

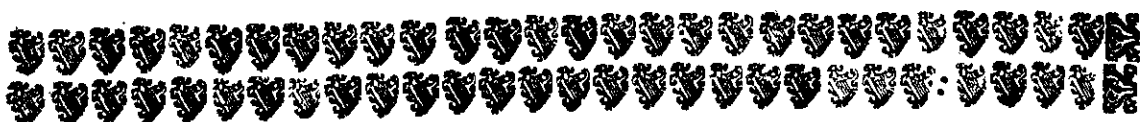


THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

The Argument of this EPISTLE.

This Epistle was written by the Apostle Paul from Corinth, to the Church of Christ at Rome, to confirm them in the doctrine of the Holy Gospel, against all Errours, schismes and offences that rose up: and contains in it a short and solid exposition of the principal Articles of the Christian Religion, and of all the benefits which in and through Christ we receive from God. Wherefore this Epistle is rightly accounted a key for the right understanding of all the Holy Scripture; and especially for the right understanding of the fulfilling of the promise made to the people of Israel by Moses and the Prophets, for salvation both of Jews and Gentiles. And it hath three parts (as also almost all the following Epistles) First an Introduction to the 16 verse. Secondly the handling of doctrine, from the 16 verse of the 1 chapter unto the 14 verse of the 15 chapter. Thirdly, the conclusion of the Epistle, from thence unto the end. The handling of the doctrine of salvation again hath several members. I. Of mans justification before God, not by works but by faith in Jesus Christ, he treats from the 16 verse of the 1 chapter, unto the end of the 5 chapter. II. Of sanctification or renovation of man, he treats from the beginning of the 6 chapter, unto the beginning of the 7 in which he describes the strife which they that are already renewed, still have against the flesh, as in the 8 chapter the victory which the regenerate by the Spirit have over the flesh, and the comfort and assurance of their salvation which they obtain hereby, even in the midst of all crosses and persecution. III. Of Gods eternal Election, as the original and fountain of all these benefits, he treats in the 9 chapter to the 24 verse of the same. IV. And from thence forward of Gods powerful calling according to this election, as well of Gentiles as of Jews, unto the end of the 11 chapter. Upon which occasion he also treats of Reprobation, betwixt both. In the following 12, 13, 14, 15. chapters he treats of the duties of love and thankfulness, which we owe unto God for these benefits, as well in respect of the obedience of Gods commandments in general in the 12 and 13 chapters, as in respect of the right use of indifferent things, and of bearing with those who are yet weak in knowledge of Christian liberty, in the 14 chapter and in the 15 first verses of the 15 chapter. From whence follows the conclusion of this Epistle, consisting in an excuse of his boldness in writing and admonishing, with a promise of his coming unto them, and divers salutations to certain persons: and lastly with a thanksgiving and prayer unto God for them. So that the Apostle in handling of the doctrine, holds the same Order, which is held in the Catechism of the Reformed Churches.

ROMANES.



ROMANES.

CHAP. I.

¹ The introduction of this Epistle, in which is declared who is the writer of the same, namely Paul, who briefly sets forth his office, calling, and doctrine of the person of Christ: 6 the persons to whom he writes with a commendation of their faith. 9 The inclination that he hath to come unto them, to preach the Gospel to them as well as others, to strengthen them, and be strengthened by them. 16 Afterwards he propounds the true doctrine of mans justification before God by faith: and proves the same by a place of the holy Scripture. 18 He confutes the perverse opinions of others, and proves that the Gentiles by the light of nature cannot be justified before God, 19 forasmuch as they suppress that light, and abuse the knowledge which they have of God unto Idolatry, 24 wherefore they were given over into a perverse sense. 29 and were full of all abominations in their lives; which he relates in a long Catalogue.

Paul [Why Paul, who before was called Saul, held the name of Paul in all his Epistles, see the reason thereof in the annotation on Acts 13. 9.] a servant of Jesus Christ, a called Apostle. [Or called unto an Apostle: which Title he here gives himself, to shew straightway in the beginning that the exhortations which he gives the Romanes in this Epistle, were made according as his calling requires. See Acts 9. 15. 2 Cor. 5. 14. 19.] separated [namely, even from his mothers womb in Gods purpose Gal. 1. 15. and afterwards actually by the command of the Holy Ghost, to publish the Gospel amongst the Gentiles. Acts 13. 2.] unto the Gospel of God, [Namely, to preach the same.]

2 (Which he had promised before by his Prophets, in the holy Scriptures) [Namely, of the old Testament.]

3 Of his Son (who became [or was born as Gal. 4. 4.] of the seed of David [That is, posterity] according to the flesh: [that is, according to his humane nature, John 1. 14. 1 Tim. 3. 16.]

5 Who was powerfully [Gr. in power or with power] shewed [or declared. Gr. defined] to be the Son of God, according to the spirit [that is according to the divine nature, which is also called an eternall Spirit, Heb. 9. 14. See also 1 Tim. 3. 16. and 1 Pet. 3. ver. 18.] of sanctification [or of holiness, i. e. which is holy in himself, and by his merit and power maketh us holy Heb. 2. 11.] (by the resurrection of the dead) [that is, in that he raised up himself from the dead, John 2. 19 21. and 10. 18.] (namely) Jesus Christ our Lord:

5 (By whom we have received grace, and the Apostleship, [That is, the grace of the Apostleship; or grace for conversion, and besides that, the Apostleship] unto obedience of faith among all the Gentiles, [that is, to bring the Gentiles to the obedience of Christ, and to

faith, Acts 16. 16. &c.] for his name. [That is, that the name of Christ should be known to them and glorified by them. Or in, of his name, 2 Cor. 5. 20.]

6 Amongst whom [Gr. in] ye are also, the called of Jesus Christ) [That is, who not only by the word outwardly, but also by the power of the Spirit of Christ inwardly, are called and come unto the communion of Christ. Wherefore also in the following verse he calleth them believers, Saints, and beloved of God. See Rom. 8. 28. and 1 Cor. 1. 2. For although in this Church also like as in others, there might be hypocrites, yet nevertheless he alwayes names them in the beginning of his Epistles, as charity requires, from the best part amongst them.]

7 To all that are at Rome, beloved of God [Or by God, 1 John 4. 10. 19.] and called Saints: grace be to you and peace [under these two words according to the phrase of the Hebrews is contained all spirituall and corporall welfare: and by the word grace is understood the originall or fountain of all Gods benefits towards us, and by the word peace the fruits and sense thereof. See Psalm 63. 4. John 16. 33. Rom. 5. 1. Phil. 4. 7.] from God our Father and the Lord Jesus Christ.

8 First I thank my God through Jesus Christ for you all, that your faith is published in the whole world. [That is, is reported and made known in the Churches of the whole world: a figurative phrase, which notwithstanding is not without ground here, forasmuch as there came out of all quarters of the world to Rome, who could relate this each in his own country.]

9 For God is my witnes, whom I serve in my spirit [Or with my spirit, i. e. with my whole heart] in the Gospel of his Son [that is, in publishing of the Gospel as ver. 1.] how I remember you without omission,

10 Alwayes in my prayers beseeching, if possibly yet at any time good opportunity may be given me [Or, if yet at any time, a prosperous journey may be given me by the will of God, that I may come unto you] by the will of God, [Gr. in the will of God. He adds this, because in spreading abroad of the Gospel he followed the order, which God by his spirit prescribed him, Acts 16. 7. 9. 10.] to come unto you.

11 For I long to see you, that I might impart unto you some spirituall gift, to the end that ye might be strengthened.

12 That is, to be comforted together among you, [Or, exhorted: for the Greek word signifies both, and both may be applyed to Paul, seeing even the Angels themselves by the Church of God get further knowledge and experience of the manifold wildome of God. Ephes. 3. 10. 1 Pet. 1. 12.] by the mutuall faith, as well yours as mine.

13 But I will not that it be unknown unto you, Brethren

thren, that I have many times purposed to come unto you, and have been hindered hitherto) [namely, either through troubles which happened, or by Gods command, as *Acts* 16. 7.] that I might have some fruit [namely, of my ministry, and calling to be an Apostle of Christ among the Gentiles, to convert them to Christ, or at least to confirm them in their faith more and more] among you also, like as also among the other Gentiles.

14 Both to Greeks and Barbarians, [Under these two first all sorts of Gentiles are understood, *Acts* 28. 2. and by wise and unwise all kinds of men in particular amongst the Greeks or Barbarians, and it seems that Paul would thereby procure the favour of the Romanes, because they accounted themselves the acutest and wisest of all men] both to wise and unwise am I a debtor. [that is, I am bound by vertue of my calling, to preach the Gospel.]

15 So what is in me, is very ready [Or what concerns me, I am very ready] to publish the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: [Or I dread not, i.e. feek not to discharge or to withdraw my self from publishing of the Gospel, as men do from things whereof they are ashamed] for it is a power of God unto salvation, to every one that believeth [that is, a powerfull means ordained by God for this purpose, as *1 Cor.* 1. v. 18.] first to the Jew, [for the Gospel was first to be published to the Jews, and afterwards to the Gentiles, *Acts* 13. v. 46.] and also to the Greek.

17 For the righteousness of God [That is, the righteousness whereby we can stand before the judgement-seat of God, which is only the righteousness of Christ, which is freely given, and by faith imputed to us by God] is revealed in the same from faith to faith, [that is, for daily increase, and strengthening in faith. See the like *2 Cor.* 3. 18.] as it is written, but the just shall live by faith. [or the just by faith shall live, which also agrees well with the Hebrew Text, *Hab.* 2. v. 4. and with the scope of Paul here.]

18 For the wrath of God is revealed from heaven, [That is, the judgements which God sends from Heaven, as is further exprest, v. 24. 25, 28. which are not sent but upon unrighteous persons] upon all ungodliness [whereby are understood all sins repugnant to the first Table, which are rehearsed in some verses following] and unrighteousness of men [hereby are understood the sins against the second Table, which are rehearsed from the 29 verse onward] (as) they that keep under, [that is, suppress offering violence to their own minds, seeing they know better then they act] the truth [that is, the knowledge of God and his honour which he hath revealed to men by nature it self, as appears from the following verses] in unrighteousness. [that is, contrary to all right and equity, which requires that men give God that which belongs to him.]

19 Forasmuch as that which is knowable of God, [Namely, as much as a man can know of God, without Gods word, by nature] is manifest in them, [that is, in the inmost of their mind: Or among them, i.e. among their wise and learned men, who have left very many cleer and wise sentences and discourses hereof in their writings, although they themselves did contrary thereunto] for God hath revealed it unto them. [namely, partly, by the Law of nature in their consciences, *John* 1. 9. partly, by beholding of Gods creatures, whereby his properties are as it were felt, *Psa.* 19. 2. and 148. v. 4, 5, 6. *Acts* 14. 15. and 17. 24, &c.]

20 For his invisible things [That is, divine properties] from the Creation of the world, are by the creatures [Gr. makements, or things made] understood and thoroughly seen, both his eternal power [herby is understood the property of God, whereby all things were created, and had their beginning, which therefore, as also

his essence must needs be eternal, because it was before all things, and a cause of all things] and Godhead, [hereby he understands the other properties of Gods Majesty, the footsteps and representations whereof are apparent in Gods creatures, as his goodness, wisdom, righteousness, &c.] that they might not be excused. [Gr. might be inexcusable. Or so that they are not to be excused: namely, before Gods righteous Judgement, as if they had not known what they ought to have done.]

21 Because they knowing God, [Namely, in such manner as is before declared] glorified or gave (him) not thanks as God, [namely, as belonged to his divine Majesty, even according to the knowledge which they had of him] but became vain in their reasonings, [that is, they fell by their reasonings to vain imaginations of God and of his worship, and ordered them not according to the knowledge which they had of God, but according to the inclination of their corrupt senses, in inventing vain worshippings of God, and in faining of many fabulous and vain Gods, whereby the knowledge of God was more and more obscured amongst them] and their foolish heart was darkened.

22 Giving themselves out for wise, [This he speaks of their learned men or Philosophers, who would have a shew of wisdom, and sometimes indeed seemed to think and speak better, but nevertheless in act, foolishly imitated the perverseness and vanity of others, *2 Kings* 17. 29.] they became fools.

23 And changed the glory of the incorruptible God, [That is, who not only in essence but also in properties is unchangeable] into the likeness of an Image of a corruptible man, and fowls, and of four footed, and creeping (beasts.) [or exchanged for the similitude. That is, for an Image that is made after the similitude of a mortall man, yea even of fowles, &c. See *Lev.* 27. 10. *Psal.* 106. 20. *Jer.* 2. 11. For that all these sorts of Idolatry were usual among the Gentiles, is manifest by their writings, See also *Deu.* 4. 15. &c.]

24 Therefore [Namely, for this Idolatry and dishonour which they did thereby unto God. See *Psa.* 106. 20. *Isa.* 40. 17, 18. &c.] God also gave them over [that is, restrained not their evil desires, but let them have their swing, *Psa.* 81. 13. *Acts* 14. 16. and by his just judgement stript them more and more of his gifts which they despised and abused, *Mar.* 25. 28. and forsaking them gave them over to Satan, who tempted and seduced them unto all wickedness, *1 Sam.* 16. 15. *Mar.* 6. 13.] in the lusts of their (own) hearts [v. 26. the same is rendred, unto dishonourable affections, not that God worketh such dishonourable lusts or affections, for they are not of God, *Jam.* 1. 13. *1 John* 2. 16. See hereof more at large, the annotation next before] unto uncleanness, to dishonour their bodies, one amongst another. [or in themselves.]

25 (As) who changed into a lye [Or exchanged, for lying fictions of vain Gods and worshippings of Gods] the truth of God, [that is, the knowledge which they had of God. See v. 18.] and honoured and served the creature above the Creator, [that is, more than the Creator himself, which sometimes indeed, but very little, they worshipped together with their Idols, *Acts* 17. v. 23. Or else passing by the Creator, whom the greater part of them neither knew nor worshipped, *Gal.* 4. 8.] who is to be praised for ever. Amen.

26 Therefore God gave them over to dishonourable affections [Gr. affections of dishonour, i.e. dishonourable or shamefull affections. For as *1 Thes.* 4. 4, 5. we are exhorted to possess our vessel in honour, that is, to withhold our bodies from uncleanness, so they that give themselves to uncleanness, they dishonour themselves and their bodies, *1 Cor.* 6. 18. especially they that

then

then committed such sins as are not to be named, whether they did it or suffered it] for their women also changed the natural use, into the (use) contrary to nature.

27 And likewise also the men leaving the natural use of the woman, were heaved in their lust towards one another, men with men committing shamefulnes, and receiving in themselves the recompence of their error which belonged (thereunto.) [that is, the just punishment of their idolatry, or the right reward. For idolatry which is spiritual whoredome, is commonly punished by God with corporal, as we commonly see those two sins reign one with another. See Num. 25. 1, 2. Rev. 17. 1, 2, &c.]

28 And even as it seemed not good unto them to hold [Gr. to have] God in acknowledgement, [namely, which they had received from the Law of nature, and beholding the things created, v. 20.] so God gave them over unto a perverse sence, [Gr. to a sence without right judgement, or a reprobate sence, i.e. which doth not prove nor discern good from evil, honest from dishonest] to do things which are not becoming.

29 Being filled with all unrighteousnes, [Here begin to be related, the sins which reigned among the Gentiles contrary to the second Table of the Law, whereof unrighteousnes is the fountain, from whence the rest as streams, do flow] fornication, wickednes [or naughty-nes] covetousnes, illnes, full of envy, murder, strife, deceit, ill-naturednes. [that is, perversenes of senses, when men take all things in the worst part.]

30 Whisperers, back-biters, [Gr. speakers-against] haters of God, [or bared of God. But seeing here is spoken of the reigning sins of the Gentiles, it is better taken in that sence, as Rom. 8. 7. the wisdom of the flesh is called the enmity of God. For they are justly said to hate God, who love that which God hateth, and hate that which God commandeth, Exod. 20. 6.] revilers, [that is, who do reproach or injure others in words or deeds] proud, self-conceited, [or vain-glorious, boasters] finders out of evil things, disobedient to parents.

31 Without understanding, Covenant-breakers, without natural love, [The Greek word signifies the affection or love which is betwixt parents and children. This sin also reigned among the Heathen, who sacrificed their children to Idols, exposed them for foundlings, made them away, without transgressing against the Lawes] irreconcilable, unmercifull.

32 Who whereas they know the right of God, [That is, whereas a difference between good and evil, is implanted in their nature by God, and a sence of the punishment which God will execute upon evil, Rom. 2. 14, 15.] (namely, that they which do such things are worthy of death) not only do the same, but also take pleasure together in them that do them. [this is the highest degree of wickednes, not only to do evil, but also to take delight in this, that other do the same.]

CHAP. II.

1 Paul confutes an objection of those that thought they were thereby righteous, because they did not openly commit such abominable sins, but condemned the same in others. 3 and who thought that they stood in the favour of God, because he did them good and blessed them in this world. 4 Contrarily declares that God shall judge all men without respect of persons, not according to their outward appearance or condition, but according to their works as well inward as outward. 12 And that as well the Jews who had the Law as the Gentiles who had not the written Law. 17 He takes from the Jews the opinion that they should be justified by the knowledge of the Law, and instructing of others in the same. 25 Or by circumcision and other outward

advantages which the Jews had above the Gentiles, 27 teaching which are the right Jews, and the right circumcision.

Therefore [Namely, seeing thou knowest Gods Right, Rom. 1. v. 32.] thou art not to be excused O man, whosoever thou art that judgest (others) [that is, reprehendest, rebukest, or else punishest. Hereby the Apostle understandeth such among the Heathen, who were Judges among them, or those that led a stricter life, as some Philosophers did, and thereby seemed to condemn the doings of others: whereas notwithstanding they were inwardly full of hatred, envy, pride, &c. and in secret committed the same sins, when they could hide them from men, as also the Pharisees (did) amongst the Jews] For wherein thou judgest another, thou condemnest thy self: for thou that judgest (others) dost the same things. [namely, inwardly or secretly.]

2 And we know [That is, it is evident, even according to the common opinion of all men] that the judgement of God is according to truth, [that is, upright, not according to the outward shew, but according as the thing is indeed] upon them that do such things.

3 And thinkest thou this O man who judgest them that do such things, and dost the same [Namely, albeit that thou dost them secretly, or not so impudently as others] that thou shalt escape the judgement of God?

4 Or despisest thou the riches [That is, the greatness and multiplicity. Here he confutes those that thought their matters stood not ill with God, because God did them good, and blessed them as to the world, as he did the Romanes in an especial manner at that time] of his goodness [this is a property of God, whereby he blesteth and doth good, yea even to them that are evil, Mat. 5. 45.] and forbearance, [namely, whereby he, with connivance overlooks the sins of men for a time, (to see) whether they will yet repent, Luke 3. 7, 8, &c.] and long suffering, [whereby he defers the punishment which they deserve untill the measure of the same is fulfilled, Rom. 9. ver. 22.] not knowing that the goodness of God leadeth thee to repentance. [that is, giveth thee time and reason to repent.]

5 But after thy hardness [That is, being hardened in thy sins] and impenitent heart, gatherest thou to thy self wrath as a treasure, [that is, provokest more and more the wrath and judgement of God, as a treasure to which men alwaies daily adde more and more] in the day of wrath, and of the revelation of the righteous judgement of God: [that is, against the last day, when God shall make manifest before every one, and punish the sins of men, even those that are secret, v. 16. 2 Thes. 1. 7. Rev. 20 v. 12, 13.]

6 Who shall recompence every one according to his works: [He speaketh here of recompencing according to the promises and threatnings of the Law, which were known to the Gentiles also by nature, v. 15, for of justification by faith he begins first to speak, Rom 3. 21. Howsoever this may well be applyed also to the recompencing according to the promises and threatnings of the gospel, as 2 Cor. 5. 10. it is so said in general: forasmuch as good works as fruits of faith, of grace, for Christs sake shall also be rewarded.]

7 To them indeed, who by perseverance, [The Greek word signifies also patience, but is here more fitly taken for perseverance or constancy, as Mat. 10. 22. Luke 8. 15.] in doing good [Gr. of a good work] seek glory and honour and incorruption, [that is, a blessed immortality] eternal life.

8 But to them who are contentious, [Gr. of contention, i.e. contentious or desirous of contention, as of faith, Rom. 3. 26. i.e. faithfull, and of the circumcision, Rom. 4. 12. i.e. circumcised] and who are disobedient to the truth, [namely, which by God is made known

known to them by nature; *Rom. 1 ver. 19.*] but are obedient to unrighteousness, and indignation and wrath [namely of God, who is justly incensed to judgment by reason of sin] (shall be recompensed.)

9 *Tribulation and distress* [That is, hellish pains and torments, which by Gods righteous wrath shall be sent unto them] upon every soul of man which worketh evil, first of the Jew, and (also) of the Greek:

10 *But glory, and honour and peace* [That is eternal salvation which they have sought in their life, shall be given to them, ver. 7.] to every one that worketh good, first to the Jew and (also) to the Greek.

11 *For there is no accepting of the person with God.* [Gr. of the face, of this phrase see more at large, the annotation on *Mat. 22. 16.* and *Acts 10. 34.*]

12 *For as many as have sinned without Law* [That is, the Gentiles, who had not the written Law of Moses] shall also perish without Law: [that is, be condemned by the testimony of their own conscience ver. 15.] and as many as have sinned under the Law [that is, the Jews, to whom the Law was given by Moses, Gr. in the Law] shall be judged by the Law. [That is, shall be judged, i. e. condemned according to the threatenings of the Law.]

13 *For the hearers of the Law* [That is, who only know the Law, and boast thereof] are not righteous before God [that is, are not acknowledged for righteous in Gods judgment, nor declared to be such *Psal. 143. 2. Mat. 12. 37. Rom. 8. 33.*] but the doers of the Law [that is, fulfillers of the Law, *Gal. 3. 10. Jam. 2. 10.*] shall be justified. [namely, by the Law, or according to the promises of the Law, *Rom. 10. 5.* But seeing no man perfectly keeps the Law by reason of the corruption that is in man, *Rom. 8. 3. Gal. 3. 10.* therefore no man is justified by the Law, or through his own works; but only by the righteousness of Christ imputed unto us by faith, *Rom. 3. ver. 21. 22. 23.*]

14 *For when the Gentiles who have not the Law,* [Namely, the written Law] by nature do the things [that is, prescribe and follow some things, which God hath commanded in his Law] which are of the Law, these not having the Law, are a Law to themselves. [Namely, in commanding or forbidding of that which Gods Law commands or forbids; or else in some parts of their lives.]

15 *(As) who shew* [Namely, by their Laws, and also sometimes by an outward observation of the same] the work of the Law [that is, a part of the contents of the Law of God] written in their hearts, their conscience witnessing together, and the thoughts one amongst another accusing (them) [namely, when they do evil against their judgment] or else excusing. [Namely, when according to their conscience they do good.]

16 *In the day* [These words must be joyned with the 12 verse, yet may also follow upon the 15 verse, if it be translated against that day, for then the testimonies of mens consciences, even concerning their secret sins shall serve to justify Christs judgement before the whole world, yea even before those to whom the Gospel was never preached, *Revel. 20. 12.*] when God shall judge the hidden things of men by Jesus Christ, according to my Gospel. [Namely, which testifieth that Christ, shall hereafter be judge over all men, even over those to whom the Gospel was not preached, ver. 12.]

17 *Behold, thou art called* [From henceforward he deals especially against the Jews, who boasted of and relied upon their pedigree, the knowledge of Gods Law, circumcision, and other outward advantages; and he proveth that that they shall thereby be no more righteous before God, then the Gentiles by the Law of nature] a Jew [Gr. surnamed a Jew. Namely, by reason of your descent from Israel and Judah, from whom the Messiah was to proceed, wherefore also the

Jews were willing to be named after him, *Revel. 2. 9.*] and restand on the Law, [that is, puttest thy trust in the Law, which was given you by Moses as the Tables of Gods Covenant] and boastest in God. [that is, boast your selves that God is your God, and that ye are his people, *John 8. ver. 33. 41.*]

18 *And thou knowest (his) will, and proveest the things which differ (from it)* [Or which are excellent, choise. For the Greek word signifieth both, *Mat. 12. 12. Phil. 1. 10.*] being instructed, out of the Law, [Gr. catechised, i. e. from thy youth up, and diligently from mouth to mouth instructed *Acts 18. 25. 1 Cor. 14. 19.*]

19 *And thou art confident, that thou thy self art a guide of the blind, a light of those that are in darkness.*

20 *An instructor of the unwise, (and) a teacher of the Ignorant,* [Gr. of infants or children i. e. those that be of small knowledge like children. *Mat. 11. 25. 1 Cor. 13. 11.*] having the form of knowledge [Gr. morphosin i. e. a set manner or form of knowledge: or a shew and not a true being of knowledge. See *2 Tim. 3. ver. 5.*] and of the truth in the Law.

21 *Thou therefore that teachest another, teachest thou not thy self?* [Namely, to obey and do that which thou teachest another, as appears from what follows] thou that preachest that men shall not steal, stealest thou? [that is, dost thou draw anothers goods to thy self by legerdemaine, and naughty practices, as the Jews have always been very infamous for this, & still are, *Matth. 23. 14.*]

22 *Thou that saist that men shall not commit adultery, dost thou commit adultery? Thou that abominatest Idols, dost thou rob the holy place?* [Or, dost thou commit sacrilege? namely, by taking a way Gods honour, or by withholding from him in his Temple, that which he will have consecrated or offered up unto him. See hereof *Mal. 1. 6. &c.*]

23 *Thou that boastest of the Law, dishonorest thou God by the transgression of the Law.*

24 *For the name of God is blasphemed because of you,* [That is, because of your, and your forefathers sins] among the Gentiles, as it is written;

25 *For circumcision is profitable indeed, if thou dost the Law:* [He speaketh to the Jews who sought their righteousness in the observation of circumcision, and other ceremonies. They that are such must keep the whole Law, or circumcision cannot avail them, *Gal. 5. 3.* Although it may also be understood in general that outward worshippings of God avail not to salvation, if they be not accompanied with a true godly life. *1 J. 1. ver. 11. 12. &c. Jer. 6. 20. &c.*] but if thou art a transgressor of the Law, thy circumcision is become uncircumcision. [that is, thou art, though thou be circumcised, in the same condition with an unbelieving uncircumcised person.]

26 *If therefore the uncircumcision* [That is, those that are uncircumcised] keep the rights of the Law [or justifications i. e. that which the Law requires to justification] shall not his uncircumcision [that is, the seal of an uncircumcised person] be reckoned for a circumcision? [that is, be so accounted as if he were circumcised as may be seen in Abraham before he was circumcised, who notwithstanding was justified, not by the Law but by faith *Rom. 4. 10. 11.* whereby he doth not at once reject circumcision, while it was not yet abolished, but he deals here with the Jews who followed the doctrine of the Pharisees, and placed their righteousness in the observation of the outward worship of God. Otherwise circumcision in it selfe was a sign and seal of the justification of faith, *Rom. 4. 11.* and is together with the other ceremonies and shadows fulfilled and done away by Christ: *Col. 2. 17.*]

27 *And shall (not) the uncircumcision which is by*

nature, [That is, the man which by nature is without circumcision] *if it fulfill the Law*, [that is, if he fulfill the Law: not that there is any man, who hath fulfilled the Law in all things, *Rom. 3. 9.* but this he saith to convince the Jews, that they as well as the Gentiles, must seek their righteousness out of themselves in Christ, who only hath fulfilled the Law, *Acts 13. v. 38, 39, &c.*] *judge thee*, [namely, by his example, as *Mat. 12. 41, 42.*] *who by the letter and circumcision* [that is, the outward and literal circumcision: or which is done only according to the outward letter of command, *2 Cor. 3. v. 6, 7.*] *art a Transgressor of the Law?*

28 *For he is not a Jew* [That is, a right or true Jew, which is heir of the promises of the Covenant made to the Fathers] *who is so openly*: [that is, descended from Abraham by Judah, and who makes an outward profession of Judaism] *neither is that circumcision* [that is, the right or true circumcision which God in his word principally requires, and is acceptable to him unto salvation] *which is so openly in the flesh.*

29 *But he is a Jew* [That is, a right and true Jew, as before] *which is so in secret, and the circumcision of the heart* [that is, true conversion and renovation of the heart, *Col. 2. v. 11.*] *in the Spirit*, [that is, in the heart and mind: or by the Holy Ghost, who only circumcise the hearts, which best agrees with the following word *letter*] *not (in the) letter* [thereby Paul understands the outward commands of the Law only: as by the Spirit the inward operation of the Holy Ghost in the preaching of the Holy Gospel. See *2 Cor. 3. 6.*] *(is the circumcision:)* *whose praise* [namely, which Jews praise, not whereby he boasteth, but whereby he is rightly praised and commended] *is not of men*, [that is, hath not its original from mans abilities or works] *but of God.* [namely, who hath wrought this in him by his spirit, *Rom. 9. 16. 1 Cor. 3. 7. and 2 Cor. 4. 6.*]

CHAP. III.

- 1 *The Apostle sets forth what advantage the Jews have, 3 and answereth certain blasphemous objections which any one might draw from his former doctrine, 9 and proves by cleer testimonies of the Old Testament, that he said rightly, that even the Jews themselves are great transgressors of Gods Law. 20 Concludes therefore that by the works of the Law, no man can be justified before God, 21 but that God hath revealed another manner of justification in his word. 22 Namely, justification of grace by faith in Jesus Christ, who is become our reconciliation with God by his blood; 27 whereby boasting is excluded, 29 and that not only for the Jews but also for the Greeks or Gentiles.*

WHAT is then the advantage of the Jew? [Or the excellency; namely, above the Gentiles, if so be the outward Judaism and circumcision, avails not before God unto righteousness, as is taught in the five last verses of the former chapter] *or what is the profit of circumcision?*

2 *Much in every manner. For this (is) indeed the first*, [that is, the chiefest, which is the foundation of all other advantages, which the Apostle relates more at large, *Rom. 9. v. 4. 5. Eph. 2. v. 11. 12.*] *that the words of God* [that is, the instruments of his covenant, contained in the writings of Moses and the Prophets, *Psa. 147. v. 19. 20. Acts 7. 38.*] *were intrusted unto them.*

3 *For what is it, though some have been unfaithfull*, [That is, a great part of them, namely, who by their own unbelief make the advantages granted them by God

of none effect. See *Hos. 8. 12. Heb. 3. v. 16. 17, 18.*] *shall their unfaithfulness* [that is, of them, or the unfaithfulness of such] *annihilate the faith of God?* [that is, the faithfulness and truth of God, who notwithstanding the unthankfulness of many, would alwaies preserve his own amongst that people, and still preserve them, whom the promises of God especially respect, and on whom they have their force, *Rom. 9. v. 8. 27. and 11. 1, &c.*]

4 *Farre be it: But let God be true*, [Namely, in keeping of his covenant, and fulfilling of his promises, albeit that men are unworthy of the same] *but all men lyars: like as it is written, that thou mayst be justified in thy words*, [that is, acknowledged to be just and faithful] *and mayst overcome* [that is, be found pure and without blame in thy judgements. David breaks forth into this acknowledgement, by considering of his sin committed against God, and of the promise of forgiveness declared unto him by Nathan] *when thou judgest.* [or art judged; for the Greek word may bear both these translations: but the Hebrew Text requires the first, which also best agrees with Pauls intent, which is to prove that God remains alwaies pure and righteous, or overcometh when he judgeth, that is, punisheth the sins of men in the children of disobedience according to desert, or when according to his promises he hath compassion on the sins of his children, which is also done by Gods judgement, yet in his mercy, *Mat. 12. v. 18. 20.* and the truth of God in keeping of his promises, is also in the Scripture called the righteousness of God, *Psa. 143. 11. 1 John 1 v. 9.*]

5 *Now if our righteousness confirm* [Or commend, i.e. make it laudable and apparant, *Rom. 5. 8.*] *Gods righteousness*, [that is, faithfulness and truth as before] *what shall we say?* *Is God unrighteous when he bringeth wrath upon (us)?* [that is, either punishment properly so called upon some, or else fatherly chastisements upon his, *Psa. 6. 2.*] *(I speak according to man)* [that is, according to the thought or judgement of men, which might think that God should not punish that which furthers his glory.]

6 *Farre be it: [Gr. let it not be done, namely, that God, although he do thus should therefore be unrighteous, seeing he is judge of the whole world, who alwaies doth all things wisely and righteously, although all men cannot alwaies comprehend it. See *Gen. 18. 25. Mal. 2. 17.*] otherwise how shall God judge the world?*

7 *For if the truth of God by my ly* [That is, faithfulness, disobedience, and is here opposed to the truth or faithfulness of God in keeping of his promises] *is become more abundant* [that is, more manifest, more apparant] *unto his glory, why am I also yet judged as a sinner?* [that is, accounted and punished v. 5.]

8 *And (say we) not (rather) (as we are slandered*, [That is, as such consequences are slanderously laid to our charge from that which we teach concerning Gods grace and righteousness] *and as some say that we say)* [namely, perverse men wrest our doctrine] *Let us do evil that Good may come (of it?) whose damnation is just.* [in these words is a short confutation of that which heretofore v. 7. 8. was brought against Pauls doctrine, namely, that it is so farre from that, that he should own such consequences, that he even threatens the judgement of God to those that say it.]

9 *What then? Are we* [Namely, Jews] *more excellent?* [that is, better of our selves, more righteous, namely, then the Gentiles] *Not at all: for we have before*, [namely, in the two first Chapters] *accused* [that is, proved by firm reasons, or convinced. The Greek word signifies often to accuse any one in judgement, and by good proof convince him] *both Jews and Greeks, that they are all under sin.*

10 *As it is written*, [From all these places the Apostle proves

proves, that not only the Gentiles, but also the Jews are in themselves unrighteous before God] *there is no man righteous, no not one.*

11 *There is no man that is understanding, [Namely, to know God aright] there is no man that seeketh God. [namely, to serve him aright.]*

12 *They are all gone aside together, they are become unprofitable: [That is, unfit to do good, like rotten and stinking things which men cast away] there is no man that doth good, there is not (even) unto one.*

13 *Their Throat is an opened grave, [Namely, wherein is nothing but filthiness, and nothing but stench comes out] with their Tongues they use deceit: the poison of serpents is under their lips: [that is, deadly poyson of evil speaking.]*

14 *Whose mouth is full of cursing and bitterness.*

15 *Their feet are swift to shed blood. [That is, to commit all manner of cruelty and violence.]*

16 *Destruction and misery [Namely, which they bring upon others] is in their ways.*

17 *And the way of peace [Namely, to live in quiet themselves, & to let others be quiet] they have not known.*

18 *There is no fear of God before their eyes. [Namely, which is the ground and fountain of all other virtues: whereby the Apostle concludes not that all these vices do alwaies alike powerfully break forth in all naturall men; but because the evil fountain of all these is in them, and that alwaies some of them are manifest in their lives.]*

19 *Now we know that whatsoever the Law saith, it speaketh that to those that are under the Law, [This reason the Apostle addes to shew that he justly interprets this of the Jews, seeing God in his word by his Prophets speaks unto the Jews] that every mouth may be stopped, and the whole world may be damnable [that is, guilty of damnation, or of the righteous judgement of God] (before) God.*

20 *Therefore [Here Paul concludes from all the former proof, from the 17. v. of the 1. chap. hitherto, that by his works a man cannot be justified before God] by the works of the Law, shall no flesh [that is, no living man, Psa. 143. v. 2. Gal. 2. 16.] be justified before him. [which doth not signifie to infuse righteousness or holiness; for it would be no fence here, righteousness can be infused into no flesh before God, but it signifieth to be acquitted from condemnation before Gods judgement, and to be accounted just. See Job 9. v. 2. 3. Psa. 143. 2. Rom. 8. 33, 34. Gal. 2. 16, 17. &c.] For by the law is the knowledge of sin. [namely, when the law sets before a man what God commands and forbids, and a mans conscience convinceth him that he hath offended against it, by thoughts, lusts, words and deeds, Rom. 7. 7. Gal. 3. 19. 22.]*

21 *But now the righteousness of God [That is, which avails before God, and which God freely gives] is made manifest, without the Law, [that is, not by the Law which requires perfect obedience of a mans self, but by the Gospel, that directs us to the obedience of Christ, Rom. 1. 16. 17.] having witness from the law and the Prophets. [that is, from the writings of Moses, which testifie of the righteousness of God through Christ, as also the Prophets. See John 5. 46. Acts 13. 11. and 26. 22, &c.]*

22 *Namely, the righteousness of God by the faith of Jesus Christ, unto all and upon all that believe: For there is no difference. [Namely, betwixt Jews and Greeks, if they do but believe.]*

23 *For they have all sinned, and fall of the glory of God. [Gr. Hysterountai, which properly signifies to be behind, or to come short in the obtaining of any things, especially in running towards the prize, and for that cause forced to want it, as all men come too short who seek to obtain the glory of God, that is, eternal life by their works.]*

24 *And are justified [From hence forward the Apostle describes all the causes, and properties of the justification of faith, which is revealed to us in the Gospel. The suprem cause therefore is the undeserved grace of God, the moving and meritorious cause, is the reconciliation and redemption made by Christ: the means whereby that is imputed to us, is faith in Christs blood: the end is the shewing forth of Gods righteousness, and the forgiveness of sins. The property is, that all boasting of man before God is hereby excluded, and that the same is revealed not only for the Jews but also for the Gentiles] for nought, [Gr. of gift, i.e. by meer gift without any desert] by his grace, by the redemption which is in Jesus Christ. [Gr. Apolytrofis, which although it be sometimes taken somewhat more largely, for any kind of deliverance, yet notwithstanding it properly signifies a deliverance which is procured by bringing up or paying of a ranime, as Christ himself speaketh, Mat. 20. 28. See also 1 Cor. 7. v. 23. 1 Pet. 1. 18.]*

25 *Whom God hath set forth [Namely, first in his eternal counsell, and afterwards by the execution thereof in the fulness of time, and finally by the preaching of the Gospel, 2 Tim. 1. 9, 10, 11. 1 Pet. 1. 20, 21, 22.] (for) a reconciliation [Gr. hilasterion, i.e. to be a reconciler, namely, of sinners. The Apostle here alludes to the mercy-seat or propitiatory made of pure gold, which covered the Ark of the Covenant; in which the Tables of the Law lay: which is also called hilasterion, Heb. 9. 5. and was a type that Christ by his purity and obedience should cover our transgressions against the Law, before the face of God, and reconcile us to him] by faith in his blood, [that is, in or by his bloody passion and death. These words may be joynted either with the word reconciliation, that Christ by his blood reconciled us to God; or with the word faith, because faith thereby we are justified, chiefly respects Christs obedience even to the death of the cross; and whereon relies and trusts: which seems best to agree with the scope of the Apostle. See also 2 Cor. 5. 19, 20, 21. Gal. 2. 20.] for a demonstration of his righteousness, [that is, to shew forth his faithfulness and truth in keeping of his promises, Luke 1. 69, 70. Or else to shew that he is righteous, seeing he punisheth sin in Christ himself: which in the old Testament he forgave upon the account of this reconciliation which was to be accomplished, and in the new, daily forgiveth believers upon the account of the same satisfaction which now is accomplished, which the following words seem to import] by the forgiveness of sins, which were committed before, [namely, under the old Testament, which God first punished in Christ, in the fulness of time, overlooking the same untill that time, Heb. 9. v. 15. Or which men have committed before they are justified by faith. Although the sins also which are committed after conversion, are no otherwise forgiven then for the satisfaction of Christ, Phil. 3. 9. Heb. 10. 14: 1 John 1. 7. and chap. 2. v. 2.] under the forbearance of God. [Gr. in. These words are by some joynted to the following verse: but cohere better with the former.]*

26 *For a demonstration of his righteousness [See the exposition of the former verse] in this present time: that he may be just, and justifying him that is of the faith of Jesus.*

27 *Where is boasting therefore? [That is, wherein of any man may be able to boast, in his justification before God] It is excluded. By what Law? of works? No, but by the law of faith. [that is, the precept, or the doctrine of faith; which by an Hebraisme and by a similitude he calleth a Law, as Isa. 2. 3.]*

28 *We conclude therefore that a man is justified by faith, without the works of the Law? [Namely]*

not only which are done before conversion: but also after conversion, as shall clearly be proved by the Apostle in the next Chapter, by the examples of Abraham and David.]

29 Is God (a God) of the Jews only, [Namely, now in the new Testament, when the difference betwixt Jew and Gentile is taken away, Ephes. 2. v. 16, 17, 18.] And is he not also of the Gentiles? yes; of the Gentiles also.

30 Forasmuch as he is one only God, who shall justify the circumcision [that is, the Jews] by faith, and the uncircumcision [that is, the Gentiles by descent] through faith.

31 Do we therefore abolish the Law by faith? Farre be it: but we confirm the Law. [Namely, because the doctrine of the Gospel teacheth that Christ hath fulfilled the Law for us for our justification: and that he also so reneweth by his spirit those that are justified, that they seek to frame their lives according to all Gods commandments, Rom. 8. v. 1, 2, 3. Not to be justified before God thereby, but to shew due thankfulness unto God for this his benefit, to edifie our neighbour, and to be more and more assured of our own justification before God, as Paul will hereafter in the 6. 7. and 8. Chapters more largely declare.]

CHAP. IV.

1 The Apostle proceeds and proveth that a man is justified by faith, by the example of Abraham, 6 and by the example and testimony of David, 9 and declareth from the circumstance of the time in which Abraham received the sign of circumcision, that righteousness by faith is imputed not only to the Jews but also to the Gentiles. 13 He proveth the same also from the Original and firmness of the promises made to Abraham, that he should be heir of the world. 17 Afterwards describes the power and properties of Abrahams faith, 22 and testifieth that by this faith righteousness is imputed to him, 23 and that the same shall also after his example be imputed to them, who shall believe in God through Christ.

WHAT shall we say therefore that Abraham our Father hath gotten [Gr. hath found] according to the flesh? [Some take this word flesh for the state of an unregenerate man: but that cannot be here, because Abraham was regenerated long before, and had served God, before this testimony, Gen. 15. 6. was given him. Others therefore joyn this word with the foregoing, our Father according to the flesh. But this word may also be fitly taken for according to the works which men see outwardly, and esteem praise worthy, as the following verse expounds this thus, and this word flesh is so taken, Phil. 3. 3, 4.]

2 For if Abraham was justified by works, he hath boasting, [that is, cause to boast] but not with God; [namely hath he cause to boast. From whence therefore it necessarily follows that he was not justified before God by works: which afterward he proves more at large.]

3 For what saith the Scripture? And Abraham believed God, [That is, the promises of God, that he would be a shield and great reward to him, and of giving him an heir, and of multiplying his seed, Gen. 15. 1, 5, 6. whereby not only a fleshly seed, but especially Christ is understood, the son of Abraham, in whom all the generations of the Earth should be blessed. See hereafter v. 11, 12, 13. as Paul also expounds it, Gal. 3. 6. See also John 8. 56.] and it was counted to him for righteousness. [the Hebrew Text, Gen. 15. 6. saith,

and he, namely, God. counted it unto him: But the sense is all one, whereby is understood, that the righteousness which he had not in himself, God gave him grace through faith in the promised seed.]

4 Now to him that worketh, [Namely, with opinion to obtain or merit righteousness by his works] the reward is not imputed according to grace, but according to debt. [namely, is given: for to give according to debt, and to impute of grace, are here opposed one to another, as repugnant each to other.]

5 But to him that worketh not [That is, who cannot, nor dares not bring forth such meritorious works] but believeth in him [that is, puts his trust in the grace of God in Christ, v. 24. 25.] who justifieth the ungodly, [that is, who is yet unclean and defiled with sin in himself, as all men, even the regenerate themselves are before God, according to the testimony of David in the following verses] his faith [not that faith, as it is a work, deserves this, or is worthy of it in itself, as some perversly think, for this Paul hath immediately before denied to all works, and therefore to faith also as a work: but because God of meer grace hath promised this to believers, and because faith is as an instrument which receiveth the righteousness of Christ, and interposeth the same betwixt Gods judgement and his own misdeeds. See Rom. 5. 9. 2 Cor. 5. 19. Phil. 3. 9.] is counted for righteousness. [the word count or impute is taken from the similitude of those who put any thing upon a mans account, Phil. v. 18. So God is said to impute sin to any man, when he will have him to make satisfaction for the same by punishment: and not to impute them when he forgives them, and acquits him from punishment, v. 8. Likewise that he counts faith for righteousness, when he gives, ascribes and imputes to believers, the righteousness of Christ, by them apprehended by faith, and by this gracious imputation, counts it as if it were their own righteousness. Therefore it is also here said that righteousness is imputed to them.]

6 As David also pronounceth the man blessed [Gr. saith the blessedness of the man] to whom God imputes righteousness without works.

7 (Saying,) [Namely, in the beginning of the 32. Psalm, which proof of Paul is irrefragable. For he that is justified by his works, he needeth no remission of sins to be blessed: and he that prayeth that God would not impute his sins to him, he prayeth also that God would impute the righteousness of Jesus Christ to him, seeing these two things cannot be separated in Gods judgement. See Rom. 3. 24. and 5. 19. Ephes. 1. 7. &c.] blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord doth not impute sin.

9 This speaking blessed therefore, [Or making blessed, from whence it appears that the word to speak blessed, or to make blessed, is here by David taken for the same that the Scripture Gen. 15. 6. concerning Abraham, calls the imputing of righteousness. The reason is, because the ground of our salvation consists in remission of sins, and imputation of the righteousness of Christ] is it (only) upon the circumcision, or upon the uncircumcision also? For we say that Faith was counted to Abraham for righteousness.

10 How was it therefore counted (to him?) when he was in circumcision, [That is, was it imputed to him when he was already circumcised] or in uncircumcision? [that is, when he was not yet circumcised. For this promise to which Abrahams faith had respect, was indeed made fourteen years before Abraham was circumcised: seeing Abraham had yet no hope of Children when this promise was made, Gen. 15. 2. And Isaac was now thirteen years old when Abraham being ninety and nine years old was circumcised, Gen. 17. 24, 25.] Not

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in circumcision, but in uncircumcision.

11 And he received the sign of circumcision [That is, circumcision for a sign and seal i. e. ob signation and confirmation that he was justified by faith: in which words the nature and property of all Sacraments is briefly set forth, as also Gen. 17. 11. Exod. 12. 13. Ezck. 20. 12. namely, that they serve not first to work faith, but to seal and strengthen it, and therefore are not bare signs but seals also] (for) a seal of the righteousness of faith, which was imputed to him) in circumcision: that he might be a Father of all that believe [namely, after whose example or footsteps God willeth that aswell Gentiles as Jews should be justified by faith] being in uncircumcision, to the end that righteousness might be imputed to them also.

12 And a Father of the circumcision, to them (namely) who not only are of the circumcision, but that walk also in the footsteps of the faith of our Father Abraham, which was in uncircumcision.

13 For the promise (was) not (made) to Abraham or to his seed through the Law, [That is, through the keeping of the Law. Here Paul produceth yet another reason to prove that Abraham was not justified by works for otherwise the promise made to Abraham, namely that he with his seed should be heir of the world, should be given in vaine: for the Law worketh wrath, and giveth not the inheritance, because it is weakned by the flesh, Rom. 8. 3.] namely that he should be heir of the world, [Here respect is had either to the promise made to Abraham at the same time when this testimony of his righteousness by faith was given, Gen. 15. ver. 6. 7. 8. namely, of the possession of the land of Canaan, which was a type of the eternall rest of believers in heaven, whereof the Apostle here speaketh, Heb. 4. 3. and chap. 11. ver. 9. 10. Or to another promise which is expressed, Gen. 22. ver. 17. 18. after that he would have offered up his Son, namely that all generations of the earth shall be blessed in his seed. For Abraham as a Father of all believers was by God put into the inheritance, of the spirituall world, whereof all his spirituall children the faithfull, shall also receive their part through Christ the promised seed, Psalm 2. 8. Heb. 2. ver. 5.] but by the righteousness of faith.

14 For if they that are of the Law [That is, they that will be justified by works or keeping of the Law] be heirs, [namely, of this spirituall world ver. 13.] faith is become vaine [that is, needlesse, to no purpose] and the promise brought to nought. [that is, without vertue or fruit.]

15 For the Law worketh wrath. [That is, revealeth Gods wrath against the transgression of the same, by its threatnings of punishments: and increaseth sin through the perverseness of mans nature, Rom. 7. 8.] For where there is no Law, [namely, neither written in nature, nor given by God, as is proved before] (there) is also no transgression. [namely, which can be known and punished.]

16 Therefore it is [Namely, the promise of this inheritance] of faith [that is, made or given of God upon condition of faith] that it may be according to grace: [for faith and grace go alwayes together, and faith relies upon the unchangeable grace of God, not on works, nor on a mans selfe, ver. 5. Eph. 2. 8.] to the end that the promise may be firm [for we can be assured of the inheritance only by faith, and not by the works of the Law, seeing no man keepeth the Law as is proved before. See also Gal. 3. 16. 18.] to all the seed, not only that which is of the Law, [that is, of the Jews to whom the Law was given: for that no man can be an heir by the works of the Law, is taught in the fourteenth verse before going] but also that which is of the faith of Abraham [that is, which imitate the faith of Abraham, although they be not sprung from Abraham according to the flesh] who is the Father of us all. [namely, who believe.]

17 (As it is written, I have set thee for a Father of many Nations.) [Namely, not only of them which should proceed from him according to the flesh, but also of those which should by faith be ingrafted and received into his spirituall family, out of all other Nations] before him on whom he believed, [from henceforward Abrahams faith is described with all its props and properties unto the two and twentieth verse; from whence forward is shewed that the same is propounded to us for an example] (namely) God, who quickneth the dead, [this is the first prop of faith, namely, Gods omnipotency, which Abrahams faith had need of to believe, firmly, that now in his old age being as it were dead, he should get power to become a Father of many Nations] and calleth [or nameth, i. e. by his word causeth to be, and have their being, Psalm 33. 9. 2. Cor. 4. 6.] the things, which are not, as if they were.

18 Who (namely, Abraham) against hope, [Namely; which a man could have conceived by his own understanding or reason] believed [that is, trusted] on hope, [namely, of Gods truth and power] that he should become a Father of many Nations: according to that which was said, so shall thy seed be. [namely, as the stars in heaven:]

19 And not being weakned in faith, he considered not [Namely, by the consideration of its weaknes; to be weakned in his confidence. For otherwise he himself set before God his old age and the old age of Sarah, Gen. 17. 17.] his own body that was already dead, seeing he was about an hundred years old, (nor) yet that the Matrix in Sarah is dead. [Gr. the deadnes of the womb of Sarah.]

20 And he doubted not of the promise of God through unbelief: [This is the other prop of Abrahams faith: namely, the certainty which he had of Gods faithfullnes and steadfastnes in his promises, Heb. 6. ver. 17. 18.] but was strengthened in faith, giving God the glory: [that is, hereby shewing that he believed that God could and would do that which he had promised; and so set to his seal that God is true, John. 3. ver. 33.]

21 And being fully assured that that which was promised, he was also able to doe. [Namely, although it seemed to be contrary to all humane reason.]

22 Therefore also it was counted to him for righteousness.

23 Now it is not written [Here the Apostle concludes the exposition of the former chapter, and testifieth that all believers shall so be justified even as Abraham was justified] for his sake alone, that it was imputed to him:

24 But for our sakes also, to whom it shall be imputed (namely) to them that believe in him [That is, trust in him, for this is also that on which our faith relies, after the example of Abrahams faith, namely first Gods ability and fidelity, which according to his promise he shewed in raising up of Christ from the dead: and secondly the death and resurrection of Jesus Christ, seeing by his death we are reconciled unto God, and by his resurrection are made partakers of this reconciliation] who raised up Jesus our Lord from the dead.

25 Who was delivered over [Namely, by God his Father, Rom. 8. 32.] for our sins [namely, to expiate and do them away, 1 John 1. 7. and 2. 2.] and raised up for our justification. [namely, forasmuch as God shewed by this raising up, that he received the death of his Son for a sufficient ranfome for our sins, and will receive his perfect obedience unto righteousness for all them that believe in him. For if Christ had remained in death, then his satisfaction should not have been perfect, and he should not have been able to apply the vertue thereof unto us.]

CHAP. V.

1 Paul teacheth further what fruits come forth in us by justification of faith, namely peace with God, patience, hope, and assurance of Gods love, 5. Afterwards declares the foundations of this hope and assurance, namely the testimony of the Holy Ghost in our hearts, and the consideration, that God hath given up Christ unto death for us, when we were yet enemies, 9 concludes from thence that therefore we must also be assured of our perseverance, and may boast thereof in God. 12 Afterwards makes an opposition betwixt Adam and Christ: and declareth that like as by the transgression of Adam, sin and death came upon all men, so also by the obedience of Christ, righteousness and life shall come upon many. 20 Finally he declareth for what purpose the giving of the Law served.

WE therefore being justified by faith have peace with God [That is, the friendship of God, whereas before we were his enemies, ver. 8. and 10. and the assurance thereof in our mind, whereby we are set at rest in God, John 16. 33. Rom. 14. 17.] by our Lord Jesus Christ:

2 By whom we have also adduction [Or, access to this grace, whereby it is given to understand that we went not to this grace of our selves, but that we were led thereto by Christ through his Spirit, Eph. 2. 8. Heb. 8. 10.] through faith, unto this grace [that is, unto this state of friendship and peace with God. From whence also proceeds that we may go unto him with boldness, and dare to call upon him as a Father, Eph. 2. 18, and chap. 3. 12. Heb. 4. 16.] in which we stand, and boast in the hope [or on the hope i. e. patient waiting for Christ] of the glory of God. [namely, which shall hereafter be revealed in us, Rom. 8. 18.]

3 And not only (this) but we boast also in tribulations: [That is, we rejoyce ourselves therein, and insult over the same, because of the assurance that we have of the good issue thereof, Rom. 8. 34. &c.] knowing that tribulation worketh patience. [not that tribulation doth that of its own nature; but that Christ strengthens believers against it by his Spirit, John 16. 33. Rom. 8. 37.]

4 And patience proove, [Or experiencing, trying, namely of Christs helpe, and faithfullness in fulfilling of his promise, whereby he hath promised to stand by us in such trouble, John 14. 17. 18. 2 Cor. 1. ver. 5. 6.] and proof hope. [that the fulfilling of all other promises also, and especially of eternall salvation shall follow thereupon, like as we herein finde and feel the fulfilling of this promise.]

5 And hope maketh not ashamed, [That is, doth not faile nor deceive us. For when we expect or hope for any thing even to boasting, which afterwards we miss of; we are grieved at it in our selves, and shamed before others] because the love of God [that is, wherewith he loveth us in Jesus Christ, as is expressed ver. 8. which in the time of tribulation most comforts and strengthens us, Rom. 8. 38. 39.] is poured out into our hearts [that is, abundantly witnessed, Rom. 8. 16.] by the Holy Ghost which is given us. [namely, for a comforter in our mindes, and an earnest of our inheritance, John 14. 16, 17. 2 Cor. 1. 22. Eph. 1. 3. And this is the first foundation why hope maketh not ashamed, because the Holy Ghost cannot ly herein.]

6 For Christ, [This is the other foundation of our hope, the certainty of the love of Christ towards us, who reconciled us to God when we were yet estranged from him; much more therefore shall save us, now after that we are become his friends by faith] when we were yet

without power, [or unable, namely to redeem ourselves as being overcome by sin, like as of a mortall sickness in his time [or, at the right or fit time, i. e. in the time appointed by God, Gal. 4. 4.] died for the ungodly [that is, who were sinners in themselves, and by their sins more and more provoked Gods wrath upon them.]

7 For [scarcely will any man dy for a righteous (person) for a good (man) [Or, profitable (man) i. e. who is serviceable or profitable to himself or others] it may be [this the Apostle saith, because though very few, yet nevertheless some were found, especially in the Roman Histories, who have given up themselves to death to deliver their friends and fellow Citizens from trouble: but none of them dyed for his enemies, as Christ did] some one will even adventure [Gr. dare] to dy.

8 But God confirms [Or, commendeth, praiseth] his love towards us, that Christ dyed for us when we were yet sinners. [that is, when sin had yet dominion over us, John 9. 32. Rom. 6. 17. 19. 20.]

9 Much more therefore being now justified by his blood [Gr. in his blood i. e. by his obedience unto the death of the crosse, Phil. 2. 8. which is the moving cause wherefore God justifieth us, and upon which faith relyeth Rom. 3. 25.] shall we be saved by him from wrath. [that is, from the punishment of the future judgement, 1 Thes. 1. 10. which is also called the day of wrath Rom. 2. 5.]

10 For if we being enemies [Namely, because of sin which was in us, which God hates, and is enmity against God, Rom. 8. 7. Otherwise he hath said that God loved us when we were yet sinners, ver. 8. namely, in respect that we were elected by him, and given to Christ to be redeemed John 17. ver. 2. 6. Rom. 9. 13.] were reconciled unto God by the death of his Son, much more being reconciled shall we be saved by his life. [Gr. in his life, i. e. by him who now liveth, and sitteth at the right hand of God, there intercedes for us, and hath all things subjected unto him, Rom. 8. 34. Eph. 1. 20. 21. 22. &c. Heb. 9. 24.]

11 And not only (this) but we boast also in God [Namely, hereof that we being now reconciled shall also be saved from the wrath to come, ver. 9. 10. and that God, is our God, and shall for ever continue] through our Lord Jesus Christ, of whom we have now gotten the atonement.

12 Therefore [In the following verses the Apostle declares how we are justified by Christ, with an opposition of Adam and his disobedience, by whom death pressed through, over all men, ver. 12, 13, 14. and afterward how on the contrary the obedience of Christ conduceth to our justification ver. 15, 16, 17, 18, 19. by Gods imputation. And that therefore it is not absurd that we are all justified by one mans obedience, seeing we were all made sinners by one mans disobedience] as by one man [namely, Adam, 1 Cor. 15. 21. under whom Eve is also comprehended forasmuch as these two were one flesh, and one common stock of all mankind Eph. 5. 31. 1 Tim. 2. 14] sin entred into the world, and by sin death: and so death passed through unto all men, in which [namely, one man, as this Greek, particle, *epi* is also elsewhere taken for *in*, Marke 2. 4. Heb. 9. 17. &c. and this particle *in*, is also used by Paul about this matter, 1 Cor. 15. 22. Or forasmuch or because they have sinned, and that also necessarily imports the same sense; for all men that dy have not committed any actual sin in themselves, as appears in infants, many of which dy in their infancy; and therefore must have sinned in this one man in whose loynes they were; as Levi is said to have given Tithes, being in the loynes of Abraham, Heb. 7. 9. See a large exposition hereof in the following verses, and Job. 14. ver. 4. Psalm 51. 7. John 3. ver. 5. 6. Eph. 2. 3. &c.] all have sinned; [namely, to also by one man Jesus Christ, righteousness and life is

is come upon all believers, as *Paul* concludes, ver. 18. 19.]

13 *For until the law* [Namely, given by *Moses*] *sin was in the world*: [that is, was also in the world, as appears by death, 14. which is the wages of sin, *Rom.* 6. 23.] *but sin is not imputed*, [that is, not accounted or reckoned for sin] *when there is no law*. [from whence the Apostle would conclude that therefore there was another Law, by the transgression of which even in that time all men were sinners: and that not only the law of nature, which infants did not transgress, but the law which God had given to the first man, the transgression whereof was imputed to all, yea even unto infants, as the following verse imports.]

14 *But death* [Namely not only the spiritual and eternal death, but also the corporal, of which in this verse he especially speaks, because that was apparent unto all, *Rom.* 8. 10. 1 *Cor.* 15. 22.] *reigned from Adam even unto Moses*, *over them also which had not sinned in the likeness of Adams transgression*, [that is, infants who have yet committed no actual sin against the Law of God, as *Adam* and all grown persons after him have done, and yet nevertheless they dye. From whence therefore it appears that they are defiled with original sin] *who is a type* [that is, a like pattern. Namely, that like as *Adam* in himself and by himself hath made all those sinners that are begotten of him in a natural manner, even so also *Christ* himself, and by himself, makes all those righteous, that are regenerated by him in a supernatural manner, as the following explication shews] *of him which was to come*. [that is, of *Christ* the promised seed, who should tread upon Satans head, *Gen.* 3. 15. to which promise the Apostle seems here to allude. For there the second *Adam* is promised, as soon as the first was fallen.]

15 *Yet not as the offence*, [Or fall, falling-away, i.e. *Adams* sin, which is more times in this chapter called by this name] *so also is the gift of grace*. [that is, the benefit which is obtained for us by *Christ*, and is freely given us] *For if by the offence of one many are dead*: [that is, not he himself alone but many others, namely, all that are come from him according to nature] *much more the grace of God*, [that is, the mercy and undeserved favour of God] *and the gift by grace*, [that is, the righteousness of *Christ*, which by God of grace through faith is imputed unto us] *which is of one man Jesus Christ, was abundant* [that is, more powerful and manifold. A similitude taken from water which by its power or flood quencheth the fire, that so also the power and abundance of *Christ*s righteousness extinguisheth sin and guilt] *upon many*. [that is, all those that are ingrafted into him by faith.]

16 *And not as (the guilt was) by the one that sinned* [Namely, *Adam* as before] *(so is) the gift*. *For the guilt* [or judgement, i.e. guilt, as 1 *Tim.* 5. 12, namely, whereby we for sin are guilty before Gods judgement of temporal and eternal death, as appears by what follows] *is indeed by one (offence) unto condemnation*: [namely, for them that are not delivered from this damnable state by faith in *Christ*] *but the gift of grace is of many offences* [namely, of them who have aggravated this common sin with many special sins, as all men do who are come to years] *unto justification*.

17 *For if by the offence of one, death reigned by that one*, [Namely, first *Adam* as before] *much more shall they who receive* [or apprehend, namely, by a true faith, *John.* 1. 12.] *the abundance of grace, and of the gift of righteousness, reign in life* [that is, being partakers of this spiritual life, have victory over sin and the guilt thereof, *Gal.* 2. 19, 20. *Thes.* 2. 5, 6. and hereafter be partakers of everlasting life, as declared v. 21.] *by that one, (namely)* . . .

18 *Therefore like as by one offence (. . .) came* upon

all men to condemnation: [That is, hath brought them into such an estate, wherein they are condemnable before God, *Rom.* 3. 19. *Eph.* 2. 1, 3.] *(so also by one righteousness* [Gr. *dikaion*, so he calls the obedience of *Christ*, because it hath the power to justify others also, as the Greek word here imports, and is opposed to the transgression, in which also was the power to make others sinners, v. 19.] *(grace cometh) upon all men* [namely, who believe in him: or who receive this gift, v. 17.] *to justification of life*.

19 *For as by the disobedience of that one man*, [Here the Apostle concludes the likenels of *Adam* and of *Christ*, namely, that like as the disobedience of *Adam* is imputed to us, unto guilt of condemnation, so *Christ*s obedience is imputed to us, for the discharging of us from that guilt. It is true indeed that like as by *Adams* first offence we became not only guilty of the same and of the punishment thereof, but also our nature was corrupted thereby, even so by *Christ*s obedience we are not only freed from punishment, but also by the power thereof are by his spirit renewed and sanctified in our mind: but thereof the Apostle hath not spoken hitherto, but begins to speak of it in that which followeth. And this renovation also in this life is very imperfect, as he will prove by his own example in the 7. chapter, so that we cannot thereby be made righteous before God] *many were made sinners*. *So also by the obedience of one shall many be made righteous*.

20 *But the law* [Here the Apostle answers this objection: If we are made righteous only by the righteousness of *Christ*, to what purpose then was the law given to the *Israelites* by *Moses*, and declareth that the law was not given to be justified thereby: but that sin and punishment which we are liable to by reason of sin, might the better be known: and that so the grace of God in *Christ*, which justifieth us notwithstanding the grievousness of our sins, might be the more esteemed, and we might the more diligently flee to the same for refuge. See *Gal.* 3. 19.] *entered besides that*, [namely, besides the guilt which we were subject to by nature: or besides the promise which was already made to *Abraham*, whereof is spoken in the former chapter, and *Gal.* 3. 17.] *that the offence might come the greater*: [that is, the more apparant and also the stronger, not through the fault of the law, but of our corrupt nature, which alwaies strives against that which is forbidden it, *Rom.* 7. v. 5. 8.] *and where sin became greater, (there) grace* [see the annot. v. 14.] *was much more abundant*.

21 *That like as sin reigned* [That is, had subdued us, or brought us under its power] *unto death*; [Gr. *in death* namely, temporal and eternal death as appears from the following opposition] *so also grace* [namely, of God towards us] *should reign by righteousness* [namely, which is by him freely given us through faith] *unto eternal life* [namely, which begins in us here, and hereafter shall be fully revealed upon us, *John* 11. 25, 26. *Col.* 3. 3, 4.] *through Jesus Christ our Lord*.

C H A P. VI.

1 *From hence forward the Apostle teacheth, that they that are justified by faith in Christ are also by the power of Christs death and resurrection renewed and sanctified, and proves the same by the signification of our baptism, & as also by our union with Christ, whereby we are with him dead to sin, and raised up unto a new life. 9 Testifies further that as Christ died but once, and from thence forward alwaies liveth in glory, so we also when we believe dye to sin, that from thenceforth we may live holily. 12 From hence draws a general exhortation, that therefore sin must not reign over us but we over sin, & declareth that the grace of God,*
and

and the liberty in which we stand, must also move us thereunto. 21 Finally he strengihens this his exhortation by the consideration of the fruit of sin, which is death: and of the end of sanctification which is eternall life by grace given us through Christ.

WHat shall we say therefore? [This objection ariseth from that which Paul had said in the two last verses of the former chapter]. *shall we continue in sin* [that is, under the dominion of corruption, which is yet remaining in us, chap. 7. ver. 14. &c. Or in all manner of sin which hath the upperhand in the world] *that grace may be the more?* [namely, as seems to be testified in the two former verses: which is there expounded.]

2 *Far be it.* [The Apostle by these words rejects any such consequence, as unworthy an answer, and proves the contrary that we must not continue in sin] *we who are dead to sin*, [that is, we who by the Spirit of Christ are delivered from the raging power of indwelling sin, ver. 6. 7. For to dy to sin in the Scripture of the New Testament signifies, to let sin have no life in us: i. e. not to live under the power and dominion of sin,] *how shall we still live in the same?* [that is, leave sin its life and power, and let it have the upper hand in us.]

3 *Or know ye not that as many of us as are baptized into Jesus Christ*, [Namely, to testify our communion that we have with Christ by faith] *we are baptized into his death.* [that is, are assured by baptism that we have communion in his death, whereby not only our sins are expiated before God, but also the Holy Ghost is procured, by whose working the corruption that is in us hath its life or reigning power taken away, which is the first degree of our regeneration, Tit. 3. 5. 6. the Apostle seems here to allude to the manner of baptizing, much used in those warm Eastern Countries, where men were wholly dipt into the water, and remained a little while under water, and afterwards rose up out of the water: and to shew that this dipping into, and remaining in the water is a representation of Christs death and buriall; and the rising up out of the water, of his resurrection. Which also may well be applyed to our manner of baptizing by sprinkling.]

4 *We are therefore buried with him* [This is the second degree of our regeneration, which is sealed unto us by baptism, namely the increasing and persevering in the killing of sin in us; as buriall was a continuance of Christs death, ver. 6.] *by baptism into death, that in like manner as Christ was raised from the dead unto the glory of the Father*, [Gr. *dia*, which word most commonly signifies by, i. e. by the glory of the Father, yet is also sometimes taken for to, which fits best here. See 2 Pet. 1. 3.] *even so we also should walk in newness of life.* [this is the third step of our regeneration, which we receive by the vertue of Christs resurrection, and is signified and sealed unto us by baptism: namely that we have received power from henceforth to walk in newness of life, that is in holiness and purity, Eph. 5. ver. 26. 27.]

5 *For if we are become one plant with him* [Or, are planted together. A similitude taken from a graft which is ingrafted into a young tree, which becoms one plant with the tree, and draws the sap of life and fruitfulness out of it. Even so, he would say, they that by faith are united to Christ as the stock (whereof baptism is also a sign Gal. 3. 27.) they obtain by the Spirit of Christ, the power not only to kill and by degrees to bury sin, but also to arise more and more in newness of life, and to live holily to the glory of God, John 15. 1.] *in the conformation of his death, we shall be also (in the conformation of his) resurrection.*

6 *Knowing this that our old man* [So he calls the

naturall blindness and corruption of man, which we inherit from the first man, which he also elsewhere calls *flesh*, opposed to the new man which consists in knowledge, holiness and righteousness, Ephes. 4. 22. Col. 3. 9.] *is crucified with (him)* [seeing Christ took our sins upon him on the crosse, not only to expiate them, but also to abolish the same, as followeth. See also Heb. 9. 14. 26. 28.] *that the body of sin* [that is, the whole mass or joyning together of this corruption, which is as an impure body which hath many impure members, Col. 2. 11. and 3. 5.] *may be abolished*, [this body of sin is indeed wholly destroyed by Christ, as concerning his merits; and by his Spirit the reigning power thereof is also taken away in the regenerate ver. 12. 14. but must by degrees be more and more abolished in us by the same Spirit, by closer application of the death of Christ, as Paul exhorts the regenerate thereunto, Rom. 8. 13. and 12. 2. Eph. 4. 22. Col. 3. 9. untill the same shall hereafter be wholly abolished in us, Heb. 4. 10.] *that we may no more serve sin.* [namely, as we did before our regeneration. See further exposition of this service of sin ver. 16, 17, 18, 19.]

7 *For he that is dead*, [This is a reason taken from the similitude of a dead man, who doth no more the works of the living, nor is any more obliged to any services, whereto he was obliged in his life time] *he is justified from sin.* [that is, freed or delivered from its power. For here it is not properly spoken of forgiveness of sins as in the five foregoing chapters, but of the abolition of the power of sin: A similitude taken from a man who being justified or absolved by the Judge, is also withall released and set free from his bonds.]

8 *Now if we are dead with Christ* [See the annotat. on ver. 3. 4.] *we believe that we shall also live with him.* [namely, a spirituall life in this life, and hereafter everlasting life. See Rom. 8. 10. 11. Eph. 2. 5. Coloss. 2. 13. and chap. 3. ver. 1. 2. 3. 4.]

9 *Knowing that Christ being raised up from the dead, dieth no more: death reigneth no more over him.* [That is, hath no more power over him.]

10 *For that he died, he died unto sin* [Namely, for the expiation and abolition of the same] *once*: [for by one offering he hath for ever perfected them that are sanctified, Heb. 10. 40.] *and that he liveth, he liveth unto God.* [that is, with God, and to the glory of God, being set down at his right hand.]

11 *Even so ye also make ye account, that ye are indeed dead unto sin* [that is, have died unto sin. See the annotat. on ver. 2.] *but are alive unto God in Christ Jesus our Lord.* [that is, have received power by the Spirit of Christ, to live before God, and to the glory of God, and to kill sin more and more. From thence therefore flows the exhortation in the following verses. See also Rom. 8. 1. &c.]

12 *Let not therefore* [That is, seeing ye are regenerate and delivered from the power of sin] *sin* [that is, the remainder of corruption, which still remains in us for our exercise and humiliation] *reign* [that is, have the upper-hand, namely, over the power and motions of the Spirit in you. See Rom. 8. 13. 14. Gal. 5. 16. 17. 18.] *in your mortall body*, [this is said, not because sinfull lusts are only in the body, or have their originall only from the body and not from the soul: for that is repugnant to that which Christ saith, Mat. 15. ver. 18. 19. and Paul, Gal. 5. 19. 20. but because these sinfull lusts most manifest themselves in the body and are executed by the body] *to obey it* [that is, to follow or to do that, whereunto sin inticeth us by divers lusts. James 1. 14.] *in the lusts of the same (body.)*

13 *Neither present ye your members unto sin* [That is, to the service of sin which is yet in you] *for weapons of unrighteousness*: [that is, instruments, executioners of unrighteousness; even as a souldier with his weapons executes

executes that which his Governour commands him] *but present your selves to God*, [that is to the service of God] *as being (become) alive from the dead*, [that is, as being delivered from the death and power of sin, and endowed with the life of righteousness by Christ] *and (present) your members* [namely, as those that are instruments of the soul, to execute that which it willeth or desireth] *to God for weapons of righteousness.*

14 *For sin shall not reign over you:* [In the 12. ver. this was an exhortation, but here it is a promise that sin shall not reign in us, if we do but duly strive against it: whereof the reason is given in the following words] *for ye are not under the Law* [namely, which commands indeed what we must do, but gives not the power to do what it commands: terrifieth us indeed by its threatenings, but doth not quicken nor excite us to overcome sin; by reason that we are thereby more and more convinced of sin, *Rom. 7.* and *2 Cor. 3.*] *but under grace.* [namely, of Jesus Christ, who hath not only redeemed us from the guilt but also from the power of sin, and by his spirit gives us the power to resist and to overcome sin with the lusts thereof. See *Rom. 8. 1, 2, 3, 13. 2 Tim. 1. 7. 1 John 5. 4.*]

15 *What then? shall we sin because we are not under the Law but under grace?* [This objection ariseth thence that some one might have ill interpreted these words, *not to be under the Law*: namely, as if he had understood it of the obedience of the Law, or of the rule of righteousness which is contained in the Law; and the word *grace* of a permission or freedom of living as every one lists: which the Apostle in the end of this verse rejects, and in the following verses powerfully confutes] *Far be it.*

16 *Know ye not that to whom ye present your selves for servants unto obedience,* [That is, to obey and subject your selves to him] *ye are servants of him whom ye obey, either of sin* [that is, of reigning sin as before] *unto death, or of obedience* [namely, which ye owe unto God for your redemption] *unto righteousness.* [namely, to exercise righteousness.]

17 *But God be thanked that ye were (indeed)* [Namely, before ye believed in Christ] *servants of sin, but (that now) ye are from the heart become obedient to the pattern of doctrine,* [namely, of the gospel, which is a doctrine of godliness and righteousness; and like a pattern which leaves also such an impression in those that embrace it, so that they by the power of Gods spirit give up themselves also to the imitation of the same doctrine] *unto which ye were given over:*

18 *And being made free from sin,* [That is, from the slavery of sin,] *are made servants of righteousness.*

19 *I speak after the manner of men,* [That is, by similitude of things, which are known amongst men] *because of the weakness of your flesh.* [that is, that by reason of the weakness of your understanding in spiritual things, ye may the better comprehend the same, *John 3. 12.*] *For as you have presented your members (to be) servants to uncleanness,* [that is, to fleshly lusts] *and to unrighteousness,* [that is, of the lusts which tend to the oppression of your neighbour] *unto unrighteousness,* [that is, to the fulfilling of such evil lusts and desires] *even so now present your members (to be) servants to righteousness, unto sanctification.* [namely, of your dealing and walking before God and men, as v. 22.]

20 *For when ye were servants of sin, ye were free from righteousness* [Gr. free to righteousness, i.e. destitute of all true righteousness: or not subject to righteousness, like a free man which is under no man.]

21 *What fruit therefore had ye then of those things, whereof ye are now* [Namely, after that ye are come to better knowledge] *ashamed?* [that is, are sorry and ashamed of those shameful things, wherein ye took pleasure before] *For the end of the same is death.* [namely,

except we had been justified and sanctified from it, by the blood and the spirit of Christ, *1 Cor. 6. 11.*]

22 *But now being made free from sin* [That is, from the slavery of sin as before] *and being made servants to God,* [that is, fit and willing to serve God] *ye have your fruits unto sanctification,* [namely, in this life, as v. 19. See *1 Thes. 4. 3.*] *and the end everlasting life.*

23 *For the wages* [Gr. stipends. A similitude taken from souldiers, who at the end of their service get their pay or wages] *of sin is death,* [namely, not only, temporal but also eternal, as appears from the following member] *but the gracious gift of God* [namely, which we obtain by Christ even in our sanctification, whereof he here speaks] *is eternal life.* [that is, hath for its end eternal life, as is spoken v. 22. not that it merits this (for then it should not be a gracious gift) but because Christ hath merited this for us, and shall of grace give it to us, as the following words through Jesus Christ our Lord shew.]

CHAP. VII.

1 *The Apostle having declared in the foregoing Chapter that sin reigns no more over those that are in Christ, like as it reigns over those that are under the Law, now proves the same by the example of the making free of a wife from the dominion of her husband by the death of the husband, 4 and applies that to the regenerate.*
7 *Teacheth further for what purpose the Law serves: and proves that the Law is no cause of sin in the unregenerate, although sin through the Law reign over them.*
14 *Afterwards describes the strife betwixt the flesh and the spirit, and sets forth the power which the remainders of corruption still have against the spirit in believers.* 24 *Concludes this declaration with a complaint and with a wish to be wholly delivered from their strife, and with a Thanksgiving to God for the deliverance already obtained.*

K Now ye not Brethren, (for I speak to them that understand the Law) [Namely, given by Moses, which not only the Jews but also Christians are bound to understand] *that the Law hath dominion over a man* [that is, obligeth a man to obey it] *so long time as he liveth?* [namely, to whom the Law is given, for the Law properly commands not the dead but the living.]

2 *For a wife which is under the husband* [Namely, by the band of marriage] *is bound to the living husband by the Law:* [namely, to be faithfull and obedient to him as long as he liveth. For howsoever the husband was permitted in the Old Testament to give the wife a bill of divorce, yet notwithstanding such forsaking was never approved by God. See *Mat. 19. 8.*] *but if the husband be dead, she is made free* [Gr. made empty; that is, made loose and free] *from the Law of the husband.* [that is, from the obligation, whereby the Law binds her to the husband.]

3 *Therefore then if she become another mans,* [That is, marieth to another man, and become his wife, as also in the end of this same verse] *while the husband liveth, she shall be called* [that is, be indeed, and rightly be called, as this Greek word *Chrematizet* is also taken, *Acts 11. 26.*] *an adulteress: but if the husband be dead, she is free from the Law, so that she is no adulteress, if she become another mans.*

4 *So then my Brethren, ye are also made dead to the Law* [The opposition seemed to require that the Apostle should say *the law is put to death, or is dead to you*, seeing the reigning power of sin by the Law, or the Law it self is here put as the husband, which bears sway over us by its threatenings against sin, and irritations to sin, by reason of the depravation our flesh, as he will declare hereafter v. 8. but the Apostle rather inverted the same, because it would have seemed strange if he had said that the

Law was made dead by Christ, whereas he means only that the domineering power of the Law was made dead, which, by this manner of speaking, *we are made dead to the law*, i.e. the Law hath no more this threatening and instigating power over us, (seeing we are dead as to it, may altogether as fitly be understood) *by the body of Christ*, [that is, by the sacrifice of the body of Christ accomplished on the cross, whereby he did away the curse of the Law, and the power of sin under the Law, and delivered us from it: as in the former Chapter is more largely declared. See also 1 Cor. 15. v. 56. 57.] *that ye should be another*, [or for another, namely, Christ Jesus] (*namely*) *his who was raised up from the dead*, [namely, not only to live himself, but to cause us also to live with him, and to unite us unto him] *that we should bear fruits unto God*, [namely, the fruits of this spiritual marriage with Christ, which are the fruits of holiness and righteousness, whereby God is honoured and praised by us, John 15. v. 8.]

5 *For when we were in the flesh*, [That is, in the corruption of our nature and under the dominion of the same. See afterwards chap. 8. 5. and the following verses] *the motions of sin which are by the law*, [that is, which are discovered and irritated by the Law, as ill vapours are discovered and raised up by the Sun, which are hidden in the Earth. See v. 8.] *wrought in our members, to bring forth fruits unto death*, [that is, corruption, which had its seat principally in the soul, by its evil motions spread it self abroad through all the members, and by the same brought forth those ill fruits whereof the end is death. See Mat. 15. v. 18. 19. Jam. 1. v. 14. 15.]

6 *But now we are made free* [See before the annot. on v. 4.] *from the law*, *forasmuch as we are dead to that* [that is, forasmuch as the reigning power of the Law and of sin, by the death and spirit of Christ, is abolished in us. Otherwise, *forasmuch as that is dead*, namely, the law, in respect of its compelling, condemning and irritating power] *under which* [Gr. *in which*] *we were held*: *so that we serve* [namely, God] *in newness of spirit*, [that is, in true holiness, whereunto we are renewed by the Holy Ghost, through the preaching of the Gospel, which is called a ministry of righteousness and of the spirit, 2 Cor. 3. v. 8. 9.] *and not (in) the oldness of the letter*, [that is, in the old corruption, which by the external letter of the law is more and more stirred up to sin, seeing the law indeed condemns the sinner, but brings not with it the power to forsake sin: wherefore the law is called a killing letter, and a ministry of death, 2 Cor. chap. 3. v. 6, 7.]

7 *What shall we say therefore? is the law sin?* [That is, cause of sin: which objection ariseth from hence, that the Apostle had said before v. 5. that sin was powerfull in us by the Law, therefore he declares in the seven following verses how this must be understood] *far be it*: *yea I knew not sin but by the law*, [namely, to the full, and as I ought? For otherwise even nature it self teacheth a difference of good and evil in many things, Rom. 2. v. 15.] *For even I had not known concupiscence (to be sin)* [here concupiscence is taken for the ground of all evil desires, and for the first motions of the same. For the concupiscence to which we consent, the Heathen also well knew that it was sin: but these first motions to evil they held to be no sin, as neither did the Pharisees, amongst whom Paul had been. See Mat. 5. 20, 22, 28. and 23. 25, &c.] *if the Law said not, thou shalt not covet*.

8 *But sin* [That is, the corruption that is in us] *having taken occasion (or being set a going)*: For the law doth not only discover and condemn sin, as is testified in the former verse, but the corruption which is in man is by this knowledge stirred up and set a going against the commandments, when Gods spirit doth not hinder

the same] *by the commandment, wrought in me all concupiscence*, [that is, all kinds of actual concupiscence] *For without the law* [that is, without the right knowledge of the law] *sin is dead*, [that is, doth not so shew its power.]

9 *And without the law I lived* [Or *I was alive*, i.e.] *I thought that I was just, and thereupon was at rest*. See the like example in that young man, Mat. 19. v. 16, 17, 18. &c. and in the Pharisees in general, Mat. 23. 28.] *heretofore*: [namely, being yet a Pharisee] *but when the commandment came*, [namely, to my right knowledge, and that I understood that even the inward desires against the law are sins] *sin became alive again*, [that is, I felt the multitude of sins which was awaked in me, to be alive] *but I died*, [that is, I was convinced in my mind that I lay in the midst of death, and lost the confidence of being able to be saved by the obedience of the law, Rom. 4. 15. 2 Cor. 3. v. 6, 7, 9.]

10 *And the commandment which was unto life*, [Namely, for those that should perfectly keep the law, Rom. 10. 5. Gal. 3. 12, &c. which is impossible to man, Rom. 8. v. 3.] *the same was found to me unto death*, [namely, through my corruption and transgression.]

11 *For sin having taken occasion by the commandment, seduced me* [See the annot. v. 8.] *and by the same killed me*.

12 *So then the law is holy; and the commandment is holy, and just, and good*.

13 *Is therefore good become death* [That is, a cause of death as v. 7.] *to me? Far be it. But sin (is become death unto me) that it might be manifest (to be) sin, working death to me by that which is good: that sin might become above measure sinful by the command*, [namely, as is declared before on the 8 verse.]

14 *For we know that the Law* [Hitherto the Apostle hath spoken of the power of the law and of sin, in the corrupt and unregenerate man; as he himself also had formerly experienced, when he was yet in such a state, v. 9. but now he cometh and speaketh of himself as he then was, and declares what power the remainders of sinful flesh had still in him, now after that he was delivered from the dominion of sin, like as all his reasons which follow, speak of the present time, and not of the time past] *is spiritual*, [that is, which requires not only an outward but also an inward obedience of the heart, and prescribes the perfect rule of a spiritual and holy life, as Christ expounds the sum thereof, Mat. 22. 37.] *but I am carnal*, [namely, still in part, in respect of the remainders of the flesh which are yet in me, as he declares v. 18. 23. For that even the regenerate in respect of some defects which are still in them may be called carnal, appears, 1 Cor. 3. 1.] *fold under sin* [namely, not as a willing slave, which should in all things follow the desire of sin, as is said of Ahab 1 Kings 21. 20; but (as one) that against his desire and will is still subject to the lusts and assaults of sin, without being able yet wholly to free himself from it, although he earnestly resist it, and for the most part by the spirit of God which is in him, overcome it. See the like Gal. 5. 17 18.]

15 *For that which I do* [Gr. *work* or *fulfil*. The Apostle here takes the word *do*, as also in that which follows, not alwaies of the outward act: for the regenerate walk not after the flesh but after the spirit, Rom. 8: 1. howsoever they have their failings which they with sorrow bewail, Job 9. 2, 3. Psa. 130. 3. but he speaks here principally of the inward motions of sin which he hateth, and which corrupt nature causeth oft times to arise in him against his will, as he also speaketh of the lust of the flesh, Gal. 5. 17. *so that ye do not that which ye would*; whereas notwithstanding he had said before in the 16. verse, *walk after the spirit, and ye shall not fulfil the*

the lust of the flesh] that I know not. [namely, for good i.e. that I do not stand to, as he afterwards expounds it. See Psal. 1. 6. Mat. 7. 23.] For that which I will [that is, the good which I will, as v. 19.] that do I not, [namely, in such perfection as I gladly would, as v. 18.] but that which I hate [that is, the evil which I am averse from, and that I would not, as v. 19.] that do I.

16 And If I do that which I will not, I consent unto the Law [Namely, seeing I do not will nor approve concupiscence, which it forbids] that it is good.

17 I therefore now [Namely, according to the inward man, as he expounds v. 22.] no more do the same, but sin that dwelleth in me. [that is, the remainders of corruption which are still in me, as he declares, v. 18. 20.]

18 For I know that in me, that is, in my flesh, dwelleth no good: for to will is [indeed] with me, [Gr. lyeth by me. Namely, by the grace of God which worketh the same in me, Phil. 2. 13.] but to do good [namely, in its perfection. See Phil. 3. v. 12. 13. 14.] that I find not.

19 For the good that I will, I do not; but the evil that I will not, that do I.

20 If I do that which I will not, I do it no more, but sin that dwelleth in me.

21 I find therefore [That is, have experience of] this law [so the Apostle here calls as also v. 23. by a similitude, the remaining corruption in believers, because like as a law by its commands and prohibitions admonisheth and obligeth a man to the obedience thereof, so also indwelling sin instigates then thereunto by its lusts and provocations. See v. 23.] (in me) when I am willing to do good, that evil lyeth by me. [or lyeth on me, i.e. adheres or hangs on me. Namely, by the remainders of corrupt nature.]

22 For I have delight in the Law of God after the inward man. [Hereby is not understood mans natural reason, which sometimes also strives indeed for moral virtue: for the Scripture throughout testifies that the reason of the natural man is blinde and perverse in spiritual things, accounts them foolishness, 1 Cor. 2. 14. is enmity against God, and is not subject to the Law of God, neither can be, Rom. 8. 7. but is to be understood of a man as far forth as he is inwardly enlightened and regenerated by the Spirit of God, Rom. 2. 29. 2 Cor. 4. 16. Ephes. 3. 16. which inward man hath his delight in the law of God, Psal. 1. 2. Rom. 8. 5. which is spiritual. v. 14.]

23 But I see another law in my members, [That is, in my flesh, v. 5. 18.] which striveth against the law of my mind [or the law of my understanding, i.e. against the precept and motions of the inward and new man: as is declared heretofore] and taketh me captive [that is, still adheres to me against my will, v. 14.] under the law of sin which is in my members.

24 Me! miserable man, who shall deliver me out of the body of this death? [Or out of this body of death. Which may be understood of the remainders of sin and of the old man, which are called the body of sin, Rom. 6. 6. Or of mans body which is mortal here, and by reason of sin subject to death, Rom. 8. 10. For we shall not be fully delivered from those remainders of sin, and from this captivity, before we shall have put off this mortal body.]

25 I thank God through Jesus Christ our Lord. [Namely, that he hath already so far delivered me through Christ from the dominion of sin, that now howsoever sin still cleaves to me, yet nevertheless I am no more a willing slave of the same, but strive against it; and by the spirit of Christ can overcome it: as the conclusion that followes, and the beginning of the following Chapter imports, see 1 Cor. 15. v. 55. 56. 57.]

26 So then I myself [This is the conclusion of this whole conflict] serve indeed with the mind [that is, af-

ter the inward man, v. 22. which the Apostle now acknowledgeth to be himself or to be his own, whereas the flesh after regeneration is but a strange hanger-on, which by little and little must be worn out and cast away] the law of God, but with the flesh the law of sin.

CHAP. VIII.

1 From that which hath been hitherto declared, the Apostle drawes this consolation, that there is no more condemnation for believers, 4 and exhorts them with divers motives, that they must not walk after the flesh but after the spirit. 17 Declares further that the lot of believers in this life, is to suffer with Christ, but strengthens them against it with the greatness of the glory which shall follow after, 19 & sets before them the example of the whole creation, which hath a natural longing after it. 23 Comforts them further by the hope which they themselves have thereof, 26 and by the help of the Holy Ghost in prayer. 28 Withall by the assurance which, notwithstanding all their sufferings, they hold fast of their election, calling, justification and glorification. 31 Concludes this comfort with a glorying in Christ against all that which might be able to accuse or hinder them, 37 and assures them that through Christ they shall overcome in all things.

Here is therefore [This particule therefore hath reference to that which the Apostle hath hitherto taught in this Epistle. Namely, that a man is righteous not by the Law, but by faith in Christ: and that he is delivered from the dominion of sin by the spirit of Christ, although there still remain a strife in him] now no condemnation [he saith not nothing damnable, for sin in it self is alwaies damnable, Rom. 3. 19. but it extends not to damnation to the faithfull, because sin is forgiven to believers for Christs sake, and therefore he addes, for them that are in Jesus Christ, i.e. that are united to him by a true faith, Ephes. 3. 17.] for them that are in Jesus Christ; who walk not after the flesh [that is, who follow not the lusts of the flesh, or live not according to the same. This the Apostle opposeth to those that are Christians in word, as an evidence of those, who are truly united to Christ by faith, and consequently delivered from all condemnation, Joh. 15. v. 2. 3.] but after the spirit.

2 For the Law of the spirit of life in Christ Jesus [That is, the quickning spirit which is in Jesus Christ] hath made me free from the law of sin [that is, the power of sin which formerly reigned in us. And this is a strong proof of the last part of the first verse, that believers walk not after the flesh but after the spirit] and of death.

3 For [In these two verses he proves the first part of the first verse, namely, that there is no condemnation for believers] that which was impossible to the law, [Gr. the impossible of the law, i.e. because it was impossible to the law to do away sin, or to justify man before God] seeing it was powerles through the flesh, [or impotent, namely, through the corruption of our nature to justify us and give us life] God sending his Son in the likeness [Christs manhood was a true humane nature, but no sinfull nature, but had only the likeness of a sinfull nature, because he bare all our infirmities, in which we lay through sin, Phil. 2. 7.] of sinfull flesh, [Gr. of the flesh of sin] and (that) for sin [that is, as a sacrifice for sin, Heb. 10. 6. Or for expiation and abolition of sin, Rom. 4. 25. 1 Cor. 15. 3.] condemned sin [that is, punished, put to death, and took the power of accusing from it] in the flesh. [namely, of Christ, i.e. by the sacrifice of Christ, who suffered for us in the flesh.]

4 *That the right of the Law* [That is, that which the Law required, which promised life to those which perfectly kept the Law, which demand Christ fulfilled for us, Gal. 3. 13, 14. and 4. 4, 5.] *might be fulfilled in us, who walk not after the flesh, but after the spirit.* [this the Apostle repeats again out of the first verse, not as a cause of justification, which he hath denied even of Abraham and David themselves, chap. 4. but as an evidence, whereby believers may be assured of the truth of their faith, and consequently of their justification: and he layes this evidence as a foundation whereon to build the following exhortation.]

5 *For they that are after the flesh,* [That is, in whom natural corruption hath yet its full power as before] *think upon that which is of the flesh,* [or mind, consider, i.e. with their understanding and all their senses are carried after fleshly things; the fruits whereof are described at large, Gal. 5. 19, 20, 21.] *but they that are after the spirit,* [that is who are regenerated by the Spirit of God] *(think upon) that which is of the spirit.* [that is, give themselves to and are carried after spiritual things; which are also at large described by the Apostle, Gal. 5. 22.]

6 *For the cogitation of the flesh is death;* [That is, leads and brings a man to death] *but the cogitation of the spirit is life and peace.* [that is, is the way to everlasting life and everlasting peace, Rom. 2. 10.]

7 *For this cause that the beholding of the flesh is enmity against God:* [That is, hostile minded against God, not that the carnal mind alwaies intendeth to hate God as an enemy, but because that which he takes delight in, is odious and hatefull to God, and he thereby makes himself hatefull before God, Deu. 5. 9. Rom. 1. 30.] *for it doth not subject it self to the Law of God: for neither can it.* [namely, subject it self to the Law of God, and obey that from the heart: namely, by reason of the corruption and perverseness which is therein, and in the world, wherein it takes pleasure, 1 John 2. 15, 16.]

8 *And they that are in the flesh cannot please God.* [Namely, so long as they are not delivered out of it by the spirit of Christ.]

9 *But ye* [Namely, who have believed in Christ: For to them he properly writes, Rom. 1. 7.] *are not in the flesh* [that is, after the flesh, as is expounded v. 5.] *but in the spirit,* [that is, after the spirit, v. 5.] *if so be* [or seeing, forasmuch as. So also v. 17.] *the spirit of God dwelleth in you;* [namely, by his gracious operations, such as are illumination of the understanding, confirmation of faith, assurance of salvation, exciting us to prayer, moving to spiritual desires, consolation in crosses and temptations, &c. For where a man dwells as Lord, there he hath his command, and there he doth his ordinary work, John 14. 16, 17. 1 Cor. 3. 16.] *but if any man hath not the spirit of Christ,* [that is, the same spirit which in the foregoing verse is called the spirit of God, namely, the Father, and is here also called the spirit of Christ, because he also proceeds from Christ, and is procured for us by Christ, John 14. 26. and 16. 7. Gal. 4. 6.] *he belongeth not to him.* [namely, as a true member of his body, which liveth and hath its spiritual motion only by this spirit.]

10 *And if Christ be in you, the body indeed is dead* [That is, still mortall or subject to corporal death as is expounded v. 11.] *because of sin:* [that is, because of the remainders of sin which are yet in you, 1 Cor. 15. 56.] *but the spirit* [that is, your soul which is renewed by the spirit of God, as appears by the opposition of the body] *is life* [that is, partaker of eternal life, and shall alwaies be with God in glory, albeit the body must be put off for a time, 2 Cor. 5. 1. 8.] *because of righteousness.* [namely, whereby ye are justified, and whereupon sanctification follows also, which Christ be-

gins in us here, and hereafter shall perfect in us, seeing he will not let the work sticke, which he hath begun.]

11 *And if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken* [That is, raise up again to an eternal life, where no sin nor death shall have place any more] *your mortal bodies, by his spirit which dwelleth in you.* [for as the Father raiseth the dead, so the Son also raiseth the dead, John 5. 21. and here also the Holy Ghost as one and the same God with them, and of the same power.]

12 *So then brethren we are debtors* [That is, bound and obliged by the benefits which we have already received, and yet expect] *not to the flesh to live after the flesh.*

13 *For if ye live after the flesh, ye shall dye:* [Namely, eternal death, as appears by the life which is here promised. And this the Apostle saith not to cause believers to doubt of their salvation, for he will strongly prove the contrary from the verse following, to the end of the chapter: but he saith this to arm them the more against the flesh, and to distinguish true believers from those that give themselves out for believers, and are not such indeed, seeing they testifie by their life, that they are not yet regenerated by the Spirit of God; whom by this grievous threatening he would bring to consideration and conversion] *but if by the spirit* [namely, which dwells in you, and hath already given you power for this purpose, if by prayers and other exercises of piety ye do but duely stir up the same, 1 Cor. 15. 10. 2 Tim. 1. 6.] *ye do mortifie* [that is, resist, subdue, that they may not live or reign in you] *the workings of the body,* [that is, the lusts and motions of sin, which is yet remaining in you] *ye shall live.*

14 *For as many as are led* [Or driven i. e. enlightened in their understanding; and governed and guided in their will and inclinations, to do that which is pleasing unto God] *by the Spirit of God, they are children of God.* [that is, they have the certain evidence, that they are received for children by God, through faith in Christ, John 1. 12. Eph. 1. 13. which he also proves in the two following verses, by the proper operations of the Spirit which believers receive.]

15 *For ye have not received the Spirit of bondage* [So he calls the operation of the Spirit of God by the Law, which affrights and terrifies the hearts of men by the threatnings against transgressors; as we have a cleer example thereof in the Israelites, when God spake out the Law of the ten commandments before them from the mountain, Exod. 20. ver. 19. To which the Apostle here alludes, as also Heb. 12. 18, 19.] *again unto fear: but ye have received the Spirit of adoption,* [hereby is understood the gracious operation of the Holy Ghost by the preaching of the holy Gospel, which revives the hearts of believers, and assures them of their adoption: to which purpose the following operations serve also. See Gal. 4. 6. Eph. 4. 30.] *by which we cry Abba Father.* [that is, we dare boldly call upon him as our Father. The word *Abba* signifieth *Father*, in the Syriack tongue which the Apostle here retaineth, because it is a word full of affection, which young children retain almost in all languages: and he addes to it the word *Father* not only to expound the same, but also the better to express the moving and singular affection of believers in this crying unto God: as Christ also used this doubling of the word *Father* for this end, in his greatest distress, Mark 14. 36. and on the Cross the doubling of the words, *my God, my God*, Mark 15. 34. See hereafter ver. 26.]

16 *The same Spirit witnesseth with our Spirit* [Or, witnesseth together to our spirit, i. e. The Holy Ghost doth not only move us to call upon God for our Father, but witnesseth also inwardly unto our Spirit that we are Gods children: Or, witnesseth with our Spirit, i. e. together

gether with our Spirit, which witnesseth unto us also, by observing the evidences of our being children of God, which our Spirit, by the Spirit of God findes in it self: which testimony although it be not alwayes alike powerfull in believers; yet notwithstanding it manifests it selfe many times in their greatest humiliation and distresses] *that we are children of God.*

17 *And if we are children, we are also heirs, heirs of God* [Namely, as of our Father, who gives us part with him in his heavenly good things] *and coheirs of Christ:* [namely, as of our eldest brother, to whom the same belong by nature, and who makes us also partakers of the same by grace. See ver. 29. *Luke 22. 29. Heb. 1. 2.*] *if so be we suffer with (him)* [that is, are willing to suffer, and patient in the same, if it please God to call us thereunto, *Acts 5. 41. 2 Tim 2. 12.* And here the Apostle begins the second part of this chapter, propounding divers solid reasons of consolations, to strengthen believers in this suffering, and to assure them of the victory over them at last, after his own example] *that we may also be glorified with (him.)* [namely, with Christ *Phil. 3. 20. 21.*]

18 *For I make account that the suffering of this present time* [Gr. of the time of now] *is not to be valued against the glory* [Or, is not worthy of the glory i. e. hath no likeness in worth with the glory, namely, both in respect of the greatness of this glory, as in respect of the eternity thereof, whereas our suffering here is short and is not laid upon us above that we are able, *2 Cor. 4. 17.* This is the first reason to move us to patience] *which shall be revealed on us.*

19 *For* [Gr. For the longing or waiting of the Creature, expecteth with head lift-up &c. See also *Phil. 1. 20.*] *the Creature* [namely, of heaven and earth, which now contrary to the first institution of God is subject to vanity, i. e. must serve wicked men, and also in a great part is subject to destruction for mans sake ver. 21. from which it shall be delivered again at the last day, *Acts 3. ver. 21. 2 Pet. 3. 12. 13.* For whereas some hereby understand man like as *Mark 16. 15.* it cannot stand, soasmuch as the ungodly long not after it; and of believers he will specially discourse ver. 23. And this example is the second reason to move believers to patience] *(as) with head lift up, expecteth the manifestation of the children of God.*

20 *For the creature is subject to vanity, not willingly* [i. e. not of itself, or according to the order which God first appointed in the creation: for no creature seeks its own destruction] *but for his sake, who hath subjected it (to vanity.)* that is, by reason of the sin of man, whereby also according to Gods just judgement the curse came upon the (whole) earth, *Gen. 3. 17.* and upon all other creatures, which must serve man in this state of corruption, *Mat. 5. 45.* and are subject to the abuse of man.]

21 *In hope* [Before he called it expectation, for hope is a patient expectation of any thing. And is so called here because God hath promised this universall deliverance of the creature from destruction and abuse of men, which the Angels and holy souls long for, *Revel. 6. 10.* and the other Creatures seem to have a naturall inclination, to which in the following verse by similitude is called a groaning, and travelling, whereupon deliverance is expected. Some joyn those words in hope to the former verse; and begin this verse thus. *For the creature also &c.*] *that the creature is self also shall be made free from the bondage of corruption, unto the liberty of the glory of the children of God.*

22 *For we know that the whole creature groaneth together, and is (as it were) in travell together until now.*

23 *And not only (this) but we our selves also, which have the first fruits of the Spirit,* [So he calls the regenerate because they have received the first gifts of the

Holy Ghost, and expect that the rest also which are promised us shall follow; like the first fruits, which being offered up unto God, hallowed the whole mass, *Rom. 11. ver. 16.*] *even we our selves (I say) groan in our selves* [that is, in the inmost of our hearts. See *Rom. 7. 24.*] *expecting the adoption* [that is, the full possession of the inheritance which was promised us in this adoption] *(namely) the redemption of our body.* [namely, from corruption and vanity, *1 Cor. 15. 42. 43. 44.* and this is the third ground of our comfort under the cross.]

24 *For we are saved in hope, Now hope which is seen* [That is, where the thing hoped for is present, or possessed already] *is no hope; for that which a man seeth, why shall he also hope for it?* [Gr. why doth he also hope for it.]

25 *But if we hope for that which we see not,* [That is, do not yet fully possess, howsoever it be promised us by God, and shall follow in its time: and this belongs also to the third foundation of our comfort] *we wait for it with patience.*

26 *And in like manner the Spirit also cometh to helpe (together)* [The Greek word *synantilambanetai* signifies properly such an helpe, when one that is strong taketh up a burden against another who is too weak, and sets his shoulders against the other to lift up the burden, and to under prop the others shoulders] *our infirmities* [namely, which in crosses & suffering we are still subject to, aswell in our spirit which oftentimes murmurs against it, as may be seen in *Job* and *David*, as in our body which is frail and weak] *For we know not* [namely, of our selves, when we are in distress, and can have no refuge but to God by prayer] *what we shall pray for as we ought, but the Spirit it self prayeth for us.* [the Greek word signifies to pray for any man, and is spoken of Christ hereafter ver. 34. who is our advocate with the Father, and as mediator prayeth for us *1 John 2. 1.* which cannot in such manner be ascribed to the Holy Ghost, seeing he is not properly our mediator: but here it signifies that the Holy Ghost stirs us up to praying with unexpressable groans, and as it were spells our lesson before us, how we must pray in our troubles, *Luke 12. 11. 12. John 16. 13. Gal. 4. 6.*] *with unutterable groanings.*

27 *And he that searcheth the hearts* [That is, God, who only knows mens hearts, *1 Kings 8. 39. Revel. 2. 23.*] *knoweth what is the meaning of the spirit:* [or, consideration, meditation, namely of the prayer which the spirit worketh in us] *seeing he prayeth for the Saints according to God.* [that is, according to Gods will, seeing he knoweth what God will lay upon us for our salvation, how long he would have it to endure, how he will deliver us from it, and whether he will be glorified by our life or death &c. And this is the fourth foundation of our comfort.]

28 *And we know* [Here begins the last ground of consolation, which believers in all their troubles oppose against all temptations and tribulations, taken from Gods eternall counsell or firm purpose, through the midst of all troubles, by the following means to bring us to salvation] *that to them that love God, all things* [that is, all troubles and tribulations, whereof he hath hitherto spoken. See also ver. 38. 39.] *work together for good, (namely) to them who are called* [namely, to true faith, which is powerfull by love, not only by an outward but also by an inward and powerfull calling, whereupon obedience certainly followeth, *John 6. ver. 44. 65. 1 Cor. 1. 24. 26.*] *according to (his) purpose.* [namely, which he hath purposed in himself, to save mankind by grace through Christ. See *Eph. 1. 7. 9. 12. &c.*]

29 *For those that he foreknew* [Namely, for his, as *John 10. 14. 27.* i. e. whom he chose in Christ from everlasting unto eternall life, *Rom. 11. 2. Eph. 1. ver.*

4. 1 Pet. 1. 2. and hereafter ver. 33.] *them he also fore-ordained to be conformed to the Image of his son*, [namely, not only in suffering, but also especially in sanctification, and glorification, which shall follow after 1 Cor. 15. 48. and 2 Cor. 3. ver. 18.] *that he may be the first born among many brethren.*

30 *And those whom he fore-ordained, them he also called*: [Namely, to faith and obedience of faith by a powerfull calling ver. 28.] *and those that he called, them he also justified*: [namely, before him, through faith: like as this word is taken in this matter, in this whole Epistle, and the scope of the Apostle imports. For this justification is the next step to glorification] *and whom he justified, them he also glorified*. [namely, here in the beginnings by sanctification and adoption, and hereafter, by the full possession of the same glory, ver. 17. 21. and 2. Cor. 3. ver. 18.]

31 *What shall we say therefore* [Here the Apostle concludes the handling of the foregoing doctrine of this Epistle hitherto, with an holy insultation and triumph in Christ against all accusations and tribulations, which the Divell and the world might be able to procure unto them] *to these things?* [namely, which thus far are before taught and declared] *if God be for us* [that is, be reconciled unto us by Christ, hath chosen, called, justified, and shall glorify us, ver. 29. 30.] *who shall be against us?* [namely, that should be able to accuse us or hurt us, Psalm 56. 12. and 118. 6.]

32 *Who also spared not his own Son*, [Namely, and thereby, as by an undoubted testimony, hath shewed that he is with us, Rom. 5. 8.] *but gave him over* [namely, to death, Rom. 4. 25.] *for us all*, [namely, who believe in him, who love him, and are called according to his purpose] *how shall he not also with him* [namely, Christ Jesus, who is the most precious gift, in whom all treasures of wisdom and knowledge are hid, Col. 2. 3. so that he which hath him, hath all that is needfull for him to salvation] *freely give us* [namely, of grace as the Greek word imports: which therefore is opposed to all merits of men] *all things?* [that is, all that we have need of for our eternal salvation.]

33 *Who shall bring in accusation* [Namely, of sin, or guilt of sin. For that is it whereof we might be accused before God by the Law, John 5. 45 by our own conscience, Rom. 2. 15. or else by Satan, Rev. 12. 10.] *against the elect of God?* *It is God that justifieth*, [that is, who absolves us from sin and the punishment of sin, and consequently prevents accusations by his discharge.]

34 *Who is it that condemneth?* [That is, who should execute the curse and punishment of sin against us] *It is Christ that is dead*, [namely, to set us free from the curse and punishment of sin, Gal. 3. 13.] *yea, which is more, who is also risen*: [namely, to bring righteousness unto us, Rom. 4. v. 25.] *who is also at the right (hand) of God*: [namely, to deliver us from all Enemies, and to give us the Holy Ghost for assistance hereof, John 16. 7. Acts 2. ver. 33.] *who also prayeth for us*. [namely, to apply his righteousness unto us by his intercession, John 17. 20. in these four things consists our whole reconciliation with God.]

35 *Who shall separate us* [The former triumph was against sin and the punishment of sin: this is against the violence of persecutions and tribulations of the world, and all things else which might befall them therein] *from the love of Christ?* [namely, with which he loveth us, as ver. 37. 39.] *tribulation or distress, or persecution, or famine, or nakedness, or perill, or sword?*

36 *(As it is written, For thy sake are we killed)* [That is, persecuted even to death: or now one, then another made away] *the whole day*: [that is, continually, without ceasing] *we are esteemed as sheep of slaughter.*

37 *But in all these we are more then conquerors through him who hath loved us*. [Namely, Christ, or God in Christ. For both are here expressed, the one ver. 35. and the other ver. 39.]

38 *For I am assured* [Or I am persuaded, namely, by the promises of the holy Gospel to all believers, John 5. 24. and by the testimony of the Holy Ghost in the heart, ver. 16] *that neither death, nor life, nor Angels*, [namely evil Angels, for the good seek not to separate us from Christ: except we should take it for an impossible condition, as Gal. 1. ver. 8, 9.] *nor principalities*, [some take this also for names of Angels, as Colos. 1. 16. although it may here be fitly understood of the tyrants and violent ones of this world] *nor powers, nor present, nor future things,*

39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God* [Namely, wherewith he loveth us, when we are united to Christ by faith, as ver. 35.] *which is in Christ Jesus our Lord.*

CHAP. IX.

1 *The Apostle testifies his exceeding sorrow for the stiffneckedness of the Jews against Christ and his fore-going doctrine, 4 and rehearseth the priviledges which God gave them in the old Testament above other Nations. 6 Proves that nevertheless Gods promises are not of none effect, so far as much as they were properly made, not to the children of the flesh, but to the children of the promise, that is to the elect: and that first by the example of Ismael and Isaac, 10 afterwards by the example of Esau and Jacob. 14 Declareth that God in the chusing of one and refusing of the other, is alwayes just, by the example of Moses and Pharaoh. 19 Answereth some objection of the flesh, and shews that God hath power so to do, by the similitude of a Potter. 24 He declares further that these elect ones, are also powerfully called by God, as well out of the Jews, as principally out of the Gentiles, 25 which he proves by divers testimonies of the Prophets. 30 Concludes finally with a declaration of the next cause wherefore the Gentiles obtained righteousness by the Messiah, and the most part of the Jews were estranged from it.*

I say the truth in Christ, [That is, either by Christ, as the word *in* is taken Mat. 5. ver. 34, 35, 36. And this is a form of taking an oath, which the Scripture elsewhere useth in matters of importance. Or as it becomes him that is in Christ, i.e. that is a member of Christ. See Gen. 22. 16. 2 Cor. 12. 2.] *I lie not, (my conscience also bearing me witness)* [namely, that I so think in my heart even as I speak or write, 2 Cor. 1. 12.] *by the holy Ghost.* [this the Apostle addes, to shew that that which he shall here say, proceeds not from any sudden inconsiderateness, or carnal motion, but from a serious mind, which is moved by the Holy Ghost.]

2 *That it is a great grief to me*, [Namely, that I see that the people of the Jews give so many manifest signes, by despising, rejecting and persecuting the Evangelical doctrine, that they are rejected by God and Christ, as appears from the following verse] *and a continual pain to my heart.*

3 *For I myself could (indeed) wish* [Namely, if it were possible, or were Gods will, even as Christ in the like impossible petition, adjoyns this condition, Mat. 29. v. 39.] *to be banished* [Gr. *Anathema*, i.e. to be a banning or cursing. See Gal. 1. v. 8, 9. and the annot. on Acts 23. 12. Not that the Apostle should wish to be obdurate or hardened against Christ, like as they were: for this cannot be wished by any Godly man, but he wisheth

wiseth through an overflowing love, which notwithstanding alwaies subjects it self to the will of God, that he might bear in their stead, the punishment which was to be expected by them, in Gods righteous judgement by reason of their hardness, that they might be freed from their hardness and banishment: as *Moses* also did for the Israelites, *Exod. 32. 32.* See also *1 John. 3. 16.*] *from Christ*, [that is, from the face of Christ] *for my brethren, who are my kindred according to the flesh.* [that is, according to the outward and naturall descent, *Gen. 29. 14.*]

4 *Who* [In these two verses he rehearseth the advantages which the Jews had in the old Testament above other Nations, to shew that he did not without reason make such a wish: and that that which he should hereafter declare concerning the Jews and their rejection, proceeded not from any ill will towards them, or dislike of them; but only from an holy zeal for the maintaining of Gods honour, truth, and faithfulness in the fulfilling of his promises] *are Israelites*; [this is the Jews first title of honour, that they were descended from *Jacob*, who by God himself when he had wrestled with him for the blessing, was called *Israel* i. e. an overcomer of God, *Gen. 32. ver. 28.*] *of whom is the adoption*, [this is not to be understood of that adoption whereof the Apostle speaks, *Rom. 8. ver. 15. 29. Eph. 1. 5.* for that no man can deprive us of, *Rom. 8. 38. 39.* but for the assuming of this Nation above other Nations to be the people of God, *Exod. 4. 22. Deut. 4. 7. and 7. 6. Jer. 31. 20.*] *and the glory* [whereby is understood either all the glory whereby God exalted them above others by many miraculous deliverances: or the ark of the Covenant, which is called the glory of God, *1 Sam. 4. 21. 22.* because the Cherubims of glory covered it, and the same was a shadow and sign of Gods glory and Majesty, *Psal. 26. 8. Heb. 9. 5.*] *and the Covenants* [that is, the Tables of the Covenant, or of the Law, *Deut. 9. 11. Heb. 9. 4.*] *and the Law-giving* [namely, which was made to them by God himself out of heaven, *Deut. 4. 8. 32.* Or the Law-giving, Law-making, and may be understood of the Judicial Law, as in the foregoing the morall Law] *and the service (of God)* [namely, of the ceremonies which God would have used by the Priests, first in the Tabernacle, and afterward in the Temple] *and the promises*: [namely, of the Messias and his benefits first made to *Abraham*, and oftentimes rehearsed by *Moses* and other Prophets, *Acts 2. 39. Eph. 2. 12.*]

5 *Whose are the Fathers* [That is, who are descended from the Patriarchs, and other forefathers, who were Gods friends and Prophets] *and of which* [namely, Jews, as the particle *and* shewes. For Christ sprung from the stock of *Judah*, *Heb. 7. ver. 14. Revel. 5. 5.*] *Christ is, inasmuch as concerns the flesh*, [or, according to the flesh i. e. according to his humane nature, *Rom. 1. 3.*] *who is God above all* [namely, things, namely, according to his divine nature] *to be praised for ever* [by this title is the true and eternall God distinguished from all other, to whom this name of God might be given, *Rom. 1. 25.* So that thereby the Lord Jesus Christ is declared to be the true and eternall God with the Father and the Holy Ghost] *amen.*

6 *But (I speak this)* [Namely, of the rejection of the Jews ver. 3.] *not* [or, But it is not possible that the word of God should be fallen to ground. Here the Apostle begins to answer a great difficulty, which might be brought forth against his foregoing doctrine. Namely, how it could be that righteousness and holiness should be obtained only by faith in Jesus Christ, whereas the Jews, with whom God had made his Covenant, and to whom the promises of righteousness by the Messias were principally made, rejected Christ and faith in him: It might then have seemed, that the promises of God were

become of none effect. Whereunto the Apostle answers, that these promises were not properly made to the carnall posterity of *Abraham*, but to those whom God aswell out of his offspring as out of the Gentiles, should effectually call thereunto, according to his eternall election, leaving the other by a just and unsearchable judgement to be hardened in their corruption]; *as if the word of God* [that is, the promises of God made to *Abraham* and his posterity, and related every where by the Prophets] *were fallen to ground*, [that is, were made void or of none effect, like as an earthen pot being let fall by any one, is broken in pieces] *For they are not all Israel*, [that is, true Israelites to whom Gods promises properly had respect] *which are of Israel*. [that is, descended from *Jacob*.]

7 *Neither because they are Abrahams seed*, [That is, begotten of *Abraham* according to the flesh] *are they all children*: [that is, true children and heirs of the promises] *but in Isaac shall the seed be called to thee*. [that is, the true seed, that shall be an heir of the promises: and not in *Ismael*, who was excluded from the promised inheritance, although he was also carnally born of *Abraham*.]

8 *That is, not the children of the flesh*, [That is, who are born of *Abraham* only according to the flesh] *they are children of God*: *but the children of the promise* [that is, who, as *Isaac* was born by virtue of Gods promise, contrary to the course of nature, so also by virtue of Gods election and promise, should be brought to faith] *are reckoned for the seed*. [namely, to which God promisseth his spirituall blessing and inheritance.]

9 *For this is the word of promise, about this time* [Namely, of the year to come] *I will come, and Sara shall have a son.*

10 *And not only (shee)* [Because in the former example there seemed to be some disparity, wherefore God had chosen *Isaac* before *Ismael*, as who was the son of a bondmaid, and now come to some years wherein he had shewn some tokens of perverseness, therefore he commeth now to the second example of *Esau* and *Jacob*, wherein no unlikeness between the persons could be found out, neither in their birth nor in their works, but only by Gods gracious and undeserved choise] *but Rebecca also (is a proof thereof)* *when she was with child by one (namely) Isaac our Father.*

11 *For when (the children) were not yet born* [Namely, were yet in their mothers belly, *Gen. 25. 22. 23.*] *neither had done any good or evil* [namely, whereby they could be differenced one from the other. For otherwise they were already conceived in sin, and alive in their mothers womb when this divine answer happened concerning them; So that God looketh not upon faith in them, seeing true believers cannot be said to be like to unbelievers, inasmuch as they being sanctified by the Spirit of God, are better then unbelievers, *Rom. 5. 19.*] *that the purpose of God* [that is, Gods gracious degree of choosing in Christ some of mankind, *Eph. 1. 4.* Or, that the purpose which is according to Gods election might remain firm] *which is according to election, might abide (firm)* *not of works but of him that calleth*, [that is, of the undeserved grace and favour of God, who also powerfully calls those that he hath elected, and bringeth them to faith and godliness *Rom. 8. 30. 2 Tim. 1. 9.* See also *Gal. 5. 8. 1 Thes. 2. 12.* Therefore it is not of faith, for that is not in God that calleth, but in the man that is called.]

12 *It was said unto her, the greater* [That is, the elder: seeing *Esau* should be the first born, and *Jacob* the last born, *Gen. 25. ver. 25. 26.*] *shall serve the lesser*. [this is not understood of an outward service or dominion: for *Esau* did not so serve *Jacob*, but of the eternall and spirituall dominion which the children of God

God shall have hereafter, whereof the inheritance and dominion in the land of Canaan was a type, *Heb. 11. v. 13, 14, 15, 16.* and from whence *Eſau* was excluded.]

13 *As it is written, Jacob have I loved, and Eſau have I hated.* [Because the word *ſerve* ſeemed not clear enough to betoken the election of Jacob and the reſjection of Eſau in Gods purpoſe, therefore the Apoſtle brings this place, *Mal. 1. 2.* yet more, for the expoſition of the firſt, and proves that this ſervice or ſubjection of Eſau to Jacob, was joyned with Gods eternal and undeſerved love towards Jacob, and juſt hatred againſt Eſau: as from that which followeth more largely appears.]

14 *What ſhall we ſay then? Is there unrighteouſneſſ with God?* [Namely, that he deals ſo unlike with men, who are like unto others, ſo that he loveth and chuſeth the one, and hates and rejects the other. This natural reaſon thinks ſtrange. But the Apoſtle answers that herein is no injuſtice, becauſe thoſe that God chuſeth, he chuſeth of grace, and thoſe that he rejects he juſtly rejects: which he proves out of Gods word, the firſt by the example of *Moſes*, and the other by the example of *Pharaoh*] *Far be it.*

15 *For he ſaith to Moſes, I will have mercy* [That is, I will really and ſtedfaſtly continue to have mercy, or more and more have mercy] *on whom I have mercy,* [that is, on whom I have purpoſed to have mercy, or on whom I have begun to have mercy: ſo that by the doubling of theſe words is underſtood the firſt original and perſeverance therein. Is it therefore ſhewing mercy? then it is no injuſtice; for mercy reſpects mans miſery, and is a benefit which is undeſerved, and proceeds from meer benevolence, and can be accuſed of no unrighteouſneſſ, ſo it be joyned with no mans injury] *and I will be mercifull to whom I am mercifull.*

16 *So then (it is) not of him that willeth, nor of him that runneth,* [That is, of man who by his good will and good courſe of his life ſhould move God thereunto, ſeeing no man hath this of himſelf, *Rom. 11. 35. Phil. 2. 13.*] *but of God that ſheweth mercy.* [namely, who decrees and doth all this according to the good pleaſure of his will, *v. 18. Eph. 1. 11.*]

17 *For the Scripture ſaith to Pharaoh,* [By this example of *Pharaoh* he proves the ſecond member of the anſwer to the former objection; namely, that neither is there any unrighteouſneſſ in reſpect of thoſe that are left in their ſins and rejected: ſeeing God doth that righteouſly, and directs it to the glory of his name] *for this ſame thing have I raiſed thee,* [this word *raiſed* may be taken either for the raiſing of *Pharaoh* to the Kingdom, or for his preſervation in the miſt of all the plagues which God had brought upon him and his people. And alſo withall under it is underſtood his hardening againſt the people of Iſrael, and againſt Gods command, as by the concluſion of *Paul* in the following verſe appears: not that he ſtirred him up to ſin, which cannot be, *Jam. 1. 13.* but becauſe he juſtly left him in his ſins, and gave him up to his own wicked and proud deſires, whereby he ſo long wretched againſt God and his command, until God executed deſerved puniſhment upon him, and ſo ſhewed his glory and power upon him before all the world. See *Prov. 16. 4. Hab. 1. 12.*] *that I might ſhew my power in thee, and that my name may be declared on the whole Earth.*

18 *Therefore he hath mercy on whom he will, and hardens* [That is, taketh not away the hardneſſ of heart which they have of themſelves, but gives them up to the ſame. See hereof more at large in the annotation on *Rom. 9. 24.*] *whom he will.* [the word *will* is not here taken for a will that ſhould have no reaſon of its actions. For the will of God is a rule of all righteouſneſſ, *Deu. 32. 4.* and is never ſeparated from his wiſdome and righteouſneſſ, albeit that the reaſons thereof are not reveal-

ed to us, or are above our underſtanding, *Rom. 11. v. 33. 34.* wherewith alſo we muſt alwaies hold our ſelves content. And this is *Pauls* concluſion from the foregoing examples of *Moſes* and *Pharaoh.*]

19 *Thou wilt therefore ſay unto me, why (then) doſt he yet complain?* [Or *why* doſt he accuſe and wax angry yet? namely, about them whom he hardens, forasmuch as they are hardened according to his will which is irrefiſtible. This is a new objection of the fleſh againſt the foregoing words of *Paul*; whereto the anſwer followeth] *for who hath reſiſted his will?*

20 *Yea, but O man* [In this word *man* is the firſt reaſon of the anſwer, ſeeing a frail man ought not to diſpute againſt God, as being too mean and unfit to judge of Gods doings] *who art thou that anſweſt againſt God?* [or *gainſayeſt* God] *ſhall alſo the thing made ſay to him that made it,* [this is the ſecond part of *Pauls* anſwer, whereby he ſheweth that it is unſeemly for a man to aſk God a reaſon of his actions, ſeeing God is his Creator, and he his workmanſhip or Creature. See *Iſa. 45. 9.*] *wherefore haſt thou made me thus?*

21 *Or haſt not the potter power over the clay* [This is the third reaſon of *Pauls* anſwer, taken from the right and power of God over all men, which is not leſs than the Potters power over the clay] *of the ſame lump,* [whereby is repreſented the Original of all corrupt mankind out of one blood, *Acts 17. 26.*] *to make the one veſſel unto honour,* [that is, for an honourable uſe, *2 Tim. 2. 20.*] *and the other to diſhonour?* [that is, for a meaner or more deſpicable uſe.]

22 *And if God intending to ſhew (his) wrath,* [This is the fourth reaſon of *Pauls* anſwer, taken from the laudable end wherefore God doth this, namely, to exerciſe wrath, that is, righteous puniſhment againſt the veſſels of wrath, after that he hath with much long ſuffering born with them in their corruption and rebellion] *and make his power known, with much long ſuffering bare with the veſſels of wrath* [that is, on whom God hath purpoſed to ſhew his juſt wrath] *prepared to deſtruction.* [namely, partly by themſelves, ſeeing they have a delight in their corruption and rebellion: and partly by Gods righteous judgement, who would leave them in the ſame, and bring them unto deſerved puniſhment; as was done to *Pharaoh.*]

23 *And that he might make known the riches of his glory* [This is the other end which God intended in the electing of his; namely, the ſhewing of his abundant grace and glory, of which he will make them partakers, *Rom. 8. v. 29.*] *on the veſſels of mercy* [that is, on which he would have mercy, to redeem them from deſtruction by Chriſt] *which he hath before prepared unto glory?* [that is, hath from everlaſting ordained and elected unto eternal life, *Eph. 1. v. 4, 5, 6.*]

24 *Whom* [Hitherto the Apoſtle hath ſpoken of Gods purpoſe of electing ſome, and rejecting others: now he proceeds and ſpeaks of the calling of them that are elected, partly out of the Jews, but for the greateſt part out of the Gentiles: which calling is the means and evidence, whereby Gods elect are diſtinguiſhed from others] *he hath alſo called* [namely not only outwardly by the word, but alſo inwardly by his ſpirit, as the particle *our* of alſo imports: for otherwiſe according to the outward calling, the Jews were called as well as the Gentiles, *Mat. 22. 14. Rom. 8. 28, 30. 1 Cor. 1. 26.*] *(namely) us not only of the Jews, but alſo of the Gentiles.*

25 *As he alſo ſaith in Oſea, I will call that which was not my people, my people,* [Namely, the Gentiles whom he had paſſed by in the Old Teſtament, and now by Chriſt would alſo receive for his people, together with the Elect of the Jews, *Ephes. 2. 13. 1 Pet. 2. 10.* Thus the Apoſtle proves that he taught nothing but that which was foretold by the Prophets ſhould come to paſſ: namely, that Chriſt ſhould gather the true Iſrael of God

God out of Jews and Gentiles, Rom. 11. 26. 1 Pet. 2. 10.] *and her that was not beloved (my) beloved.*

26 *And it shall be in the place where it was said unto them; ye are not my people, there shall they be called children of the living God.*

27 *And Esaias crieth concerning Israel,* [In these three verses he proves that it was foretold, that God in his powerfull calling should pass by the greatest part of the Jews, and save only the remnant of them, together with the Elect of the Gentiles.] *Although the number of the children of Israel were as the sand of the Sea, the remnant [that is, a small company, which he hath left remaining out of the great multitude which perish, as Rom. 11. 5.] shall be saved.* [the Hebrew word in the Prophet, chap. 10. 22. signifies properly *shall return into, or unto him*, namely, unto God, as is exprest in the 21. verse. But the sense is the very same: although some think that Esaias hath respect to the return of a few from the captivity of Babylon, which was a type of the going forth of the Elect, out of the Babel of sin and the world.]

28 *For he finisheth a matter* [Gr. a word, or speech] Some take this for a threatening against the ungodly Jews, whom God would cut off, and reject, nevertheless alwaies preserving his own among them. Others take it for the decree, or the steadfastness of the decree of God in saving his, notwithstanding the rebellion of the greatest multitude of the rest: which seems all as fitly to agree with the following verse] *and cuts it off in righteousness, for the Lord shall make a concise matter on the Earth.*

29 *And as Esaias said before, If the Lord of sabbath had not left us remaining* [That is, had not powerfully reserved to himself in the midst of all the ungodly and hypocrites. See Rom. 11. 4, 5.] *a seed,* [that is, a small company, as a little seed that is over and above, is in respect of the whole; which remnant God afterwards made use of as a seed out of which to cause his Church both of Jews and Gentiles to grow up again] *we had become as Sodom, and had been made like unto Gomorrah.*

30 *What shall we say then?* [Herewith the Apostle concludes this discourse of the electing and calling of some, and of the rejection of others, with a consequence which he draws from thence, of the fulfilling of the same both among Jews and Gentiles, as the Apostles custome is, so to conclude with such consequences, as may be seen Rom. 8. 31.] *That the Gentiles [that is, the elect among the Gentiles] which sought not after righteousness, [that is, who together with others gave themselves over to all unrighteousness and ungodliness, before they were converted unto Christ by virtue of this calling, Rom. 1. 18. Eph. 2. 1, 2, 3. &c.] have obtained righteousness, yea, the righteousness which is of Faith. [that is, the righteousness of Christ, received by a true faith, 2 Cor. 5. 21. Phil. 3. 9.]*

31 *But Israel who sought after the Law of righteousness* [Namely, in the outward observation of the Law and of the ceremonies] *is not come to the Law of righteousness, [that is, is not come to the obtaining, or the right possession of the righteousness which will stand before God.]*

32 *Wherefore? Because they (sought it) not by faith, [Namely, in Christ, as is exprest in the verse following] but as by the works of the Law. [namely, wherein they came far too short, as the Apostle taught before, Rom. 3. 20.] For they stumbled at the stone of stumbling. [that is, they took offence at the mean outward state and cross of Christ. See 1 Cor. 1. 23.]*

33 *As it is written,* [Namely, in the Prophet Esaias, chap. 8 v. 14 and chap. 28. v. 16. which two places the Apostle joynes together. And Christ is here called a stone of stumbling, in respect of the disobedient and

rebellious, as Peter declares 1 Pet. 2. 7, 8.] *Behold I lay in Sion a stone of stumbling, and a rock of offence: and every one that believeth in him, shall not be ashamed.*

CHAP. X.

1 *After the testifying of his inclination to the Jews, the Apostle treats more at large of the nearest cause of their rebellion against Christ. 5 Afterward puts a difference even in the very words of Moses, betwixt the righteousness of the Law, to which the Jews held themselves, and the righteousness of faith which they rejected, and describes them both with their properties. 12 Declares further that God now by the preaching of the Gospel in the whole world, calleth both Jews and Greeks to faith in Christ: 16 but that the greater part of the Jews were disobedient to this calling; and that on the contrary the Gentiles obeyed the same, 19 which he proves to be thus foretold by the Prophets.*

Brethren the inclination of my heart, and the prayer that (I make) to God for Israel, is for (their) salvation. [That is, that they may be converted, and so saved: which must be understood of them who erred out of ignorance, as appears from the following verse, not of those who sinned against the Holy Ghost of whom Christ speaketh, Mat. 12. 31.]

2 *For I bear them witness that they have a zeal to God,* [Gr. zeal of God, that is, they have a fervent desire to maintain the Law of God, and the worship of God instituted by Moses, and to withstand those who seemed as if they would alter the same] *but not with understanding.* [Gr. not according to knowledge, i.e. not with right knowledge, for what purpose the Law and the worship of God in the old Testament was instituted, as the following verse also imports.]

3 *For seeing they know not the righteousness of God,* [That is, which God hath revealed in the Gospel, and which God through Christ freely gives us, 2 Cor. 5. 21. Phil. 3. 6.] *and seek to set up [Gr. to set. Here is signified the arrogance of mans mind, that would uphold his own righteousness before God, as the Pharisees, Luke 18. 11, 12.] their own righteousness, [namely, by their own works, or by the obedience of the Law, wherein notwithstanding they come far too short: as is proved of all men, chap. 3. and of Abraham and David chap. 4.] they are not subject to the righteousness of God. [that is, will not submit themselves to it: and therefore they cannot come to the righteousness which will stand before God: as Rom. 8. 7.]*

4 *For the end of the Law* [That is, the aime of giving the Law by Moses, is, that men being thereby brought to the knowledge of their sins, should flee for refuge unto Christ and his righteousness, as he that hath perfectly fulfilled the Law for us. See Gal. 3. 19. &c.] *is Christ, for righteousness to every one that believeth.*

5 *For Moses describes the righteousness which is of the Law,* [In these seven verses following the Apostle puts a cleer difference between the righteousness of the Law and of Faith, and proves both one and the other by the words of Moses himself] *(saying) the man that doth these things [namely, perfectly, and without omitting any thing, Deu. 27. 26. Gal. 3. 10. Jam. 2. 10] shall live by the same.*

6 *But the righteousness which is of Faith speaketh thus,* [That is, sounds thus, or thus it is spoken of it, Deu. 30. v. 11, 12.] *Say not [some think that these words are properly spoken by Moses of the commands of faith, seeing just before he had treated of the circumcision of the heart and true conversion, which properly are promises of the Gospel, and not of the Law. Others think because Paul saith not, Moses speaketh thus, but the righteousness of faith speaketh thus, that these three verses are by Paul applied to Faith by way of accommodation, seeing he also omits some words,*

and some he addes, in this sence; if *Moses* said this of the commandments of the Law, much more may the same be said of the promises and commands of the Gospel, which are not only easy to be understood as the Law is, but also are easier to observe by the power of Gods Spirit, which by the Gospel worketh faith in us, *Gal. 3. 2.*] *in thine heart* [namely, as doubting where thou shalt seek or find the way of salvation] *who shall ascend into Heaven?* [namely, to fetch us from thence the will of God, concerning our righteousness and salvation] *the same is to bring down Christ (from above)* [namely, with us Christians ris as much as if we denyed that Christ once descended from Heaven to reveal that way unto us, and to procure us righteousness, and that he must once again come down for this purpose.]

7 *Or who shall descend into the Abyſſe?* [Namely, there to see how we might be redeemed from hell, and to fetch that knowledge from thence] *the same is to bring up Christ from the dead.* [that is, even as much as if men would that Christ should yet once more suffer the paines of death and hell to redeem us; and so arise from thence: which he hath done once already, and is sufficiently revealed unto us.]

8 *But what faith it?* [Namely, the righteousness which is of faith as before v. 6. where he did but answer what it said not, but now he answers what it faith] *the word is nigh to thee, in thy mouth and in thy heart. This is the word of Faith* [that is, of the Gospel, by which we are exhorted and brought to faith, *Rom. 1. 16.*] *which we* [namely, Apostles, as witnesses and messengers of Christ in his name, *2 Cor. 5. 20.*] *preach.*

9 (Namely) *if thou shalt confesse* [Namely, uprightly, according to the belief of thy heart: and the Apostle here puts confession before, because that is first known by others] *with thy mouth the Lord Jesus,* [namely, to be thy Lord and Saviour, after the example of *Paul*, *Gal. 2. 20.* *1 Tim. 1. v. 15, 16.*] *and believe with thy heart, that God hath raised him from the dead,* [namely, after that he had died for the expiation of your sins, *Rom. 4. 25.*] *thou shalt be saved.*

10 *For with the heart men believe unto righteousness,* [Namely, as being a means whereby the righteousness of Christ is received, imputed and freely given unto us, *Rom. 3. v. 24, 25.* and *4. 5.*] *and with the mouth confession is made unto salvation* [true confession is here put as a way, whereby we must come unto salvation, which is procured for us by Christs righteousness, *Matth. 10. 32.* and as an evidence of true Faith which is hid in the heart, *1 John 4. 15.*]

11 *For the Scripture saith, every one that believeth in him,* [Namely, Christ, who is prophesied of by *Esa. chap. 28. v. 16.*] *he shall not be ashamed* [the Hebrew word *Isa. 28. 16.* signifies properly shall not make haste, but in the Greek translation is rendered, shall not be ashamed, that is, deceived in his opinion: because he that makes overmuch haste without knowing, whether he shall betake himself for refuge, is most commonly ashamed or deceived.]

12 *For there is no difference neither of Jew nor Greek,* [Namely, now in the times of the new Testament, *Ephes. 2. 13.*] *For one (and the) same, is Lord of all,* [namely, God in Christ. Or the same Lord of all, is rich towards all, &c.] *being rich* [that is, abundantly gracious or bountifull] *toward all that call upon him.* [namely, through a true faith as followeth. And from hence appears that the word *confesse*, v. 9. 10. containeth also true invoca-

tion, which is a principal part of our confession before God and men, *Dan. 6. 10.*]

13 *For every one that shall call upon the name of the Lord, shall be saved.*

14 *How then shall they call on (him) in whom they have not believed?* [In the rest of this chapter the Apostle declares the means whereby Faith in Christ is obtained. Namely, by the preaching of the Gospel, preached by them that are lawfully sent for this purpose: although the same hath not the fruit it ought in all] *And how shall they believe (in him) of whom they have not heard?* [That is, have no knowledge, whereunto they are brought by the hearing of Gods word: seeing knowledge is necessarily required to faith, *John 17. 3.*] *and how shall they hear without one that may preach (to them?)* [namely, the word of God. This Greek word *Keryssein* signifies properly to make proclamation or public declaration, which is made to the Citizens by the City Officers in the Magistrates name, and is here, as also every where in the holy Scripture, taken for the publishing of the Gospel, which is made unto men by the Apostles and other Teachers in the name of Christ. See *Matth. 3. 1.* and chap. *4. v. 17, 23.* *Mark 1. 4, 7.* and *16. 15.* *2 Cor. 5. 19, 20.*]

15 *And how shall they preach* [Namely, rightly and duly, by Christs authority, and in Christs name as before. For otherwise there were also those that ran and prophesied before they were sent, *Jerem. 23. 21.*] *if they be not sent?* [namely, by him whose word they publish; whether this be extraordinarily by God and Christ himself, or ordinarily by the Churches and their Ministers, who are authorized thereunto by God] *As it is written, how lovely* [that is, acceptable. These words are taken out of *Esa. 52. 7.* where is treated of the redemption and enlargement of Gods Church by Christ, and of the publishing of that redemption] *are the feet of those that publish peace?* [namely, with God through Christ. See *Rom. 5. 1.* *Ephes. 2. 14.*] *of those that publish good?*

16 *But they have not all* [Namely, to whom the Gospel was preached] *been obedient to the Gospel. For Esay saith, Lord who hath believed our preaching?* [*Gr. bearing*, whereof see *John 12. 38.*]

17 *Therefore Faith is by hearing: and hearing by the word of God.* [Namely, that is preached. Or by the command of God who sent them to preach.]

18 *But I say, have they not heard it?* [Namely, Jews and Gentiles: for he speaks of both severally afterwards] *Yes truly* [namely, they have all truly heard it] *their sound is gone forth over the whole Earth,* [this place taken out of the 19. Psalm, which properly speaketh of the knowledge of God, which all men may have, by beholding the Heavens and the Creatures which are therein, some think containes also a prophecy in it, of that which should come to pass in the Apostles times. But seeing the Apostle doth not properly produce this as foretold by *David*, as he doth elsewhere, so may this very fitly be taken for a holy accommodation or application of these words to the Apostles purpose, as here before ver. 6. the like was seen in the place, *Deut. 30. 11, 12.* and therefore he also changes a word or two therein, which agrees not to his purpose] *and their words to the ends of the world.* [namely, by the Apostles and Evangelists amongst all Nations of the world, even amongst the Gentiles, according to the command of Christ *Mat. 28. 19.* *Mark 16. 15.* The fulfilling whereof then already came to pass, *Rom 1. 8.* and *5. 19. Col 1. 6.*]

19 *But I say, hath not Israel* [Here the apostle proves by three several places of Scripture of the old Testament, that the Jews have also heard it as well as the Gentiles, but that the Gentiles have embraced

it, and the Jews for the most part rejected it; And so layes the ground of that which he had purposed to handle in the following Chapter, concerning the receiving of the Gentiles, and rejection of the Jews] *understood it?* [that is, not heard it? namely, the word of the Gospel, or of the righteousness of faith] *Moses saith first*, [namely, to Israel, i. e. to the people of the Jews] *I will provoke you to jealousy*, [namely, because ye shall see, that I will give the Gentiles, which now are not my people, more advantage in embracing the Gospel in the times of the Messiah, then to you Jews who are now my people: and that to punish your unthankfulness, and thereby to call and stir you up to repentance. For jealousy is properly a dissatisfaction which one hath for this, that he seeth another have more part in any ones love or benefit, then he hath himself, whereas he thinketh that it rather or only belongeth to him. See hereafter chap. 11. v. 11.] *by (them that are) no people*, [namely, of God, as then the Gentiles were not] *by a people of no understanding*, [so he calls the Gentiles, because they had not the right knowledge of God and his judgements, Psa. 147. 19, 20.] *I will provoke you to wrath*.

20 *And Esaias waxeth bold* [That is, speaks yet more boldly concerning the conversion of the Gentiles and of their calling, notwithstanding the Jews displeasure] *and saith, I was found* [namely, by the preaching of my Gospel, and powerful working of my spirit on the Gentiles, who did not seek God, but went in their own ways to destruction. See Acts 14. 26. and 17. 30.] *of them that sought me not; I was made manifest to them which asked not after me*. [that is, who carelessly followed after their ignorance and worldly lusts. See Ephes. 2. 1. &c. Tit. 3. ver. 3, 4, 5.]

21 *But against Israel he saith, the whole day have I stretched forth mine hands* [namely, to call and invite them unto me and my righteousness. See the like phrase, Prov. 1. v. 20. &c.] *unto a disobedient and gain-saying people*. [that is, rebellious, obstinate. See an example, Jer. 44. v. 16. Ezek. 3. 7.]

CHAP. XI.

1 *The Apostle having spoken of the rejection of the Jews, and of the calling of the Gentiles, teacheth further that this rejection is not universal over all the Jews, which he proves by his own example, 2 as also by the unchangeableness of Gods Election: and by the example of the times of Elias. 3 Yet that those that are saved of them, are saved not by their works, but by grace, 7 and that the rest perish by their own stiffneckedness; 8 which he proves out of the scripture. 11 Afterwards he admonisheth the Gentiles that they must not lift themselves up against the Jews; seeing their rejection was an occasion of the calling of the Gentiles: by whom the Jews shall also be stirred up, to believe likewise after their example, seeing they belong to the Covenant, 17 and the Gentiles before they were called, were strangers from it: but were called of meer grace, 19 That therefore the Gentiles must look well to it, that they be not likewise rejected for their disobedience. 23 For the same end he reveales a mystery, that after the conversion of the Gentiles, the Jews shall also be converted, 26 which he confirmeth out of the Scripture. 28 And because God still loves them for the Fathers sake. 30 So that the same God who hath been gracious to the Gentiles, will also do the same to the Jews. 33 Finally he concludes with an admiration at the great wisdom of God in the ordering of the salvation of men. 36 The begin-*

ning, progress and end whereof is ascribed to him alone.

J say then [That is, that which I have said before concerning the rejection of the Jews, I do not mean thereby that God hath cast off all the Jews, as some one might conclude from thence] *hath God thrust away* [Gr. *thrust off*, namely, from that dignity into which they were put, so that they should not be partakers of the blessing promised] *his people?* [that is, the Jews, whom he had especially chosen for his people] *Far be it, for I am also an Israelite* [that is, a Jew, by descent, and nevertheless not cast off by God] *of the seed of Abraham*, [namely, according to the flesh: and also according to the grace of the covenant, which God made with Abraham and his seed, Gen. 17. 1.] *of the tribe of Benjamin*, [namely, the son of Jacob by Rachel, one of the honourablest tribes of Israel; out of which King Saul also sprung, 1 Sam. 9. 1. and Queen Hester Hest. 2. 5.]

2 *God hath not thrust away* [See ver. 1.] *his people*, [Namely, that was truly his people, not according to the flesh only, but also according to the promise] *which he foreknew* [that is, acknowledged and elected for his own, Mat. 7. 23. John 10. 14. Rom. 8. 29. 2 Tim. 2. 19: 1 Pet. 1. 2, 20.] *Or know ye not* [that is, I think that ye know well] *what the Scripture saith of Elias?* [Or in Elias, i. e. in the History of Elias, which is set down, 1 Kings 17. and in the following Chapters] *how he speaketh unto God* [Gr. *comes towards, meets with*; namely, with words] *against Israel*, [this may be joyned either with the word *speaks*, or with the word *saying*, namely, complaining of the apostasie of the Israelites] *saying*,

3 *Lord they have killed thy Prophets, and overthrown* [Gr. *undermined*, i. e. by undermining cast far away] *thine altars*: [that is, which had been formerly erected for thine honour and service] *and I alone am remaining, and they seek my soul*. [that is, they lay wait for my life; Mat. 2. 20.]

4 *But what saith the divine answer?* [Or *divine revelation*. See Mat. 2. v. 12. 22. Luke 2. 26.] *I have (yet) left remaining* [that is, caused or made to remain, preserving them by my grace, that they are not fallen into Idolatry] *to my self, seven thousand* [that is, some thousands, Hebr. Gen. 33. 3. Psa. 12. 7.] *men*, [that is, (*homines*) persons, amongst whom doubtless there were women also] *who have not bowed the knee* [namely, to yield religious or any other honour unto it, Exod. 20. v. 5. Phil. 2. 10.] *before the (Image) Baal*. [this word signifies one that hath power and command over others, as the husband hath over the wife, and a master over his servant, and by this name was called an Idoll of the Babylonians, Moabites and Samaritanes, Num. 22. v. 41. 1 Kings 16. 31, 32. 2 Kings 10. 26. Jer. 11. v. 13. Hof. 2. v. 12. 16.]

5 *Even so therefore also at this present time* [Namely, of the preaching of the Gospel] *there is become a remnant*, [that is, God hath yet let some Jews remain, which do not reject the Gospel but embrace it and are effectually called; which may be reckoned but for a remnant or remainder, in respect of the great multitude of them which reject it, and remain unbelieving] *according to the election of grace*. [that is, the gracious election; Namely, who of meer grace were chosen to salvation from everlasting, and effectually called in time, Rom. 8. 30.]

6 *And if it be by grace*, [Namely, that those are elected to salvation and effectually called] *it is no more* [Or *then certainly it is not*] *of works*, [that is, of the merits or dignity of their works] *otherwise* [namely, if it were of works only, or of grace and works together] *grace is no more grace*. [namely, forasmuch

as grace excludes all debt, merit or worthiness, and cannot consist therewith: for grace is in no wise grace, if it be not every way grace, Rom. 4. 4.] *And if it be of works, it is no more grace:* [namely, but a deserved reward, i.e. then their election and calling was not done of grace] *otherwise the work is no more work.* [that is, no work of merit.]

7 *What then?* [Namely, shall we say, as Rom. 6. 1. and 7. 7. and 8. 31. This is an objection of some one, who thinks it to be absurd that the Jews should not obtain righteousness, whereas they laboured so earnestly after the same] *That which* [namely, this will we say] *Israel* [that is, the Israelites, i.e. the greatest part of them, who were Israelites after the flesh only, Rom. 9. 31. 2 Cor. 11. 22.] *seeketh,* [that is, that which he endeavours to obtain by his works, namely, righteousness in the sight of God, and eternal life] *that it hath not obtained:* *but the Elect have obtained it,* [Gr. the election hath obtained it, i.e. all the Elect among the Israelites, in respect and because they were elected of grace] *and the rest* [namely, who are not elected and effectually called] *were hardened,* [Gr. became brawny. See Mark 3. 5.]

8 *(As it is written, God hath given them a spirit* [That is, mind] *of deep sleep:* [or a gnawing pricking spirit, as the Greek word also signifies. But the first agrees better with the Hebrew word, Isa. 29. 10.] *eyes not to see,* [that is, which are unfit to see] *and ears not to hear)* *untill this present day.* [these words may be joynt with the word *hardened*, v. 7. See also 2. Cor. 3. 15.]

9 *And David saith,* [Namely, as a type of Christ, and prophecy of Christ] *let their Table* [that is, all their delight] *be made for a snare, or for a trap, and for a stumbling-block,* [that is, for their destruction: as also a trap wherewith wild beasts are taken, and a stumbling-block, signify the same thing by a similitude] *and for a recompence for them.* [that is, for that which shall be recompensed unto them, which is eternal destruction.]

10 *Let their eyes be darkened, not to see: and make their back crooked* [Hebr. *cause their loins to shake*, i.e. that their consciences may tremble and be in anguish. Or deprive them of their strength] *alwaies.*

11 *I say therefore,* [Or they therefore, I say, have they, &c.] *have they stumbled that they might fall?* [namely, unto unbelief, with rejecting of the Gospel without hope of conversion. Or fall down, perish, as Rev. 18. 2.] *Far be it:* *but by their fall* [that is, the rejection of the Gospel by the greatest part amongst them] *salvation (is come).* [that is, was an occasion that the Gospel was preached to the Gentiles, and that thereby they were called and brought to salvation] *to the Gentiles:* *to stir them up* [namely, the Jews, who embrace not the Gospel.] *to jealousy.* [that is, may be stirred up by the example of the believing Gentiles, imitating the same, to embrace the Gospel also, and to turn them unto Christ, and thereby to obtain salvation also: for jealousy is also a passion of the mind, whereby one seeing another enjoy that good which he doth not, is inflamed with zeal and lusting to pursue and obtain the same good likewise.]

12 *And if their fall* [That is, the Jews unbelief and rejecting of the Gospel. See v. 11.] *be the riches* [that is, hath given occasion to a rich and abundant knowledge of Christ and the Gospel] *of the world,* [that is, of the Gentiles scattered throughout the whole world, as is expounded afterwards] *and their diminishing* [that is, that so few among them have embraced the Gospel, was an occasion that the same was so richly administered to the Gentiles] *the riches of the Gentiles,* *how much more their fulness?* [that is, when the Jews in great numbers and multitudes shall embrace the Gospel,

namely, shall the same be the riches of the Gentiles?]

13 *For I speak to you Gentiles,* [He speaketh now to that part of the Church of Rome, which was called out of the Gentiles] *forasmuch* [or seeing that:] *and therefore my ministry and exhortation ought to avail much with the Gentiles]* *as I am the Apostle of the Gentiles,* [namely, principally: otherwise he was also appointed to publish the Gospel to the Jews likewise, as he also did, and here doth] *I make my ministry* [namely, of the Apostleship] *glorious.* [Gr. *glorifie*, i.e. adorn it, by administering the same with all diligence and faithfulness, to convert many of the Gentiles to Christ: which is an honour and ornament to my ministry, Phi. 4. 1. 1 Thes. 2. 19.]

14 *If by any means I might provoke my flesh* [That is, my Kinsmen the Jews. See Gen 29. 14. Isa. 58. 7. Rom. 9. 3.] *to jealousy,* [see the annot on v. 11.] *and might save* [namely, by my ministry, bringing them to faith in Christ, by whom alone salvation is obtained. See 1 Cor. 3. 5. and 1 Tim. 4. 16.] *some* [namely, a few, seeing he knew that the time was not yet come, that they should be converted in great multitudes] *of them.* [namely, the Jews which are my flesh.]

15 *For if their* [That is, of the most part of them] *rejection,* [or casting away, repulsing: namely, for contemning and rejecting of the Gospel] *be the reconciling* [that is, was an occasion that the Gospel which is the ministration of reconciliation, 1 Cor. 5. 18. was published to the Gentiles, Acts 13. v. 46, 47.] *of the world,* [that is, of the Gentiles, who inhabited by far the greatest part of the world, and are scattered throughout the whole world] *what shall the receiving* [namely, unto the Church of Christ, when the Jews in great multitudes shall be converted unto Christ] *be, other then life from the dead?* [this is a common proverb, whereby is signified a very great change for the better, as if any one being dead should be alive again; which is done by the preaching of the Gospel, whereby they that were dead, Eph. 2. 1. are made alive, John 6. 68. Phil. 2. 16.]

16 *And if the first fruits* [That is, Abraham and the Patriarks, from whom the Jews were descended. The Apostle here takes a similitude from the first loaves, which were offered up according to the Law, for the sanctifying of the rest of the fruits, Lev. 23. v. 14, 17. Num. 15. 20.] *be holy,* [that is, belong to the covenant 1 Cor. 7. 14.] *the dough* [that is, the posterity which are descended from them, seeing God made the covenant not only with them, but also with their seed. Gen. 17. 7.] *is also (holy:)* *and if the root* [that is, another similitude taken from the trees, to explain the same thing: and thereby also the Patriarks are understood, from whom the Jews sprung] *be holy, the branches* [that is, the Jews which as branches are sprung from this root] *are also (holy.)*

17 *And if some of the branches* [That is, some unbelieving Jews. From hence forward the Apostle admonishes the Gentiles that were called, that they must not boast themselves against the Jews that are cast off: but look to it that they may be warned by their example, to beware that they also do not fall into unbelief, least the same should come upon them likewise] *are broken off,* [namely, from the root and stock, i.e. are cast off from the covenant] *and thou* [namely, called Gentile. The Apostle here speaks to the whole body of the called Gentiles, not to this or that person in particular] *being a wild olive tree,* [that is, a sprout or grasse, taken from a wild olive-tree, i.e. from among the Gentiles, which were an unbelieving people] *art ingrafted* [that is, incorporated into the Church of God] *in (place) of the same,* [that is, in place of the branches which are broken off, which are the unbelieving Jews. Gr. *in the same*] *and art become co-partaker of the root,* [that is, of the sap which

which comes fourth out of the root, and spreads it self in the branches: which is here also called *fatneß*, whereby are understood the advantages and promises made by God to the Jews] and *fatneß of the olive-tree*. [that is of the Church of the Israelites.]

18 *Boast not against the branches*. [That is, the Jews, who because of their unbelief are now broken off, namely, as if by nature ye were more worthy of this grace] and *if thou boast against them, thou bearest not the root, but the root thee*. [namely, this shall be answered thee, that thou hast no cause to boast against them, forasmuch as thou art a graft, which bearest not the root, but art born by the same.]

19 *Thou wilt say therefore*, [That is, this then thou wilt think and say, why thou mightest boast against them] *the branches were broken off, that I might be grafted in*.

20 *It is well*. [That is, it is so: this the Apostle answers] *they are broken off by unbelief*, [that is, but this thou must know and think withall, that they are broken off through their infidelity, whereunto thou also art inclined by nature, and mightest likewise fall, if thou shouldst imitate their example] and *thou standest by faith*; [that is, art ingrafted, and hast hitherto continued standing] *be not high conceived* [namely, either of any worthiness of your own, for which ye should be ingrafted, or of your abilities of your selves, to continue standing] but *fear*, [namely, lest ye also fall into unbelief, and thereby be also cut off. This fear is an holy carefulness to persevere in the faith, which can well stand with assurance of salvation, Phil. 2. 12.]

21 *For if God spared not* [Namely, but cast them out of his Church and Covenant] *the naturall branches*, [Gr. which are according to nature, i. e. the Jews, which are in a naturall way descended from the holy Fathers, with whom and their seed, God made his Covenant, Gen. 17. 7. and who were born in the Jewish Church] (*take heed*) *lest perhaps he spare nor thee neither*. [namely, who being taken out of a wild olive-tree art grafted in as a strange branch, that he do not cast of thee also for the same cause]

22 *Behold therefore* [That is, take notice therefore in this matter of both these properties of God, which shew themselves therein] *the graciousness* [or, good-naturedness, i. e. grace, mercy] and *the severity* [Gr. cutting off, excision, preciseness, as they that are severe cut their words off short, i. e. strict justice] of God: *severity indeed upon them that fell*, [that is, upon the Jews, who fell into unbelief, and therefore were justly cast off by God. Namely, to be admonished and warned by their example to take heed to your selves that you do not also fall into unbelief, and so with them be also justly cut off] but *graciousness towards thee* [namely, who art graciously called out of the Gentiles, without any thy worthiness or merit: to be admonished thereby, that that ye ought not to boast against the Jews,] *if thou continue in the graciousness* [that is, in the state of grace and faith, wherein by the grace and kindness of God thou art set. See the like phrase ver. 31.] *otherwise thou* [the Apostle speaks here also of the whole body, of the Gentiles that were called, as ver. 17.] *also shalt be cut off*. [namely, as unprofitable branches, John 15. ver. 2. 6. that is, be cast off.]

23 *But they also*, [Namely the Jews or the Jewish nation] *if they abide not in unbelief shall be grafted in*: [that is, be brought again to the Church of God] for *God is able to graft the same in again*. [that is to change their hard heart, to endue them with faith, and thereby as it were to graft them in again.]

24 *For if thou* [Namely, who art a called Gentile] *art cut off* [namely, not to be cast away, but to be ingrafted] *out of the olive-tree, which was wilde by nature*, [that is, out of the Gentiles who by nature were

strangers from the Testaments of promises, Eph. 2. 12.] and *contrary to nature* [namely, of thy descent, forasmuch as thou wast a wilde olive-tree, and by the special grace of God art ingrafted into the right or genuine olive-tree] *ingrafted into the good olive-tree: how much more shall these, who are naturall* (branches) [namely, Jews, which are descended from the Fathers, with whom God made his Covenant] *be grafted into their own olive-tree?* [namely, from whence they were cut off.]

25 *For I will not brethren that this mystery* [That is, this thing, which hitherto hath been little known] *be unknown unto you; (test you be wise with your selves)* [that is, conceited on high minded in your own eyes, Prov. 3. 7. Rom. 12. 16.] *that hardness* [that is, disobedience as ver. 30. 32. see ver. 7.] *in part* [that is, not of all Jews, but of some, though very many: For there was still alwayes some remnant saved, and hereafter they shall in great multitude be converted] *is come upon Israel*, [that is, the people of Israel: the Jews] *until the fulness of the Gentiles* [that is, the full number: or the multitude of the Gentiles, and as it were the body of them. See the like ver. 12.] *shall be come in*. [namely, by confession of the Christian faith, into the Church of God.]

26 *And so* [That is, then: namely, when the fulness of the Gentiles shal be gone in] *all Israel* [that is, not some few, but a very great multitude, and as it were the whole Jewish nation] *shal be saved*: [namely, being powerfully called by the preaching of the Gospell, and justified by faith] *as it is written, the deliverer* [Gr. he that plucks out, namely, one out of any trouble. Hebr. Goel, whereby the Messias is understood, who as the next kinsman of the Jews shall pluck and deliver them out of destruction] *shall come out of Sion, and shall turn away ungodlinesse* [namely, turning them from them by the Spirit of regeneration, and forgiving them unto them] *from Jacob*. [that is, from the Jews, which are the posterity of Jacob.]

27 *And this is a Covenant unto them*. [Namely, to the Jews, who for this cause; seeing this Covenant is firm and unchangeable, shall yet be converted to the faith, that thereby their sins may be forgiven and taken away] *from me, when I shall take away their sins*.

28 *They are indeed* [This is an answer to an objection, that it was not very probable, that the Jews should be received again; forasmuch as by their rejection of the Gospell they were hated of God. The Apostle acknowledgeth that indeed they were therefore hated, but that nevertheless for another reason they were also beloved, namely because they were descended from the Fathers, whom God had chosen for his people] *enemies* [that is, hated of God] *concerning the Gospell*, [that is, because now at this present they reject and oppose the Gospell] *for your sakes*: [that is, because they hate and persecute you because of the confession of the Gospell. Or that you Gentiles might be called and ingrafted in their place] but *concerning the election* [that is, seeing God hath chosen this nation out of all other for his people, and hath still his elect among them] *they are beloved* [namely, of God, i. e. acceptable to God] *for the Fathers sake*. [that is, because of the Covenant that God made with Abraham and his posterity, and the other Patriarkes, from whom the Jews are descended, Gen. 17. 7.]

29 *For the Free-gifts and the calling of God are not to be repented of*. [That is, such, that God doth not repent of the same, i. e. is unchangeable: for with men change of purpose proceeds from hence, that it repenteth them to have taken such a purpose; 1 Sam. 15. 29. 2 Cor. 7. 10.]

30 *For like as ye* [That is, who are called of the Gentiles] *also, formerly* [namely, before Christ came, and was preached unto you] *were disobedient unto God*, [namely,

[namely, not believing his word, nor keeping his commandments] but now have obtained mercy [that is, are called to the faith, of Gods mercy, by the preaching of the Gospell] by the disobedience of these: [that is, by occasion that the Jews were disobedient to the Gospell, God hath let the Gospell come unto you ver. 11. Disobedience is more then unbelief, for it signifies a stiff-neckedness that they will not believe.]

31 *Even so these also were now disobedient* [Namely, since Christ came and is preached unto you] that they also by your mercy [namely, which is shewed to you i. e. by the powerfull calling and faith which God of meeer mercy and grace hath given to you Gentiles] might obtain mercy. [namely, observing the mercy which is shewed to the Gentiles, and their faith, by the same grace might be stirred up to follow their example, and so to be made partakers of the same mercy of God also.]

32 *For God hath concluded* [Or, as it were bound together] them all [namely, aswell Jews as Gentiles] under disobedience, that he might be mercifull to them all. [that is, that all aswell Jews as Gentiles should be saved only by Gods mercy and grace, and not by their own merits. So that the word *all* is not understood for every man in particular, for that is not done; but of all that are saved of the Jews or Gentiles: namely, that none of them is saved, but by mercy. See *John* 12. 32. *Gal.* 3. 22.]

33 *O depth*. [That is, exceeding great mistery of spirituall wisdom] of the riches both of the wisdom and knowledge of God! [not which God worketh in us, but which is in God himself, by which he wisely disposeth and ordereth all things.] how unsearchable are his judgments? [that is, the wayes and courses which he takes in the disposing and ordering of mens election and reprobation] and his wayes [that is, his reasons why he doth thus or thus] not to be found out.

34 *For who hath known the minde of the Lord?* [Or, meaning, thoughts, purpose counsell] or who was his counsellor? [namely, who should have given him counsell, and on whom he should bring about salvation for his own greatest honour. Namely, no man but himself according to his infinite wisdom.]

35 *Or who hath first given to him*, [Or, given before i. e. first had or done any good for Gods honour, whereby God should be obliged unto him] and it shall be recompensed unto him again? [namely, according to desert: to wit if there be any man who hath first given to God. Whereby he would shew, that seeing God is not indebted to give any man any recompence, that therefore salvation is given by him not of merit but of grace. *Psal.* 16. 2.]

36 *For of him*, [Namely, as the first cause, which orders and disposeth all things according to his wise counsell] and by him [namely, as who worketh all things that are necessary to mans salvation, and powerfully executes that which is ordained, according to his wise counsell] and to him, [namely, as to the utmost end, to whose glory all things must tend and be brought, *Prov.* 16. 4.] are all things; [namely, not only which concern the creation, preservation, and governing of all creatures, but especially which concern the salvation of men, which here is principally treated of] to him (be) glory for ever. Amen. [of this word see *Matth.* 6. ver. 13.]

C H A P. XII.

1 The Apostle having thus far in the foregoing Chapters handled the principall articles of the Christian Religion, begins now according to his usual method in almost all his Epistles, that part of this Epistle which consists in exhortations to a godly Christian life, whereof the first is that we offer up our selves to God, and be not

like unto the world. 3 Afterward he earnestly and in particular exhorteth those who had publick Offices and especiall gifts in the Church, that they should not be proud of their Offices or gifts, but faithfully administer and employ the same for the greatest edification of the Church, 6 aswell the Teachers of the word, 8 as the Elders and Deacons. 9 Adjoyns severall exhortations to all manner of Christian vertues, as sincere brotherly love 11 fervent zeal for Gods glory, 12 hope, patience, prayer, 13 communicativeness, 14 meekness, 15 compassion, 16 unitie, humility. 17 forbearance, 18 peaceableness, 19 laying aside revengfulness, 20 love of our enemies, 21 and steadfastness in that which is good.

I Beseech [Or, I exhort] you therefore brethren, by the mercies of God [that is, seeing then God hath shewed us such manifold mercy in Christ, as was taught in that which goes before which the word *therefore* shews] that ye set [that is, offer up: as the sacrifices were presented before the Lord, and there set before him, and so appropriated to him] your bodies [that is, your whole selves. An hebrew phrase, whereby a part is taken for the whole: as the same is interpreted, 1 *Thes.* 5. 23.] for a living [that is, not corporally put to death by slaying, but spiritually slain by mortifying of our lusts to live to God, *Rom.* 6. 11. 2 *Cor.* 5. 15. *Col.* 3. 3. 5.] holy [that is, as the beasts which were offered up in the old Testament, must be without spot or defect; *Exod.* 12. 5. *Levit.* 1. ver. 10. *Deut.* 15. 21. that so we should separate our selves from all unholiness] (and) well-pleasing [sacrifices to God, [that is, proceeding from an upright and contrite heart, purified by faith, without which no sacrifices are pleasing to God, *Isa.* 1. 11. and 66. 3. *Fer.* 6. 20. and 7. 20. *Hos.* 6. 6. *Hebr.* 11. 4. 6.] (which is) your reasonable worship. [that is, a worship which consists not in outward offering up of unreasonable beasts, as in the old Testament, but in a spirituall offering up of reasonable men, i. e. of your selves *Heb.* 13. 15. 1 *Pet.* 2. 5.]

2 And be not conformable [That is, take not upon you the form or fashion of this wicked world. Now what manner of form that was, the Apostle describes, *Rom.* 13. 13. *Eph.* 4. 18. 19. and *Peter* 1. *Pet.* 4. 3. and *John* 1. *John* 2. 16.] to this world [Gr. to this age. Namely, which lieth in wickedness, 1 *John* 5. 19.] but be ye changed [Gr. altered in form or fashion: not according to the body, as the Poets in their fables, feign sometimes to have been done, but according to the soul and the faculties of the same, namely, according to the understanding, and according to the will and affections] by the renewing of your minde [or understanding, See *Eph.* 1. 18. and 2. 3. and 4. 23. *Col.* 1. 21.] that ye may prove [that is, discern: or give proof by your godly life that ye understand what is the good will of God] what is the good, and the well-pleasing, and perfect will of God. [namely, according to which as the only and perfect rule we ought to frame our lives: which he in his word hath perfectly revealed unto us.]

3 For by the grace which is given unto me [That is, according to the Apostolicall office which is of grace committed unto me, according to the authority which as an Apostle and Ambassadour of God is by him given me] I say [that is, I command] to every one [namely, who hath any publique administration or speciall gift] which is among you, that he be not wise above that which men ought to be wise: [Gr. be not overwise. Namely, beyond his capacity or calling. Or that he have not a conceit, that he hath more abundant wisdom then others] but that he be wise [namely, in divine things: for they may, yea and must be searched into by us, with reverence and attentive diligence] unto modesty [namely, of the understanding, or of knowledge: as the Greek word

word imports: contenting himself with knowledge of th things which are necessary or serviceable to salvation] *even as God* [that is, considering that it is God that hath given you the knowledge which ye have, 1 Cor. 7. 17. and that therefore you must not be proud of the same] *hath dealt* [namely, as an householder, who distributes to every one of his family his portion, to the one somewhat more, to the other somewhat less, to one this, to the other somewhat else] *to every one* [that is, considering also thou hast not that knowledge alone, but that the same, and oft-times also yet greater, is imparted to another] *the measure of faith*. [that is, according to the portion, which is by God distributed to each one of the faithfull. For there is no man which hath a perfect knowledge of all things, but one hath lesser, another greater 1 Cor. 7. 7. and chap. 13. 9. Eph. 4. 7.]

4 *For as we have many members in one body* [This he explains by the similitude of a body, and the members of the same: whereby he proves that all the Offices and gifts which the one or the other members of the Church hath, according to the communion of Saints, must be employed for the common edification of the whole body of the Church. See of this similitude also 1 Cor. 10. 17. and chap. 12. 12. *etc.* Eph. 4. 12, 16, 25. and chap. 5. 30. Col. 2. 19. and chap. 3. 15.] *and all the members have not the same operation.*

5 *Even so we being many are one body in Christ, but we are each one members one of anothers.*

6 *Having now different* [Namely, some extraordinary, of which the Apostle treats 1 Cor. chap. 12. 14. some ordinary, which are principally treated of here: which are also divers, as is hereafter declared] *gifts* [Gr. *Charismata*; so the Ministries, and the gifts needfull thereunto are called, because they are of grace freely given to men by God] *according to the grace which is given unto us.*

7 *Let us bestow those gifts* [Others supply this thus: whether it be prophecy, *let us be wise* according to the measure of faith *etc.*] *whether it be prophecy*, [that is, the gift or calling to prophecy, whereby is understood not so much the gift to foretell things to come, as the Prophets of the old Testament had, and in the new, *Agabus, Paul, Peter, John* and others, as this word is taken, 1 Cor. 12. 28. Eph. 4. 11. as of interpreting the true meaning of the holy Scripture, and applying it to the comfort and exhortation of the Church: see 1 Cor. 14. ver. 1. 3.] *according to the measure of faith* [Gr. *analogian*: whereby is understood either the measure of knowledge which is given any man of God as ver. 3. and Eph. 4. 7. Or the conformity and agreement of the chief points of Christian doctrine, plainly expressed in Gods word, and in the articles of faith, which are as a rule, according to which, all interpretations of Scripture must be made] *whether it be ministry*, [Gr. *Diakonian* which word is here taken in common for the ministries, which are hereafter divided into particular sorts. See 1 Cor. 12. 5. Acts 1. 17.] *in ministering*: *whether it be he that teacheth*, [that is, he that is called to be a teacher: which teachers seeing they are here distinguished from the exhorters, therefore some think, that hereby are especially understood, those that are called principally to expound Christian doctrine, and to defend the same against false teachers and gainayers] *in teaching*:

8 *Whether it be he that exhorteth* [Or, *comforteth*: whereby may be understood the teachers who are called principally to apply Christian doctrine to the Church for exhortation and comfort: who are otherwise called Pastors Jer. 3. 15. and 23. 4. Zach 10. 2. Eph. 4. 11. 1 Pet. 5. 2.] *in exhorting*: *he that distributeth*, [that is, he that is called to gather the almes and collections of the Church, and to distribute them to the poor according to their necessities, who are specially called *Deacons*. See concerning them, Acts 6.] *in simplicity*: [namely, of

heart, not being harsh and highminded against the poor, not giving either of favour or envy: but with a compassionate and single heart looking upon their necessity, and faithfully assisting them according to the same] *he that is a president* [or, *he that is set over others*. Whereby may be understood the Elders which labour not in the word, 1 Tim. 5. 17. but together with the Pastors have oversight of the Church, to rule the same, and keep it in Christian peace and discipline, which are otherwise called *Governments*, 1 Cor. 12. 28.] *in diligence*: *he that sheweth mercy* [thereby may be understood a certain sort of Deacons and Deaconesses, which had a special oversight and administration about the sick exiles, and strangers, 1 Tim. 5. 9. which is one of the most special works of mercy] *in cheerfulness*. [that is, with a willing & propense heart, without growing weary of that troublesome service, or shewing themselves froward towards the poor.]

9 *Let love* [Amongst the Christian virtues this is set foremost, because all other virtues are contained therein, and must be accompanied with the same, Rom. 13. ver. 8. 9. 10. 1 Cor. 13. 3. 1 Tim. 1. 5.] *be unfeigned*, [that is, consisting not only in words and outward gestures, but chiefly in a sincere inclination of the heart, 1 Pet. 1. 22. 1 John 3. 18.] *Abhor that which is evil* [he exhorts not only to avoid evil, but also to hate it as an abominable thing, Psalm 139. 22.] *and adhere to that which is good*. [Gr. *cleave to*, or *be cleaved unto*. Namely, as it were with glue, holding fast to that which is good, without being plucked off from it, 1 Cor. 6. 16, 17. In these two points consists the whole conversion of man, Psalm 34. 15. Isa. 1. 16.]

10 *Love one another heartily* [The Greek word signifies such a love, wherewith Parents naturally love their children, which is the greatest and most vehement] *with brotherly love*, [that is, such as becometh them, who are not only of one flesh, Isa 58. 7, but who also by faith are brethren of one Father in the heavens, 1. Thes. 4. 9. Heb. 13. 1. 1 Pet. 1. 22, and chap 2. ver. 17.] *with honour one going before the other*. [that is, treat one another with all civill respect and courtesie, according to every ones condition, without expecting that thou be first so treated by thy brother.]

11 *Be not slow* [Or, *lazy*] *in giving diligence*. [Gr. *in diligence*, i. e. in looking diligently after the works of your calling.] *Be fervent* [that is, zealous, not lukewarm, Revel. 3. 16.] *in spirit. Serve the Lord*: [that is, as servants of the Lord, diligently perform all things that are required to his service and honour, Psalm. 2. 11. Eph. 6. 7. Others in the Greek for *Kyrio*, i. e. the Lord; read *Kairo*, i. e. the time: in such sence as Eph. 5. 16. and Col. 4. 5.]

12 *Rejoyce ye* [In this verse are shewed three remedies to be used in time of crosses and adversity] *in hope*. [namely, of deliverance and salvation] *Be patient in tribulation. Persevere in prayer.*

13 *Communicate* [That is, take you also your part in giving to the relief of the poor. Or *have communion in the necessities of the Saints*] *to the necessities of the Saints*. [that is, of poor Christians that suffer want] *Pursue hospitality* [Gr. *follow* or *follow after hospitality*, hunt after it; as Abraham and Lot did. Gen. 18. 1. 2. and 19. ver. 1. 2.]

14 *Bless them which persecute you: bless* [This word he rehearseth once more, to shew how needfull this exhortation is] *and curse not*. [namely, as commonly carnall men do 1 Cor. 4. 12. 1 Pet. 2. 23.]

15 *Rejoyce with the joyfull*: [That is, if it go well with thy neighbour, that he hath cause to be glad for it, rejoyce thou also for his prosperity: and if on the contrary he be in misery and adversity, and is sorrowfull for it, let his misery also go to thy heart, as if it concerned thy selfe, 1 Cor. 12. 26. Heb. 13. 3.] *and weep with them*

them that weep.

16 *Be of one mind* [This is understood, not only of unity of opinion and understanding, in the chief points of Christian doctrine, but also principally of unity of minds and inclinations one toward another] *one amongst another. Seek not after high things* [that is, which are above your capacity, abilities or calling: or think not, namely of your selves high things] *but apply your selves* [the Greek word signifies to suffer oneself to be conducted by any one, i. e. to condescend to any one] *to the lowly.* [namely, things or matters, as before he expressed *high things*, i. e. things which look towards lowliness.] *Be not wise with your selves.* [See ver. 3.]

17 *Recompense to no man evil for evil.* [The same Christ teacheth also, Mat. 5. 39.] *Take care for* [that is, give diligence carefully to provide] *that which is honourable before all men.* [that is, not only in the presence of God, but also before all sorts of men, as well before unbelievers as before believers, 2. Cor. 8. 21.]

18 *If it be possible* [Namely, that it may be done with a good conscience: or except the wickedness of men be so great, that it be impossible to keep peace with them] *as much as in you is* [that is, do not ye give any cause of discontent, and on your part contribute all that is serviceable to keep or make peace] *keep peace with all men.* [namely, not only with believers whereunto he exhorts us ver. 16. but also with unbelievers which are without.]

19 *Avenge not your selves beloved: but give place unto wrath.* [Some understand this of the wrath of men, namely, either of him that is wronged, that he give his wrath for the injury done unto him, place i. e. time to assuage; or of him who doth wrong, that it should not be withstood, that we do not imbitter him more, but decline his wrath and so give place to it. But that which followeth seemeth to require, that this must be understood of the wrath, i. e. of the vengeance of God, which he shall take on him that doth wrong, to which wrath men give place, when they leave revenge to God.] *For it is written; Vengeance (belongeth) to me, I will recompense saith the Lord.*

20 *If therefore thine enemy* [That is, who carries himself like an enemy towards thee, not whom thou hatest or art an enemy to, for that becometh not Christians] *hunger,* [that is, be in necessity, and therein hath need of thy helpe: a part taken from the whole] *feed him:* [that is, do him all offices of love in his necessity] *if he thirst, give him drink:* *For in doing that, thou shalt heap coals of fire upon his head.* [that is, thou shalt thereby stir him up, to know his injury, to turn from it, and to cease to do thee any more evil, as any one that hath a coal of fire laid on his head, presently feels the same and shakes it off, as not being able to endure it.]

21 *Be not overcome* [[Namely, thereby to be brought to desire of revenge] *of evil,* [that is, of the wrong that is done thee] *but overcome evil* [that is, take away, break off, mitigate] *by good.* [that is, with long suffering and bounty.]

CHAP. XIII.

1 The Apostle further exhorts believers to subject themselves to Magistrates with due obedience, seeing their calling is from God, and they that do not so, thereby draw down punishment upon their own heads, and wound their consciences. 6 And consequently commands also to pay them custome and tribute, and to give them all reverence. 8 Afterward he exhorteth them to the exercise of brotherly love with a rehearsall of the commandments of the second Table of the Law. 11 Finally he exhorts them, that seeing the night of ignorance

is passed away, and the light of the Gospel hath shined to them, they would beware of drunkenness, whoredome, hatred, strife, and such like sins, and endeavour after the contrary vertues, 14 and to that end put on the Lord Christ, laying aside the providing for the flesh unto lusts.

L Et every soul [That is, every man, of what linage, state, calling, or age so ever he be. and consequently the ministers of the Church also] *be subject* [that is, must not only be obedient to them, but also duly acknowledge and honour them] *to the powers* [that is, the Magistrates, which are by God set over others, with power and authority] *set over (them)* [Gr. *over having* or *excellent*, i. e. having supreme power: whereby are understood not only the highest Magistrates, but also all that are set in any office of government under them. 1 Tim. 2. 2. 1 Pet. 2. 13, 14.] *For there is no power* [that is, no Magistrate clothed with power] *but of God:* [namely, who hath not only instituted the office of Magistracy, but who also chuseth and appointeth the persons thereunto, although for the most part by the means of men, Prov. 8. 15. Dan. 4. 32.] *and the powers that are* [namely, be they high or low, be they supreme or set under others, 1 Pet. 2. 13, 14.] *they are ordained of God.* [that is, instituted among mankind, to rule them with order in Gods stead: although some of them oftentimes abuse their power, which God permitteth to punish the sins of the people, Job. 34. 30.]

2 *So that he that opposeth the power,* [Not only by rebellion as Absolon, but also by disobedience in things which are not contrary to Gods word] *resisteth the ordinance of God, and they that resist it, shall bring* [Gr. *receive*] *a judgment* [that is, a punishment, as well from God as from the Magistrate] *upon themselves.*

3 *For Rulers* [That is, the Magistrates set over us] *are not (for) a fear* [namely, that they will punish] *to good works* [that is, when thou dost well and art obedient to their commands] *but to evil.* [namely, works, i. e. when thou dost evil, and transgressest their commands] *Now wilt thou not fear the power?* [that is, wilt thou be free from fear of being punished by them] *Do good and thou shalt have praise of them.* [that is, be praised by them, and honoured with a recompense. For the office of the magistracy is not only to punish evil, but also to reward that which is good; by which two things, as by sinews, the body politick is bound and kept together.]

4 *For it is Gods minister* [That is, appointed by God, to serve thee as Gods instrument] *for good to thee:* [that is, to bring all good, to thee by the same, and to take care for thy welfare. See the annotat. on 1 Tim. 2. 2.] *but if thou dost evil,* [that is, transgressest the good Laws of the Magistrates] *then fear:* [namely, that thou shalt be punished by them for it] *For it beareth not the sword* [that is, hath received the power to punish evil does even with death it self, Gen. 9. 6. and causeth not the sword to be born before him without cause, or wears it by his side to give to understand that he hath such power, and will also execute the same against evil doers] *in vain. For it is Gods Minister, a revenger* [namely, in Gods name to whom vengeance belongeth, Rom. 12. 19.] *for punishment* [Gr. *wrath*. See the like Mat. 3. 7. Luke 21. 23. Rom. 2. 8.] *to him that doth evil.*

5 *Therefore it is necessary* [Namely, to be true subjects, and especially true Christians] *to be subject, not only for punishment,* [that is, for fear of punishment. Gr. *wrath*] *but also for conscience sake.* [that is, because we know that God hath ordained and commanded this, and that for this cause no man can have a good and quiet conscience, who doth it not.]

6 *For therefore* [That is, it appears that ye are and ought to be subject to Magistrates, because ye pay tribute.

See

See *Mat. 22. 21.* *also ye pay* [namely, to the Magistrates, or those that are appointed by them for this purpose] *tributes* [whereby are understood all burdens which are imposed on the subjects] *for* [this is a reason to prove it to be equal that we should be obedient to Magistrates, and pay tribute] *they are Ministers of God*, [Gr. *Leitourgoi*, which word we here see to be used, not only of Ecclesiastical Ministries, as *Acts 13. 2.* but also of politick and civil administrations. See also *Rom. 13. 27.* *Heb. 1. 14.* *being continually busied* [Gr. *persevering to this same thing*, i. e. continually abiding much labour, difficulty, trouble and care in this service. See of this word *Acts 1. 14.* *in this same thing*, [namely, to serve God in governing of the people.]

7 *Give therefore* [Gr. *render or recompence to every one their dues*] *to every one* [namely, Magistrate; although it may also be taken in generall] *that which ye owe: tribute* [it is properly that which is laid upon personal or real estate] *to whom ye (owe) tribute: custome* [it is that which is laid upon merchandize, or upon goods and wares that are imported & exported] *to whom ye (owe) custome: fear to whom ye (owe) fear*: [namely, to the Magistrates and their officers, whom they make use of to punish evil doers] *honour to whom ye (owe) honour*, [namely, to Magistrates, whether they be high or low, *1 Pet. 2. 17.*]

8 *Be not ought indebted to any man*, [That is, pay every one that whereunto ye are engaged unto him, whether it be money, service or any thing else; which when it is not done, the engagement and debt remaineth] *but to love one another*, [for that engagement can never be done away, or paid off, but remains alwaies a fresh, which must continually be paid] *For he that loveth another*, [that is, his neighbour] *he hath fulfilled* [that is, done and observed that, not only which was required in one or two commandments, but in all the commandments together, in respect of all the parts of them; although in regard of the degrees of perfection, no man can fulfil the same in this life, seeing our love is still imperfect here, *1 Kin. 8. 46.* *Pf. 19. 13.* *Pro. 20. 9.* *Jam. 3. 2.* *1 Joh. 1. 8.*] *the Law*, [that is, the commandments of the second Table of the Law, as is declared in the following verse.]

9 *For this, thou shalt not commit adultery*, [The Apostle keeps not the order of the commandments, as they are propounded in the ten commandments, because that matters not so much, so that all the commandments be but well kept] *thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not cover, and if there be any other commandment, it is comprehended as in a capital sum, in this word*, [that is, in this one commandment] *(namely) in this, thou shalt love thy neighbour as thy self*.

10 *Love* [Here he describes the nature of love, as also *1 Cor. 13.*] *doth no ill to his neighbour. Therefore is love the fulfilling of the law*, [See *v. 8.* and *1 Tim. 1. 5.*]

11 *And this (I say the rather) seeing we know the opportunity of the time*, [That is, seeing we are now no more unbelieving, as we were in former times, being in the dark night of ignorance, *Eph. 4. 18.* *Col. 1. 13.* *1 Joh. 2. 8.* but seeing Christ the son of righteousness, *Mal. 4. 2.* and the light of the world, *Joh. 8. 12.* hath now appeared to us] *that it is the hour that we now awake out of sleep*: [namely, of sin, *Eph. 5. 14.* *1 The. 5. 6.*] *for salvation* [or our salvation is now nearer, i. e. the price of our heavenly calling in Christ Jesus, which we run and pursue after, *1 Cor. 9. v. 24. 25.* *Phi. 3. 14.* which is the end of our faith, *1 Pet. 1. 9.*] *is now nearer to us* [that is, we are now by our Christian course come nearer to the same, though to lay hold on it, *Phi. 3. 12.* *1 Tim. 6. 12.* and therefore we must not faint before we have finished this christian race, *2 Tim. 4. 7.* seeing it would be great shame and loss, that being come so nigh through fainting or turning away we should not obtain the same, For by how much nearer any one cometh to the prize, so much the faster he ought to run] *then when we (first) believed*, [that is, when we were first called and converted to the faith of Christ.]

12 *The night* [Nam. of ignorance, *1 The. 5. 5.*] *is passed away*, [the Greek word signifies that the most part hereof

is passed. For all darkness is not yet perfectly done away out of our hearts, *1 Cor. 13. 9, 10*] *and the day* [namely, of saving knowledge, *v. 13.* *1 The. 5. 5.*] *is come nigh*, [that is, we are come to the saving light of the knowledge of Christ, yet not perfectly as long as we are in this life, but have such a light as there is when the day begins to break and to wax light] *Let us therefore put off* [namely, as men when it is become day, cast away night cloaths and coverings, and have no more to do with them, *Eph. 4. 22.*] *the works of darkness*, [that is, sins, which they that are yet in the darkness of ignorance are wont to commit, and especially those ugly sins which men are even ashamed to do publicly in the light, but which they commit by night in darkness, *Joh. 24. 15, 16.* *Joh. 3. 20, 21.* *1 The. 5. 7.* whereof some are rehearsed in the following verse] *and put on* [or draw on, as they do who arising from sleep draw on their cloaths to cover their nakedness, and to walk honestly in the day] *the arms* [this word signifies all that wherewith the body is covered against all woundings: & here are understood thereby all manner of Christian virtues, wherewith our souls are not only clad & adorned, but also as it were armed against the wounds & temptations of the devil, and the flesh See *Rom. 6. 3. 2 Cor. 6. 7.* *Eph. 6. 11, 12* &c. *1 Th. 5. 8.*] *of light*, [that is, which proceed from the light of the true knowledge of God, and to his glory give light before men, and which become those who are called to this light, and will walk honestly in the light.]

13 *Let us walk* [That is, order our lives and converse amongst men] *decently* [that is, not only piously before God, but also fairly and honestly before men] *as in the day*: [that is, as becometh those, to whom by the grace of God the light of saving knowledge hath appeared] *not in riotings* [whereby are understood not honourable and moderate feasts, *Gen. 21. 8.* *Joh. 2. 1.* but gluttonous and immodest, in which all manner of excess, wantonness, dancing and immodesty is practised] *and drunkenness*, [or immoderate swallowing of wine or strong drink, *1 Sa. 9. 22.*] *not in bed-chambers* [that is, adultery and fornications, which are commonly practised in bed-chambers] *and immodesties*, [that is, lascivious and unchaste wantonness] *not in strife and envying*.

14 *But put on* [Or draw on, namely, as your garment or armour] *the Lord Jesus Christ*, [namely, by faith receiving his righteousness, and imitating all his virtues; cloathing and adorning your soul therewithal, *Gal. 3. 27.*] *and take not care* [Gr. *make no provision, of the flesh*] *for the flesh* [that is, the body, whereby it is not forbidden that men might provide the body of a decent garment, meat, drink, physick and other things necessary for the sustentation of the same: for that is even commended, *Eph. 5. 29.* *1 Tim. 5. 8, 23.* but not to satisfy the same in its sinful lusts, *1 Cor. 9. 27.*] *unto lusts*, [namely, which tend to intemperance, pride, gluttony, unchasteness, therein to feed it, and to give it its desire, *1 Joh. 2. 16.*]

CHAP. XIV.

1 *The Apostle now teacheth further how believers must carry themselves towards the weak who did not yet well understand the doctrine of Christian liberty, especially concerning the difference of meats and daies, namely; that they must receive the weak, and not therefore contend with them, & that the weak must not condemn the others. 5 That both weak and strong must aim at one end to serve God thereby, 7 seeing we are alwaies bound to promote his glory both in life and death, 9 even as Christ also therefore died and rose again, that we might give him as our Lord and Judge, an account of all our actions. 13 that therefore the strong take heed that they give no scandal to the weak. 14 That now indeed the difference of meats & daies ceaseth, but that this liberty must not be used to the grieving & weakening of others for whom Christ died also, 17 seeing Chr. Rel. consisteth not in meat & drink. 19 but in these things men must alwaies seek after peace, 20 and rather not eat & drink that which would offend the weak. 22 & further in these things*

things do nothing on either side with a doubting conscience, seeing that is sin.

NOW him that is weak in the Faith [That is, he that out of weakness doth not yet rightly understand the point of the abolishing of the ceremonies of the Old Testament: as there were many Jews at that time, who were converted to the Christian Religion, who because the ceremonies were instituted by God himself, and they were brought up in the same, could not then yet well believe that they might or ought to be laid aside, and therefore took offence when the believers of the Gentiles did not observe the same. Therefore he doth not here speak of those who out of obstinacy maintained and taught that the observation of the ceremonies was still necessary to salvation, against whom he deals in the Epistle to the Galatians] receive ye, [namely, as a brother, with all kindness, bearing with his weakness in him. See Phil. v. 12. 17.] (but) not to contentious [Gr. to contentions of conferences, or doublings of the thoughts, namely, that ye do not bring him thereunto] conferences. [or reasonings, disputations, i.e. that ye do not too much and too eagerly dispute & strive with him thereabout, and so perplex him, and bring him to greater doubting: or that to please you, he do nothing against his conscience.]

2 One indeed [Namely, he that rightly understands Christian liberty] believeth that all things [that is, all manner of meat that is to be eaten, without difference of clean or unclean, which was in the Old Testament Lev. 11. 4. Deu. 14. 7.] may be eaten, but he that is weak [i.e. in the faith. v. 1.] eateth pot-herbes. [namely, rather than that herein he would not keep the Law, i.e. contents himself with mean food which was permitted in the law, and abstaines from the flesh of swine, hairs, conies, and others forbidden in the Law, Lev. 11. 5. &c.]

3 He that eateth [That is, he that believeth that a man may eat all manner of food, and doth so also] let him not despise him [Gr. let him not account him as nothing. See of this word, Mark 9. 12. Luke 23. 11.] that eateth not: [namely, all manner of food, because he thinketh that this is not lawfull] and he that eateth not, let him not judge [that is, condemn, namely, that he sins therein, or that therefore he is an irreligious man, or a contemner of the Law] him that eateth; for God hath received him. [that is, brought as well one as the other to the faith, and received him for one of his children in the communion of his Church: and therefore he ought not to be despised or condemned by men.]

A Who art thou [He reproves both the weak and the strong, that they despised and condemned one another] who judgest [that is, condemnest, v. 3.] anothers servant? [that is, thy brother, who is not thine but Gods servant. Whereby he sheweth that such condemning is repugnant to the Law of nature it self, according to which no man may condemn another mans servant, over whom he hath no right.] He standeth [that is, if he do well] or he falleth [that is, if he sin] to his own master: [namely, to whom he belongs, and who only hath right to judge him; when therefore he doth not condemn him, his fellow servant ought not to condemn him] but he shall be set fast: [that is, more and more increase and be confirmed in the faith] for God is able to set him fast. [that is, hath not only the will, for he hath received him, v. 3. but also the power to strengthen him in the faith, so that ye need not to dispute or contend much with him thereabout.]

5 The one [Namely, the believing Jew, who doth not yet rightly understand Christian liberty] indeed esteemeth [Gr. judgeth, i.e. thinketh that the feast daies of the old Testament must yet be observed, and that therefore one day is holier then another] the one day above the (other)

day: but the other [namely, the believing Gentile, who understandeth Christian liberty] esteemeth all daies [Gr. every day, or each day, i.e. holds that the difference of daies now cealeth, and that we are not now obliged to the feast-daies of the old Testament] (alike.) Let every one [namely, whether he eateth or eateth not: makes difference of daies, or makes no difference] be fully assured, [namely, that in so doing he sinneth not, and intendeth not to offend God, and wittingly to do contrary to his will, and that consequently he also search diligently which of the two is pleasing to God] in his own mind. [or in his own understanding.]

6 He that taketh notice of a day, [That is, the feast daies of the old Testament, which the weak amongst the Jews thought must also be observed in the new Testament] he takes notice of (it) to the Lord: [that is, intendeth nothing else but thereby to give God service and honour: So that both the weak and the strong aime at all one end and scope, and therefore must not condemn one another] and he that taketh no notice of a day, he taketh no notice of (it) to the Lord. He that eateth [namely, all kind of meat, and thinketh that this is lawfull, v. 2.] he eateth (that) to the Lord, for he giveth God thanks; [namely, the strong for his liberty, and for the meat which he enjoyeth with a good conscience] and he that eateth not, he eateth (that) not to the Lord, and he giveth God thanks. [namely, the weak one, howsoever he thinketh some meats to be forbidden, that nevertheless God affords him wherewith he may be fed with a good conscience, 1 Tim. 4. 5.]

7 For no man of us [Namely, believing Christians, whether strong or weak] liveth to himself, [that is, must order his life not according to his own lust or profit: or as he will, seeing he is not his own, but is subject to another, namely, to the Lord, according to whose command, and for whose service he must flame his life] and no man dieth to himself. [namely, as if with his death it were wholly done with him.]

8 For whether we live, we live to the Lord, [That is, we are subject to the command of the Lord Jesus Christ, as being his proper servants, bought by his blood, and must therefore bestow our lives for his service and honour] whether we dye, we dye to the Lord. [that is, we must be ready to lay down our lives for the service & honour of our Lord, whensoever it please him: and after our death shall give an account of our doings] Therefore whether we live, or whether we dye, we are the Lords, [that is, we are Christs propriety & servants, which are subject to him, and according to his command must live & dye.]

9 For this purpose also Christ died, [Here he proves that Christ is our Lord; and that he got his right of dominion over us, by his death and resurrection, 1 Cor. 6. 20. 1 Pet. 1. 18.] and rose, and became alive again, that he might have dominion both over dead and living. [that is, over all believers, as well they that are yet alive, as those that are dead in the Lord, and that shall be raised up by him again.]

10 But thou [Namely, weak one] why dost thou judge [that is, condemn v. 3.] thy brother? [that is, the believing Christians, which understand and use their Christian liberty] Or thou also [namely, strong in faith] why despisest thou [see v. 3.] thy brother? [namely, who doth not yet understand Christian liberty, nor dares to use it because of his weakness] For we shall also be set before the judgement-seat of Christ. [that is, before the judgement of God, where Christ shall sit as judge, 2 Cor. 5. 10. to whom alone also belongs to judge over the consciences, and to whom we must give an account of all that we have done or omitted, v. 12.]

11 For it is written, I live [That is, as truly as I live: a manner of taking an oath which the Lord often useth, Num. 14. v. 21, 28. Isa. 49. 18. Jer. 22. 24. Ezek. 5. 11. and 14. 16, 18. and 20. 3.] faith the Lord:

Lord : [that which is spoken by the Prophet of Jehovah the true God, is here ascribed to Christ, to shew that he also is the true God] *every knee shall bow* [that is, yield reverence and obedience as to their Lord. See *Phil. 2. 10.*] *before me*, [namely, Christ the Son of God, and Saviour. See *Eph. 1. 20, 22. Phil. 2. 10.*] *and every tongue* [that is, believers, out of every nation as well strong as weak, shall with their tongues and mouths confess me to be the true God, and their Lord and Judge, *Rom. 10. v. 9, 10.*] *shall confess* [or *praise, thank*] *God.*

12 *So then every one of us* [Whoever he be, great or small, weak or strong] *shall give an account* [namely, how we have carried our selves in this life. See *Mat. 25. 2 Cor. 5. 10.*] *for himself*, [that is, of his own actions and omissions, and not of another mans actions] *to God.* [that is, to the Lord Christ, who is true God, and shall transact the judgement of God.]

13 *Let us not therefore judge* [That is, condemn, v. 4. 10. namely, seeing judgement belongeth to the Lord Christ] *one another any more: but judge this rather*, [that is esteem and acknowledge that this is best and most seemly, *namely, that ye* [namely, that are strong] *give* [Gr. *put* or *lay*] *no stumbling-block or offence* [namely that by your unseasonable use of Christian liberty, or rash condemning, he be not estranged from the Christian Religion. See *1 Cor. 8. 9*] *to your brother.* [namely, who is yet weak.]

14 *I know* [That is, although I know well] *and am assured in the Lord Jesus*, [that is, by the Lord Christ. See *Acts 10. 15.*] *that no thing* [i.e. no meat] *is unclean*, [Gr. *is common*. See *Acts 10. 14.* namely, now in the new Testament, since the coming of Christ] *in it self* [or *by it self*, i.e. of its own nature, *Gen. 1. v. 31.* and chap. 9. v. 2, 3. He speaks of meats to be eaten. Howsoever therefore afterwards some of them in respect of Gods prohibition were unclean for a time, yet now they are all to be accounted clean, forasmuch as those shadows now cease, *Col. 2. 16. 1 Tim. 4. v. 3. 4.*] *but he that esteemeth any thing to be unclean*, [that is, who doth not yet believe that the difference of meat now ceaseth, but thinketh that this prohibition of God must still be continued. For indifferent things are such to us as we esteem the same, when they may be done or omitted without offence] *to him it is unclean.* [that is, he may not against his judgement eat such meat, for therein he should do that which he himself holds to be sin]

15 *But if my Brother* [That is, thy weak fellow-believer] *be grieved* [namely, when he seeth that thou who art strong, eatest meat which was forbidden in the Old Testament, thinking that therein thou sinnest against God, which grieveth the godly. Or seeing that thereby thou dost as it were despise and condemn them] *because of meat*, [that is because he seeth that thou eatest meat which he holds to be forbidden by God to Christians] *thou walkest no more according to love.* [for that grieveth or offendeth no man, but seeks to condescend to the weak to yield to them, and to strengthen them in the faith, *1 Cor. 13. 4, &c.*] *Destroy not him* [namely, as much as in thee is, thereby estranging him from the Christian Religion. Or if he follow thine example against his conscience, thereby wounding the same, whereby his faith is brought into danger] *with thy meat*, [that is, eating meat before him which he thinketh to be still forbidden] *for whom Christ died.* [namely, to save him, whom thou as much as lieth in thee, destroyest, which is an abominable sin, which is also committed against Christ, *1 Cor. 8. 12.* Otherwise according to the judgement of charity we must account all those that confess the faith of Christ, for such whom Christ hath redeemed by his death. For that they that are once truly redeemed by the death of Christ shall not perish, is taught, *Mat. 24. 24. John. 10. 28. 1 Pet. 1. 5.*]

16 *Let not therefore your good* [That is, your

Christian liberty and the use of the same] *be reproached.* [as well by the weak Christians as by those that are without, when they shall see that the Christians contend one with another for such slight matters.]

17 *For the Kingdom of God is not meat and drink*, [That is, the Kingdom of glory or eternal salvation, is not obtained by eating or not eating of meat, neither is the Kingdom of grace or true godliness promoted thereby. See *1 Cor. 8. 8.*] *but righteousness*, [namely, of God or of Faith, which is desired before, *Rom. 4. 5.* wherewith holiness of life must be joynd also] *and peace*, [namely, quietness in our hearts and consciences, by being assured that we and our actions are acceptable to God by faith, *Rom. 5. 3.* and also outward peace and unity amongst brethren] *and joy*, [that is, a spiritual joy in the heart, arising from a firm hope of salvation, and from observing the welfare of the church flourishing in peace] *by the Holy Ghost.* [Gr. *in the Holy Ghost*, i.e. which is wrought and kindled by the Holy Ghost, and is a spiritual, not a worldly joy.]

18 *For he that in these things* [That is, he that seeketh his righteousness by faith in Christ, strives after true holiness, and feels in himself the peace and joy of the Holy Ghost, and alwaies endeavours after peace] *serveth Christ*, [that is, gives Christ the obedience and worship which he requieth of us] *is well-pleasing to God, and acceptable* [Gr. *approved*, i.e. found and esteemed good and godly] *to men.* [namely, who judge aright.]

19 *So then let us pursue* [Gr. *follow after*, i.e. seek all manner of wayes. See the like *Psa. 34. 15.*] *that which* (serves) *for peace*, [that is, let us use all means to keep peace among the faithfull, and avoid whatsoever might break or hinder the same] *and that which* (serves) *for edification*, [a similitude taken from the building up of an House or Temple. i.e. let us seek after that whereby the church of God which is the House of the living God, *1 Tim. 3. 15. Heb. 3. 6.* may be built up and edified, *Mat. 16. 18. 1 Cor. 3. 9. 2 Cor. 13. 10. Eph. 4. 12. 1 Tim. 1. 4.*] *one among another.* [that is, on both sides, each contributing that which is serviceable for the edification of the church, the weak by increasing in the knowledge of Christian liberty, and not condemning the others: and the strong in receiving of the weak, with avoiding of giving offence, and of despising of the weak.]

20 *Break not* [Gr. *unloose not*, or *dissolve not*, namely, as much as lies in you, by unseasonable use of Christian liberty, despising and scandall: this is opposed to building up or edifying] *the work of God* [that is, the faith of the weak brother, which God hath begun to work in him for his salvation: for it is a great sin to break down that which God builds] *because of meat.* [that is, for such a slight matter as it is to eat this or that meat] *All things indeed are clean*, [that is, I acknowledge indeed that it is now lawfull for Christians to eat all kind of meats. See v. 14.] *but it is evil* [that is, sinfull and hurtfull] *to the man who eateth with offence.* [namely, of the weak.]

21 *It is good* [That is, useful for the edification of the weak in the Church] *to eat no flesh, nor to drink wine, nor* (any thing) *whereat thy brother* [namely, who is yet weak in faith] *stumbleth*, [that is, when that eating or drinking, &c. gives offence to the weak. So that the abstaining from such meat or drink is good for avoiding of offence. See *1 Cor. 8. 13.*] *or is offended, or* (wherein) *he is weak.*

22 *Hast thou faith* [Namely, whereby thou knowest and art assured that Christians have the liberty to eat all kinds of meat. See v. 2. 14. and *1 Cor. 8. 1.*] *have* (it) *to thy self* [namely, in thine own conscience, without shewing the same with offence before the weak brethren] *before God*, [namely, who knowes nevertheless that thou hast that faith, although thou shew it not in such a manner, Or have it so, that the use of it may

please God, to whom we must give account, and whom we must not provoke] *Blessed is he who judgeth not* [that is, condemneth not, namely, so abusing his liberty with offence, that thereby he deserves to be reproved by the brethren, and to be judged by God] *himself, in that which he approveth.* [that is, that which he understands, and esteemeth to be lawful, when it is done without offence. *Gr. in that which he proveth.*]

23 *But he that doubteth* [That is, who is not yet perfectly assured, that all kinde of meats are now clean and allowed] *if he eat* [namely, any meat forbidden in the old Testament] *is condemned,* [that is, wounds his conscience and makes himself liable to damnation] *because he (eaterh) not of faith: and whatsoever is not of faith,* [that is, is done without being assured that the work which we do is pleasing to God in Christ. Or that proceeds not out of a believing heart, without which neither our works nor our persons can please God. *Heb. 11. 6.*] *that is sin.*

CHAP. XV.

1 *The Apostle further exhorts the strong that they condescend to the weakness of their brethren,* 2 *by the example of Christ, who sought not himself, but our benefit, which he confirms out of the Scriptures of the old Testament, which are also written for our comfort,* 5 *and that they should serve God and the Lord Christ with united hearts.* 7 *Declares more largely the example of Christ, how he served, both the Jews, 9 as also the Gentiles, which he also proveth out of the same Scriptures,* 13 *thereto joyning a wish that they may increase in all Christian vertues and knowledge.* 14 *Afterwards he begins to conclude this Epistle, excusing his freedom in writing,* 17 *and relucing how powerfully God hath blessed his ministry, and how faithfully he hath administered the same,* 22 *promiseth that he will come to Rome in his journey towards Spain,* 25 *and gives them to understand that he must first travell to Jerusalem, to carry thither the alms of the Churches of Macedonia and Achaia.* 30 *Requesteth of them that they would pray for him and his ministry,* 33 *and wisheth them all good from God.*

But we [The Apostle includes himself also, that the exhortation may be the more powerfull] *that are strong* [namely, in faith, and knowledge of Christian doctrine, especially of Christian liberty] *ought* [or are engaged, bound, namely, for the reasons which Paul shall hereafter declare] *to bear* [that is, to bear with as a burden to take it from them, and helpe them to bear it. See *Gal. 6. 1, 2.*] *the weaknesses* [that is, the ignorance and errors which through weakness are yet in them, especially in this point of doctrine] *of the impotent,* [that is, of the weak. See *Rom. 14. 1.*] *and not to please ourselves.* [that is, follow our fancies, or seek our own ease and profit, indulge our selves.]

2 *Therefore let every one of us* [Namely, whosoever he be. No man is here excepted] *please (his) neighbour* [much more then his weak brother] *for good* [or in good, i. e. in things that are not evil: or for the good, benefit, and salvation of his neighbour] *unto edification.* [See *Rom. 14. ver. 19.*]

3 *For Christ also* [The example of Christ ought to prevaile much with Christians, as being a rule according to which they ought to frame their lives, *John 13. ver. 15. 34.* *Phil. 2. 5.* and it would be great shame for them that they should do otherwise, then he hath done and taught before them] *pleased not himself;* [that is, sought not his own ease, honour or profit, *Mat. 20. 28.*] *but* [namely, he so carried himself: or it happened unto him] *as it is written, the reproches* [that is, the sins

whereby men cast reproch upon God, or all manner of contempt and injury of the ungodly] *of them that reproch thee are fallen upon me.* [that is, I have taken upon me, or are laid upon me to expiate them, *David* speaketh here as a type of the Messias, and prophesying of him, who took our sins upon him to satisfie for the same. *Isa. 53. 4, 5. 2 Cor. 5. 21.* Therefore seeing it appears from thence that Christ sought not his own ease and benefit, but ours, and did so much for our sakes, so ought we in like manner to seek the good of our neighbour, and to do all that is serviceable to his salvation. See *Phil. 2. ver. 5, 6, 7, 8. 1 John 3. 16.*]

4 *For whatsoever was written before,* [Namely, in the Scriptures of the old Testament: which may now also be said of the writings of the new] *that was written before for our learning:* [or, instruction, namely, in matters which concern our eternall salvation. See *John 5. 39. 2 Tim. 3. 15, 16.*] *that we through patience and comfort of the Scriptures,* [that is, which are obtained by reading, hearing, and meditation of the Scriptures] *might have hope.* [namely, that we shall certainly obtain salvation by Christ.]

5 *But the God of patience* [That is, who worketh the same in us by means of the holy Scripture ver. 4.] *and of consolation, grant you that ye may be of one mind* [namely, in opinions concerning the true doctrine, and in good inclinations of the heart one to another. See *Rom. 12. 16.*] *one amongst another, according to Christ Jesus.* [that is, according to the orthodox doctrine of Christ. Or after the example of Jesus Christ.]

6 *That ye may with one accord,* [*Gr. unanimously, i. e. with one heart and soul, Acts 4. 32.*] *with one mouth, glorifie the God and Father of our Lord Jesus Christ.* [that is, God who is the Father of our Lord Jesus Christ, *Eph. 1. ver. 3, 17.*]

7 *Therefore receive* [See *Rom. 14. ver. 3.*] *one another,* [that is, as well the strong the weak, as the weak the strong: accounting one another for brethren, and brotherly treating one another in love and peace] *as Christ also* [that is, after the example of Christ] *hath received us* [namely, so that he even died the death for us] *to the glory of God.* [that is, to make us partakers of the glory of God. Or, that thereby the glory of God might be declared.]

8 *And I say* [Here he declares more at large how Christ received both Jews and Gentiles, thereby to admonish both of them, that they must also so receive one another] *that Jesus Christ was a minister of the circumcision* [that is, of the Jews who are circumcised, *Rom. 4. 12.* to whom he, being Lord over all, as a minister published the way of salvation; and exercised his ministry amongst them alone, *Mat. 15. 24.* and chap. 20. 28.] *because of the truth of God,* [namely, that that might not be weakened: but that God might be found true in his promises] *that he might confirm the promises of the Fathers.* [that is, which were formerly made to the Fathers in the old Testament. See *2 Cor. 1. 20.*]

9 *And that the Gentiles* [Here he proves the second part, namely, that Christ hath also received the Gentiles: according to Gods promises and engagements in the old Testament] *might glorifie God* [that is, being brought to the knowledge of the true God and to faith, might praise honour and serve him, and finally be also partakers of his glory] *by reason of the mercy:* [or, for the mercy, namely, which of meer grace is shewed to them also, as was done to the Jews, *Deut. 7. ver. 7, 8.*] *as it is written,* [in all these places which are here produced for proof out of the old Testament, the word *Gentiles* must chiefly be taken notice off. The expositions, see upon each place] *therefore I will confess thee among the Gentiles, and sing praise unto thy name.*

10 *And again he saith, be joyfull ye Gentiles with his people.*

11 And again Laud the Lord all ye Gentiles, and praise him all ye nations.

12 And again Esay saith, there shall be the root of Jesse, and he that ariseth to command over the Gentiles: in him shall the Gentiles hope.

13 Now the God of hope [That is, in whom men must hope, 1 Tim. 6. 17. and who worketh hope in us by his promises and Spirit, 1 Pet. 1. 3.] fill you with all joy [that is, with a true and continuall spirituall joy, Phil. 4. 4.] and peace in believing, [that is, while ye believe in this life. Or together with your faith, which let it be alwaies accompanied with joy and peace] that ye may be abundant in hope, through the power of the Holy Ghost. [Gr. in the power of the Holy Ghost, namely, who works these spirituall gifts and vertues in men by his power, 1 Cor. 12. 6, 11.]

14 But my brethren [Here the Apostle begins to conclude this Epistle, excusing himself that he had written so largely and so boldly unto them, and promising that he himself would come unto them] I my self also assure I of you, [that is, I trust, or assure my self firmly according to the judgement of charity, which believeth all things, 1 Cor. 13. 7. seeing I know that ye really shew this] that ye your selves also are full of goodness, [and that in this regard the division risen up among you about the use of indifferent things, proceeds not from wickedness or hatred against one another, but from weakness] filled with all knowledge, [that is, all manner of knowledge, namely, of spirituall things necessary to salvation: for howsoever there were many weak and ignorant ones among them, yet there were also many godly, understanding, and well exercised in Christian doctrine, in respect of whom he speaks this. See the like, 1 Cor. 1. 5.] able also to admonish one another.

15 But I have written to you the more boldly [Namely, by shewing you your faults and reproving them here and there] in part [that is, the more boldly in some sort, or partly] brethren, as again putting you in minde (of this) [that is, that those things which you your selves well know, but do not so well put in practise, you might diligently consider of and well weigh the same] for the grace which is given to me of God, [namely, of the Apostleship, Rom. 1. 5. i. e. because I am appointed and called thereunto of God, and I must faithfully acquit my self in mine office. See the following verse. Or, by the grace.]

16 That I may be a minister of Jesus Christ [Gr. leitourgos. See of this word Acts 13. 2. Rom. 13. 6. Heb. 8. 2.] among the Gentiles, [see Acts 9. 15. and 13. 2. Rom. 11. 13.] administering [or, offering up, i. e. administering as an holy work: as the Priests work was] the gospel of God, [that is, which God hath committed to my trust, and commanded me to teach by preaching and writing] that the offering of the Gentiles [that is, not which the Gentiles shall offer up, as Rom. 12. 1. but which I shall convert to God from among the Gentiles, and so shall offer up to God by my ministry. See the like Mat. 1. 11.] may be acceptable, [see Rom. 12. 1.] being sanctified [see there also] by the Holy Ghost.

17 I have glorying therefore [Namely, by reason that I have brought so many Gentiles to the faith by my ministry] in Christ Jesus [who hath blessed my ministry, and who as the only author of their conversion, hath wrought by me as his instrument] in those things which concern God. [Gr. which to God, namely, belongs, as the only author of the blessing and success of my ministry.]

18 For I should not dare to say any thing [Namely, not be able with a good conscience to bring forth any thing] which Christ hath not wrought by me [that is, which Christ hath not powerfully wrought by me as well as by any one of the other Apostles, Gal. 2. 8.] for obedience of the Gentiles [that is, to bring the Gentiles

whose Apostle I principally am, unto the obedience of faith and of the Gospel] by words [Gr. by word and by deed, i. e. by the preaching of the Gospel] and deeds, [that is, by much labour, difficulty, and trouble, or by wondrous works and miracles, as is declared in the following verse.]

19 By power of signs and wonders (and) by the power of the Spirit of God, [That is, the powerfull working of the Holy Ghost in the hearts of men] so that from Jerusalem, and round about [i. e. in the Countreies round about, as namely in Arabia, Gal. 1. 17. at Damascus, Gal. 1. 17. at Antioch, Acts 13. 1. at Seleucia Acts 13. 4. in Cyprus, Acts 13. 4. in Pamphylia, Acts 13. 13. in Pisidia, Acts 13. 14. in Lycaonia, Acts 14. 6. in Cilicia, Acts 15. 41. in Phrygia, Acts 16. 6. in Galatia, Acts 16. 6. at Troas, Acts 16. 8. at Athens, Acts 17. 15. at Ephesus, Acts 19. 1. in Achaia, Acts 18. 1. in Macedonia, Acts 16. 10. and other places. Or in the circuit, journeying from one place to another, hither and thither] even unto Illyricum, [a Countre lying on the Adriatick Sea, and bordering upon Macedonia, now called Slavonia] I have fulfilled the Gospel of Christ. [that is, I have filled all those lands with the preaching and knowledge of the Gospel of Christ.]

20 And now so very desirous [Gr. ambitious, namely, with an holy and laudable ambition being more diligent then others, first to preach every where] to publish the Gospel, not where Christ [that is, the knowledge and doctrine of Christ] was named, [that is, published or known] that I might not build on anothers foundation: [that is, that was first laid there by another. See 1 Cor. 3. 10.]

21 But as it is written, to whom it was not told of him, they shall see it: and who have not heard it, they shall understand it.

22 Wherefore I was also hindered many times to come unto you: [Namely, to spread abroad the Gospel in those lands, where it had not yet been published, and to plant new Churches there. See Rom. 1. 13.]

23 But now having no place more [Namely, where the Gospel needeth to be preached anew] in these quarters, [namely, of Syria, Greece, and Asia. Gr. climata, whereby are signified Countreies which ly on divers elevations of the pole] and for many years agoe having a great longing to come unto you.

24 Whensoever I travel towards Spain [Namely, which I have purposed to do, because the Gospel was not yet published there] I will come unto you: [namely, by Gods will, or if it shall please God ver. 32. Rom. 1. 10.] for I hope [that is, I am not well assured thereof by any revelation, but nevertheless have hope of it, as appears, Rom. 1. 10.] in travelling through to see you, [that is, to take my journey that I shall go over Italy, and through Rome: for otherwise the nearest and rightest way to go out of Syria, yea or Greece towards Spain, is not over Italy, but through between Africa and Sicilia, leaving Sicily with Italy on the right hand] and to be conducted thitherwards by you: [that is, by some of your Church, to accompany me, and also to assist me in my service] when I shall first be somewhat [that is, a little as ver. 15.] satisfied [Gr. filled] of your (presence.)

25 But now I travel to Jerusalem, [That is, that I do not immediately set upon my journey to come unto you, is because I must first of necessity travell from hence to Jerusalem] ministering to the Saints. [that is, to carry the poor and afflicted believers in Jerusalem the almes which are gathered for them: as is declared in the following verse.]

26 For it hath seemed good [Namely, out of their own free motion, and compassion] (to them of) Macedonia [that is, the Churches in Macedonia] and Achaia, to make a common contribution [Gr. a certain communion or imparting] to the poor among the Saints [that is, believers

believers ver. 25.] *which are at Jerusalem.*

27 *For it hath (so) seemed good to them:* [This he rehearseth again to commend this their benevolence, and thereby tacitly to admonish the Romans, that they ought to imitate their example, seeing they were no less in good prosperity then those of Greece] *they are also their debtors.* [that is, are obliged to give them assistance. This he saith, not to diminish their benevolence, but thereby civilly to admonish the Romanes, that they are also obliged thereunto, for the same reason which followeth] *For if the Gentiles are become partakers of their spirituall (goods)* [that is, the doctrine of the Gospel of Christ, in which are hidden all treasures of spirituall goods: which are called the goods of the Jews or of the Church at Jerusalem, because Christ was principally promised to the Jews, and because out of the Church of Jerusalem the Gospel was spread abroad throughout the whole world among the Gentiles, *Isa. 2. 3. Acts 1. ver. 4. 8.*] *they are indebted also* [that is, obliged by the great benefit received from them, to recompence the same in some sort. See *1 Cor. 9. 11. Gal. 6. 6.*] *to serve them with temporall (good things.)* [Gr. *carvall i. e.* needfull for the sustentation of the flesh, *i. e.* of the body.]

28 *When therefore I shall have finished this,* [That is, this journey, and this service] *and sealed* [that is, shall faithfully have brought it over, seeing it is intrusted and as it were sealed in my hands, as a treasure is sealed in a chest, that nothing of it may be taken away] *unto them this fruit* [namely, of faith and love which the foresaid Churches have brought forth. So their liberality is called, because true faith must bring forth such fruits, and be operative by the works of charity, *Gal. 5. 6. 22.*] *I will come down through your (City)* [Gr. *through you, i. e.* through yours, or through your City] *towards Spain.*

29 *And I know* [See hereof ver. 24.] *that I coming to you, shall come with the full blessing.* [Gr. *in fulness of the blessing, i. e.* I shall bring with me, a full or abundant spirituall blessing to confirm you by my preaching in the Christian doctrine, whereby the eternall blessing of God is published unto us.]

30 *And I beseech* [Or, *I exhort*] *you brethren, by our Lord Jesus Christ,* [that is, as ye love the Lord Jesus Christ: or do it not so much, or only for mine, as chiefly for Christs sake] *and by the love* [namely, either wherewith God loves you, *Rom. 5. 5.* Or wherewith you love God and your neighbour] *of the Spirit* [that is, which the Holy Ghost works and kindles in our hearts. Or wherewith he loveth us] *that ye strive* [that is, that ye persist earnestly, vehemently and continually, as they do that strive, who stand by one another, and continue striving, untill they obtain the victory. See *Gen. 32. 26.*] *together with me, in prayers* [namely, which are the weapons wherewith the faithfull fight against their enemies] *to God for me.*

31 *That I may be freed from the disobedient* [Namely, which reject and withstand the doctrine of the Gospel and hate me for the same. These sought to kill the Apostle at Jerusalem, but he was delivered out of their hands. See *Acts 21. 27, 33.* This Paul knew before should happen unto him, *Acts 20. 22.* See *2 Thes. 3. 2.*] *in Judea, and that this my service* [namely, of faithfully carrying over the gathered almes] *which I do to Jerusalem* [that is, to the poor believers within Jerusalem] *may be acceptable to the Saints.* [See ver. 25. 26.]

32 *That I may come unto you with joy, by the will of God,* [That is, if it shall be Gods will. See *Rom. 1. 10.* and *2 Tim. 4. 13, 14, 15.*] *and be refreshed* [Gr. *may take rest.* See *Mat. 11. 28.* Namely by our mutuall assistance and conferences] *with you.*

33 *And the God of peace* [That is, which is the

author of all blessing, good, and prosperity: and who will alwayes have peace kept among his children, *Rom. 16. 20. 1 Cor. 14. 13. 2 Cor. 33. 11, 13. Phil. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Heb. 13. 20.*] *be with you all. Amen.*

CHAP. XVI.

1 *The Apostle recommends Phæbe to the Church of Rome, 3 and salutes by name some of the chiefest brethren and sisters in the same Church, commending their godliness. 17 Admonisheth the Romanes that they take heed of the causers of discord and offences, and that they be wise in that which is good, 20 promising that God shall tread Satan under their feet. 21 Salutes the Church in the name of certain brethren which were with him. 24 And finally he concludes this Epistle with a wish, and praising of God for the abundant revelation of the Gospel.*

AND I commend [That is, recommend] unto you Phæbe our sister [namely, in Christ] *who is a Ministeress* [namely, not in the Ministry of preaching, for this is forbidden to women, *1 Cor. 14. 34.* and *1 Tim. 2. 12.* but either a Deaconess who took care of the sick, *1 Tim. 5. 9, 10.* or which is more probable, which served the Church in receiving and harbouring of Christians that were driven out of their Country, and also of the Apostles and teachers, as appears from the following verse] *of the Church which is of Cenchrea.* [An haven of Corinth. See of this place *Acts 18. 18.*]

2 *That ye receive her* [That is, lodge and use her kindly] *in the Lord,* [that is, for the Lords sake, or in the Lords name] *as it becometh the Saints:* [that is, as it becometh her who is a holy and godly woman, and you also who are good Christians. Gr. *worthily of the Saints*] *and assist her* [namely, with counsell and deed, to helpe her to dispatch her business which she hath to do at Rome] *in whatsoever matter she may have need of you. For she hath been an assistant* [Or, *harbourer.* Namely who hath received many Christians that were driven away, into her house. See *1 Tim 5. 10.* It seemes therefore that she was a woman of quality] *of many, yea of my selfe.*

3 *Salute Priscilla* [The wife of *Aquila*, who was a very wise and godly woman] *and Aquila* [the husband of *Priscilla* a Tent-maker of Pontus. See of them both *Acts 2. 10. &c. 1 Cor. 16. 19. 2 Tim. 4. 19.* These were before driven out of Rome, by the command of *Claudius Caesar*, and were at Corinth when *Paul* came thither, *Acts 18. 2.* and seeing it appears here that they were now at Rome again, therefore it seems that the Apostle was twice at Corinth, for this Epistle was written from Corinth] *my co-workers* [namely, in spreading abroad the doctrine of the Gospel, wherein according to their opportunity and calling they did their best] *in Christ Jesus.*

4 *Who for my life* [Gr. *soul*, see *Mat. 2. 20*] *have put their own neck,* [Gr. *have put under their own neck,* *i. e.* have hazarded their lives. This was done either in the uproar at Corinth against *Paul*, *Acts 18. 12.* or in the uproar at Ephesus, *Acts 18. 23.* where they were then with *Paul*, *Acts 18. 18.*] *to whom not only I give thanks, but also all the Churches of the Gentiles.* [forasmuch as they have thereby obtained that benefit, that I remain yet alive to teach and confirm the same.]

5 *(Salute) also the Church,* [That is, the faithful, which either belonged to their family: or which gathered together in their house. See *Col. 4. 15. Phil. v. 2.*] *Salute Epenerus my beloved,* [namely, for his singular godliness] *who is the first fruits* [that is, who is one of the

the first, which I have brought to the faith by my preaching, see Rom. 11. 16. 1 Cor. 15. 20, and chap. 16. v. 15.] of *Achaia*, [that is, of all the believers which are in *Achaia*] in Christ.

6 Salute *Mary*, who hath laboured much [Namely, by harbouring them, and doing them other services] for us. [that is, for the faithful, and especially for the teachers.]

7 Salute *Andronicus* and *Junia* my kinsfolks [That is, Jews of my kindred] and my fellow-prisoners, [that is, who also as well as I, have been imprisoned for the Gospels sake, Col. 4. 10. Phil. v. 23.] who are renowned amongst the Apostles, [that is, amongst them which preach the Gospel here and there: for this word is not only peculiarly ascribed to the twelve Apostles, but sometimes also to other teachers. See 2 Cor. 8. v. 23. Or well known with the Apostles] who also were in Christ [that is, were converted to the Christian Religion] before me. [that is, before I was converted.]

8 Salute *Amplias* my beloved in the Lord. [That is, because he also believeth in the Lord.]

9 Salute *Urbanus* our fellow-labourer in Christ, and *Stachys* my beloved.

10 Salute *Apelles* who is approved [That is, who being exercised by many perils and difficulties, is found to be upright] in Christ. Salute them who (are) of *Aristobulus* (household.) [it seems that this *Aristobulus* himself was no Christian yet, because the Apostle doth not cause him to be saluted: yet nevertheless it appears that he was a moderate man, who suffered Christians in his family.]

11 Salute *Herodian* who is of my kindred. [See v. 7.] Salute them who (are) of (the household) of *Narcissus*, those (namely) who are in the Lord. [that is, who are Christians. For they that were yet Heathens in that household, those he salutes not.]

12 Salute *Tryphena* and *Tryphosa* (women) which labour in the Lord. [See v. 6.] Salute *Perfis* the beloved (sister) who hath laboured much in the Lord.

13 Salute *Rufus* the chosen in the Lord, [That is, who is a choice and singular man] and his mother [namely, by nature] and mine. [namely, according to love and affection. See 1. Tim. 5. 2.]

14 Salute *Asyncretus*, *Phlegon*, *Hermas*, *Patrobas*, *Hermes* and the brethren that are with them.

15 Salute *Philologus* and *Julia*, *Nereus* and his Sister, and *Olympas*, and all the Saints which are with them.

16 Salute one another with a holy kiss. [That is, with a kiss of peace and brotherhood, with which believers according to the use of those Countreys and times, used to salute one another. And it is called *holy* because it must be given, not out of carnal but spiritual love, and without hypocrisie, Gen. 29. 11.] The Churches of Christ salute you.

17 And I beseech you brethren take notice of them who cause division and offences [He understands by such, as well other Hereticks, as those which having embraced the Christian Religion, taught that the ceremonies of the Law must yet necessarily be observed for salvation. See Gal. 1. 7. Phil. 3. 2. 1 Tim. 4. 1. 2 Tim. 3. 1. &c. Tit. 3. 10.] contrary to the doctrine which ye have learned (of us:) and depart from them.

18 For they that are such [He describes them, that they may be known and the better avoided] serve not our Lord Jesus Christ, [namely, howsoever they give themselves out for ministers of the Lord] but their (own) belly: [that is, teach for filthy lucre sake, and to satisfy their belly, 1 Tim. 6. 5. Tit. 1. 11.] and seduce by fane speaking and commending the hearts of the simple. [Gr. of them that are not will.]

19 For your obedience [Namely, which ye shew in embracing the doctrine of the gospel, which he calls *Faith*, Rom. 1. 8. See 1 Thes. 1. 8.] is come to (the knowledge of) all. I rejoiced therefore on your behalf: and I would that ye be wise in that which is good, but innocent in that which is evil.

20 And the God of peace [See Rom. 15. 33.] shall bruise Satan [namely, who by his instruments seeks to seduce you] under your feet, [that is cause that through Christ you shall perfectly overcome him. The Apostle seems here to have respect to the first promise of the Gospel, Gen. 3. 15. See also Rev. 12. 11.] shortly, [which indeed begins here, but in the end of this world which is at hand, Rev. 21. 12. shall be done perfectly] The grace of our Lord Jesus Christ be with you. Amen. [this with the Apostle useth in all his Epistles. See 2 Thes. 3. 17.]

21 There salute you *Timothy* my fellow-labourer, and *Lucius* and *Fason*, and *Sosipater* my kinsmen.

22 I *Tertius*, who wrote the Epistle, [Namely, from the mouth of Paul] salute you in the Lord.

23 *Gaius*, [See concerning him, Acts 20. 4. 1 Cor. 1. 14.] mine and the whole Churches host, [that is, who harboured in his house the Apostle and other believers not inhabiting there. See v. 1.] saluteth you. *Eraustus* the Treasurer, [or Steward, Receiver. See Luke 16. 1.] of the City, [that is, of Corinth, from whence the Apostle wrote this Epistle] saluteth you, and the brother *Quirius*.

24 The grace of our Lord Jesus Christ be with you all. Amen. [See v. 20. The Apostle rehearseth this wish again, to shew how needfull it is, and that this Epistle was written by him, out of great affection.]

25 Now to him that is able to confirm you according to my Gospel [That is, which is preached by me. See Rom. 2. 16.] and the preaching of Jesus Christ, [that is, which is the preaching, namely, either which the Lord Christ himself preached, Heb. 1. 1. or the argument of which is the Lord Christ, 1 Cor. 2. 2.] according to the revelation of the misterie [that is, of the doctrine of the Gospel of Christ, being now come in the flesh, which heretofore was not so known, and in which doctrine such a wisdom of God is revealed, which could not be searched out by the understanding of any Creature, 1 Pet. 1. 12.] which was kept secret [this is not so to be understood, as if in the old Testament, men had known nothing of the doctrine of the Gospel: for in the following verse is declared, that the revelation of this doctrine was also made by the writings of the Prophets: but in respect of that clear revelation and publication made now in the New Testament, seeing Christ was not yet come then: and the Gentiles were wholly ignorant thereof, Psal. 147. 20. Ephes. 2. 12.] (from) the times of ages. [Gr. eternal times, or from the times of the world, i.e. since that the world was created.]

26 But is now revealed, [Namely, in the times of the new Testament] and by the Scriptures of the Prophets [namely, in which the Messiah is promised and described with all his circumstances and benefits, Acts 26. 22. Rom. 1. 2. and 3. 21. 1 Pet. 1. 10. when they are compared with that which is set down in the New Testament to be fulfilled in Christ] according to the command of the eternal God [Or Ordinance of God, who thought good so to bring about the salvation of men, and who is not bound to give any man account thereof] is made known [namely, whereas before it was kept secret among them, ver. 25.] amongst all the Gentiles, for obedience of Faith.

27 To the (same) alone wise God [Or to the only wise God. Otherwise, to the only wise God through Jesus Christ, to him be glory for ever] (be) through Jesus Christ, glory for ever. Amen.

¶ (The Epistle) to the Romanes (was) written from Corinth, (sent) by Phabe, the Ministress of the church

which is at Cenchrea. [This Subscription is not found in some Books. Yet howsoever we may not rely upon such Subscriptions, as being set down by interpreters, nevertheless it appears that this is agreeable to the truth, if we well observe that which is said, Acts, 20. v. 1. 2. and 2 Cor. 12. 14.]

The end of the Epistle of Paul to the ROMANES.



THE
FIRST EPISTLE
OF
PAUL THE APOSTLE
TO THE
CORINTHIANS

The Argument of this EPISTLE.

THE Apostle having by Christs command, made his abode at Corinth the chief City of Achaia, about a year and half, and having planted a great Church there, Acts 18. 9, 10, 11. he went forward from thence to preach Christ also in other Cities of Asia, and after a considerable time being now at Ephesus, as appears from 1 Cor. 16. 8. he understood there from some of the household of Chloe, 1 Cor. 1. 11. that there was division risen in the Church. He received a letter or also from the Corinthians themselves, 1 Cor. 7. 1. wherein they desired advice from the Apostle about some troubles risen in their Church: whereunto he answers in this Epistle. First therefore after a short introduction in the first 9 verses of this Epistle, he reprehends them in the rest of the first, and in the three following Chapters, for the division that was risen among them, especially by the pride and curiosity of some Teachers, who made ostentation of their eloquence and humane philosophy, and adulterated the simplicity of the Gospel, and despised the same in Paul. Afterwards he reproves them in the 5. Chapter for suffering an incestuous person in their Congregation: and prescribes to them how they shall use Ecclesiastical discipline against him and other scandalous brethren. In the 6. Chapter he admonisheth them that they should not bring the differences which they had one with another about worldly matters, before unbelieving Magistrates, but that they should end them amongst themselves in a friendly manner, and reprehends them because of the fornication which was yet practised amongst them. In the 7. Chapter he begins to answer the questions which they had propounded to him in writing, and first concerning the state of virginity and widow-hood, and marriage. Afterward in the 8. Chapter he treats of the things which were offered to Idols. In the 9. Chapter of the maintenance of the Ministers of the Church. In the 10. again of fleeing from Idolatry, and offerings to Idols. In the 11. Chapter he reprehends certain abuses which were crept into their Congregations, in womens apparel, and in the use of the Lords Supper, and orders that according to Christs institution. In the 12. 13. and 14. Chapters, he speaks of the right use of spiritual gifts, which the Holy Ghost diversly distributed amongst the Church, and especially of the gift of prophecy, and of strange tongues. In the 15. Chapter he treats of the certainty of the resurrection from the dead, and declares at large how it shall come to pass. And after that in the beginning of the 16. Chapter he had spoken of the relief which the Grecian Churches collected for the poor believers in Judea, he concludes this Epistle with some exhortations and salutations to them.

I, CORINTHIANS.