that God can and doth, when it pleaſeth him, conuert thoſe finnes which man committeth againſt him & his commandments, to his glorie: though the finnes themſelues ſtand not with his wil, intention, nor honour, but be directly againſt the ſame, and therefore may not be committed that any good may fal. For, what good ſoeuer accidētally falleth, it proceedeth not of the finne, but of God's mercie that can pardon, and of his omnipotencie that can turne il to good. And therefore againſt thoſe carnal interpretations, S. Paul very carefully & diligently giueth reaſon alſo in this place, *v. 6.*, that it is impoſſible: becauſe God could not iuſtly puniſh any man, nor fit in iudgement at the later day for finne without plaine iniurie, if either himſelf would haue finne committeth, or man might doe it to his glorie. Therefore let al ſincere Readers of the Scriptures, and ſpecially of S. Pauls writings, hold this for a certaintie, as the Apoſtles owne defence (whatſoeuer he ſeeme to ſay hereafter founding in their ſenſe, that finne commeth of God, or may therefore be comitteth that he may worke good thereof) that the Apoſtle himſelf condemneth that ſenſe as ſlanderous and blaſphemous.

Ro. 5, 20.

Ro. 3, 4.

The ſenſe of the places that ſound as if God cauſed finne.

How it is ſaid: *none iuſt.*

10 Not any iuſt.) Theſe general ſpeeches, that both Iew and Gentile be in finne, and none at al iuſt, are not ſo to be taken, that none in neither fort were euer good: the Scriptures expreſſly ſaying that Iob, Zacharie, Elifabeth, and ſuch like, were iuſt before God; & it were blaſphemie to ſay that theſe words alleaged out of the *13. Pſalme* were meant in Chriſtes mother, in S. Iohn the Baptiſt, in the Apoſtles &c. For, this only is the ſenſe: that neither by the Law of nature, nor Law of Moyſes, could any man be iuſt or auoid ſuch finnes as here be reſented, but by faith and the grace of God, by which there were a number in al Ages (ſpecially among the Iewes) that were iuſt and holy, whom theſe words touch not, being ſpoken only to the multitude of the wicked, which the Prophet maketh as it were a feuerall body conſpiring againſt Chriſt, and perfecuting the iuſt and godly of which il companie he ſaith, that none was iuſt nor feared God.

Iob. 1.

Luc. 1.

No workes auaille without faith & grace.

19 By the workes of the Law.) S. Hierom and S. Chryſoſtom expound this of the ceremonial workes only: and in that ſenſe the

Apofte fpecially profecuteth this propofition in his *Epiftle to the Galatians*. But it is true alfo of al man's moral workes done without faith & the grace of God; which can not be acceptable or available in God's fight, to iuftifie any man. And fo S. Auguftine taketh it *De Sp. & lit. c. 8. to. 3.*

20 Iuftice of God.) Beware of the wicked and vaine commentarie of the Caluiniftes, glofing, the iuftice of God to be that which is refident in Chrift, apprehended by our faith; and fo that imputed to vs which we indeed haue not. Wherein at once they haue forged themfelues againft God's manifeft word, a new no iuftice, a phantaftical apprehenfion of that which is not, a falfe faith and vntrue imputation. Whereas the iuftice of God here, is that wherewith he indoweth a man at his firft conuerfion, and is now in a man, and therfore man's iuftice: but yet God's iuftice alfo, becaufe it is of God. Of this iuftice in vs, whereby we be truly iuftified and indeed made iuft, S. Auguftine fpeaketh thus:

*De pre. mer.
li. 1. c. 9, 10.*

The grace of Chrift doth worke our illumination and iuftification inwardly alfo. And againe: He giueth to the faithful the moft fecret grace of his Spirit, which fecretly he powreth into infants alfo. And againe: They are iuftified in Chrift that beleue in him through the fecret communication and infpiration of fpiritual grace, whereby euery one leaneth to our Lord. And againe: He maketh iuft renewing by the Spirit, and regeneration by grace.

The Heretikes
phantaftical or im-
putatiue iuftice.

True inhaerent
iuftice.

27 By faith, without workes.) This is the place whereupon the Proteftants gather fallfly their only faith, and which they commonly auouch, as though the Apofte faid, that only faith doth iuftifie. Where he both in wordes and meaning excepteth only the workes of the Law done without Chrift before our conuerfion: neither excluding the Sacraments of Baptifme or Penance, nor hope and charitie, or other Chriftian vertues; al which be the iuftice of faith. As the good workes proceeding thereof, be likewife the law and iuftice of faith. Al which the Aduerfaries would exclude by foifting in the terme, only. Of which kind of men S. Auguftine vpon this place faith thus: *Men not vnderftanding that which the Apofte faith, (we count a man to be iuftified by faith without the workes of the Law) did thinke that he faid, faith would fuffice a man though he liued il and had no good workes. Which God forbid the veffel of election should thinke: who in a certaine place after he had faid, In CHRIST IESVS neither circumcifion nor prepuce auaieth any whit, he ftraight added, but faith which worketh by loue.*

*de grat. &
lib. arb. c. 7.*

Gal. 1.

What workes are
excluded from
iuftification.

Chapter 4

That Abraham was not iuftified by his owne power, but by God's grace, in whom he beleued (6. which is a way

for the finner alfo to come to iuftice.) 9. And that, fee-
ing he was not as then circumcised; not only the cir-
cumcised Iew, but alfo the vncircumcised Gentil may by
beleeuing the Chriftian faith, come to iuftice, as Abra-
ham did: 11. fpecially confidering alfo, that Abraham
was promifed to be Father of the whole world, and not
only of the Iewes, to whom only the Law was giuen: and
that, not to fulfil the promife, but for another caufe.

What shal we fay then that [♠]Abraham did
find, our Father according to the flesh?
² For if Abraham were iuftified [♠]by works
he hath glorie, but not with God. ³ For what faith the
Scripture? *Abraham beleeued God, & it was reputed*
him to iuftice. ⁴ But [♠]to him that worketh, the re-
ward is not imputed according to grace but according
to debt. ⁵ But [♠]to him that worketh not, yet beleeueth
in him that iuftifieth the impious, his faith is reputed
to iuftice according to the purpofe of the grace of God.
⁶ [♠]As Daud alfo termeth the bleffednes of a man, to
whō God reputeth iuftice without works: ⁷ *Bleffed are*
they, whofe iniquities be forgiuen, and whofe finnes be
♠couered. ⁸ *Bleffed is the man to whom our Lord hath*
not imputed finne.

Gen. 5, 6. Gal. 3, 6.
Ia. 2, 23.

λογίζεται

Pf. 31. 1.

⁸ This bleffednes then doth it abide in the circumcifion,
or in the prepuce alfo? For we fay that vnto Abraham
faith was ^areputed to iuftice. ⁹ How was it reputed? in
circumcifion, or in prepuce? Not in circumcifion, but in
prepuce. ¹⁰ And he receiued ^bthe figne of circumcifion,
[♠]a feale of the iuftice of faith that is in prepuce: that he
might be the Father of al that beleue by the prepuce,

Gen. 17, 10.

^a The word *Reputed*, doth not diminish the truth of the iuftice, as
though it were reputed for iuftice being not iuftice indeed; but
fignifieth, that as it was in itfelf, fo God esteemed & reputed it:
as the fame greeke word muft needs be taken *v. 4.* next going
before, & *1. Cor. 4, 1.* and elfwhere.

^b Our Sacraments of the new Law giue *ex opere operato*, the grace
and iuftice of faith which here is commended: whereas circūcifion
was but a figne or marke of the fame.

that vnto them alfo it may be reputed to iuftice: ¹¹ and might be Father of circumcifion, not to them only that are of the circumcifion, but to them alfo that follow the fteps of the faith that is in the prepuce of our Father Abraham. ¹² For not by the Law was the promife to Abraham, or to his feed, that he fhould be heire of the world; but by the iuftice of faith. ¹³ For if they that are of the Law, be heires; faith is made void, the promife is abolifhed. ¹⁴ For the Law worketh wrath. For where is no Law, neither is there preuarication. ¹⁵ Therefore of faith: that according to grace the promife may be firme to al the feed, not to that only which is of the Law, but to that alfo which is of the faith of Abraham, who is the Father of vs al, (as it is written: ¹⁶ For *a Father of many Nations haue I appointed thee*) before God, whom he beleeeued. *Gen. 17, 4.* ‘thou didft beleeeue,’ who quickneth the dead; and cal-
leth thofe things that are not, as thofe things that are. ¹⁷ Who contrarie to hope beleeeued in hope; that he might be made the Father of many Nations, according to that *Gen. 15, 5.* which was faid to him: *So fhall thy feede be*, as the ftarres of Heauen, and the fand of the fea. ¹⁸ And he was not weakned in faith; neither did he confider his owne body now quite dead, whereas he was almoft an hundred yeares old, and the dead matrice of Sara. ¹⁹ In the promife alfo of God he ftaggered not by diftruft; but was ftrengthened in faith, giuing glorie to God: ²⁰ moft fully knowing that whatfoeuer he promifed, he is able alfo to doe. ²¹ Therefore was it alfo reputed him to iuftice.

²² And it is not written only for him, that it was reputed him to iuftice; ²³ but alfo for vs, to whom it fhall be reputed beleeeuing in him, that raifed vp IESVS CHRIST our Lord from the dead, ²⁴ who was deliuered vp for our finnes, and rofe againe for our iuftification.

ANNOTATIONS

1 Abraham.) The Apoftle difputing in this chapter, as before, againft them that thought they might be iuftified by their works done without the grace of Chrift & faith in him, propofeth Abraham for an example, and proueth that he had no iuftice nor

Abraham’s works
before faith.

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estimation of iustice before God by any works done before he had faith, or that proceeded not of faith & God's grace.

Iustice before men,
& iustice before God.

2 By works.) If Abraham did any commendable works before he beleueed Chrift, as many Philofophers did, men might count him iust therefore; but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures reputing him as a iust man, giueth the cause thereof, saying: *Abraham beleueed God, and it was reputed to him for iustice.*

Not works, but mere
grace is cause of our
first iustification.

4 To him that worketh.) That is to say: He that presumeth of his owne works as done of himself without faith, God's help, and grace: and saying, that grace or iustification were giuen to him for his works; this man doth challenge his iustification as debt, & not as of fauour & grace.

5 To him that worketh not.) He worketh not (in this place) that hath no works or alleageth not his works done in his infidelitie as cause of his iustificatiō, but faith in Chrift, & that proceeding of mere grace. Whereupon S. Auguftin faith: *Know thou that faith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a wicked one whom it might make iust. If it found thee wicked, and of such an one made thee iust, what works hadst thou being then wicked? None couldest thou haue (nor canst haue) before thou beleueedst. Beleeue then in him that iustifieth the impious, that thy good works may be good works indeed. Auguft. In Pfal. 31.*

Heretical tranflation.

6 As Dauid termeth.) The Protestants for, *termeth*, tranflate, *describeth*, for that they would haue the ignorāt beleue, the whole nature & definition of Iustificatiō to be nothing els but remission of finnes, and no grace or inherent iustice giuen from God at al. When the Apostle would say nothing els, but that in the first iustification God findeth no good works or merits to reward, but only finnes to forgiue vnto such as haue faith in him.

λέγει

What is, *Sinnes couered*
or *not imputed*.

7 Couered. 8. Not imputed.) You may not gather (as the Heretikes doe) of these termes, *couered*, and, *not imputed*, that the finnes of men be neuer truly forgiuen, but hidden only. For that derogateth much to the force of Christs bloud & to the grace of God, by which our offences be truly remitted. He is the Lamb that *taketh* avay the finnes of the world, that *washeth*, and *blotteth out* our finnes. Therefore to couer them, or, not to impute them, is, not to charge vs with our finnes, because by remission they be cleane taken away: otherwise it were but a feined forgiueneffe. See *S. Auguftine in Pfal. 31. enarrat. 2.*

Io. 1, 29.
2. Cor. 6, 11.
Apoc. 1, 5.

The Sacramēts are
not mere markes, but
causes of iustification.

10 A feale.) The Heretikes would proue hereby, that the Sacraments of the Church giue not grace or iustice of faith, but that they be notes, markes, and badges only of our remission of finnes had by faith before, because Abraham was iust before and took this Sacrament for a feale therof only. To which must be

answered, that it followeth not that it is fo in al, becaufe it was fo in the Patriarch, who was iuft before, and was therfore as it were the Founder of Circumcifion, or he in whom God would firft eftablifh the fame: no more then it followeth that, becaufe the Holy Sacrament of the Altar remitted not finnes to Chrift nor iuftified him, therfore it hath that effect in none. Look *S. Auguftine de Baptifme contra Donatiftas li. 4. c. 24.* Where you fhall fee that (though not in Abraham) yet in Ifaac his fonne, and fo confequently in the reft, the Sacrament went before, and iuftice followed.

23 For vs, to whom it fhall be reputed.) By this it is moft plaine againft our Aduerfaries, that the faith which was reputed for iuftice to Abraham, was his beleefe of an Article reuealed to him by God, that is to fay, his affent & credit giuen to God's fpèches: as in vs his poffertie according to the fpirit, it is here plainly faid, that iuftice fhall be reputed to vs by beleeuing the Articles of Chriftes death and Refurrection, and not by any fond fpécial faith, *fiducia*, or confidence of each mans owne faluation. To eftablifh the which fictiō, they make no account of the faith Catholike, that is, wherewith we beleue the Articles of the faith, which only iuftifieth, but cal it by contempt, an hiftorical faith: fo as they may terme Abraham's faith, & our Ladies faith, of which it was faid, *Beata quæ credidifti, Bleffed art thou that haft beleued.* And fo in truth they deny as wel the iuftification by faith, as by works.

Luc. 1, 45.

By what faith we are iuftified.

Chapter 5

Hauing therfore through faith in Chrift obtained the beginning, he sheweth what great caufe we haue to hope for the accomplishment. 12. And then he proceedeth in his arguing, and sheweth that as by one, al were made finners, fo by one, al muft be made iuft.

Being iuftified therfore by faith, ¹let vs haue peace toward God by our Lord IESVS CHRIST; ²by whom alfo we haue ¹accefse through faith into this grace wherein we ftand, and glorie, ^a)in the hope of the glorie of the fonnes of God. ³ And not only this;

^a Chriftiā men doe not vaunt themfelues of the certaintie of their faluation, but glorie in the hope thereof only, which hope is here infinuated to be giuen in our iuftificatiō, & afterward to be cōfirmed by probatiō in tribulation.

but also we glorie in tribulations, knowing that tribulation worketh patience: ⁴ and patience, probation; and ⁵ probation, hope; ⁶ and hope confoundeth not: because the charitie of God is powred forth in our harts, by the Holy Ghoſt which is giuen vs. ⁷ For why did Chriſt, when we as yet were ^{a)} weake, according to the time die for the impious? ⁸ For, ſcarfe for a iuſt man doth any die: for perhaps for a good man durſt ſome man die. ⁹ But God commendeth his charitie in vs: becauſe, when as yet we were finners, Chriſt died for vs. ¹⁰ Much more therfore now being iuſtified in his blood, ſhal we be faued from wrath by him. ¹¹ For if, when we were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, ſhal we be faued in the life of him. ¹² And not only this; but alſo we glorie in God through our Lord IESVS CHRIST, by whom now we haue receiued reconciliation.

ἀσθενῶν

¹³ Therefore, as ¹⁴ by one man finne entred into this world, and by finne, death; and ſo vnto al men death did paſſe, in which al finned. ¹⁵ For euen vnto the Law finne was in the world: but finne was not imputed, when the Law was not. ¹⁶ But death reigned from Adam ¹⁷ vnto Moyſes, euen on them alſo that finned not after the ſimilitude of the preuarication of Adam, who is a figure of him to come. ¹⁸ But not as the offence, ſo alſo the guiſt. For if by the offence of one, many died; much more the grace of God and the guiſt, in the grace of one man IESVS CHRIST, hath abounded vpon many. ¹⁹ And not as by one ‘finne,’ ſo alſo the guiſt. For iudgement indeed is of one, to condemnation: but grace is of many offences, to iuſtification. ²⁰ For in the offence of one, death reigned by one; much more they that receiue the aboundance of grace and of donation & of iuſtice, ſhal reigne in life by one, IESVS CHRIST. ²¹ Therefore as by the offence of one, vnto al men to condemnation; ſo alſo by the iuſtice of one, vnto al men to iuſtification of life. ²² For as by the diſobedience of one man, many were made

finner

^a The Heretikes falſely traſlate of *no ſtrength*, to take away al free-wil. *No. Teſt. 1580.*

finners; fo alfo by the obedience of one, many ^{a)}shal be made iuft. ²⁰ But the Law entred in, [†]that finne might abound. And where finne abounded, grace did more abound. ²¹ That as finne reigned to death; fo alfo grace may reigne by iuftice to life euerlafting, through IESVS CHRIST our Lord.

ANNOTATIONS

ἔχομεν

1 Let vs haue.) Whether we read, *Let vs haue peace*, as diuerfe alfo of the Greeke Doctours (Chryfoft. Orig. Theodor. Oecum. Theophyl.) doe, or *We haue peace*; it maketh nothing for the vaine fecuritie and infallible certaintie which our Aduerfaries fay euery man ought to haue vpon his prefumed iuftification by faith, that himfelf is in God's fauour, & fure to be faued: *peace towards God*, being here nothing els, but the fincere reft, tranquillitie, and comfort of mind and confcience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which and none other men be iuftified, neither teacheth nor breedeth any fuch fecuritie of faluation. And therefore they haue made to themfelues another faith which they cal *Fiduciam*, quite without the compaffe of the Creed and Scriptures.

Againft the Heretikes fpecial faith and fecuritie.

ἔχομεν

2 Acceffe through faith.) Iuftification, implieth al grace and vertues receiued by Chrift's merits; but the entrance & acceffe to this grace & happy ftate is by faith: becaufe faith is the ground and firft foundation to build on, and port to enter into the reft. Which is the caufe that our iuftification is attributed to faith namely in this Epiftle, though faith itfelf be of grace alfo.

Iuftification attributed much to faith as to the foundation.

4 Probation, hope.) This refelleth the errour alfo of the Proteftants, that would haue our hope to hold only on God's promifes, and not a-whit on our doings. Where we fee that it ftandeth (and is ftrengthened alfo) vpon patience and conftancie, and good probation and trail of our felues in aduerfities: and that fo grounded vpon God's promifes and our owne doings, it neuer confoundeth.

Our hope is ftrengthened by wel-doing.

5 Charitie is powred.) Charitie alfo is giuen vs in our firft iuftification, and not only imputed vnto vs, but indeed inwardly powred into our harts by the Holy Ghoft, who with and in his gifts & graces is beftowed vpon vs. For this Charitie of God is not that which is in God, but that which he giueth vs, as S. Auguftine

Charitie is a qualitie in vs.

^a Here we may fee againft the Heretikes, that they which be borne of Chrift, and iuftified by him, be made & conftituted iuft indeed, & not by imputation only: as al that be borne of Adam be vniuft and finners in truth, & not by imputation.

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expoundeth it. *Li. de Sp. & lit. c. 32.* Who referreth this place also to the grace of God giuen in the Sacrament of Confirmation. *de Bapt. cont. Donat. li. 3. c. 16.*

Al by Adam borne
in original finne.

12 By one man finne entred.) By this place specially the Church of God defendeth and proueth againft the old Heretikes the Pelagians, that denied children to haue any original finne, or to be baptized for the remiffion thereof; that in and by Adam al be conceiued, borne, and conftituted finners. Which no leffe maketh againft the Caluinifts also, that affirme Chriftian mens children to be holy from their mothers womb. And the fame reafon which S. Auguftine deduceth (*li. 1. c. 8. 9. de pec. meritis.*) out of this text, to proue againft the faid Pelagians, that the Apoftle meaneth not of the general imitation of Adam in actual finnes, ferueth againft Erafmus and others, inclining rather to that new expofition, then to the Churches and Fathers graue iudgement heerin. *conc. Mileuitanum c. 2.*

*Conc. Tri. feff. 5. decr.
de pec. orig.*

14 Vnto Moyfes.) Euen in the time of the Law of nature, when men knew not finne, and therefore it could not by man's iudgement be imputed; and in the time of Moyfes Law, when the commandement taught them to know it, but gaue them not ftrength nor grace to auoid it, finne did reigne, and thereupon death and damnation, euen til Moyfes *inclufiue*, that is to fay, euen til the end of his Law. And that not in them only which actually finned, as Adam did, but infants which neuer did actually offend, but only were borne & conceiued in finne, that is to fay, hauing their natures defiled, deftitute of iuftice, and auerted from God in Adam, and by their defcent from him: Chrift only excepted, being conceiued without man's feed, and his Mother for his honour and by his fpecial protection (as many godly deuout men iudge) preferred from the fame.

Chrift only not conceiued in finne, & (as it is thought) our B. Lady.

20 That finne might abound.) That, here hath not the fignification of caufalitie, as though the Law were giuen for that caufe to make finne more abound: but it noteth the fequele, becaufe that followed thereof, and fo it came to paffe that by the prohibition of finne, finne increafed: by occafion wherof the force of Chrift's grace is more amply and abundantly beftowed in the new Teftament.

The Law did not caufe more finne, though that were the fequele therof.

Chapter 6

He exhorteth vs, now after Baptifme, to liue no more in finne, but to walke in good workes: becaufe there we died to the one, and rofe againe to the other 14. (grace alfo giuing vs fufficient ftrength) 16. and were made free to the one, and feruants to the other; 21. and fpecially

because of the fruit here, and the end afterward, both of the one and of the other.

What fhall we fay then? Shal we continue in finne that grace may abound? ² God forbid. For we that are dead to finne, how fhall we yet liue therein? ³ Are you ignorant that al ^awe which are baptized in Chrift IESVS, in his death we are baptized? ⁴ For ^a)we are buried together with him by Baptifme into death: that as Chrift is rifen from the dead by the glorie of the Father, fo we alfo may walke in newneffe of life. ⁵ For if we become complanted to the fimilitude of his death we fhall be alfo of his refurrection. ⁶ Knowing this, that our ^aold man is crucified with him, that the body of finne may be ^b)deftroied, to the end that we may ferue finne no longer. ⁷ For he that is dead, is iuftified from finne. ⁸ And if we be dead with Chrift, we beleeeue that we fhall liue alfo together with Chrift. ⁹ Knowing that Chrift rifing againe from the dead, now dieth no more, death fhall no more haue dominion ouer him. ¹⁰ For that he died, ^ato finne he died once: but that he liueth, he liueth to God. ¹¹ So thinke you alfo, that you are dead to finne, but aliue to God in Chrift IESVS our Lord.

¹² Let not ^afinne therefore reigne in your mortal body, that you obey the concupifcences thereof. ¹³ But neither doe ye exhibit your members instruments of iniquitie vnto finne: but exhibit your felues to God as of dead men, aliue; and your members instruments of iuftice to God. ¹⁴ For finne fhall not haue dominion ouer you. For you are not vnder the Law, but vnder grace.

¹⁵ What then? fhall we finne, because we are not vnder the Law, but vnder grace? God forbid. ¹⁶ Know you not that to whom you exhibit your felues feruants

*Io. 8. 34.
2. Pet. 2. 19.*

^a Remifion of finne, new life, fanctification, and iuftification, are giuen by Baptifme, because it refembleth in vs and applieth to vs Chriftes death and refurrection, and engrafteth vs into him.

^b Caftalion noteth that Beza fallfly tranflateth *eneruetur*, for *deftitutur*: weakned, for, deftroied.

to obey, you are the seruants of him whom you obey, whether it be of finne, to death, or of obedience, to iustice. ¹⁷ But thanks be to God, that you were the seruants of finne, but ^a)haue obeied from the hart, vnto that forme of doctrine, into the which you haue been deliuered. ¹⁸ And being made free from finne, you were made seruants to iustice. ¹⁹ I speake an humane thing, becaufe of the infirmitie of your flesh. For as you haue exhibited your members to serue vncleaneffe and iniquitie, vnto iniquitie; so now exhibit your members to serue iustice, ^b)vnto sanctification. ²⁰ For when you were seruants of finne, you were free to iustice. ²¹ What fruit therefore had you then in those things, for which now you are ashamed? For the end of them is death. ²² But now being made free from finne, and become seruants to God, you haue your fruit vnto sanctification, but the end, life euerlasting. ²³ For the ftipends of finne, death. But the grace of God, life euerlasting in Christ IESVS our Lord.

ANNOTATIONS

Not only faith.

3 We that are baptized.) That which before he chalenged from the Law of Moyfes, to faith, is now attributed to Baptisme, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not only faith to iustifie, but the Sacraments also, and al the Christian religion, which he calleth the Law of spirit, grace, and faith.

The old man, & the new.

6 Old man, body of finne.) Our corrupt state subiect to finne and concupiscence, comming to vs from Adam, is called the *Old man* as our person reformed in & by Christ, is named the *New man*. And the lump and masse of finnes which then ruled, is called the corps or body of finne.

^a Here againe is signified, that our discharge from the bondage of finne, is by the Christian faith, & by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliuerance from finne, to their humble receiuing of the Catholike faith.

^b He signifieth that as when they were subiect to finne by continual & often working wickednes, they increased their iniquitie: that so also now being iustified, they may & should by external works of iustice, increase their iustice and sanctification.

10 To finne he died.) Chrifft died to finne, when by his death he deftroied finne: We die to finne, in that we be difcharged of the power thereof, which before was as it were the life of our perfons, and commanded al the parts and faculties of our foule and body: as contrarie-wife we liue to God, when his grace ruleth and worketh in vs, as the foule doth rule our mortal bodies.

Dying to finne,
Liuing to God.

12 Sinne reigne.) Concupifcence is here named finne, becaufe it is the effect, occafion, and matter of finne, and is as it were a difeafe or infirmitie in vs, inclining vs to il, remaining alfo after Baptifme according to the fubftance or matter thereof: but it is not properly a finne, nor forbidden by commandement, til it reigne in vs, and we obey and follow the defires thereof. *Auguft. li. de nupt. & concupifc. c. 23. Cont. 2. epift. Pelag. li. 1. c. 13. Conc. Trident. Seff. 5. decret. de pec. orig.*

How concupifcence
is called finne.

17 Forme of doctrine.) At the firft conuerfion of euery Nation to the Catholike faith, there is a forme & rule of beleefe fet downe, vnto which when the people is once put by their Apoftles, they muft neuer by any perfuafion of men alter the fame, nor take of man or Angel, any new doctrine or Analogie of faith, as the Proteftants cal it.

The doctrine of
our firft Apoftles.

v. 10. 23 The grace of God, life euerlafting.) The fequle of fpeech required, that as he faid, death or damnation is the ftipend of finne, fo life euerlafting is the ftipend of iuftice; and fo it is, and in the fame fenfe he fpake in the laft chapter: *that as finne reigned to death, fo grace may reigne by iuftice to life euerlafting.* But here he changed the fentence fomewhat, calling life euerlafting *grace*, rather then *reward*: becaufe the merits by which we attaine vnto life, be al God's giuft and grace. *Auguft. Ep. 105. ad Sixtum.*

Life euerlafting a
ftipend, and yet
grace.

Chapter 7

Our former husband (finne) with his law, is dead in Baptifme: and now we are married to another husband (to Chrifft) to bring forth children to God, that is good workes. 7. And how the Law being good, was yet to vs the law of finne and death, becaufe concupifcence reigned in vs. 17. But now by Baptifme grace reigneth in vs, though alfo concupifcence doth remaine and tempt vs ftill.

A

re you ignorant, Brethren, (for I fpeake to them that know the Law) that the Law hath

dominion ouer a man as long time as 'it' li-
ueth? ² For the womā that is vnder a husbād, ^aher
husbād liuing is boūd to the law. But if her husband be
dead she is loofed frō the law of her husbād. Therefore
her husbād liuing, she shal be called an aduoutreffe if she
be with another man: but if her husband be dead she is
deliuered from the law of her husband: so that she is not
an aduoutreffe if she be with another man. ³ Therefore
my Brethren ^byou also are made dead to the Law by
the body of Chrif: that you may be another man's who
is risen againe from the dead, that we may fructifie to
God. ⁴ For when we were in the flesh, the pafsions of
finnes that were by the Law, did worke in our members,
to fructifie vnto death. ⁵ But now we are loofed from
the law of death wherin we were detained: in so much
we ferue in ^cnewneffe of spirit, and not in the oldnes of
the letter.

he

1. Cor. 7, 39.

ὥστε δουλεύειν

⁶ What shal we fay then? Is the Law finne? God
forbid. But finne I did not know, but by the Law: for
concupiscence I knew not, vnleffe the Law did fay: ^d
Thou shalt not couet. ⁷ But ^doccasion being taken, finne
by the commandement wrought in me al concupiscence.
For without the Law finne was dead. ⁸ And I liued with-
out the Law sometime. But when the commandement
was come, finne reuiued. ⁹ And I was dead. And the
commandement, that was vnto life, the fame to me was
found to be vnto death. ¹⁰ For finne taking occasion by
the commandement, feduced me, and by it killed me.

Exo. 20, 17.

Deu. 5, 21.

^a Nothing but death diffolueth the band betwixt man & wife: though
for fornication one may depart from anothers companie. Ther-
fore to marry againe is aduoutrie, during the life of the partie
separated.

^b Being now baptised and dead to finne, & engrafted in Chrif's
myftical body, you are discharged of the Law of Moyfes, and are
free in Chrif.

^c By Baptisme we haue not Chriftes iustice imputed to vs, but an
inward newneffe of spirit giuen vs and resident in vs.

^d Sinne or cōcupiscence which was asleep before, was wakened, by
prohibitiō; the Law not being the cause therof, nor giuing occasion
therunto, but occasion being taken by our corrupt nature to resist
that which was commanded.

1. *Tim. 1, 8.* ¹¹ Therefore the Law indeed is holy, and the commandment holy, and iuft, and good.

¹² That then which is good, to me was it made death? God forbid. But finne, that it may apeare finne, by the good thing wrought me death: that finne might become finning aboute meafure by the commandement. ¹³ For we know that the Law is fpiritual, but I am carnal, fold vnder finne. ¹⁴ For ♣that which I worke, I vnderftand not. For ♣not that which I wil, the fame doe I, but which I hate, that I doe. ¹⁵ And if that which I wil not, the fame I doe; I confent to the Law, that it is good.

¹⁶ But now, not I worke it any more, but the finne that dwelleth in me. ¹⁷ For I know that there dwelleth not in me, that is to fay, in my flefh, good. For to wil, is prefent with me, but to accomplifh that which is good, I find not. ¹⁸ For ♣not the good which I wil, that doe I; but the euil ♣which I wil not, that I doe. ¹⁹ And if that which I wil not, the fame I doe: now not I worke it, but the finne that dwelleth in me. ²⁰ I find therefore the Law, to me hauing a wil to doe good, that euil is prefent with me. ²¹ For I am delighted with the Law of God according to the inward man: ²² but I fee another law in my members, repugning to the law of my mind, and captiuing me in the law of finne that is in my members. ²³ Vnhappie man that I am, who fhall deliuer me from the body of this death? ²⁴ The grace of God by IESVS CHRIST our Lord. Therefore I my felf ♣with the mind ferue the law of God, but with the flefh, the law of finne.

δουλεύω

ANNOTATIONS

6 Thou shalt not couet.) It is not the habitual concupifcence or infirmitie of our nature or fenfual defire or inclination to euil, coueting againft the fpirit, that is forbidden properly in this precept: but the confent of our reafon and mind vnto it, to obey and follow the luftes therof, that is a finne and prohibited.

14 That which I worke.) This being vnderftood of S. Paul himfelf or any other iuft perfon, the fenfe is, that the flefh and inferiour part ftirreth vp diuerfe difordered motions and paffions

Actual concupifcence forbidden, not habitual.

Sodain inuoluntarie motions are no finne.

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or pertubations againft the mind, and vpon fuch a fodain fometimes inuadeth the fame, that before it attendeth or reafon can gather itfelf to deliberate, man is in a fort (though vnwittingly) entangled. Which as foone as it is perceiued, being of the iuft condemned, reiected, and refifted, neuer maketh him a finner.

Concupifcence taketh
not away free-wil.

14 Not that which I wil.) He meaneth not, that he can doe no good that he willeth or defireth, or that he is euer forced to doe that which his wil agreeth vnto: but that by reafon of the forcibleneffe of concupifcence, wherof he can not rid himfelf during life, he can not accomplifh al the defires of his fpirit and mind, according as he faith to the Galatians: *The flesh coueteth againft the fpirit, and the fpirit againft the flesh, that not whatfoeuer you wil, you can doe.*

c. 5, 17.

Sinne is voluntarie, and,
otherwife it is no finne.

18 Not the good which I wil.) So may the iuft alfo be forced by the rage of concupifcence or fenfual appetite, to doe or fuffer many things in his inferiour part or external members, which his wil confenteth not vnto. And fo long it is fo farre from finne, that (as S. Auguftine faith) he need neuer fay to God, *forgiue vs our finnes*, for the fame. For, finne is voluntarie, and fo be not thefe pafions.

Ep. ad Afellicum 200.

18 Which I wil not.) It maketh not any thing againft free-wil that the Apoftle faith, that good men doe or fuffer fometimes in their bodies, that which the wil agreeth not vnto; but it proueth plainely free-wil: becaufe the proper act therof, that is, to wil or nil, to confent or diffent, is euer (as you may fee here) free in it felf: though there may be internal or external force to ftay the members of a man, that they obey not in euery act, that which the wil commandeth or prefcribeth. And therefore that is neuer imputed to man which he doth in his external or internal faculties, when wil concurreth not. Yea afterward (v. 20.) the Apoftle faith, *Non ego operor*, man doeth not that which is not done by his wil: which doth moft evidently proue free-wil. Al which S. Auguftin cleerly teacheth *to. 4. in expofition: quarundam propof. ad Rom. propof. 43. 45. and 46.* and in manie other places.

Concupifcence defileth
not a iuft man's actions
as the Lutherans fay.

24 With the mind, with the flesh.) Nothing done by concupifcence (which the Apoftle here calleth finne) whereunto the fpirit, reafon, or mind of man confenteth not, can make him guilty before God. Neither can the motions of the flesh in a iuft man euer any whit defile the operations of his fpirit, as the Lutherans doe hold: but make them often more meritorious, for the continual combat that he hath with them. For it is plaine that the operations of the flesh and of the fpirit doe not concur together to make one act, as they imagine; the Apoftle concluding cleane contrarie. That in mind he ferueth the Law of God, in flesh the law of finne, that is to fay, concupifcence.

Chapter 8

That now after Baptifme we are no more in ftate of damnation, becaufe by the grace which we haue receiued, we are able to fulfil the Law; vnles we doe wilfully giue the dominion againe to concupifcence. 18. Then (becaufe of the perfecutions that then were) he comforteth and exhorteth them with many reafons.

There is now therefore no damnation to them that are in Chrift IESVS; that walke not according to the flesh. ² For the Law of the fpirit of life in Chrift IESVS, hath deliuered me from the law of finne and of death. ³ For that which was impofible to the Law, in that it was weakned by the flesh; God fend- ing his Sonne in the fimilitude of the flesh of finne, euen of finne damned finne in the flesh, ⁴ that ^a)the iuftifica- tion of the Law might be fulfilled in vs who walke not according to the flesh, but according to the fpirit. ⁵ For they that are according to the flesh, are affected to the things that are of the flesh; but they that are accord- ing to the fpirit are affected to the things that are of the Spirit. ⁶ For the wifedom of the flesh is death; but the wifedom of the fpirit, life and peace. ⁷ Becaufe the enmitie wifedom of the flesh, is ‘an enemy’ to God: for to the Law of God it is not fubiect, neither can it be. ⁸ And they that are in the flesh, can not pleafe God. ⁹ But you are not in the flesh, but in the Spirit, yet if the Spirit of God dwel in you. But if any man haue not the Spirit of Chrift, the fame is not his. ¹⁰ But if Chrift be in you; the body indeed is dead becaufe of finne, but the Spirit liueth becaufe of iuftification. ¹¹ And if the Spirit of him that raied vp IESVS from the dead, dwel in you; he that raied vp IESVS CHRIST from the dead, shal quicken alfo your mortal bodies, becaufe of his Spirit dwelling in you.

^a This conuinceth againft the Churches Aduerfaries, that the law, that is, God’s cōmandements may be kept, & that the keeping therof is iuftice, & that in chriftian men that is fulfilled by Chrift’s grace which by the force of the Law could neuer be fulfilled.

¹² Therefore Brethren, we are debtors, not to the flesh, to liue according to the flesh. ¹³ For if you liue according to the flesh, you shal die. But if by the Spirit, you mortifie the deeds of the flesh, you shal liue. ¹⁴ For whofoeuer ^aare led by the Spirit of God they are the fonnes of God. ¹⁵ For you haue not receiued the spirit of feruitude againe in feare; but you haue receiued the spirit of adoption of fonnes, wherein we crie: Abba, (Father). ¹⁶ For [♠]the Spirit himself, giueth teftimonie to our spirit that we are the fonnes of God. ¹⁷ And if fonnes, heires also; heires truly of God, and coheires of Christ: [♠]yet if we suffer with him, that we may be also glorified with him.

*2. Tim. 1, 7.
Gal. 4, 5.*

¹⁸ For I thinke that the pafsions of this time are not [♠] condigne to the glorie to come that shal be reuealed in vs. ¹⁹ For the expectation of the creature, expecteth the reuelation of the fonnes of God. ²⁰ For the creature is made subiect to vanitie, not willing, but for him that made it subiect in hope: ²¹ because the creature also itself shal be deliuered from the feruitude of corruption, into the libertie of the glorie of the children of God. ²² For we know that euery creature groneth, & trauaileth euen til now. ²³ And not only it, but we also our felues hauing the first fruits of the spirit, we also grone within our felues, expecting the adoption of the fonnes of God, the redemption of our body. ²⁴ For [♠]by hope we are faued. But hope that is feen, is not hope. For that which a man seeth, wherefore doth he hope it? ²⁵ But if we hope for that which we see not; we expect by patience. ²⁶ And in like manner also the Spirit helpeth our infirmitie. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for vs with gronings vnspokeable. ²⁷ And he that searcheth the harts, knoweth what [♠]the Spirit desireth: because according to God he requesteth for the Saints. ²⁸ And

condigna ad gloriam.

^a He meaneth not that the Children of God be violently compelled against their wills, but that they be sweetly drawn, moued, or induced to doe good. *Aug. Enchirid. c. 64. De verb. Do. fer. 41. c. 7. & de verb. Apoft. fer. 13. c. 11. 12.*

we know that to them that loue God, al things cooperate vnto good, to fuch as according to purpofe are called to be Saints. ²⁹ For whom he hath foreknowen, he hath alfo predefinated to be made conformable to the image of his Sonne: that he might be the Firft-borne in many Brethren. ³⁰ And [♠]whom he hath predefinated; them alfo he hath called. And whom he hath called; them alfo he hath iuftified. And whom he hath iuftified; them alfo hath he glorified. ³¹ What fhall we then fay to thefe things? If God be for vs, who is againft vs? ³² He that fpared not alfo his owne Sonne, but for vs al deliuered him; how hath he not alfo with him giuen vs al things? ³³ Who fhall accufe againft the elect of God? God that iuftifieth? ³⁴ Who is he that fhall condemne? CHRIST IESVS that died, yea that is rifen alfo againe, who is on the right hand of God, who alfo maketh interceffion for vs. ³⁵ Who then fhall feparate vs from the charitie of Chrif? tribulation? or diftreffe? or famine? or nakednes? or danger? or perfecution? or the fword? ³⁶ (as it is written: *For we are killed for thy fake al the day: we are efteemed as sheep of flaughter.*) ³⁷ But in al thefe things we ouercome becaufe of him that hath loued vs. ³⁸ For [♠]I am fure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things prefent, nor things to come, neither might, ³⁹ nor height, nor depth, nor other creature, fhall be able to feparate vs from the charitie of God which is in Chrif IESVS our Lord.

Pf. 43, 22.

πέπεισμαι
γὰρ ὅτι

ANNOTATIONS

16 The Spirit giueth teftimonie.) This place maketh not for the Heretikes fpecial faith, or their prefumptuous certainty that euery one of them is in grace; the teftimonie of the Spirit being nothing els but the inward good motions, cōfort, & contentment, which the children of God doe daily feele more and more in their harts by feruing him: by which they haue as it were an attestation of his fauour towards them, whereby the hope of their iuftification and faluation is much corroborated and ftrenghned.

The teftimonie of the Spirit.

Notwithstanding Chrif's
fatisfaction & Pafsion,
yet ours alfo is required.

17 Yet if we fuffer.) Chrif's paines or pafsions haue not
fo fatisfied for al, that Chriftiã men be difcharged of their par-
ticular fuffring or fatisfying for each man's owne part: neither
be our paines nothing worthy to the attainment of Heauen, be-
caufe Chrif hath done enough; but quite contrarie: he was by his
Pafsion exalted to the glorie of Heauen; therefore we by compafsion
or partaking with him in the like pafsions, ſhal attaine to be fel-
lowes with him in his Kingdom.

Al fuffring in this life is
nothing in comparifon
of the heauenly glorie,
and yet it is meritorious
and worthy of the fame.

18 Condigne.) Our Aduerfaries ground hereon, that the
workes or fufferances of this life be not meritorious or worthy
of life euerlaſting; where the Apoſtle faith no fuch thing, no more
then he faith that Chrif's Pafsions be not meritorious of his glorie,
which I thinke they dare not much auouch in our Sauour's actions.
He expreſſeth only, that the very afflictions of their owne nature,
which we fuffer with or for him, be but ſhort, momentanie, and
of no account in comparifon of the recompence which we ſhal
haue in heauen. No more indeed were Chrif's paines of their
owne nature, compared to his glorie, any whit comparable: yet
they were meritorious or worthy of Heauen; & fo be ours. And
therefore to expreſſe the ſaid comparifon, here he faith, *They are
not condigne to the glorie*. He faith not, *of the glorie*, as the
Heretikes falſly tranſlate: though the Scripture ſpeaketh fo alfo,
when it ſignifieth only a comparifon: as *Prou. 3.* in the Greeke,
Omne pretioſum non eſt illa dignum. S. Auguſtin, *illi dignum*.
S. Hierom, *non uales huic comparari*: that is, No pretious thing
is worthie of wiſedom, or to be compared with it. See the like
Eccle. 26, 20. Tob. 9, 2. But when the Apoſtle wil expreſſe that
they are condigne, worthy, or meritorious of the glorie, he faith
plainely: *That our tribulation which preſently is monentanie
and light, worketh aboute meaſure exceedingly an eternal weight of
glorie in vs.* The ualew of Chrif's actions rifeth not of the length
or greatnes of them in themſelues, though fo alfo they paſſed al
mens doings: but of the worthines of the Perſon. And fo the value
of ours alfo rifeth of the grace of our adoption, which maketh thoſe
actions that of their natures be not meritorious nor anſwerable
to the ioyes of Heauen in themſelues, to be worthy of Heauen.
And they might as wel proue that the workes of finne doe not
demerit damnation: for finne indeed for the quantity and nature
of the worke, is not anſwerable in pleaſure to the paine of Hel: but
becaue it hath a departing or an auerſion from God, be it neuer fo
ſhort, it deferueth damnation, becaue it alwaies proceedeth from
the enemy of God, as good workes that be meritorious, proceed
from the child of God.

Whence the merit
of workes riſeth.

As ſometime faith
only is named, fo
elfwhere only hope, &
only charitie, as the
cauſe of our ſaluation.

24 By hope faued.) That which in other places he attribut-
eth to faith, is here attributed to hope. For whenſoeuer there be
many cauſes of one thing, the holy Writers (as matter is miniſtred
& occaſion giuen by the doctrine then handled) ſometimes referre
it to one of the cauſes, ſometime to another: not by naming one

*ad glorium, πρὸς τὴν δό-
ξαν.*

ἀξιον αὐτῆς

2. Cor. 4, 17.

alone, to exclude the other, as our Aduerfaries captioufly & ignorantly doe argue; but at diuers times and in fundrie places to expresse that, which in euery difcoursfe could not, nor needed not to be vttered. In fome difcoursfe, faith is to be recommended; in others, charitie; in another, hope; fometimes, almes, mercie; elfwhere, other vertues. One while, *Euery one that beleueeth, is borne of God. 1. Io. 5, 1.* Another while, *Euery one that loueth, is borne of God. 1. Io. 4, 7.* Sometimes, *faith purifieth man's hart. Act. 15, 9.* And another time, *Charitie remitteth finnes. 1. Pet. 4, 8.* Of faith it is faid, *The iuft liueth by faith. Ro. 1, 17.* Of charitie, *We know that we are transferred from death to life, becaufe we loue &c. 1. Io. 3, 14.*

27 The Spirit defireth.) Arius and Macedonius, old Heretikes, had their places to contend vpon againft the Churches fenfe, as our new Maifters now haue. They abufed this text to proue the Holy Ghofte not to be God, becaufe he needed not to pray or aske, but he might command if he were God. Therefore S. Auguftin expoundeth it thus: *The Spirit prayeth, that is, caufeth & teacheth vs to pray, and when to pray, and what to pray, or aske. Auguft. de anima & eius orig. li. 4. c. 9. & ep. 121. c. 11.*

Scripture abufed againft the God-head of the Holy Ghofte.

30 Whom he hath predefinated.) God's eternal forefight, loue, purpofe, predefination, and election of his deere children, & in time their calling, iuftifying, glorifying by Chrift, as al other actes & intentions of his diuine wil and prouidence towards their faluation, ought to be reuerenced of al men with dreadful humilitie, & not to be fought out or difputed on with prefumptuous boldnes and audacitie. For it is the gulfe that many proud perfons, both in this Age and alwaies, haue by God's iuft iudgement perished in, founding thereon moft horrible blafphemies againft God's mercie, nature, and goodnes, and diuers damnable errours againft man's free-wil, & againft al good life & religion. This high conclufion is here fet downe for vs, that we may learne to know of whom we ought to depend in al our life, by whom we expect our faluation, by whose prouidence al our graces, gifts, and workes doe ftand: by what an euerlafting gracious determination, our redemption, which is in Chrift IESVS, was defigned: and to giue God inceffable thanks for our vocation and preferment to the ftate we be in, before the Iewes, who deferued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this faid eminent truth of God's eternal predefination ftandeth (as we are bound to beleue vnder paine of damnation, whether we vnderftand how or no) & fo S. Auguftin in al his diuine workes written of the fame (*De gratia. & lib. arb. de corrept. & gratia. Ad articulos falfio impofitos.*) defendeth, declareth, proueth, and conuinceth, that it doth ftand (I fay) with man's free-wil and the true libertie of his actions, and forceth no man to be either il or good, to finne or vertue, to faluation or

The doctrine of predefination, how to be reuerenced, & what it teacheth vs.

God's predefination taketh not away free-wil.

damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens saluation.

No man ordinarily
is sure of his salu-
atiō, but only in hope.

38 I am sure.) This speech is common in S. Paul according to the latin translation, when he had no other assured knowledge but by hope: as *Ro. 15, 14. 2. Tim. 1, 5. Heb. 4, 9.* Where the Greeke word signifieth only a probable persuasion. And therefore except he meanes of himself by special revelation, or of the predestinate in general, (in which two cases it may stand for the certitude of faith or infallible knowledge) otherwise that every particular man should be assured infallibly that himself should be justified, and not that only, but sure also never to sinne, or to have the gift of perseverance, and certaine knowledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Council of Trent. *Seff. 6. c. 9. 12, 13.*

πέπεισμαι, *confido. Hiero.*
q. 9. ad Algor.

Chapter 9

With a protestation of his sorrow for it (left they should thinke him to reioyce in their perdition) he insinuateth the Iewes to be reprobate, although they come of Abrahams flesh, 6. saying, to be sonnes of God, goeth not by that, but by Gods grace: 19. considering that all were one damned masse. 24. By which grace the Gentils to be made his people: & so the Prophets to have foretold of them both. 30. And the cause hereof to be, that the Gentils submit themselves to the faith of Christ, which the Iewes will not.

I speake the verity in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, ² that I have great sadness & continual sorrow in my heart. ³ For I wished my self to be an ^{anathema} from Christ for my brethren, who are my kinsmen according to the flesh, ⁴ who are Israelites, whose is the adoption of sonnes, and the glorie, and the Testament, and the law-giving, & the service, and the promises: ⁵ whose are the Fathers, & of whom Christ is according to the flesh, who is above all things God Blessed for ever. Amen.

ἡ λατρεία

⁶ But not that the word of God is frustrate. For, ^{not} all that are of Israel, they be Israelites: ⁷ nor they

- Gen. 21, 12.* that are the feed of Abraham, al be children: ♣*but in Ifaac shal the feed be called vnto thee:* ⁸ that is to fay, not they that are the childrẽ of the fleſh they are the childrẽ of God: but they that are the children of the promiſe, are eſteemed for the feed. ⁹ For the word of
- Gen. 18, 10.* the promiſe is this: *According to this time wil I come; & Sara ſhal haue a ſonne.* ¹⁰ And not only ſhe. But
- Gen. 21, 21.* Rebecca alſo conceiuing ♣of one copulation, of Ifaac our Father. ¹¹ For whẽ they were ♣not yet borne, nor had done any good or euil (that the purpoſe of God according to election might ſtand) ¹² not of workes, but
- Gen. 25, 23.* of the Caller it was ſaid to her: *That the elder ſhal ſerue the yonger,* ¹³ as it is written: *Iacob I loued, but Efau I hated.*
- ¹⁴ a) What ſhal we fay then? ♣Is there iniquitie with
- Exo. 33, 19.* God? God forbid. ¹⁵ For to Moyſes he ſaith: *I wil haue mercie on whom I haue mercie; and I wil ſhew mercie to whom I wil ſhew mercie.* ¹⁶ Therefore it is ♣not of the willer, nor the runner, but of God that ſheweth
- Exo. 9, 16.* mercie. ¹⁷ For the Scripture ſaith to Pharao: *That ♣to this purpoſe haue I raifed thee, that in thee I may ſhew my power; and that my name may be renownmed in the whole earth.* ¹⁸ Therefore on whom he wil, he hath mercie; and whom he wil, he doth indurate.
- ¹⁹ Thou ſaiſt therefore vnto me: Why doth he yet complaine? for who reſiſteth his wil? ²⁰ O man, ♣who art thou that doeſt anſwer God? Doth the worke fay to him that wrought it: Why haſt thou made me thus? ²¹ Or hath not ♣the potter of the clay, power, of the ſame maffe to make one veſſel vnto honour, and another vnto contumelie? ²² And if God willing to ſhew wrath, &

^a *S. Hierom. q. 10. ad Hedibiam.* Al the epiſtle ſurely to the Romanes needeth interpretation, and is enwrapped with ſo great obſcurities that to vnderſtand it we need the help of the Holy Ghoſt, who by the Apoſtle did dictate theſe ſame things: but eſpecially this place. Howbeit nothing pleaſeth vs but that which is Eccleſiaſtical, that is, the ſenſe of the Church.

to make his might knownen, ^{a)}ufsteined in much patience the veffels of wrath ‘apt’ to deftruction, ²³ that he might fhew the riches of his glorie vpon the veffels of mercie which he prepared vnto glorie.

²⁴ Whom alfo he hath called, vs, not only of the Iewes, but alfo of the Gentils, ²⁵ as in Ofee he faith: *I wil cal that which is not my people, my people; & her that was not beloued, beloued: & her that hath not obtained mercie, hauing obtained mercie.* ²⁶ And it shal be, in the place where it was faid to them, you are not my people: there they shal be called the fonnes of the liuing God. ²⁷ And Efaie crieth for Ifrael: *If the number of the children of Ifrael be as the fand of the fea, the remaines shal be faued.* ²⁸ For confummating a word, and abbridging it in equitie: becaufe a word abridged shal our Lord make vpon the earth. ²⁸ And as Efay foretold: *Vnles the Lord of Sabaoth had left vs feed, we had been made like Sodom, and we had been like as Gomorrha.*

²⁹ What fhall we fay then? That the Gentils which purfued not after iuftice, haue apprehended iuftice, but the iuftice that is of faith. ³⁰ But Ifrael in purfuing the law of iuftice, is not come vnto the law of iuftice. ³¹ Why fo? Becaufe not of faith, but as it were of workes. For ^{b)}they haue ftumbled at the ftone of ftumbling, ³² as it is written: *Behold I put in Sion a ftone of ftumbling, and a rocke of fcandal: and whofoeuer beleeueth in him, shal not be confounded.*

ANNOTATIONS

Anathema.

3 Anathema.) Anathema by vfe of Scripture is either that which by feparation from profane vfe, and by dedication to God, is holy, dreadful, and not vulgarly to be touched; or contrariwife,

^a That God is not the caufe of any mās reprobation or damnation, otherwife then for punifhmēt of his finnes, he fheweth by that he expecteth al mēs amēdemēt with great patience, & confequently that they haue alfo free-wil.

^b Here we fee that they are the caufe of their owne dānation by infidelity.

that which is reiected, feuered, or abandoned from God, as curfed and detefted, and therefore is to be auoided. And in this later fenfe (according as S. Paul taketh it *1. Cor. 16. If any loue not our Lord IESVS CHRIST, be he Anathema*, that is to fay, Away with him, Accurfed be he, Beware you company not with him) the Church and holy Councils vfe the word for a curfe and excommunication againft Heretikes & other notorious offenders & blaſphemers.

In what fenfe
S. Paul wifheth
to be anathema.

Now how the Apoftle, wifhing himſelf to be Anathema from Chrift to faue his Countrey-mens foules, did take this word, it is a very hard thing to determine. Some thinke, he defired only to die for their faluatiō. Others, that being very loth to be kept from the fruitiō of Chrift, yet he could be cōtent to be fo ftill for to faue their foules. Others, that he wifhed what malediction or ſeparation from Chrift foeuer that did not imply the diſfauour of God towards him, nor take away his loue toward God. This only is certaine, that it is a point of vnſpeakable charitie in the Apoftles breaft, and a paterne to al Bishops and Priests, how to loue the ſaluation of their flocke. As the like was vttered by Moyſes when he ſaid: *Either forgiue the people, or blot me out of thy booke.*

Exo. 32, 32.

6 Not al of Ifrael.) Though the people of the Iewes were many waies honoured and priuiledged, and namely by Chriſtes taking fleſh of them, yet the promiſe of grace and ſaluation was neither only made to them, nor to al them that carnally came of them or their Fathers: God's election, and mercie depending vpon his owne purpoſe, wil, and determination, and not tied to any Nation, familie, or perſon.

God's promiſe not
made to carnal
Ifrael.

7 But in Ifaac.) The promiſe made to Abraham was not in Ifmael, who was a ſonne borne only by fleſh and nature; but in Ifaac, who was a ſonne obtained by promiſe, faith, and miracle; and was a figure of the Churches children borne to God in Baptiſme.

Ifaac preferred be-
fore Ifmael.

10 Of one copulation.) It is proued alſo by God's chooſing of Iacob before Efau (who were not only brethren by father and mother, but alſo twinnes, and Efau the elder of the two, which according to carnal count ſhould haue had the preeminence) that God in giuing graces followeth not the temporal or carnal prerogatiues of men or families.

Iacob before Efau.

11 Not yet borne.) By the ſame example of thoſe twinnes, it is euident alſo, that neither Nations nor particular perſons be elected eternally, or called temporally, or preferred to God's fauour before others, by their owne merits: becauſe God, whē he made choiſe, and firſt loued Iacob, and refuſed Efau, reſpected them both as il, and the one no leſſe then the other guilty of damnation for original finne, which was a-like in them both. And therefore where iuſtly he might haue reprobated both, he faued of mercie one. Which one therefore, being as il and as void of good as the other, muſt hold of God's eternal purpoſe, mercie, and election, that he was preferred before his brother which was elder then

By the exāple of
Iacob and Efau,
is ſhewed God's
mere mercie in the
Elect, & iuſtice in
the Reprobate.

himself, and no worfe then himself. And his brother Eſau on the other ſide hath no cauſe to complaine. For that God neither did nor ſuffered any thing to be done towards him, that his finne did not deferue. For although God elect eternally & giue his firſt grace without al merites, yet he doth not reprobate or hate any man but for finne, or the foreſight thereof.

That God is not vniuft, or an acceptor of perſons, is declared by familiar examples.

14 Is there iniquitie?) Vpon the former diſcourſe, that of two perſons equal God calleth the one to mercie, and leaueth the other in his finne, one might inferre that God were vniuft and an acceptor of perſons. To which the Apoſtle anſwereth, that God were not vniuft nor indifferent indeed, ſo to vſe the matter where grace or ſaluation were due. As if two men being Chriſtned, both beleue wel, & liue wel: if God ſhould giue Heauen to the one, and ſhould damne the other, then were he vniuft, partial, & forgetful of his promiſe: but reſpecting or taking two, who both be worthy of damnatiō (as al are before they be firſt called to mercie) then the matter ſtandeth on mere mercie, and of the giuers wil and liberalitie, in which caſe partialitie hath no place. As for example

S. Auguſtines example is of two debtors: the one forgiuen al, & the other put to pay al, by the ſame creditour. *li. de prædeſt. & gra. c. 4.*

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| <ol style="list-style-type: none"> 1. Two malefactours being condemned both for one crime, the Prince pardoneth the one, & letteth the law proceed on the other. 2. The theefe that is pardoned, can not attribute his eſcape to his owne deferuings, but to the Princes mercie. 3. The theefe that is executed, can not challenge the Prince that he was not pardoned alſo: but muſt acknowledge that he hath his deferuing. 4. The ſtanders by muſt not ſay, that he was executed becauſe the Prince would not pardon him. For that was not the cauſe, but his offence. 5. If they aſke further, why the Prince pardoned not both, or executed not both: the anſwer is, that as mercie is a goodly vertue, ſo iuſtice is | <ol style="list-style-type: none"> 1. So likewiſe, God feeling al mankind and euery one of the ſame in a general condēnation & maſſe of finne, in & by Adā, deliuereth ſome, and not otherſome. 2. Al that be deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Chriſt. 3. Such as be left in the common caſe of damnation, can not complaine, becauſe they haue their deferuing for finne. 4. We may not ſay that ſuch be damned, becauſe God did not pardon them, but becauſe they did finne, and therefore deferued it. 5. That ſome ſhould be damned, & not al pardoned, and otherſome pardoned rather then al condemned, is agreeable to God's iuſtice & mercie: both which |
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| <p>neceffarie & commendable.</p> <p>6. But if be further demanded why Iohn rather then Thomas was executed; or Thomas rather then Iohn pardoned: anfwer, that (the parties being otherwife equal) it hangeth merely and wholly vpon the Princes wil and pleaſure.</p> | <p>vertues in God's prouidence towards vs are recommended.</p> <p>6. That Saul ſhould be rather pardoned then Caiphaz (I meane where two be equally euil & vnderferuing) that is only God's holy wil and appointment, by which many an vnworthy man getteth pardon, but no good or iuſt or innocent perſon is euer damned.</p> |
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In al this mercie of God towards ſome, and iuſtice towards otherſome, both the pardoned worke by their owne free-wil, and thereby deferue their ſaluation, and the other no leſſe by their owne free-wil, without al neceſſitie, worke wickednes, & themſelues and only of themſelues procure their owne damnation. Therefore no man may without blaſphemie ſay, or can truely ſay, that he hath nothing to doe towards his owne ſaluation, but wil liue, and thinketh he may liue without care or cogitation of his end the one way or the other, ſaying: If I be appointed to be ſaued, be it ſo; if I be one deſigned to damnation, I can not help the matter: come what come may. Theſe ſpeeches and cogitations are finful & come of the enemy, and be rather ſignes of reprobation, then of election. Therefore the good man muſt without feare of God's ſecrets, worke his owne ſaluation, and (as S. Peter faith) *make his election ſure by good workes*, with continual hope of God's mercie, being affured that if he beleue wel & doe wel, he ſhal haue wel. For example, if a husband-man ſhould ſay: If God wil, I ſhal haue corne enough; if not, I can make it; and ſo neglect to til his ground: he may be ſure that he ſhal haue none, becauſe he wrought not for it. Another man vfeth his diligence in tilling & ploughing, and committeth the reſt to God: he findeth the fruit of his labours.

2. Pet. 1, 10.

16 Not of the willer.) If our election, calling, or firſt comming to God, lay wholly or principally vpon our owne wil or workes; or if our willing or endeavouring to be good, would ſerue without the help and grace of God, as the Pelagians taught, then our election were wholly in our ſelues, which the Apoſtle denieth. And then might Pharao and other indurate perſons (whom God hath permitted to be obſtinate, to ſhew his power and iuſt iudgement vpon them) be conuerted when themſelues liſt without God's help and aſſiſtance: whereas we ſee the contrarie in al ſuch obſtinate offenders, whom God for puniſhment of former finnes viſiteth not with his grace, that by no threats, miracles, nor perſuaſion, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free-wil, or that our wil worketh nothing in our conuerſion or comming to God: but this only, that our willing or working of any good to our ſaluation,

Predeſtination & reprobation take not away free-wil neither muſt any man be retchleſſe & deſperate.

Our election or conuerſion is not of our ſelues, but of God's grace and mercie.

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commeth of God's ſpecial motion, grace, and aſſiſtance, that it is the ſecondary cauſe, not the principal.

17 To this purpoſe haue I raiſed.) He doth not ſay, that he hath of purpoſe raiſed or ſet him vp to finne, or that he was the cauſe of the ſame in Pharao, or that he intended his damnation directly or abſolutely, or any otherwiſe but in reſpect of his demerits: but rather (as the Apoſtle faith ſtraight after in this chapter of ſuch hardned and obſtinate offenders) that he with long patience and toleration expected his conuerſion, and (as S. Chryſoſtome interpreteth this word, *excitauit*) preferred him alſo to repent, whom he might iuſtly haue condemned before. In the 9. of *Exodus*, whence this allegation is, we read, *posui te, I haue put or ſet thee vp*, as here, *I haue raiſed thee*. That is to ſay, I haue purpoſely aduanced thee to be ſo great a King, and choſen thee out to be a notorious example both of the obdurate obſtinacie that is in ſuch whom I haue for ſo great finnes forſaken, and alſo to ſhew to the world, that no obſtinacie of neuer ſo mightie offenders can reſiſt me, or doe any thing which ſhal not fal to my glorie. Which is no more to ſay, but that God often for the puniſhment of Nations, and to ſhew his iuſtice & glorie, giueth wicked Princes vnto them, & by indowing them with power and proſperitie, and by taking his grace from them vpon their deſerts, ſo hardneth their harts, as they withſtand and contemne him, and afflict his people, in whoſe end and fal, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raiſe or ſuffer any ſuch, or giue them power and proſperitie in this life, wherupon he knoweth they wil be worſe, but that he can worke al that to his honour and glorie. Mary, that he vſeth not ſuch rigorous iuſtice on al the deſerue it, that is his great grace and mercie. And that he exerciſeth his iuſtice vpon ſome certaine perſons, rather then vpon otherſome of equal deſerts, that lieth wholly vpon his wil, in whoſe iudgements there be many things ſecret, but nothing vniuſt: as S. Auguſtin teacheth. *Ser. 88. de temp.* Where (as alſo, *li. de prædeſt. & graite, 15.* and in other places) he hath manie goodlie leſſons touching this high point of doctrine. Of which we intend to recite ſome more vpon the 7. or 9. *chapt. of Exodus*; if God wil giue vs meanes to ſet forth the old Teſtament in Engliſh.

Exo. 9, 16.

20 Who art thou?) Here the Apoſtle ſheweth the raſhnes and preſumption of ſuch poore wormes, as take vpon them to queſtion with God of their election or reprobation, as certaine impious Heretikes of our time haue done, ſetting out bookes farſed with moſt blaſphemous and erroneous doctrine concerning this high & hidden myſterie, and haue giuen occaſion to the ignorant which alwaies be curious, to iangle, and perniciouſly to erre in theſe things, that are impoſſible to be vnderſtood of any, or wel thought of, but of the obedient and humble.

21 The potter.) This example of the pot and potter reacheth no further but to declare, that the creature may not reaſon

In what ſenſe, God raiſed vp Pharao.

Heretical bookes concerning predeſtination.

The example of the pot and the potter.

with God his Maker, why he giueth not one fo great grace, as another, or why he pardoneth not one as wel as another: no more then the chamber-pot may challenge the Potter why he was not made a drinking-pot, as wel as another. And therfore the Heretikes that extend this fimilitude to proue that man hath no free-wil no more then a peece of clay, doe vntruely and deceitfully apply the example. Specially when we may fee exprefly in the booke of Exodus, that Pharaο notwithstanding his indurate hart, had free-wil; where both it is faid: *He would not difmiffe the people*; and: *He indurated his owne hart himfelf*. *Exo. c. 8, 15.* and (in the Hebrew) *v. 32.* and *c. 9, 35.* *1. Reg. 6, 6.* And this Apoftle alfo writeth, that a man may *cleanfe himfelf* from the filthy, and fo become a vefel of honour in the houle of God.

2. Tim. 2, 21.

Chapter 10

The Law was not (as the Iewes ignorant zeale fupposed) for them to iuftifie themfelues by it (confidering that they could not fulfil it;) but to bring them to Chrift, to beleue in him, and fo for his fake to be iuftified by the grace of God, 5. according to Moyfes faying, and the Apoftles preaching: 11. that fo the Gentils alfo (according to the Prophets) hearing and beleueing might come to iuftice; the Iewes in the meane time (though inexcufably) remaining incredulous.

Brethren, the wil of my hart furely and praier to God, is for them vnto faluation. ² For I giue them teftimonie that they haue zeale of God, but not according to knowledge. ³ For not knowing ^athe iuftice of God, and feeking to eftablifh their owne, they haue not been fubiect to the iuftice of God. ⁴ For, ^a)the end of the Law is Chrift; vnto iuftice to euery one that beleueeth. ⁵ For Moyfes wrote, ^b)that, the iuftice which is of the Law, *the man that hath done it, fhall liue in it.* *Leu. 18, 5.* *Deut. 30, 32.* ⁶ But ^athe iuftice which is of faith, faith thus: *Say not in*

^a The Law was not giuen to make a mā iuft or perfect by it felf, but to bring vs to Chrift to be iuftified by him.

^b The iuftice of the Law of Moyfes went no further of itfelf, but to faue a man frō the temporal death and punishment prefcribed to the tranfgreffours of the fame.

thy hart, Who shal ascend into Heauen? that is to bring Chrift downe. ⁷ *Or who descendeth into the depth?* that is to cal Chrift againe from the dead. ⁸ But what faith the Scripture? *The word is nigh, in thy mouth, and in thy hart.* This is ^athe word of faith which we preach. ⁹ For if thou confesse with thy mouth our Lord IESVS, and in thy hart beleue that God hath raied him vp from the dead, thou shalt be faued. ¹⁰ For with the hart we beleue vnto iustice; but with the mouth confesion is made to saluation.

¹¹ For the Scripture faith: *Whofoeuer beleeueth in him, shal not be confounded.* ¹² For there is no distinction of the Iew and the Greeke: for one is Lord of al, rich toward al that inuocate him. ¹³ *For every one* ^a*whofoeuer shal inuocate the name of our Lord, shal be faued.* ¹⁴ ^aHow then shal they inuocate him in whom they haue not beleued? Or how shall they beleue him whom they haue not heard? And how shall they heare without a Preacher? ¹⁵ But how shal they preach ^avnles they be sent? as it is written: *How beautiful are the feet of them that euangelize peace, of them that euangelize good things?* ¹⁶ But al ^bdoe not obey the Ghospel. For Efay faith, Lord, *who hath beleued the hearing of vs?* ¹⁷ Faith then, is by hearing: and hearing is by the word of Chrift. ¹⁸ But I fay, haue they not heard? and certes *into al the earth hath the found of them gone forth: and vnto the ends of the whole world the words of them.*

¹⁹ But I fay, hath not Ifrael knowen? Moyfes first faith: *I wil bring you to emulation in that which is not a Nation: in a foolish Nation I wil driue you into anger.* ²⁰ But Efay is bold, and faith: *I was found of them that did not seeke me: openly I appeared to them* ^a*that asked not of me.* ²¹ But to Ifrael he faith: *Al the day*

^a To beleue in him & to inuocate him, is to ferue him with al loue & sincere affection. Al that so doe, shal doubtlesse be faued & shal neuer be confounded.

^b We see then that it is in a mans free-wil to beleue or not to beleue, to obey or disobey the Ghospel or truth preached.

*haue I fpled my hands to a people that beleeueth not,
and contradicteth me.*

ANNOTATIONS

3 The iuftice of God.) The iuftice of God, is that which God giueth vs through Chrift. The Iewes owne or proper iuftice, is that which they had or chalenged to haue of themfelues and by their owne ftrength, holpen only by the knowledge of the Law without the help or grace of Chrift.

God's iuftice, &
the Iewes owne
iuftice.

6 The iuftice of faith.) The iuftice which is of faith, reacheth to the life to come, making man affured of the truth of fuch Articles as concerne the fame: as, of Chrift's Afcenfion to heauen, of his Defcending to Hel, of his comming downe to be Incarnate, and his Refurrection and returne againe to be glorified. By which his actions we be pardoned, iuftified, and faued, as by the Law we could neuer be.

Iuftice of faith.

8 The word of faith.) The word of faith is the whole Law of Chrift, concerning both life and doctrine, grounded vpon this, that Chrift is our Sauour, & that he is rifen againe. Which point, (as al other) muft both be beleeued in hart, and alfo be confeffed by mouth. For though a man be iuftified inwardly when he hath the vertues of faith, hope, and charitie from God; yet if occafion be giuen, he is alfo bound to confeffe with his mouth, and by al his external actions, without shame or feare of the world, that which he inwardly beleeueth: or els he cannot be faued. Which is againft certaine old Heretikes, that taught a man might fay or doe what he would, for feare or danger, fo that he kept his faith in hart.

Open confeffion &
proteftation of our
faith is fomtime
neceffarie.

Helchefetæ

*Enfeb. li. 6. c. 31.
hiflor. Ecclef.*

14 How shal they inuocate.) This maketh not (as Heretikes pretend) againft inuocation of Saints; the Apofle faying nothing els, but that they can not inuocate Chrift as their Lord and Maifter, in whom they doe not beleeu, and whom they neuer heard of. For he fpeaketh of Gentils or Pagans, who could not inuocate him, vnleffe they did firft beleeu in him. To the due inuocation of Chrift, we muft know him and our duties to him. And fo it is true alfo that we can not pray to our B. Ladie nor any Saint in Heauen, til we beleeu and know their perfons, dignitie, and grace, and truft that they can help vs. But if our Aduerfaries thinke that we can not inuocate them, becaufe we can not beleeu in them; let them vnderftand that the Scripture vfeth alfo this fpeech, to beleeu in men: and it is the very Hebrew phrafe, which they should not be ignorant of that brag therof fo much. *Exod. 14, 31. They beleued in God and in Moyfes.* and *3. Paral. 20, 20.* in the Hebrew. *Ep. ad Philem. v. 5.* And the ancient Fathers did read in the Creed indifferently, *I beleue in the Catholike Church;* and,

The place alleaged
againft inuocation
of Saints answered.

I beleue the Catholike Church. Conc. Nicen. apud Epiphan. in fine Anceras Hierom. contr. Lucif. Cyril. Hierof. Cathec. 17.

Preachers not lawfully called nor sent.

15 Vnleffe they be sent.) This place of the Apostle inuincibly condemneth al the preachings, writings, ordinances, inuouations, and vfurpations of Church, pulpit, & whatfoeuer our new Euangelists haue intruded themfelues and entered into by the window: shewing that they be euery one from the higheft to the loweft, false Prophets, running and vfurping, being neuer lawfully called. Which is so euident in the Heretikes of our daies, that the Caluinists confesse it in thefelues, & say that there is an exception to be made in them, because they found the state of the Church interrupted.

Confef. des Eglise de France.

The first iustification of mere grace.

Free-wil.

20 That asked not.) That Christ was found of those that neuer asked after him, it proueth that the first grace and our first iustification is without merits. That God called so continually and earnestly by his Prophets and by other signes, and wonders, vpon the Iewes, and they withstood it, free-wil is proued; and that God would haue men faued, and that they be the cause of their owne damnation themfelues.

Chapter 11

Not al the Iewes were reprobate, but some elect: and they by grace obtained iustice, the rest (according to the Prophets) being execrated. 11. Against whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not insult; but rather feare euery man himself to be likewise cut of the tree (which is the Catholike Church) 25. and know that when al the Gentils are brought into the Church, then (about the end of the world) shal the multitude of the Iewes also come in: 33. according to the disposition of the wonderful wifedom of God.

I say then: Hath God reiected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Ben-iamin. ² God hath not reiected his people which he foreknew. Or know you not in Elias what the Scripture saith; how he requesteth God against Israel? ³ Lord, they haue slaine thy Prophets, they haue digged downe thine Altares: and I am left alone, & they seeke my life. ⁴ But what faith the diuine

3. Reg. 19, 10.

answer vnto him? *I haue left me ^afeuen thousand men, that haue not bowed their knees to ^aBaal?* ⁵ So therfore at this time alfo, there are remaines faued according to the election of grace. ⁶ And if by grace, ^anot now of workes. Otherwife grace now is not grace.

⁷ What then? that which Ifrael fought, the fame he hath not obtained; but the election hath obtained, *Ef. 6, 9.* and the reft were blinded: ⁸ as it is written: *^aGod hath giuen them the fpirit of compunction; eyes, that they may not fee, and eares, that they may not heare; Pj. 68, 23.* vntil this prefent day. ⁹ And Dauid faith: *Be their table made for a fnare and for a trap & for a fcandal & for a retribution vnto them.* ¹⁰ *Be their eyes darkned, that they may not fee: & their backe make thou alwaies crooked.* ¹⁰ I fay then, haue they fo ftumbled, ^bthat they fhould fal? God forbid. But by their offence, faluation is to the Gentils, that they may emulate them. ¹¹ And if the offence of them be the riches of the world, and the diminution of them ^cthe riches of the Gentils; how much more the fulneffe of them?

¹² For to you Gentils I fay, as long verily as I am the Apoftle of the Gẽtils, I wil honour my minifterie, ¹³ if by any meanes I may prouoke my flefh to emulation, and may faue fome of them. ¹⁴ For if the loffe of them be the reconciliation of the world; what fhall the receiuing be, but life from the dead? ¹⁵ And if the firft fruit be holy, the maffe alfo: and if the root be holy, the boughes alfo. ¹⁶ And if fome of the boughes be broken, and thou whereas thou waft a wild oliue, art graffed in them, and art made partaker of the root and of the fatneffe of the oliue, ¹⁷ glorie not againft the boughes. And if thou glorie; not thou beareft the root, but the root thee. ¹⁸ Thou

^a The Heretikes adde here alfo to the text, *Image*, as *Act. 19, 35*.

^b The Iewes are not reiected wholly & incurably for euer: but for a part, and for a time fuffred to fal. Which God did turne to the Gentils general good.

^c If God could and did turne their fal and finne into the good of the Gentils, much more wil he worke good of their general conuerfion, which fhall be at length the accomplifhment of the Church confifting of both the Nations.

faift them: The boughes were broken, that I might be grafted in. ¹⁹ Wel: ^abecause of incredulitie they were broken, but thou by faith doest stand: be not too highly wife; but ^afeare. ²⁰ For if God hath not spared the natural boughes; left perhaps he wil not spare thee neither. ²¹ See then the goodnes and the feueritie of God: vpon them surely that are fallen, the feueritie; but vpon thee the goodnes of God, if thou abide in his goodnes; otherwise thou also shalt be cut off. ²² But they also, if they doe not abide in incredulitie, shall be grafted in. For God is able to graffe them in againe. ²³ For if thou wast cut out of the natural wild oliue, and contrarie to nature wast grafted into the good oliue; how much more they that are according to nature shall be grafted into their owne oliue? ²⁴ For I wil not haue you ignorant, Brethren, of this myfterie (that you be not wise in your selues) that blindnes in part hath chanced in Israel, vntil the fulnes of the Gentils might enter: ²⁵ and so al Israel, might be faued, as it is written: *There shal come out of Sion, Efa. 56, 20.*
he that shal deliuer, and shal auert impietie from Iacob. ²⁶ And this to them the Testament from me: when I shall haue taken away their finnes. ²⁶ ^aAccording to the Gospel indeed enemies for you: but according to the election, most deere for the Fathers. ²⁷ For without repentance are the gifts & the vocation of God. ²⁸ For ^aas you also sometime did not beleue God, but now haue obtained mercie because of their incredulitie; ²⁹ so these also now haue not beleued, for your mercie, that they also may obtaine mercie. ³⁰ For God hath ^aconcluded al into incredulitie, that he may haue mercie on al. ³¹ ^aO depth of the riches of the wifedom and of the knowledge of God! How incomprehensible are his iudgements, and his waies vnsearcheable? *Efa. 40, 13.* ³² For who hath knowen the mind of our Lord? or who hath been his Counfeler? ³³ Or who hath first giuen to him, and retribution shall

^a We see that he which standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

be made him? ³⁴ For of him, and by him, and in him are al things: to him be glorie for euer. Amen.

ANNOTATIONS

2. *Par. 17.* 4 Seuen thousand.) The Heretikes alleage this place and example very impertinently to proue that the Church may be wholly secrete, hid, or vnknown. For though the faithful were forced to keep clofe in that persecution of Achab and Iezabel, which was only in the Kingdom of the ten Tribes, that is, of Ifrael; yet at the very same time, in Hierusalem and al the Kingdom of Iuda, the external worship and profession of faith was open to al the world, and wel known to Elias & the faithful, so many, that the very fouldiars only were numbred aboue ten hundred thousand. Besides that there is a great difference between the Christian Church & the Iewes; ours resting vpon better promises then theirs. And we will not put the Protestants to proue that there were 7000 of their Sect when their new Elias Luther began; but let thē proue that there were seuen, or any one, either then or in al Ages before him, that was in al points of his beleefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicleffe &c. and with him, Zuinglius, Caluin, &c. who beleued as he did in some things, but not in al.

God's answer to Elias of 7000, maketh nothing for the Protestants inuifible Church.

6 Not now of workes.) If saluation be attributed to good workes done of nature without faith & God's help, the same can not be of grace. For such workes exclude grace, fauour, and mercie: and challenge only of debt, and not of gift. Therefore take heed here of the Heretikes exposition, that vntruly exclude Christian mens workes from necessity or merit of Saluation, which are done with and by God's grace, and therefore evidently confit with the same, and be ioyned with God's grace as causes of our saluation. Our Aduersaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the simple.

What workes are not, & what are the cause of saluation.

Aug. Ep. 105. ad Sicutum. 8 God hath giuen.) It doth not signifie his working or action, but his permission. *Chryf. ho. 19. in ep. Ro.* And S. Augustin faith, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne deserts alwaies, and their owne willes euer properly working the same. See *Annot. Mat. c. 13, 14. Ro. c. 3, 24.*

God is not Author of sinne.

19 Because of incredulity.) He reprehendeth the pride of the Gentils vnting themselves of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their rooms: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentils to beware of the same, because they may fall as well as the other, and that God is as like

A paraphractical explication of the text, concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

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to execute iustice againft them as againft the Iewes; as he hath done in many Nations falling to herefie.

26 According to the Ghospel.) In respect, or, as concerning beleefe in Chrifft and receiuing the Ghospel, they are God's enemies: by occasion of which their incredulity, the Gentils found mercie: otherwife in respect of his fpecial election of that Nation, and the promifes made to the Patriarches, the Iewes are deere to him ftill. For God neuer promifeth but he performeth, nor repenteth himself of the priuiledges giuen to that Nation.

28 For as you.) As the Gentils which before beleeued not, found mercie and came to faith, when the Iewes did fal: fo the Iewes not now beleeuing, when al the Gentils haue obtained mercie, shal in the end of the world by God's difpofition obtaine grace and pardon as the Gentils haue done.

30 Concluded al.) That fo God taking al Nations and al men in finne (which they fel into, not by his drift or caufing, but of their owne free-wil) may of his mercie cal & conuert whom and in what order he wil; and the parties haue no caufe to brag of their deferuings: but both Countries and particular men may referre their eternal election and their firft calling and conuerfion, to Chrifft, and to his mercie only: no workes which they had before in their incredulity deferuing any fuch thing, though their workes afterward proceeding of faith and grace doe merit Heauen.

How farre to deale and to know, in the doctrine of predefination.

31 O depth.) The Apoftle concludeth that no man ought to fearch further into God's fecret and vnfeearchable counfels of the vocation of the Gentils, & reiecting the Iewes, otherwife then this; that al which be reiecte, for their finnes be iuftly reiecte, & al that be faued, by God's great mercie and Chrifft's grace be faued. And whofoeuer feeketh among the people to fspread contagion of curiofity by feeking further after things paff man's & Angel's reach, they ouer-reach and ouerthrew themfelues. If thou wilt be faued, beleeu, obey the Church, feare God and keep his commandements: that is thy part and every man's els. Thou maift not examine whether thou be predefinate or reprobate, nor feeke to know the waies of God's fecret iudgement toward thy felf or other men. It is the common enemy of our foules, that in this vnhappy time hath opened blafphemous tongues, and directed the proud pennes of Caluin, Beza, Verone, and fuch reprobates, to the difcufing of fuch particulars, to the perdition of many a fimple man, and fpecially of yong Scholers in Vniuerfities, which with leffe ftudie may learne to be proud and curious, then to be humble, wife, and obedient.

The Heretikes writings of predefination.

Chapter 12

He exhorteth them to mortification of the body, 2. to renouation of the mind, 3. to keeping of vnitie by hu-

militie, 6. to the right vſing of their giſts and functions, 9. to many other good actions, 17. and ſpecially to louing of their enemies.

Phil. 4, 18.

Eph. 5, 17.

1. Theſ. 4, 3.

1. Cor. 12, 11.

Eph. 4, 7.

dilectio

memories

I ^a beſeech you therefore, Brethren, by the mercie of God, that you exhibit your bodies ^aa liuing Hoſt, holy, pleaſing God, your reaſonable ſeruice. ² And be not conformed to this world; but be reformed in the newnes of your mind, that you may proue what the good, & acceptable, & perfect wil of God is. ³ For I ſay by the grace that is giuen me, to al that are among you, ^anot to be more wiſe then behoueth to be wiſe, but to be wiſe vnto ſobrietie, to euery one as God hath deuided the meaſure of faith. ⁴ For as in one body we haue many members, but al the members haue not one action; ⁵ ſo we being many, are one body in Chriſt, & each one anothers members. ⁶ And hauing giſts, according to the grace that is giuen vs, different, either ^bprophecie, ^aaccording to the rule of faith, ⁷ or miniſterie in miniſtring, or he that teacheth in doctrine, ⁸ he that exhorteth in exhorting, he that giueth in ſimplicite, he that ruleth in carefulnes, he that ſheweth mercie in cheerfulnes. ⁹ Loue without ſimulation, Hatting euil, cleauing to good. ¹⁰ Louing the charitie of the brotherhood one toward another, with honour preuenting one another. ¹¹ In carefulnes not flouthful. In ſpirit ſeruēt. Seruing our Lord. ¹² Reioycing in hope. Patient in tribulation. Inſtant in praier. ¹³ Communicating to the ‘neceſſities’ of the Saints. Purſuing hoſpitalitie. ¹⁴ Bleſſe them that perfecute you: bleſſe, and ^ccurſe not.

The ſecond part of this Epiftle, moral.

^a None muſt perfume to medle aboue the meaſure of God’s giſt, or out of the cōpaſſe of his ſtate and vocation.

^b Prophecie is interpretation of the Scriptures, which is according to the rule of faith, when it is not againſt the right faith, or when it is profitable to edifie charitie, as S. Auguſtine ſpeaketh *li. 3. Doct. Chr. c. 27.* and *li. 1. c. 36.* and in effect he faith the ſame *li. 12. Confefs. c. 18. vnto c. 12.*

^c Curſing is a vice wherunto the common people is much giuen, who often curſe them on whom they can not otherwiſe be reuenged. They may ſee here that it is a great fault.

THE EPISTLE TO THE ROMANS

¹⁵ To reioyce with them that reioyce, to weep with them that weep. ¹⁶ Being of one mind one toward another. Not minding high things, but confenting to the humble. ¹⁷ Be not wife in your owne conceit. ¹⁸ To no man rendring euil for euil. Prouiding good things not only before God, but alfo before al men. ¹⁹ If it may be, as much as is in you, hauing peace with al men. ²⁰ Not reuenging your felues, my Deereft, but giue place vnto wrath, for it is written: *Reuenge to me; I wil reward, faith our Lord.* ²¹ But *if thine enemye hunger, giue him meat: if he thirft, giue him drinke. For, doing this, thou shalt heap coales of fire vpon his head.* ²² Be not ouercome of euil, but ouercome in good the euil. *Deu. 32, 35.*
Pro. 25, 21.

ANNOTATIONS

1 I befeech you.) Left men should thinke by the former difcours of God's eternal predeftination, that no reward were to be had of good life and workes, the Apoftle now earnestly commendeth to them holineffe of life.

The body chaftified
by penance is a
grateful Sacrifice.

1 A liuing Hoft.) Man maketh his body a Sacrifice to God by giuing it to fuffer for him, by chaftifying it with fafting, watching, and fuch like, and by occupying it in workes of charitie & vertue to God's honour. Whereby appeareth how acceptable thefe workes are to God and grateful in his fight, being compared to a Sacrifice, which is an high feruice to him.

The Apoftolical rule
or Analogie of faith.

6 According to the rule of faith.) By this, and many places of holy writ, we may gather, that the Apoftles by the Holy Ghoft, before they were fundred into diuers Nations, fet downe among themfelues a certaine Rule and forme of faith and doctrine, containing not only the Articles of the Creed, but al other principles, grounds, and the whole platforme of al the Chriftiā religion. Which Rule was before any of the Books of the new Teftamēt were writtē, & before the faith was preached among the Gentils: by which not only euery other inferiour Teacher's doctrine was tried, but al the Apoftles, & Euangelifts preaching, writing, interpreting (which is here called prophecyng) were of God's Church approued and admitted, or difproued and reiected. This forme, by mouth and not by Scripture, euery Apoftle deliuered to the countrie by them conuerted. For keeping this forme, the Apoftle before praised the Romanes, and afterward earnestly warneth them by no man's plaufible fpeech to be drawn from the fame. This he commendeth to Timothee, calling it his *Depofitum*. For not holding this faft and fure, he blameth the Galatians, further

c. 6, 17.

c. 16, 17.

1. Tim. 6, 20.

Gal. 1, 6.

Gal. 2, 1. also denouncing to himself or an Angel that should write, teach, or expound against that which they first receiued, Anathema, and commanding alwaies to beware of them that taught otherwife. For feare of misfing this line of truth, himself notwithstanding he had the Holy Ghof, yet left he might haue preached in vaine and
Act. 15, 4. loft his labour, he went to conferre with Peter and the reft. For the faft keeping of this Rule of truth, the Apoftles held Councils, and their Succellours by their example. For the holding of this Rule, and by the meafure thereof, were al the holy Scriptures written. For and by the fame, al the glorious Doctours haue made their fermons, commentaries, and interpretations of God's word: al writings and interpretations no otherwife admitted nor deemed to be of God, but as they be agreable to this Rule.

And this is the fure Analogie and meafure of faith, fet downe and commended to vs euery where for the Apoftles tradition; and not the phantaftical rule or fquare that euery Sect-maifter pretendeth to gather out of the Scriptures fallfely vnderftood and wrefted to his purpofe, by which they iudge of Doctour, Scripture, Church and al. Arius had by that meanes a rule of his owne, Luther had his falfe weights, and Caluin his owne also. According to which feuerall meafure of euery Sect, they haue their expofitions of God's word: and in England (as in other infected Countries) they kept of late an apifh imitation of this prophecyng which S. Paul here and in other places fpeaketh of, and which was an exercife in the primitiue Church, meafured not by euery man's peculiar fpirit, but by the former Rule of faith first fet downe by the Apoftles. And therefore al this new phantaftical Prophecyng and al other preaching in Caluin's fchoole, is iuftly by this note of the Apoftle condemned, for that it is not according to, but quite againft the Rule of faith.

The Heretikes phantaftical rule or rather rules of faith, many & diuers one from another.

Chapter 13

To yeald obedience and al other duties vnto Potestates: 8. to loue their neighbour which is the fulfilling of the Law: 11. and fpecially to confider, that now being the time of grace we muft doe nothing that may not befeeme day-light.

Tit. 3, 1.
1. Pet. 2, 13.

Let ¶euery fowl be fubiect to higher powers, for there is ¶no power but of God. And thofe that are, of God are ordeined. ² Therefore he that refifteth the power, refifteth the ordinance of God.

And ¶they that refift, purchafe to themfelues damnation. ³ For Princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou fhalt haue praife of the fame. ⁴ For he is God's Minifter vnto thee for good. But if thou doe euil, feare; for he ¶beareth not the fword without caufe. For he is God's Minifter: a reuenger vnto wrath, to him that doeth euil. ⁵ Therefore be fubiect of necefsitie, not only for wrath, but alfo for confcience fake. ⁶ For therefore ¶you giue tributes alfo. For they are the Minifters of God, feruing vnto this purpofe. ⁷ Render therefore to al men their dew: to whom tribute, tribute: to whom cuftom, cuftom: to whom feare, feare: to whom honour, honour. ⁸ Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath ^a)fulfilled the law. ⁹ For, *Thou fhalt not commit adoutrie, Thou fhalt not kil, Thou fhalt not fteale, Thou fhalt not beare falfe witnes, Thou fhalt not couet*, and if there be any other commandement, it is comprifed in this word, *Thou fhalt loue thy neighbour as thy felf*. ¹⁰ The loue of thy neighbour, worketh no euil. Loue therefore is the fulneffe of the Law. ¹¹ And that knowing the feafon, that it is now the houre for vs to rife frõ fleep. For now our faluation is neerer then whẽ we beleeeued. ¹² The night is paffed, and the day is at hand. Let vs therefore caft off the workes of darkneffe, & doe on the armour of light. ¹³ As in the day let vs walke honeftly ¶not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: ¹⁴ but doe ye on our Lord IESVS CHRIST, and make not prouifion for the flefh in concupifcences.

Mt. 22, 21.

Exo. 20, 13.

Leu. 19, 18.

ANNOTATIONS

1 Euery foule be fubiect.) Becauſe the Apoſtles preached libertie by Chriſt from the yoke of the Law and feruitude of finne,

^a Here we learne that the Law may be & is fulfilled by loue in this life: againſt the Aduerſaries ſaying it is impoſſible to keep the commandements.

and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them exprefly to be obedient and fubiect to their Prelates as to them which had cure of their foules and were by the Holy Ghoft placed ouer the Church of God: there were many in thofe daies newly conuerted that thought themfelues free from al temporal Poteftates, carnal Lords, and humane creatures or powers: wherupon the bondman tooke himfelf to be loofe from his feruitude, the fubiect from his Soueraigne, were he Emperour, King, Duke, or what other fecular Magiftrate foeuer; fpecially the Princes of thofe daies being Heathens and perfecutours of the Apoftles, and of Chriftes religion. For which caufe and for that the Apoftles were vntruly charged of their Aduerfaries, that they withdrew men from order and obedience to Ciuil lawes and Officers; S. Paul here (as S. Peter doth 1. Chap. 2.) cleereth himfelf, and exprefly chargeth euery man to be fubiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superioritie, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maifter, Lord, King, or fuch like. Neither to them in matters of religion or regiment of their foules (for moft part were Pagans, whom the Apoftle could not wil men to obey in matters of faith) but to them in fuch things only as concerne the publike peace & Policie, & what other caufes foeuer confift with God's holy wil and ordinance. For againft God no power may be obeied.

Act. 4, 19. 5, 29.

*Chryf. in
ep. Ro. ho. 23.*

1 No power but of God.) S. Chryfoftome here noteth, that power, rule & Superioritie, is God's ordinance, but not eftfoones al Princes; becaufe many may vfurp, who reigne by his permiffion only, and not by his appointment: nor al actions that euery one doeth in and by his foueraigne power; as Iulian's apoftafie and affliction of Catholikes, Pharaos tyrannical oppreffion of the Ifraelites, Achab's perfecution of the Prophets, Nero's executing of the Apoftles, Herod's and Pilat's condemning of Chrift: al which things God permitted them, by the abufe of their power to accomplifh, and not being the caufe of their euil doings, turned and ordered the fame to good effects. *S. Auguft. tract. 112 in Ioan. S. Tho. 1. p. q. 19. a. 9.*

2 They that refift.) Whofoeuer refifteth or obeieth not his lawful Superiour in thofe caufes wherein he is fubiect vnto him, withftandeth God's appointment, & finneth deadly, and is worthy to be punished both in this world by his Superiour, and by God in the next life. For in temporal gouvernement and caufes, the Chriftians were bound in confcience to obey their Heathen Emperours: though on the other fide, they were bound vnder paine of damnation to obey their Apoftles and Prelates, and not to obey their Kings or Emperours in matters of religion. Whereby it is cleere that when we be commanded to obey our Superiours, it is menat alwaies and only in fuch things as they may lawfully

Obedience to temporal Rulers, & in what cafes.

In what fenfe, al power or fuperioritie is of God.

In things lawfully commanded it is mortal finne not to obey our Superiours.

command, and in respect of such matters wherein they be our Superiours.

The Apostle speaketh
of tēporal powers.

4 Beareth not the sword.) That the Apostle meaneth here specially of temporal powers, we may see by the sword, tribute, & external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their Spiritual powers. But now the disease is cleane contrarie. For all is given to the secular power, and nothing to the spiritual which expressly is ordained by Christ and the Holy Ghost: and all the faithful are commanded to be subject therunto, as to Christ's owne word and will. There were Heretikes called *Begards*, that tooke away all rule and Superioritie. The Wickliffites would obey not Prince nor Prelate, if he were once in deadly sinne. The Protestants of our time (as we may see in all Countries where the secular sword is drawn against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them.

Heresies against rule
and Superioritie.

The obedience of Catho-
likes both to Spiritual
& temporal Superiours.

The Catholics only most humbly obey both, even according to God's ordinance, the one in temporal causes, and the other in Spiritual: in which order both these States have blessedly flourished in all Christian countries ever since Christes time, and it is the very way to preferue both, as one day all the world shall confesse with vs.

6 You give tributes.) Though every man ought to be ready to serve his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soever; yet they may exempt by priviledges whom they thinke good. As in all countries Christian: Priests for the honour of Christ, whose Ministers they be, have by the grants & ancient charters of Kings been excepted and exempted. Notwithstanding they were neuer vnready to serve voluntarily their Soueraigne, in all common causes, with whatsoever they had. See *Annot. in Mat. 17, 26.*

Hiero. in Mat. 17.

The Clergie ex-
empted from tribute.

S. Augustine's conversion.

13 Not in banquetings.) This was the very place which S. Augustine, that glorious Doctour, was by a voice from Heauen directed unto, at his first miraculous and happy conversion, not only to the Catholike faith, but also to perpetual continencie, by this voice coming from Heauen, *Tolle, lege: Tolle, lege*, Take vp and read, take vp and read, as himself telleth. *li. 8. Confef. c. 11.*

Chapter 14

Like a moderatour and peace-maker between the firme Christians (who were the Gentils) and the infirme (who were the Christian Iewes, hauing yet a scruple to cease from keeping the ceremonial meats and daies of Moyse Law) he exhorteth the Iew not to condemne the Gentil

vſing his libertie; and the Gentil againe, not to condemne the ſcrupulous Iew: but rather to abſtaine from vſing his libertie, then offending the Iew, to be an occaſion vnto him of apoſtating.

And him that is weak in faith, take vnto you; not in diſputations of cogitations. ² For one beleeueth that he may eate al things: but he that is weak, 'let him eate' herbs. ³ Let not him that eateth, deſpiſe him that eateth not: and he that eateth not, let him not iudge him that eateth. For God hath taken him to him. ⁴ Who art thou that iudgeſt another man's ſeruant? To his owne Lord he ſtandeth or falleth. And he ſhal ſtand: for God is able to make him ſtand. ⁵ For one iudgeth between day and day; and another iudgeth euery day: let euery one abound in his owne ſenſe. ⁶ He that reſpecteth the day, reſpecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. ⁷ For none of vs liueth to himſelf: and no man dieth to himſelf. ⁸ For whether we liue we liue to our Lord; or whether we die, we die to our Lord. Therefore whether we liue, or whether we die, we are our Lord's. ⁹ For to this end Chriſt died and roſe againe; that he may haue dominion both of the dead and of the liuing. ¹⁰ But thou, why iudgeſt thou thy brother? or thou, why doeſt thou deſpiſe thy brother? For we ſhal al ſtand before the iudgemēt feat of Chriſt. ¹¹ For it is writtē: *Liue I, faith our Lord, that euery knee ſhal bow to me; & euery tōgue ſhal confeſſe to God.* ¹² Therefore euery one of vs for himſelf ſhal render account to God. ¹³ Let vs therefore no more iudge one another. But this iudge ye rather, that you put not a ſtumbling block or a ſcandal to your brother. ¹⁴ I know and am perſuaded in our

2. Cor. 5, 10.

Eſ. 45, 23.

Lord IESVS CHRIST, that nothing is ^{a)}common of it self, but to him that fuppoſeth any thing to be common, to him it is common. ¹⁵ For if becauſe of meat thy brother be greeued; not thou walkeſt not according to charitie.

Doe not with thy meat deſtroy him for whom Chriſt died. ¹⁶ Let not then our good be blaſphemed. ¹⁷ For the Kingdom of God is ¹not meat and drinke; but iuſtice, and peace, and ioy in the Holy Ghoſt. ¹⁸ For he that in this ſerueth Chriſt, pleaſeth God, and is acceptable to men. ¹⁹ Therefore the things that are of peace let vs purſue: and the things that are of edifying one toward another let vs keep. ²⁰ Deſtroy not the worke of God for meat. Al things indeed are cleane: but it is il for the man that eateth by giuing offence. ²¹ It is good not to eate fleſh, and not to drinke wine, nor that wherein thy brother is offended, or ſcandalized, or weakned. ²² Haſt thou faith? ¹haue it with thy ſelf before God. Bleſſed is he that iudgeth not himſelf in that which he approueth. ²³ But ¹he that diſcerneth, if he eate, is damned; becauſe not of faith. For ¹al that is not of faith, is finne.

1. Cor. 8.

Tit. 1, 15.

ANNOTATIONS

The Apoſtles meaning about eating or not eating certaine meats.

2 Eate al things.) By fimilitude of words the ſimple are ſoone deceiued, and Heretikes make their vantage of any thing to feduce the vnlearned. There were diuers meats forbidden in the Law of Moyſes, and for ſignification made and counted vncleane, whereof the Iewes might not eate at al, as porke, hare, conny, & fuch like, both of fiſhes, foules, and beaſts, a great number. Chriſt diſcharged al them that became Chriſtians, after his Paſſion, of that obſeruance and al other ceremonies of the old Law. Notwithſtanding, becauſe diuers that were brought-up in the Law, had a religion and conſcience, ſodenly to foreſake their former manner, the Apoſtle here admoniſhed ſuch as be ſtronger and better inſtructed in the caſe, to beare with the weaker fort, that being Chriſtians could not yet find in their harts to eate and

^a *Common*, that is, *vncleane*. See *Annot. Marc. 7, 2*.

Though he with the weake to be borne withal, yet he vttereth his mind plainly, that indeed al the meats forbidden and vncleane in the Law, are now through Chriſt cleaſed & lawful for euery man to vſe.

vfe the meats forbidden by God in the Law: as on the other fide he warneth the weak that would not eate, not to take offence or scandal at them that did eate without scruple, any of the irregular or forbidden meats in the Law, nor in any wife to iudge or condemne the eater, but to cōmit that to God, & finally that they should not condemne each other for eating or not eating. Now the Proteftants fondly apply al this to the fafts of the Church, and differences of meats in the fame: as though the Church did forbid any meat wholly neuer to be eaten or touched, or made any creatures vncleane, or otherwise prefcribed any abftinence, then for chaftifying of mens bodies and feruice of God. It is a great blindnes that they can put no difference betwixt Chriftes faft of fourtie daies, *Mat. 4.* Iohn's abftaining from al delicate meats and drinkes, *Mat. 3, 11.* the widow Annes, *Luc. 2, 37.* the Nazareites, *Num. 6.* the Recabites, *Ierem. 35, 14.* the Niniuites, *Ion. 3.* S. Paules, *2. Cor. 11, 27.* S. Timothees, *1. Tim. 5, 23.* Iohn's Difciples and Chrift's Difciples faft *Mat. 9, 14. 15.* (which he faid they should keep after his departure from them:) and the ceremonial diftinction of creatures and meats, cleane and vncleane, in the old Law. Of which it is euident the Apoftle treateth in al this chapter, & of none other at al. Therefore when the Proteftants by the words of this place would proue, that we be either made free from fafting and from obeying the Churches commandement or following Chriftes example in that matter, or that the oberuers of Chriftian fafts be weak in faith, & ought not in any wife condemne of finne the breakers of the prefcribed fafts of the holy Church, they doe abufe ignorantly or wilfully the Apoftles words and difcourfe.

The Heretikes fondly abufe this place againft the fafts of the Church.

5 Between day and day.) By the like deceit they abufe this place againft the Holydies of Chrift and his B. mother & Saints, which concerneth only the Iewes feftiuities and obseruation of times, wherof in the *Epistle to the Galatians c. 4, 10.*

Diftinction of daies.

5 Euery one in his owne fenfe.) The Apoftle doth not giue freedom, as the Churches enemies would haue it, that euery man may doe or thinke what he lift. But in this matter of Iudaical obseruation of daies and meats, & that for a time only, til the Chriftian religion should be perfectly eftablished, he would haue no restraint made, but that euery one should be borne withal in his owne fenfe: yet fo, that they should not condemne one another, nor make neceffitie of faluation in the obseruation of the Iudaical rites of meats, daies, &c.

The text explicated concerning euery man's confcience in Iudaical meats and drinkes.

17 Not meat and drinke.) The fubftance of religion or the Kingdom of God ftandeth not in meat or drinke; and therefore the better might they vfe indifferencie & toleration in that point for a time, for peace fake and to auoid scandal. But if the precept of Moyfes Law had bound ftill as before, then (not for the meats fake, but for the difobedience) it had been damnable to haue eaten the vncleane meats.

Not eating, but difobedience dānable.

22 Haue it with thy felf.) Thou that art perfect, and beleueft or knoweft certainly that thou art free from the Law concerning meats and feftiuities, yet to the trouble and hindrance of the feeble that can not yet be brought fo farre, be difcrete and vtter not thy felf out of feafon.

To doe againft our cōfcience, is finne.

23 He that difcerneth.) If the weak haue a confcience, and fhould be driuen to eate the things which in his owne hart he thinketh he should not doe, he committeth deadly finne, becaufe he doth againft his confcience, or againft his owne pretended knowledge.

What actions of infidels are finne, & what are not.

23 Al that is not of faith.) The proper fenfe of this fpeech is, that euery thing that a man doeth againft his knowledge or confcience, is a finne, for fo by the circumftance of the letter, faith muft here be taken, though S. Auguftin fometime applieth it alfo to proue that al the actions of infidels (meaning thofe workes which directly proceed of their lacke of faith) be finnes. But in any wife take heed of the Heretikes commentarie, who hereby would proue that the infidel finneth in honouring his parêts, fighting for his countrie, tilling his ground, and in al other workes. And no maruel that they fo hold of infidels, who maintaine that Chriftian men alfo offend deadly in euery good deed.

Chryf. ho. 26. in ep. Ro.

Luther.

Chapter 15

He proceedeth to make peace between the Chriftian Gentils and Iewes, 8. with this refolution, that the Iewes vocation is of promife indeed, but the Gentils alfo of mercie & foretold by the Scriptures. 14. Then drawing to an end, he excufeth himfelf to the Romanes for writing thus vnto them, 21. hoping now at length to fee them, after that he hath been at Hierufalem, 29. whervnto alfo he requetteth their praifes.

And we that are the ftronger, muft fuftaine the infirmities of the weak, & not pleafe our felues. ² Let euery one of you pleafe his neighbour vnto good, to edification. ³ For, Chrift did not pleafe himfelf, but as it is written: *The reproches of them that reproched thee, fel vpon me.* ⁴ For ^a) what

Pfa. 68, 10.

^a He meaneth al that is written in the old Teftament: much more al things written in the new Teftamēt, are for our learning & comfort.

things foeuer haue been written, to our learning they are written: that by the patience and conſolation of the Scriptures, we may haue hope. ⁵ And the God of patience and of comfort giue you to be of one mind one toward another according to IESVS CHRIST: ⁶ that of ^a)one mind, with one mouth you may glorifie God & the Father of our Lord IESVS CHRIST. ⁷ For the which cauſe receiue one another; as Chriſt alſo hath receiued you vnto the honour of God. ⁸ For I ſay CHRIST IESVS to haue been ^b)miniſter of the circumciſion for the veritie of God to confirme the promiſes of the Fathers. ⁹ But the Gentils to honour God for his mercie, as it is written: *Therefore wil I confeſſe to thee in the Gentils, O Lord, and wil ſing to thy name.* ¹⁰ And againe he ſaid: *Reioyce ye Gentils with his people.* ¹¹ And againe: *Praife al ye Gentils our Lord; and magnifie him al ye peoples.* ¹² And againe Eſaie faith: *There ſhal be the root of Ieſſe; and he that ſhal riſe vp to rule the Gentils, in him the Gentils ſhal hope.* ¹³ And the God of hope replenifh you with al ioy and peace in beleeuing; that you may abound in hope, and in the vertue of the Holy Ghoſt.

¹⁴ And I my ſelf alſo, my Brethren, am affured of you, that you alſo are ful of loue, replenifhed with al knowledge, ſo that you are able to admoniſh one another. ¹⁵ But I haue written to you (Brethren) more boldly in part, as it were putting you in remembrance; for the grace which is giuen me of God, ¹⁶ to be the miniſter of CHRIST IESVS in the Gentils: ſanctifying the Ghoſpel of God, that the oblation of the Gentils may be made acceptable and ſanctified in the Holy Ghoſt. ¹⁷ I haue therfore glorie in CHRIST IESVS toward God. ¹⁸ For I dare not ſpeake any of thoſe things which Chriſt worketh not by me for the obedience of the Gentils, by word and deed, ¹⁹ in the vertue of ſignes and wonders, in the vertue of the Holy Ghoſt: ſo that from Hieruſalem round about

^a Vnitie in religion commended.

^b Chriſt did execute his office and miniſterie only toward the people of Circumciſion, that is, the Iewes.

vnto Illyricum I haue replenished the Ghospel of Chrift. ²⁰ And I haue so preached this Ghospel, not where Chrift was named, lest I should build vpon another man's foundation; ²¹ but as it is written: *They to whom it hath not been preached of him, shal see, and they that haue not heard, shal vnderstand.* ²² For the which cause also I was hindred very much from comming vnto you. ²³ But now hauing no longer place in these countries, and hauing a desire to come vnto you these many yeares now passed: ²⁴ when I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enjoyed you. ²⁵ Now therefore I wil goe vnto Hierusalem to minister to the ^aSaints. ²⁶ For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem. ²⁷ For it hath pleased them: and they are their debtors. For if the Gentils be made partakers of their spiritual things; they ought also in carnal things to minister vnto them. ²⁸ This therefore when I shal haue accomplished, and signed them this fruit, I wil goe by you into Spaine. ²⁹ And I know that comming to you, I shal come in abundance of the blessing of Chrift. ³⁰ I beseech you therefore Brethren by our Lord IESVS CHRIST, and by the charitie of the Holy Ghost, that you ^bhelp me in your prayers for me to God, ³¹ that I may be deliuered from the Infidels that are in Iewrie, and the oblation of my seruice may become acceptable in Hierusalem to the Saints, ³² that I may come to you in ioy by the wil of God, that I may be refreshed with you. ³³ And the God of peace be with you al. Amen.

Ef. 52, 13.

ANNOTATIONS

^a He meaneth the holy persons that hauing forsaken al their goods for Chrif, were wholly conuerted to serue our Lord with al their mind. *S. Hiero. against Vigilantius.* the Heretike reprehēding the almes-giuen to such, as doe the Heretikes also of our time.

^b In that the Apostle desired to be praised for we may be moued to seeke the same as a great benefit.

Chapter 16

He commendeth the bearer Phœbe to the Romanes, 3. and himself to many there by name. 17. He declareth the doctrine which the Romanes had learned, to be the touchstone to know Seducers. 21. He doth vnto them the commendations of al the Churches & of certaine perfons by name; 25. and concludeth.

And I commend to you Phœbe our Sifter, who is in the minifterie of the Church that is in Cenchris: ² that you receiue her in our Lord as it is worthie for Saints: and that you affist her in whatfoeuer bufiness she shal need you. For she also hath affisted many, and my self.

^{3 a)} Salute Prisca & Aquila my helpers in CHRIST IESVS, ⁴ who for my life haue laid downe their neckes; to whom not I only giue thanks, but also al the Churches of the Gentils, ⁵ and their ^{b)} domestical Church. Salute Epænetus my Beloued: who is the first fruit of Asia in Chrif. ⁶ Salute Marie who hath laboured much about vs. ⁷ Salute Andronicus and 'Iulia' my cofins and fellow captiues: who are noble among the Apostles, who also before me were in Chrif. ⁸ Salute Ampliatus my best Beloued in our Lord. ⁹ Salute Vrbani our helper in CHRIST IESVS, and Stachys my Beloued. ¹⁰ Salute Apelles approued in Chrif. Salute them that are of Aristobolus house. ¹¹ Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. ¹² Salute Triphæna and Tryphosa: who labour in our Lord. Salute Persis the Beloued, who hath much laboured in our Lord. ¹³ Salute Rufus the elect in our Lord and his

Iunia

τὸν δόκιμον

^a The only salutation of so worthy a m̃ is sufficient to fill him with great grace that is so saluted. *Chry. in 2. Tim. 4.*

^b This domestical Church was either that faithful and Christiã household, or rather the Christians meeting together there & in such good houses to hear diuine seruice & the Apostles preaching in those times of persecution.

mother and mine. ¹⁴ Salute Afyncritus, Phlegon, Her-
mas, Patrobas, Hermes: and the Brethren that are with
them. ¹⁵ Salute Philologus and Iulia, Nereus, and his
fifter, and Olympias; and al the Saints that are with
them. ¹⁶ ^{a)} Salute one another in a ^holy kiffe. Al the
churches of Chrifft falute you.

¹⁷ And I defire you, Brethren, ^hto marke them that
make diffenfions and fcandals contrarie to the doctrine
which you haue ^{b)}learned, and auoid them. ¹⁸ For fuch
doe not ferue Chrifft our Lord, ^hbut their owne belly: and
^{c)}by fweet fpeeches and benedictions feduce the harts of
innocents. ¹⁹ For ^hyour obedience is publifhed into euery
place. I reioyce therfore in you. But I would haue you
to be wife in good, and fimple in euil. ²⁰ And the God
of peace cru fh Satan vnder your feet quickly. The grace
of our Lord IESVS CHRIST be with you.

²¹ Timothee my Coadiutor faluteth you, and Lu-
cius, and Iafon, and Sofipater, my kinfmen. ²² I Tertius
falute you, that wrote the epiftle, in our Lord. ²³ Caius
mine hoft, and the whole Churches, faluteth you. Eraftus
the Cofferer of the citie faluteth you, and Quartus, a
Brother. ²⁴ The grace of our Lord IESVS CHRIST be
with al you, Amen.

²⁵ And to him that is able to confirme you accord-
ing to my Ghofpel and preaching of IESVS CHRIST, ac-
cording to the reuelation of the myfterie from eternal
times kept fecret, ²⁶ which now is opened by the Scrip-
tures of the Prophets according to the precept of the
eternal God, to the obedience of faith knowen in al Gen-
tils, ²⁷ to God the only wife through IESVS CHRIST, to
whom be honour & glorie for euer and euer. Amen.

^a The Proteftants, here reafon thus: Peter is not here faluted, ther-
fore he was neuer at Rome. See the *Annotation*.

^b Of the Prince of the Apoftles, faith *Theodoret vpon this place*.

^c The fpecial way that Heretikes haue euer had to beguile, was and
is by fweet wordes & gay fpeeches. Which their fheeps coat fee
before defcribed particularly in the *Annotations vpon S. Matthew*.
c. 7, 15.

ANNOTATIONS

16 Salute one another.) Neuer Sect-maifters made more foule or hard shifts to proue or defend falſehood, then the Proteſtants: but in two points, about S. Peter ſpecially, they paſſe euen them felues in impudēcie. The firſt is, that they hold he was not preferred before the other Apoſtles, which is againſt the Scriptures moſt euidently. The ſecond is, that he was neuer at Rome, which is againſt al the Eccleſiaſtical hiſtories, al the Fathers Greeke & Latine, againſt the very ſenſe & fight of the monuments of his Seat, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weighty teſtimonie, then of Romulus, Numas, Cæſar's or Cicero's being there: yet were he a very brutiſh man that would deny this to the diſcredit of ſo many Writers and the whole world. Much more monſtrous it is, to heare any deny the other. Theodorete faith he was there, writing *vpon this chapter*. Proſper alſo *carmine de ingratias in principio*. S. Leo *de natali Petri*. S. Auguſtin *to. 6. c. 4. cont. ep. fund.* Oroſius *li. 7. c. 6.* S. Chruſoſtome *in Pſal. 48.* S. Epiphanius *hær. 27.* Prudentius *in hymno. 2. S. Laurentij & hymno. 11.* Optatus *li. 2. contra Donatiſtas.* S. Ambroſe *li. 5. ep. de Baſilicis tradendis.* S. Hierome *in Catalogo.* Lactintius *li. 4. c. 11. de vera ſapentia.* Euſebius *hiſt. Eccl. li. 2. c. 13, 15.* S. Athanaſius *de fuga fina.* S. Cyprian *ep. 53. nu. 6.* Tertullian *de præſcriptionibus nu. 14. and li. 4. contra Marcionem nu. 5.* Origen *in Geneſ. apud Enſeb. li. 3. c. 1.* Irenæus *li. 33. c. 3.* Hegeliſippus *li. 3. c. 2. de excid. Hieroſolym.* Caius & Papius the Apoſtles owne ſcholars, and Sionyſius the B. of Corinth, alleaged by Euſebius *li. 2. c. 14. and 24.* Ignatius *ep. ad Romanos.* The holy Council of Chalcedon, and many others affirme it. Yea Peter himſelf (according to the iudgement of the Ancient Fathers) confeſſeth he was at Rome, calling it Babylon. *1. ep. c. 5. Euſeb. li. 2. c. 14. hiſt. Ec.* Some of theſe tel the time and cauſe of his firſt going thither: ſome, how long he liued there: ſome, the manner of his death there: ſome, the place of his burial: and al, that he was the firſt Biſhop there. How could ſo many of ſuch wiſedom and ſpirit, ſo neere the Apoſtles time deceiue or be deceiued? how could Caluin and his, after fifteen hundred yeares know that which none of them could ſee?

Chalced.
conc. act. 3.

That S. Peter was
at Rome.

See the Anno-
tations 1. *Pet.*
c. 5, 13.

Some great argument muſt they needs haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit: If S. Peter had been at Rome, S. Paul would haue ſaluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to diſproue al antiquitie by? Any man of diſcretion may ſtraight ſee, that S. Peter might be knowne vnto S. Paul to be out of the Citie, either for perfecution or buſines, when this epiſtle was written (for he went often out, as S. Epiphanius declareth) & ſo the omitting

The Proteſtāts
great argumēt,
that Peter was
neuer at Rome.

Epiph. her. 27.

to falute him, can proue no more, but that then he was not in Rome: but it proueth not fo much neither; becaufe the Apoftle might for respect of his dignitie & other the Churches affaires write vnto him fpecial letters, & fo had no caufe to falute him in his common Epiftle. Or how know they that this Epiftle was not fent inclofed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in fome of their affemblies? It is very like it was recommended to fome one principal man or other that is not here named: and twenty caufes there may be vnknown to vs, why he faluted him not: but no caufe why our Aduerfaries vpon fuch friuolous reafons fhould reprove an approved truth. For euen as wel might they fay that S. Iohn was neuer at Ephefus becaufe S. Paul in his Epiftle to the Ephefiāns doth not falute him. And plaine it is, that it is the Romane feat and faith of Peter, which they (as al Heretikes before them) doe feare & hate, and which will be their bane: and they know that there is no argument which conuinceth in their confcience, that Peter was neuer at Rome. Therefore to conclude we fay to them in S. Auguftines wordes: *Why cal you the Apoftolike chaire, the chaire of peftilence? what hath the Church of Rome done againft you, in which S. Peter did fit, and from which by nefarious furie you haue feparated your felues?*

li. 2. cont. lit. Petil. c. 51.

Kiffing the Pax.

16 Holy kiffe.) Hereof, and by the common vſage of the firft Chriftians, who had fpecial regard of vnitie and peace among themfelues, and for figne and proteftation thereof kiffed one another, came our holy ceremonie of giuing the *Pax*, or kiffing one another in the Sacrifice of the bleffed Maffe.

Orig. in 16. ad Ro.

Againft Sect-maifters
how to examine our
faith.

17 To marke them.) He carefully warneth them to take heed of feditious fowers of Sects & diffenfion in religion, and this euer to be their marke, if they fhould teach or moue them to any thing which was not agreable to that which they had learned at their conuerfion: not bidding them to examin the cafe by the Scriptures, but by their firft forme of faith and religion deliuered to them before they had or did read any booke of the new Teftament.

Heretikes giuē to volup-
tuoufnes.

18 But their owne belly.) Howfoeuer Heretikes pretend in wordes and external fhew of their fheep's coat, indeed they feeke but after their owne profit and pleafure, & by the Apoftles owne teftimonie we be warranted fo to iudge of them as of men that indeed haue no religion nor confcience.

19 Your obedience.) Againft Heretikes and their illufions, there is no better way then in fimplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended. See *Annot. vpon the firft chap. verf. 8.*