

The Epistle Of The Apostle Paul To The Romans

The Argument

The great mercy of God is declared towards man in Christ Jesus, whose righteousness is made ours through faith. For when man by reason of his own corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God, and nature, the infinite bounty of God, mindful of his promise made to his servant Abraham, the father of all believers, ordained that man's salvation should only stand in the perfect obedience of his Son Jesus Christ; so that not only the circumcised Jews, but also the uncircumcised Gentiles should be saved by faith in him; even as Abraham before he was circumcised, was counted just only through faith, and yet afterward received circumcision, as a seal or badge of the same righteousness by faith. And to the intent, that none should think that the covenant which God made to him, and his posterity, was not performed; either because the Jews received not Christ (which was the blessed seed) or else believed not that he was the true redeemer, because he did not only, or at least more notably preserve the Jews: the examples of Ishmael and Esau declare, that all are not Abraham's posterity, which come of Abraham according to the flesh, but also the very strangers and Gentiles grafted in by faith, are made heirs of the promise. The cause whereof is the only will of God, for as much as of his free mercy he electeth some to be saved, and of his just judgment rejecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Jews should not be too much beaten down, nor the Gentiles too much puffed up, the example of Elijah proveth, that God hath yet his elect even of the natural posterity of Abraham, though it appeareth not so in man's eye; and for that preferment that the Gentiles have, it proceedeth of the liberal mercy of God, which he at length will stretch toward the Jews again, and so gather the whole Israel (which is his Church) of them both. This groundwork of faith and doctrine laid, instructions of Christian manners follow; teaching every man to walk in soundness of conscience in his vocation, with all patience and humbleness,

reverencing and obeying the magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weak, and loving one another according to Christ's example. Finally, Paul after his commendations to the brethren, exhorteth them to unity, and to flee false preachers and flatterers, and so concludeth with a prayer.

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Romans 1

1 He first sheweth on what authority his Apostleship standeth. 15 Then he commendeth the Gospel, 16 by which God setteth out his power to those that are saved, 17 by faith, 21 but were guilty of wicked unthankfulness to God; 26 For which his wrath was worthily poured on them, 39 so that they ran headlong to all kind of sin.

1 Paul (1) a (2) (a) (♣) servant of JESUS Christ (♣) called *to be* an (b) Apostle, (*) (c) (♦) put apart *to preach* the Gospel of God,

- (1) The first part of the Epistle containing a most profitable preface unto verse sixteen.
- (2) He moving the Romans to give diligent ear unto him in that he sheweth that he cometh not in his own name, but as God's messenger unto the Gentiles, entreateth with them of the weightiest matter, that is promised long since of God, by many fit witnesses, and now at the length performed indeed.
- (a) A Minister, for this word servant, is not taken in this place, as set against this word, Freeman, but declareth his ministry and office.
- (♣) Or, minister.
- (♣) Through God's mercy, and also appointed by commandment to this Apostleship.
- (b) Whereas he said before in a general term, that he was a minister, now he cometh to a more special name, and saith he is an Apostle, and that he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romans, doeth nothing but his duty.
- (*) Acts 13:2 .
- (c) Appointed of God to preach the Gospel.
- (♦) Or chosen by the eternal counsel of God, or by the declaration of the same counsel.

2 (Which he had promised afore by his (*) Prophets in the (♣) holy Scriptures,)

- (*) Deuteronomy 18:15; Acts 3:22 .
- (♣) The Scriptures only set forth the great benefit of God promised and performed to the world in Jesus Christ.

3 (3) Concerning his (d) Son Jesus Christ our Lord (which was (e) made of the (*) seed of David (f) according to the flesh,

- (3) By declaring the sum of the doctrine of the Gospel, he stirreth up the Romans to good consideration of the matter whereof he entreateth; So then he sheweth that Christ (who is the very substance and sum of the Gospel) is the only Son of God the Father, who as touching his humanity, is made of the seed of David, but touching his divine and spiritual nature, whereby he sanctified himself, is begotten of the Father from everlasting, as by his mighty resurrection manifestly appeareth.
- (d) This is a plain testimony of the person of Christ, that he is but one, and of his two natures, and their properties.
- (e) Which took flesh of the virgin, David his daughter.
- (*) Meaning of the posterity and of the flesh of the virgin Mary.
- (f) As he is man, for this word Flesh, by the figure Synecdoche, is taken for man.

4 And (g) declared (h) mightily *to be* the Son of God, touching the Spirit of (*) sanctification by the resurrection from the dead;)

- (g) Shewed and made manifest.
- (h) The divine and mighty power is set against the weakness of the flesh, for that overcame death.

(*) By the Spirit he declareth that Christ is God whose power did so sanctify his humanity, that it could not feel corruption, nor yet remain in death.

5 (i) By whom we have received (k) (*) grace and Apostleship (that (l) obedience might be given unto the faith) for his Name (m) among all the Gentiles,

(i) Of whom.

(k) This marvelous, liberal, and gracious gift, which is given me, the least of all the Saints, to preach, etc; Ephesians 3:8 .

(*) Which was that most liberal benefit to preach the unsearchable riches of Christ.

(l) That men through faith might obey God.

(m) For his Name's sake.

6 Among whom ye be also the (n) (*) called of Jesus Christ;

(n) Which through God's goodness, are Christ's.

(*) That is, by the mercy of God are adopted in Jesus Christ.

7 To all *you* that be at Rome beloved of God, called *to be* Saints: (o) (*) (♣) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(o) God's free good will; by peace, the Hebrews mean a prosperous success in all things.

(*) 1 Corinthians 1:2; Galatians 1:3; 2 Timothy 1:6 .

(♣) The free mercy of God and prosperous success in all things.

8 (4) First I thank my God through Jesus Christ for you all, because your faith is (p) published throughout (*) the (q) whole world.

(4) He procureth their favorable patience, in that he reckoneth up their true commendation, and his true Apostolic good will toward them, confirmed by taking God himself to witness.

(p) Because your faith is such, that it is commended in all Churches.

(*) That is, through all Christian Churches.

(q) In all Churches.

9 For God is my witness (whom I serve in my (r) spirit in the (s) Gospel of his Son) that without ceasing I make mention of you

(r) Very willingly and with all my heart.

(s) In preaching the Son. Of God, that is, reconciliation and peace through Christ.

10 Always in my prayers, beseeching that by some means, one time or other I might have a prosperous journey by the will of God, to come unto you.

11 (*) For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened;

(*) Romans 15:13 .

12 That is, that (t) I might be comforted together with you, through *our* mutual faith, both yours and mine.

(t) Though Paul were never so excellent, yet by teaching the Church, he might be instructed by it.

13 Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have been ^(*) let hitherto) that I might have some ^(♣) fruit also among you, as I *have* among the other Gentiles.

^(*) Either by Satan, 1 Thessalonians 2:18, or by the holy Ghost; Acts 16:6, or called to some other place to preach the Gospel, Romans 15:20 .

^(♣) Whereof is spoken, John 15:16 .

14 I am debtor both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at ^(u) Rome.

^(u) He meaneth all them that dwelt in Rome, though some of them were not Romans, Look to the end of the epistle.

16 For I am not ^(♣) ashamed of the Gospel of Christ, ⁽⁵⁾ for it is the ^(x) ^(*) power of God unto salvation to every one that believeth, to the Jew first, and also to the ^(y) Grecian.

^(♣) He passeth not for the mocking of the wicked.

⁽⁵⁾ The second part of the Epistle unto the beginning of Chapter 9 . Now the whole end and purpose of the disputation is this, that is to say; to shew that there is but one way to attain unto salvation (which is set forth unto us of God in the Gospel, without any difference of nations) and that is Jesus Christ apprehended by faith.

^(x) God his mighty and effectual instrument to save men by.

^(*) 1 Corinthians 1:18 .

^(y) When this word Grecian, is set against this word Jew, then doth it signify a Gentile.

17 ⁽⁶⁾ For by it the ^(♣) righteousness of ^(♣) God is revealed from ^(z) faith to faith; ⁽⁷⁾ as it is written, ^(*) The just shall live by faith.

⁽⁶⁾ The confirmation of the former proposition; we are taught in the Gospel that we are justified before God by faith, which increaseth daily; and therefore also saved.

^(♣) The perfection and integrity which whosoever hath, appeareth before God holy, blameless, and can be accused of no fault; and this justice is contrary to man's justice, or the justice of works, and only is apprehended by faith which daily increaseth, Psalm 84:7 .

^(♣) Which God approveth.

^(z) From faith which increaseth daily.

⁽⁷⁾ The proof as well of the first as the second proposition, out of Habakkuk, who attributeth and giveth unto faith both justice and life before God.

^(*) Habakkuk 2:4; Galatians 3:11; Hebrews 10:37 .

18 ⁽⁸⁾ For the wrath of God is revealed from heaven against ^(a) all ^(*) ungodliness, and unrighteousness of men, which withhold the ^(b) truth ^(♣) in unrighteousness.

⁽⁸⁾ Another confirmation of that principal question; all men being considered in themselves or without Christ, are guilty both of ungodliness, and also unrighteousness, and therefore are subject to

condemnation; Therefore must they need to seek righteousness in some other.

(a) Against all kind of ungodliness.

(*) He divided the law of nature corrupt into ungodliness, and unrighteousness. Ungodliness containeth the false worshiping of God; unrighteousness, breach of love toward man.

(b) By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favor with God, but that their own reason might condemn them of wickedness both against God and man.

(♣) In that they neither worship God, as nature partly teacheth them, nor love one another.

19 (9) Forasmuch as that, which may be known of God, is manifest in (c) them; for God hath shewed it unto them.

(9) Their ungodliness he proveth hereby, that although all men have a most clear and evident glass wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles to most foolish and sound devises of their own brains, in constituting and appointing the service of God.

(c) In their hearts.

20 For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world, being (d) considered in *his* works, to the intent that they should be without excuse;

(d) Thou seest not God, and yet thou acknowledgest him as God by his works, Cicero.

21 (*) Because that when they knew God, they (e) (♣) glorified him not as God, neither were thankful, but became (f) vain in their imaginations, and their foolish heart was full of darkness.

(*) Ephesians 4:18 .

(e) They did not honor him with that honor, and service, which was meet for his everlasting power and Godhead.

(♣) They worshiped him not as he prescribed, but after their good intentions.

(f) As if he said, became so mad of themselves.

22 When they (g) professed themselves to be wise, they became fools.

(g) Or thought themselves.

23 For they turned the glory of the (h) incorruptible God to the similitude of the image of a corruptible man, and of birds, and four footed beasts, and of creeping things.

(h) For the true God they took another.

24 (10) Wherefore (i) also God (k) (*) (♣) gave them up to their hearts' lusts, unto uncleanness, to defile their own bodies between themselves;

(10) The unrighteousness of men he setteth forth first, in this, that even against nature following their lusts, they defiled themselves one with another, by the just judgment of God.

(i) The contempt of religion, is the fountain of all mischief.

(k) As a just judge.

(*) Or delivered them as a just judge.

(♣) Seeing men would not according to the knowledge that God gave them, worship him aright, he smote their hearts with blindness that they should not know themselves, but do injury one to another and commit such horrible villainy.

25 Which turned the truth of God unto a lie, and worshipped and served the creature, (*) forsaking the Creator, which is blessed forever, Amen.

(*) Or, above the Creator.

26 For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature.

27 And likewise also the men left the natural use of the woman, and burned in their (*) lust one toward another, and man with man wrought filthiness, and received in themselves such (l) recompense of their error, as was meet.

(*) Or, appetite.

(l) A meet reward for their deserts.

28 (11) For as they regarded not to acknowledge God, *even so* God delivered them up unto a (m) (*) reprobate mind, to do those things which are not convenient,

(11) He proveth the unrighteousness of man by a large rehearsal of many kinds of wickedness, from which (if not from all, yet at the least from many of them) no man is altogether free.

(m) Into a mad and froward mind, whereby it cometh to pass, that the conscience being once put out, and having almost no more remorse of sin, men run headlong into all kind of mischief.

(*) That is, such one as was destitute of all judgment.

29 Being full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, (n) covenant breakers, without natural affection, such as can never be appeased, merciless.

(n) Unmindful of their covenants and bargains.

31 Which men, though they knew the (o) (*) (♣) Law of God, how that they which commit such things are worthy of death, *yet* not only do the same, but also (p) (♣) favor them that do them.

(o) By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselves termed the Law of nations.

(*) Which Law God wrote in their consciences, and the Philosophers called it the Law of nature; the lawyers, the law of nations, whereof Moses' Law is a plain exposition.

(♣) Or righteousness.

(p) Are fellows and partakers with them in their wickedness, and besides that, commend them which do amiss.
(♣) Or consent to them; which is the full measure of all iniquity.

Romans 2

1 He bringeth all before the judgment seat of God. 12 The excuse that the Gentiles might pretend, 14 of ignorance, he taketh quit away. 17 He urgeth the Jews with the written Law, 23 in which they boasted. 27 And so maketh both Jew and Gentile alike.

1 Therefore (1) thou art inexcusable, O man, whosoever thou art that (♣) (♣) judgest, (*) for in that, which thou judgest another, thou condemnest (♦) thyself; for thou that judgest, doest the same things.

(1) He convinceth them which would seem to be exempt out of the number of other men, because they reprehend other men's faults, and saith that they are least of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselves would be found guilty in those things which they reprehend, and punish in others; so that in condemning others they pronounce sentence against themselves.

(♣) Or, blamest.

(♣) Neither they which do approve evil doers, nor they which reprove them, are excusable before God.

(*) Matthew 7:1; 1 Corinthians 4:5 .

(♦) For either thou art guilty of the same fault, or like.

2 But we (a) know that the judgment of God is according to (b) (*) truth, against them which commit such things.

(a) Paul allegeth no places of Scripture, for he reasoneth generally against all men; but he bringeth such reasons as every man is persuaded of in his mind, so that the devil himself is not able to pluck them clean out.

(b) Considering and judging things aright, and not by any outward shew.

(*) For he judgeth the heart and regardeth not the outward person.

3 And thinkest thou this, O thou man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 (2) Or despisest thou the riches of his bountifulness, and (*) patience, and long sufferance, not knowing that the bountifulness of God leadeth thee to repentance?

(2) A vehement and grievous crying out against them that please themselves, because they see more than others do, and yet are no whit better than others are.

(*) 2 Peter 3:13 .

5 But thou, after thy hardness, and heart that cannot repent, (*) (c) heapest up as a treasure unto thyself wrath against the day of (♣) wrath, and of the declaration of the just judgment of God,

(*) James 5:3 .

(c) Whilst thou givest thyself to pleasures, thinking to increase thy goods, thou shalt find God his wrath.

(♣) The wicked shall be condemned, and the faithful delivered.

6 (3) (*) Who will reward every man according to his (♣) works;

(3) The ground of the former disputation, that both the Jews and Gentiles have altogether need of righteousness.

(*) Psalm 62:12; Matthew 16:27; Revelation 22:12 .

(♣) The common sort of men are most unable to be justified by their works, seeing Abraham the father of believers hath nothing to glory of before God, and therefore all men's works shall condemn them, and they only shall be saved, which apprehend Jesus Christ by faith to be their only justice, and sanctification.

7 *That is*, to them which by continuance in well doing, seek (d) glory, and honor, and immortality, eternal life;

(d) Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to salvation by his own strength, but, by laying this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justified the believers, as he himself concludeth, Romans 2:21-22 .

8 But unto them that are contentious, and disobey the (e) truth, and obey unrighteousness, *shall be* (f) indignation and wrath.

(e) By truth, he meaneth that knowledge which we have of nature.

(f) God's indignation against sinners, which shall quickly be kindled.

9 Tribulation and anguish *shall be* upon the soul of every man that doeth evil, of the Jew first, and *also* of the (*) Grecian.

(*) By the Grecian he understandeth the Gentile, and every one that is not a Jew.

10 But to every man that doeth good, *shall be* glory, and honor, and peace, to the Jew first, and *also* to the Grecian.

11 For there is (g) no (*) respect of (♣) persons with God.

(g) God doeth not measure men either by their blood, or by their country, either to receive them, or to cast them away.

(*) Deuteronomy 10:17; 2 Chronicles 19:7; Acts 10:34 .

(♣) As touching any outward quality, but as the potter before he makes his vessels, he doeth appoint some to glory, and others to ignominy.

12 (4) For as many as have sinned without the Law, shall perish also (*) without the Law, and as many as have sinned in the Law, shall be judged by the Law,

(4) He applieth that general accusation of mankind particularly both to the Gentiles, and to the Jews.
(*) That is, without the knowledge of the Law written, which was given by Moses.

13 (5) (*) (For the hearers of the Law *are* not righteous before God, but the doers of the Law shall be (h) justified.

(5) He preventeth an objection which might be made by the Jews, whom the Law doeth not excuse, but condemn, because that not the hearing of the Law, but the keeping of the Law doeth justify.
(*) James 1:22 .
(h) Shall be pronounced just before God's judgment seat; which is true indeed, if any such could be found that had fulfilled the law; but seeing Abraham was not justified by the Law, but by faith, it followeth that no man can be justified by works.

14 (6) For when the Gentiles which have (i) not the Law, do by (k) nature the things *contained* in the Law, they having not the Law, are a Law unto themselves,

(6) He preventeth an objection which might be made by the Gentiles, who although they have not the Law of Moses, yet they have no reason whereby they may excuse their wickedness, in that they have somewhat written in their hearts instead of a Law, as men that forbid, and punish some things as wicked, and command and commend other some as good.
(i) Not simply, but in comparison of the Jews.
(k) Command honest things, and forbid dishonest.

15 Which shew the effect of the Law (l) written in their (*) hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)

(l) This knowledge is a natural knowledge.
(*) For man's conscience sheweth him when he doeth good or evil.

16 (7) At the day when God shall judge the secrets of men by Jesus Christ, according to (m) my Gospel.

(7) God deferreth many judgments, which notwithstanding he will execute at their convenient time by Jesus Christ, with a most straight examination, not only of words and deeds, but of thoughts also, be they never so hidden or secret.
(m) As my doctrine witnesseth, which I am appointed to preach.

17 ¶ (8) (♣) Behold, thou art called a Jew, and retest in the Law, and (*) gloriest in God,

(8) He proveth by the testimony of David, and the other Prophets, that God bestowed greatest benefits upon the Jews, in giving them also the Law, but that they are the most unthankful and unkindest of all men.
(♣) He awaketh the Jews, which were asleep through a certain security and confidence in the Law.
(*) Romans 9:4 .

18 And knowest *his* will, and (n) (*) allowest the things that are excellent, in that thou art instructed by the Law;

(n) Canst try and discern what things swerve from God's will.
(*) Or triest the things that dissent from it.

19 And persuadest thyself that thou art a guide of the blind, a light of them which *are* in darkness,

20 An instructor of them which lack discretion, a teacher of the unlearned, which hast the (o) form of knowledge, and of the truth in the (p) Law.

(o) The way to teach and frame others in the knowledge of the truth.

(p) As though he said, that the Jews under a color of an outward serving of God, challenged all to themselves, when as indeed, they did nothing less than observe the Law.

21 Thou therefore, which teachest another, teachest thou not thyself? Thou that preachest, A man should not steal, doest thou steal?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law, dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, (*) as it is written.

(*) Isaiah 52:5; Ezekiel 36:20 .

25 (9) For circumcision verily is profitable, if thou do the Law; but if thou be a transgressor of the Law, thy (*) circumcision is made uncircumcision.

(9) He precisely preventeth their objection, which set a holiness in circumcision, and the outward observation of the Law; so that he sheweth that the outward circumcision, if it be separated from the inward, doeth not only not justify, and also condemn them that are indeed circumcised, of whom requireth that, which is signifieth, that is to say, cleanness of the heart and the whole life, according to the commandment of the Law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and more to be accounted of, than any Jew that is circumcised according to the flesh only.

(*) The end of circumcision was the keeping of the Law, and the Sacrament separated from his end is of none effect.

26 Therefore (q) if the uncircumcision keep the ordinances of the Law, shall not his (r) uncircumcision be counted for circumcision?

(q) This is the figure Metonymy, for, if the uncircumcised.

(r) The state and condition of the uncircumcised.

27 And shall not (s) uncircumcision which is by nature (if it keep the Law) (*) judge thee which by the (t) (♣) letter and circumcision *art* a transgressor of the Law?

(s) He which is uncircumcised by nature and blood.
(*) Or, condemn.
(t) Paul useth often times to set the letter against the Spirit; but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spiritual end of the ceremony, is true holiness and righteousness whereby the people of God is known from profane and heathenish men.
(♣) When the Law is called the letter, or that it provoketh death in us, or that it killeth, or is the ministry of death, or that it is the strength of sin, it is meant as we consider the Law of itself without Christ.

28 For he is not a Jew, which is one (u) outward, neither is that circumcision, which is outward in the flesh;

(u) By the outward ceremony only.

29 But he is a Jew which is one within; and the (*) circumcision is of the heart, in the (x) (♣) spirit, not in the letter; whose praise is not of men, but of God.

(*) Colossians 2:11 .
(x) Whose force is inward, and in the heart.
(♣) In the inward man and heart.

Romans 3

1 He giveth the Jews some 2 preferment, for the covenants sake, 4 but yet such, as wholly dependeth on God's mercy. 9 That both Jews and Gentiles are sinners, 11 he proveth by Scriptures; 19 and shewing the use of the Law, 28 he concludeth that we are justified by faith.

1 What (1) is then the preferment of the Jew? Or what is the profit of circumcision?

(1) The first meeting with, or preventing an objection of the Jews; what then, have the Jews no more preferment than the Gentiles? Yes, that have they, saith the Apostle, on God's behalf; for he committed the tables of the covenant to them, so that the unbelief of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthiness to commend and set forth his goodness.

2 Much every manner of way; for (a) chiefly, because unto them were committed the (b) oracles of God.

(a) The Jews state and condition was chiefest.
(b) Words.

3 For what, though some did not (c) believe? Shall their (*) unbelief make the (d) (♣) faith of God without effect?

- (c) Brake the covenant.
- (*) Isaiah 46:13; Romans 9:5; 2 Timothy 2:12 .
- (d) The faith that God gave.
- (♣) Or, promise.

4 God forbid; yea, let God be (*) true, and (♣) every man a liar, as it is written, (♦) That thou mightest be (e) (♣) justified in thy words, and overcome, (f) when thou art judged.

- (*) John 3:34 .
- (♣) Psalm 116:11 .
- (♦) Psalm 51:6 .
- (e) That thy justice might be plainly seen.
- (♣) That thou mayest be declared just, and thy goodness and truth in performing thy promises may appear, when man either of curiosity or arrogancy would judge thy works.
- (f) For as much as thou shewedst forth an evident token of thy righteousness, constancy and faith, by preserving him who had broken his covenant.

5 (2) Now if (*) our (g) unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speak as (h) (♣) a man.)

- (2) Another prevention, issuing out of the former answer; that the justice of God is in such sort commended and set forth by our unrighteousness, that therefore God forgetteth not that he is the judge of the world, and therefore a most severe revenger of unrighteousness.
- (*) He sheweth how the wicked do reason against God.
- (g) Treachery, and all the fruits thereof.
- (h) Therefore I speak not these words of my own person, as though I thought so, but this is the talk of man's wisdom, which is not subject to the will of God.
- (♣) Whose carnal wisdom will not obey the will of God.

6 God forbid; else how shall God judge the world?

7 (3) For if the (i) verity of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

- (3) A third objection which addeth somewhat to the former, if sins do turn to the glory of God, they are not only to be punished, but we ought rather to give ourselves to them; which blasphemy Paul contending himself to curse and detest, pronounceth just punishment against such blasphemers.
- (i) The truth and constancy.

8 And (as we are blamed, and as some affirm, that we say) why do we not evil, that good may come *thereof*? Whose damnation is just.

9 (4) What then? (♣) Are we more excellent? No, in no wise; for we have already proved, that all, both Jews and Gentiles are (k) (*) under sin,

- (4) Another answer to the first objection; that the Jews, if they be considered in themselves, are no better than other men are; as it hath been long since pronounced by the mouth of the Prophets.
- (♣) Lest the Jews should be puffed up in that he preferred them to the Gentiles, he sheweth that this their preferment standeth only in the mercy of God, for as much as both Jew and Gentile through sin are subject to God's wrath, that they might both be made equal in Christ.
- (k) Are guilty of sin.
- (*) Galatians 3:21 .

10 As it is written, (*) There is none righteous, no not one.

(*) Psalm 14:1-3; Psalm 53:1-3 .

11 There is none that understandeth, there is none that seeketh God.

12 They have all gone out of the way, they have been made altogether unprofitable; there is none that doeth good, no not one.

13 (*) Their throat is an open sepulcher, they have used their tongues to deceit, (♣) the poison of asps *is* under their lips.

(*) Psalm 5:10 .

(♣) Psalm 140:4 .

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

(*) Psalm 10:7 .

15 (*) Their feet are swift to shed blood.

(*) Proverbs 1:16; Isaiah 59:7 .

16 Destruction and calamity *are* in their ways;

17 And the (l) way of peace they have not known.

(l) An innocent and peaceable life.

18 (*) The fear of God is not before their eyes.

(*) Psalm 36:1 .

19 (5) (*) Now we know that whatsoever the (m) (♣) Law saith, it saith it to them which are under the Law, that (6) every mouth may be stopped, and all the world be (n) (♣) subject to the judgment of God.

(5) He proveth that this grievous accusation which is uttered by David and Isaiah, doeth properly concern the Jews.

(*) Galatians 2:17 .

(m) The Law of Moses.

(♣) That is, the old testament.

(6) A conclusion of all the former disputation, from Romans 1:8 . Therefore saith the Apostle, No man can hope to be justified by any Law, whether it be that general Law, or the particular Law of Moses, and therefore to be saved; seeing it appeareth (as we have already proved) by comparing the Law and man's life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

(n) Be found guilty before God.

(♣) The Law doeth not make us guilty, but doeth declare that we are guilty before God and deserve condemnation.

20 Therefore by the (o) works of the (*) Law shall no (p) flesh be (q) justified in his (r) sight; for by the Law *cometh* the knowledge of sin.

(o) By that which the Law can by us be performed.

(*) He meaneth the Law either written or unwritten which commandeth or forbiddeth anything, whose works cannot justify because we cannot perform them.

(p) Flesh is here taken for man, as in many other places, and furthermore hath here a greater force; for it is put to shew the contrary between God and man, as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself.

(q) Absolved before the judgment seat of God.

(r) A secret setting of the righteousness which is before men, be they never so just, against the justice which can stand before God; now there is no righteousness that can stand before God, but the righteousness of Christ only.

21 (7) But now is the (*) righteousness of God made manifest without the Law, having witness of the Law, and of the Prophets;

(7) Therefore saith the Apostle, lest that men should perish, God doth now exhibit that, which he promised of old, that is to say, a way whereby we may be justified and saved before him without the Law.

(*) Romans 2:17 .

22 (8) *To wit*, the righteousness of God by the faith of (s) Jesus Christ, unto all, and upon all that believe.

(8) The matter, as it were of this righteousness, is Christ Jesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.

(s) Which we give to Jesus Christ, or which resteth upon him.

23 For there is no difference; for all have sinned, and are (*) deprived of the (t) glory of God,

(*) The word signifieth them which are left behind in the race and are not able to run to the mark, that is to everlasting life, which here is called the glory of God.

(t) By the Glory of God, is meant that mark which we all shoot at, that is, everlasting life, which standeth in that we are made partakers of the glory of God.

24 (9) And are justified (u) freely by his grace, through the redemption that is in Christ Jesus,

(9) Therefore this righteousness touching us, is altogether freely given, for it standeth upon those things which we have not done ourselves, but such as Christ hath suffered for our sakes, to deliver us from sin.

(u) Of his free gift, and mere liberality.

25 (10) Whom God hath set forth *to be* a reconciliation through faith in his (x) blood, to declare his (*) righteousness, by the forgiveness of the sins that (y) are passed through the (z) patience of God,

(10) God then is the author of that free justification, because it pleaseth him, and Christ is he, which suffered punishment for our sins, and in whom we have remission of them, and the means whereby we apprehend Christ, is faith. To be short, the end is the setting forth of the goodness of God, that by this means it may appear, that he is merciful indeed, and constant in his promises, as he that freely, and of mere grace justifieth the believers.

(x) This name of Blood, calleth us back to the figure of the old sacrifices, the truth and substance of which sacrifices is in Christ.

(*) Or fidelity in performing his promise.

(y) Of those sins which we committed when we were his enemies.

(z) Through his patience, and suffering nature.

26 To shew at (a) this time his righteousness, that he might be (b) just, and a (c) justifier of him which is of the (d) faith of Jesus.

(a) To wit, when Paul wrote this.

(b) That he might be found exceeding true and faithful.

(c) Making him just, and without blame by imputing Christ righteousness unto him.

(d) Of the number of them which by faith lay hold upon Christ; contrary to whom, are they which look to be saved by circumcision, that is, by the Law.

27 (11) Where is then the rejoicing? It is excluded. By what (e) Law? Of works? Nay, but by the (*) Law of faith.

(11) An argument to prove this conclusion, that we are justified by faith without works, taken from the end of Justification. The end of Justification is the glory of God alone; therefore we are justified by faith without works; for if we were justified either by our own works only, or partly by faith, and partly by works, the glory of this justification should not be wholly given to God.

(e) By what doctrine? Now the doctrine of works hath his condition joined with it, If thou doest; and the doctrine of faith hath this condition, If thou believest.

(*) The Law of faith is the Gospel which offereth salvation with condition (if thou believest) which condition also Christ freely giveth to us. So the condition of the Law is (if thou doest all these things) the which only Christ hath fulfilled for us.

28 Therefore we conclude, that a man is justified by faith, without the works of the Law.

29 (12) God, is he the God of the (f) Jews only, and not of the Gentiles also? Yes, even of the Gentiles also.

(12) Another argument of an absurdity; if justification depended upon the Law of Moses, then should God be a Saviour to the Jews only. Again, if he should save the Jews after one sort, and the Gentiles after another, he should not be one and like himself. Therefore he will justify both of them after one selfsame manner, that is to say, by faith. Moreover, this argument must be joined to that which followeth next, that this conclusion may be firm and evident.

(f) God is said to be their God, after the manner of the Scripture, whom he loveth and tendereth.

30 For it is one God, who shall justify (g) circumcision (*) of faith, and uncircumcision through faith.

(g) The circumcised.

(*) Meaning, that they are all justified by one means, and if they will have any difference, it only standeth in words; for in effect there is none.

31 (13) Do we then make the Law of (h) none effect through faith? God forbid; yea, we (i) (*) establish the Law.

(13) The taking away of an objection; yet is not the Law taken away therefore, but is rather established, as it shall be declared in his proper place.

(h) Vain, void, to no purpose, and of no force.

(i) We make it effectual and strong.

(*) The doctrine of faith is the ornament of the Law; for it embraceth Christ, who by his death hath satisfied the Law, so that the Law which could not bring us to salvation by reason of our own corruption, is now made effectual to us by Christ Jesus.

Romans 4

1 He proveth that which he said before of faith, by the example of Abraham, 3-6 and the testimony of the Scripture; and ten times in the Chapter he beateth upon this word, Imputation.

1 What (1) shall we say then, that Abraham our father hath found concerning the (a) flesh?

(1) A new argument of great weight, taken from the example of Abraham the father of all believers; And this is the proposition; if Abraham be considered in himself by his works, he hath deserved nothing wherein to rejoice with God.

(a) By works, as appeareth in the next verse.

2 (2) For if Abraham were justified by works, he hath wherein to (*) rejoice, but not with God.

(2) A preventing of an objection; Abraham may well rejoice and extol himself amongst men, but not with God.

(*) He might pretend some merit or work worthy to be recompensed.

3 (3) For what saith the Scripture? (*) Abraham believed God, and it was counted to him for righteousness.

(3) A confirmation of the proposition; Abraham was justified by imputation of faith, therefore freely without any respect of his works.

(*) Genesis 15:6; Galatians 3:6; James 2:23 .

4 (4) Now to him that (b) worketh, the wages is not (c) counted by favor, but by debt;

(4) The first proof of the confirmation, taken of contraries; to him that deserveth anything by his labor, the wages is not counted by favor, but by debt; but to him that hath done nothing, but believeth in him which promiseth freely, faith is imputed.

(b) To him that hath deserved anything by his work.

(c) Is not reckoned nor given him.

5 But to him that (*) worketh not, but believeth in him that (d) justifieth the ungodly, his faith is counted for righteousness.

(*) That dependeth not on his works, neither thinketh to merit by them.

(d) That maketh him which is wicked in himself, just in Christ.

6 (5) Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*,

(5) Another proof of the same confirmation; David putteth blessedness in free pardon of sins, therefore justification also.

7 (*) Blessed *are* they, whose iniquities are forgiven, and whose sins are covered.

(*) Psalm 32:1 .

8 Blessed *is* the man to whom the Lord imputeth not sin.

9 (6) *Came* this (e) blessedness then upon the (*) circumcision *only*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

(6) A new proposition; that this manner of justification belongeth both to the uncircumcised, and also to the circumcised; as is declared in the person of Abraham.

(e) This saying of David, wherein he pronounceth them blessed.

(*) Under this excellent sacrament he comprehendeth the whole Law.

10 (7) How was it then imputed? When he was circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised.

(7) He proveth that it belongeth to the uncircumcised (for there was no doubt of the circumcised) in this sort; Abraham was justified in uncircumcision, therefore this justification belongeth also to the uncircumcised. Nay, it doth not appertain to the circumcised in respect of the circumcision, much less are the uncircumcised shut out for their uncircumcision.

11 (8) (*) After, he received the (f) sign of circumcision, *as* the (g) seal of the righteousness of the faith which he had, when he was uncircumcised, (9) that he should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also,

(8) A preventing of an objection; why then was Abraham circumcised, if he were already justified? That the gift of righteousness (saith he) might be confirmed in him.

(*) Genesis 17:18 .

(f) Circumcision, which is a sign; as we say, the Sacrament of Baptism, for Baptism which is a Sacrament.

(g) Circumcision was called before a sign, in respect of the outward ceremony; now Paul sheweth the force and substance of that sign, that is, to what end it is used, to wit, not only to signify, but also to seal up the righteousness of faith, whereby we come to possess Christ himself; for the holy Ghost worketh that inwardly indeed, which the Sacraments being joined with the word, do represent.

(9) An applying of the example of Abraham to the uncircumcised believers, whose father also he maketh Abraham.

12 (10) And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walk in the (*) steps of the faith of our father Abraham, *which he had* when he was uncircumcised.

(10) And applying of the same example, to the circumcised believers, whose father Abraham is, but yet by faith.

(*) This may not be understood of the fruits of faith; (for thereof the Apostle doeth hereafter expressly entreat) but of the faith itself.

13 (11) For the promise that he should be the (h) heir of the world, was not *given* to Abraham, or to his seed, through the (i) (*) Law, but through the righteousness of faith.

(11) A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himself through faith was made partaker of that promise, whereby he was made the father of all nations.

(h) That all the nations of the world should be his children; or by the world may be understood the land of Canaan.

(i) For works that he had done, or upon this condition that he should fulfill the Law.

(*) In fulfilling the works thereof.

14 (12) For if they which (*) are of the (k) Law, *be* (♣) heirs, faith is made void, and the promise is made of none effect.

(12) A double confirmation of that reason; the one is, that the promise cannot be apprehended by the Law, and therefore it should be frustrate; the other, that the condition of faith should be joined in vain to that promise which should be apprehended by works.

(*) And think to perform the same by works.

(k) If they be heirs which have fulfilled the Law.

(♣) If it be requisite to fulfill the Law for him that shall be of Abraham's inheritance, then it is in vain to believe the promise; for it serveth to no use.

15 (13) For the Law causeth (*) wrath, for where no Law is, there *is* no (♣) transgression.

(13) A reason of the first confirmation, why the promise cannot be apprehended by the Law; because that the Law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it.

(*) Throughout default, and not of itself.

(♣) That is, no breach of commandment.

16 (14) Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the (l) seed, (15) not to that only which is of the Law, but also to that which is of the faith of Abraham, who is the father of us all,

(14) The conclusion of this argument. The salvation and justification of all the posterity of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himself first of all laid hold on.

(l) To all the believers.

(15) That is to say, not only of them which believe and are also circumcised according to the Law, but

of them also which without circumcision, and in respect of faith only, are counted amongst the children of Abraham.

17 (As it is written, (*) I have made thee a (16) father of many nations) *even* (*) before (m) God whom he believed, who (n) quickeneth the (♣) dead, and (o) calleth those things which be not, as though they were.

(*) Genesis 17:4 .

(16) This fatherhood is spiritual, depending only upon the virtue of God, who made the promise.

(*) By a spiritual kindred which God chiefly accepteth.

(m) Before God, that is, by spiritual kindred, which had place before God, and maketh us acceptable to God.

(n) Who restoreth to life.

(♣) Abraham begat the circumcised even by the virtue of faith and not by the power of nature, which was extinguished; so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

(o) With whom these things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.

18 (17) Which *Abraham* above hope, believed under hope, that he should be the father of many nations, according to that which was spoken *to him*, (*) So shall thy seed be.

(17) A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham.

(*) Genesis 15:5 .

19 And he (p) not weak in the faith, considered not his own body, which was now (q) dead, being almost a hundred years old, neither (*) the deadness of Sarah's womb;

(p) Very strong and constant.

(q) Void of strength, and unmeet to get children.

(*) In that she was past child bearing.

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave (r) (*) glory to God,

(r) Acknowledged and praised God, as most gracious and true.

(*) For his mercy and truth.

21 Being (s) fully assured that he which had promised, was also able to do it.

(s) A description of true faith.

22 And therefore it was imputed to him for righteousness.

23 (18) Now it is not written for him only, that it was imputed to him for righteousness,

(18) The rule of justification is always one, both in Abraham and in all the faithful; that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him.

24 But also (*) for us, to whom it shall be imputed *for righteousness*, which believe in him that raised up Jesus our Lord from the dead,

(*) For our instructions; for we shall be justified by the same means.

25 Who was delivered *to death* for our (t) sins, and (*) is risen again for our justification.

(t) To pay the ransom for our sins.

(*) To accomplish and make perfect our justification.

Romans 5

1 He amplifieth 2 Christ's righteousness, which is laid hold on by faith, 5 who was given for the weak, 8 and sinful. 14 He compareth Christ with Adam. 17 Death with Life, 20 and the Law with Grace.

1 Then being (1) justified by faith, we have (*) peace toward God through our Lord Jesus Christ.

(1) Another argument taken of the effects; we are justified with that, which truly appeaseth our conscience before God but faith in Christ doth appease our conscience, and not the Law, as it was before said, therefore by faith we are justified, and not by the Law.

(*) By peace here is meant that incredible and most constant joy of mind when we are delivered from all terror of conscience, and fully persuaded of the favor of God; and this peace is the fruit of faith.

2 (*) (2) By whom also we (a) have access through faith into this grace (b) wherein we (c) stand, (3) and (d) rejoice under the hope of the glory of God.

(*) Ephesians 2:18 .

(2) Whereas quietness of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith itself, and in whom faith itself is effectual.

(a) We must here know, that we have yet still this same effect of faith.

(b) By which grace, that is, by which gracious love and good will, or that state whereunto we are graciously taken.

(c) We stand steadfast.

(3) A preventing of an objection against them which beholding the daily miseries and calamities of the Church, think that the Christians dream, when they brag of their felicity; to whom the Apostle answereth, that their felicity is laid up under hope in another place; which hope is so certain and sure, that they do no less rejoice for that happiness, than if they did presently enjoy it.

(d) Our minds are not only quiet and settled, but also we are marvelously glad and conceive great joy because for that heavenly inheritance which waiteth for us.

3 (4) Neither *do we so* only, but also we (*) rejoice in tribulations, (5) knowing that tribulation bringeth forth patience;

(4) Tribulation itself giveth us divers and sundry ways occasion to rejoice, much less doth it make us miserable.

(*) James 1:2 .

(5) Afflictions accustom us to patience, and patience assureth us of the goodness of God, and this experience confirmeth, and fostereth our hope, which never deceiveth us.

4 And patience experience, and experience hope;

5 (6) And hope maketh not (*) ashamed, because the (e) (♣) love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

(6) The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith; whereof it followeth, that through faith our consciences are quieted.

(*) For it hath ever good success.

(e) Wherewith he loveth us.

(♣) He meaneth that love wherewith God loveth us.

6 (7) For Christ, when we were yet of no strength, at *his* (f) time died for the (*) ungodly.

(7) A sure comfort in adversity, that our peace and quietness of conscience be not troubled; for he that so loved them that were of no strength, and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and living in him?

(f) In time fit and convenient, which the Father hath appointed.

(*) Hebrews 9:15; 1 Peter 3:18 .

7 (8) Doubtless one will scarce die for (g) a (*) righteous man; but yet for a (♣) good man it may be that one dare die.

(8) An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ to death for the unjust, and for them of whom he could receive no commodity, and (that more is) for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justifieth and reconcileth.

(g) In the stead of some just man.

(*) By this comparison he amplifieth the death of Christ.

(♣) That is, for such one of whom he hath received good.

8 But God (h) setteth out his love toward us, seeing that while we were yet (i) sinners, Christ died for us.

(h) He setteth out his love unto us, that in the midst of our afflictions we may know assuredly, he will be present with us.

(i) While sin reigned in us.

9 Much more then, being now justified by his blood, we shall be saved from (k) wrath through him.

(k) From affliction and destruction.

10 For if when we were (*) enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life,

(*) Because of sin; yet friends by the grace of Christ.

11 (9) And not only so, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement.

(9) He now passeth over to the other part of justification, which consisteth in the free imputation of the obedience of Christ; so that to the remission of sins there is added moreover and besides, the gift of Christ's righteousness imputed or put upon us by faith, which swalloweth up that unrighteousness which flowed from Adam into us, and all the fruits thereof; so that in Christ we do not only cease to be unjust, but we begin also to be just.

12 (10) Wherefore, as by (l) one man (m) sin entered into the world, and death by sin, and so death went over all men, (n) in whom all men have sinned.

(10) From Adam, in whom all have sinned, both guiltiness and death (which is the punishment of the guiltiness) came upon all.

(l) By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have into; but they are unlike in this, that Adam deriveth sin into them that are his, even of nature, and that to death; but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life.

(m) By sin is meant that disease which is ours by inheritance, and men commonly call it original sin; for so he useth to call that sin in the singular number, whereas, if he speak of the fruits of it, he useth the plural number, calling them sins.

(n) That is, in Adam.

13 (11) For unto the (o) time of the Law was sin in the world, but sin is not (p) imputed, while there is no law.

(11) That this is so, that both guiltiness and death began not after the giving and transgressing of Moses' Law, is appeareth manifestly by that, that men died before that Law was given; for in that they died, sin, which is the cause of death, was then; and in such sort, that it was also imputed, whereupon it followeth that there was then some Law, the breach whereof was the cause of death.

(o) Even from Adam to Moses.

(p) Where there is no Law made, no man is punished as faulty and guilty.

14 (12) But death reigned from Adam to Moses, even over (q) them also that sinned not (*) after the like (r) manner of the transgression of (♣) Adam, (13) which was the figure of (♣) him that was to come.

(12) But that this Law was not that universal Law, and that death did not proceed from any actual sin of every one particularly, it appeareth hereby, that the very infants which neither could ever know nor transgress that natural Law, are notwithstanding dead as well as Adam.

(q) Our infants.

(*) He meaneth young babes, which neither had the knowledge of the Law of nature, nor any motion of concupiscence, much less committed any actual sin; and this may also comprehend the Gentiles.

(r) Not after that sort as they sin that are of more years, following their lusts; but yet the whole posterity was corrupt in Adam, when as he wittingly and willingly sinned.

(♣) Yet all mankind, as it were sinned when they were as yet enclosed in Adam's loins.

(13) Now the first Adam answereth the latter, who is Christ, as it is afterward declared.

(♣) Which was Christ.

15 (14) But yet the gift is not so as is the offence. For if through the offence of (s) one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

(14) Adam and Christ are compared together in this respect, that both of them do give and yield to theirs, that which is their own; but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christ's obedience hath by grace overflowed many.
(s) That is, Adam.

16 (15) Neither is the gift so, as *that which entered in* by one that sinned; for the fault *came* of one offence unto condemnation, but the gift is (*) of many offences to (t) justification.

(15) Another inequality consisteth in this, that by Adam's one offence men are made guilty, but the righteousness of Christ imputed unto us freely, doth not only absolve us from that one fault, but from all others.
(*) For by Christ we are not only delivered from the sins of Adam, but also from all such as we have added thereunto.
(t) To the sentence of absolution, whereby we are quit, and pronounced righteous.

17 (16) For if by the offence of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of (*) righteousness, (u) reign in life through one, *that is*, Jesus Christ.

(16) The third difference is, that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, than the offence of Adam is to addict his posterity to death.
(*) The justice of Jesus Christ which is imputed to the faithful.
(u) Be partakers of true and everlasting life.

18 (17) Likewise then, as by the offence of one, the *fault came* on all men to condemnation, so by the justifying of one, *the benefit abounded* toward (*) all men to the (x) justification of life.

(17) Therefore to be short, as by one man's offence, the guiltiness came on all men, to make them subject to death; so on the contrary side, the righteousness of Christ, which by God's mercy is imputed to all believers, justifieth them, that they may become partakers of everlasting life.
(*) Which believe to be saved in Jesus Christ.
(x) Not only because our sins are forgiven us, but also because the righteousness of Christ is imputed unto us.

19 (18) For as by one man's (y) disobedience (z) many were made sinners, so by the obedience of one, shall many also be made righteous.

(18) The ground of this whole comparison is this, that these two men are set as two stocks or roots, so that out of the one, sin by nature, out of the other, righteousness by grace doeth spring forth upon others.
(y) So then, sin entered not into us only by following the steps of our forefather, but we take corruption of him by inheritance.
(z) This word, Many, is set against this word, A few.

20 (19) Moreover, the (*) Law (a) entered thereupon, that the offence should (♣) abound, nevertheless, where sin abounded, *there* grace (b) abounded much more;

(19) A preventing of an objection; why then did the Law of Moses enter thereupon? That men might be so much the more guilty, and the benefit of God in Christ Jesus be so much the more glorious.

(*) The Law of Moses.

(a) Beside that disease which all men were infected withal by being defiled with one man's sin, the Law entered.

(♣) That it might be more manifestly known, and see before all men's eyes.

(b) Grace was poured so plentifully from heaven, that it did not only countervail sin, but above measure passed it.

21 That as sin had reigned unto death, so might grace also reign by righteousness unto eternal life through Jesus Christ our Lord.

Romans 6

1 He cometh to sanctification, without which, that no man putteth on Christ's righteousness, he proveth 4 by an argument taken of Baptism, 12 and thereupon exhorteth to holiness of life, 16 briefly making mention of the Law transgressed.

1 What (1) shall we say then? Shall we continue still in (a) sin, that grace may abound? God forbid.

(1) He passeth now to another benefit of Christ, which is called sanctification or regeneration.

(a) In that corruption; for though the guiltiness of sin be not imputed to us, yet the corruption remaineth still in us; the which Sanctification that followeth Justification killeth by little and little.

2 (2) How shall we, that are (b) (*) dead to sin, live yet therein?

(2) The benefit of Justification and Sanctification, are always joined together inseparably, and both of them proceed from Christ, by the grace of God; Now sanctification is the abolishing of sin, that is, of our natural corruption, into whose place succeedeth the cleanness and pureness of nature reformed.

(b) They are said of Paul to be dead to sin, which are in such sort made partakers of the virtue of Christ, that the natural corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits; and on the other side, they are said to live to sin, which are in the flesh, that is, whom the Spirit of God hath not delivered from the slavery of the corruption of nature.

(*) He dieth to sin in whom the strength of sin is broken by the virtue of Christ, and so now liveth to God.

3 (3) Know ye not, that (*) all we which have been baptized into (c) (♣) Jesus Christ, have been baptized into his death?

(3) There are three parts of this Sanctification, to wit, the death of the old man or sin, his burial, and the resurrection of the new man, descending into us from the virtue of the death, burial, and resurrection of Christ, of which benefit our baptism is a sign and pledge.

(*) Galatians 3:27 .

(c) To the end that growing up in one with him, we should receive his strength, to quench sin in us, and to make us new men.

(♣) Which is, that growing together with him, we might receive virtue to kill sin, and raise up our new man.

4 (*) We are buried then with him by baptism into his death, that like as Christ was raised up from the dead (d) by the glory of the Father, so (e) we also should (♣) walk in newness of life.

(*) Colossians 2:12 .

(d) That Christ himself being discharged of his infirmity and weakness, might live in glory with God forever.

(e) And we which are his members rise for this end, that being made partakers of the selfsame virtue, we should begin to lead a new life, as though we were already in heaven.

(♣) Ephesians 4:23; Colossians 3:8; Hebrews 12:2; 2 Peter 2:1 .

5 (4) (*) For if we be (♣) planted with him (♣) to the (f) similitude of his death, even so shall we (g) be *to the similitude* of his resurrection,

(4) The death of sin and the life of righteousness, or our engrafting into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life, whereby it followeth, that no man is sanctified, which lived still to sin, and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickedness, for as he said before, the Law is not subverted, but established by faith.

(*) 1 Corinthians 6:14; 2 Timothy 2:11 .

(♣) The Greek word meaneth, that we grow up together with Christ, as we see moss, ivy, mistletoe, or such like grow up by a tree and are nourished with the juice thereof.

(♣) If we by his virtue die to sin.

(f) In so much as by the means of the strength which cometh from him to us, we so die to sin as he is dead.

(g) For we become every day more perfect than others; for we shall never be perfectly sanctified, as long as we live here.

6 Knowing this, that our (h) old man is crucified with (i) him, that the (*) body of (k) sin might be destroyed, that henceforth we should not (l) serve sin.

(h) All our whole nature, as we are conceived and born into this world with sin, which is called old, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.

(i) Our corrupt nature is attributed to Christ, not in deed, but by imputation.

(*) The flesh wherein sin striketh fast.

(k) That naughtiness which sticketh fast in us.

(l) The end of sanctification which we shoot at, and shall at length come to, to wit when God shall be all in all.

7 (5) For he that is dead, is (*) freed from sin.

(5) He proveth it by the effects of death, using a comparison of Christ the head with his members.

(*) Because that being dead we cannot sin.

8 Wherefore, if we be dead with Christ, we believe that we shall live also with him,

9 Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died (m) once (*) to sin; but in that he liveth, he liveth to (n) (♣) God.

(m) Once for all.

(*) That he might destroy sin in our flesh.

(n) With God.

(♣) And sitteth at the right hand of the Father.

11 Likewise think ye also, that ye are (*) dead to sin, but are alive (♣) to God in Jesus Christ our Lord.

(*) We may gather that we are dead to sin, when sin beginneth to die in us; which is by the participation of Christ's death, by whom also being quickened we live to God, that is, to righteousness.

(♣) In that ye are led with the Spirit of God.

12 (6) Let not sin (o) reign therefore in your mortal body, that ye should obey it in the (*) lusts thereof;

(6) An exhortation to contend and strive with corruption and all the effects thereof.

(o) By reigning, Paul meaneth that chiefety and high rule, which no man striveth against, and if any do, yet it is in vain.

(*) The mind first ministereth evil motions, whereby man's will is enticed; thence burst forth the lusts by them the body is provoked, and the body by his actions doeth solicit the mind; therefore he commandeth, at the least that we rule our bodies.

13 Neither (p) give ye your (q) members, as (r) (*) weapons of unrighteousness unto sin; but give yourselves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.

(p) To sin, as to a Lord or Tyrant.

(q) Your mind and all the powers of it.

(r) As instruments to commit wickedness withal.

(*) Or, instruments, or armor.

14 (7) For sin shall not have dominion over you, for ye are not under the (*) Law, but under (♣) grace.

(7) He granteth that sin is not yet so dead in us that it is utterly extinct; but he promised victory to them that contend manfully, because we have the grace of God given us which worketh so, that the Law is not now in us the power and instrument of sin.

(*) Which is the declaration of sin.

(♣) Endued with the Spirit of Christ.

15 (8) What then? Shall we sin, because we are not under the Law, but under grace? God forbid.

(8) To be under the law and under sin, signify all one, in respect of them which are not sanctified, as on the contrary side, to be under grace and righteousness, agree to them that are regenerated. Now these are contraries, so that one cannot agree with the other; Therefore let righteousness expel sin.

16 (*) Know ye not, that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of (♣) obedience unto righteousness?

(*) John 8:34; 2 Peter 2:19 .

(♣) Shewing that none can be just which doeth not obey God.

17 (9) But God *be* thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the (s) form of the doctrine, whereunto ye were (*) delivered.

(9) By nature we are slaves to sin, and free from righteousness, but by the grace of God we are made servants to righteousness, and therefore free from sin.

(s) This kind of speech hath a force in it; for he meaneth thereby that the doctrine of the Gospel is like unto a certain mold in which we are cast into to be framed and fashioned like unto it.

(*) To conform yourselves unto it.

18 Being then made (*) free from sin, ye are made the servants of righteousness.

(*) It is a most vile thing for him that is delivered from the slavery of sin, to return again to the same.

19 I speak (*) after the manner of man, because of the infirmity of your flesh, for as ye have given your members servants to uncleanness and to iniquity, to *commit* iniquity, so now give your members servants unto righteousness in holiness.

(*) Leaving to speak of heavenly things, according to your capacity, I use these similitudes of servitude and freedom, that ye might the better understand.

20 For when ye were the servants of sin, ye were (t) freed from righteousness.

(t) Righteousness had no rule over you.

21 (10) What fruit had ye then in those things, whereof ye are now ashamed? For the (u) end of those things *is* death.

(10) An exhortation to the study of righteousness and hatred of sin, the contrary ends of both, being set down before us.

(u) The reward or payment.

22 But now being freed from sin, and made servants unto God, ye have your fruit in holiness, and the end, everlasting life.

23 (11) For the (*) wages of sin is death, but the gift of God *is* eternal life, through Jesus Christ our Lord.

(11) Death is the punishment due to sin, but we are sanctified freely, unto life everlasting.

(*) Sin is compared to a tyrant which reigneth by force, who giveth death as an allowance to them that were preferred by the Law.

Romans 7

1 He declareth what it is, to be no more under the Law, 2 by an example taken of the Law of Marriage. 7-12 And left the Law should seem faulty, 14 he proveth, that our sin is the cause, 15 that the same is an occasion of death, 17 which was given us unto life. 23 He setteth out the battle between the flesh and the spirit.

1 Know (1) ye not, brethren, (for I speak to them that know the Law) that the (*) Law hath dominion over a man as long as he liveth?

(1) By propounding the similitude of a marriage, he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again.

(*) Meaning, moral Law.

2 (*) For the (♣) woman which is in subjection to a man, is bound by the law to the man, while he liveth; but if the man be dead, she is delivered from the law of the man.

(*) 1 Corinthians 7:32 .

(♣) Both in this first marriage and in the second, the husband and the wife must be considered within ourselves; the first husband was Sin, and our flesh was the wife, their children were the fruits of the flesh, Galatians 5:19 . In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Galatians 5:22 .

3 So then, if while the man liveth, she taketh another man, she shall be (a) called an adulteress; but if the man be dead, she is free from the Law, so that she is not an adulteress, though she take another man.

(a) That is, she shall be an adulteress, by the consent and judgment of all men.

4 (2) So ye, my brethren, are dead also to the Law by the (b) body of Christ, that ye should be unto another, *even* unto (*) him that is raised up from the dead, that we should bring forth (c) fruit unto (d) God.

- (2) An application of the similitude thus. So, saith he doeth it fare with us; for now we are joined to the Spirit, as it were to the second husband, by whom we must bring forth new children; we are dead in respect of the first husband, but in respect of the latter we are as it were raised from the dead.
- (b) That is, in the body of Christ, to give us to understand how straight and near that fellowship is between Christ and his members.
- (*) Which is the Spirit or the second husband.
- (c) He calleth the children which the wife hath by her husband, fruit.
- (d) Which are acceptable to God.

5 (3) For when we (e) were (*) in the flesh, the (f) (♣) affections of sins, which were by the (g) Law, had (h) force in our members, to bring forth fruit unto death.

- (3) A declaration of the former saying; for the concupiscence's (saith he) which the law stirred up in us, were in us as it were a husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of the Spirit, so that we bring forth now, not those rotten and dead, but lively children.
- (e) When we were in the state of the first marriage, which he calleth in the next verse following the oldness of the letter.
- (*) When we were destitute of the Spirit of God.
- (f) The motions that egged us to sin, which shew their force even in our minds.
- (♣) Or, motions.
- (g) He saith not, of the law, but by the law, because they spring of sin which dwelleth within us, and take occasion to work thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in ourselves.
- (h) Wrought their strength.

6 But now we are delivered from the Law, (i) being dead unto it (k) wherein we were (l) holden, that we should serve in (m) newness of Spirit, and not in the oldness of the (n) letter.

- (i) As if he said, The bond which bound us, is dead, and vanished away, in so much, that sin which held us, hath not now wherewith to hold us.
- (k) For this husband is within us.
- (l) Satan is an unjust possessor, for he brought us in bondage of sin and himself deceitfully; and yet notwithstanding so long as we are sinners, we sin willingly.
- (m) As becometh them, which after the death of their old husband are joined to the spirit, as whom the Spirit of God hath made new men.
- (n) By the letter he meaneth the law, in respect to that old condition; for before that our will be framed by the holy Ghost, the law speaketh but to deaf men, and therefore it is dumb and dead to us, as touching the fulfilling of it.

7 (4) (♣) What shall we say then? Is the Law sin? God forbid. Nay, I knew not sin, but by the Law, for I had not known (o) (♣) lust, except the Law had said, (*) Thou shalt not lust.

- (4) An objection: What then? Are the law and sin all one, and do they agree together? Nay, saith he; Sin is reprov'd and condemn'd by the law. But because sin cannot abide to be reprov'd, and was not in a manner felt until it was provok'd and stirr'd up by the law, it taketh occasion thereby to be more outrageous, and yet by no fault of the law.
- (♣) There is nothing more enemy to sin than the Law; if so be therefore that sin rage more by reason thereof than before, why should it be imputed to the Law which discloseth the sleights of sin her enemy.
- (o) By the word, Lust, in this place he meaneth not evil lusts themselves, but the fountain from whence they spring; for the very heathen philosophers themselves condemn'd wicked lusts, though somewhat darkly, but as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that natural and unclean spot and filth.
- (♣) Which is an inward vice not openly known.

(*) Exodus 20:17; Deuteronomy 5:21 .

8 But sin took an occasion by the commandment, and wrought in me all manner of concupiscence; for without the Law sin *is* (p) dead.

(p) Though sin be in us, yet it is not known for sin, neither doth it so rage, as it rageth after that the law is known.

9 (5) For I once (*) was alive, without the (q) Law; but when the commandment (r) came, sin revived,

(5) He setteth himself before us for an example, in whom all men may behold, first what they are of nature before they earnestly think upon the law of God; to wit, blockish, and heady to sin and wickedness, without all true sense and feeling of sin, then what manner of persons they become, when their conscience is reproved by the testimony of the law, to wit, stubborn, and more inflamed with the desire of sin, than ever they were before.

(*) He thought himself to be alive, when he knew not the Law.

(q) When I knew not the law, then I thought that I lived indeed; for my conscience never troubled me, because it knew not my disease.

(r) When I began to understand the commandment.

10 But I (s) died, and the same commandment which was *ordained* unto life, was found *to be* unto me unto death.

(s) In sin, or by sin.

11 For sin took occasion by the commandment, and deceived me, and thereby slew *me*.

12 (6) Wherefore the Law *is* (*) holy, and the (t) commandment *is* holy, and just, and good.

(6) The conclusion: That the law of itself is holy, but all the fault is in us which abuse the law.

(*) 1 Timothy 1:8 .

(t) Teaching not coveting.

13 (7) Was that then which is good, (u) made death unto me? God forbid; but sin, that it might (x) (*) appear sin, wrought death in me by that which is good, that sin might be (y) out of measure sinful by the commandment.

(7) The proposition: That the Law is not the cause of death, but our corrupt nature, being therewith not only discovered, but also stirred up; and took occasion thereby to rebel, as which, the more that things are forbidden it, the more it desireth them, and from hence cometh guiltiness, and occasion of death.

(u) Beareth it the blame of my death?

(x) That sin might shew itself to be sin, and bewray itself to be that, which is indeed.

(*) Sin being disclosed by the Law; is so much more detestable, because it turneth the goodness of the Law to our destruction.

(y) As evil as it could, shewing all the venom it could.

14 (8) For we know that the Law (*) is spiritual, but I am carnal, sold under sin.

(8) The cause of this matter, is this: Because that the Law requireth a heavenly pureness, but men, such as they be born, are bondslaves of corruption, which they willingly serve.
(*) So that it can judge the affections of the heart.

15 (9) For I (10) allow not that which I do, for what I (11) (*) would, that do I not, but what I hate, that do I.

(9) He setteth himself, being regenerated, before us, for an example, in whom may easily appear the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickedness. For since that the Law in a man not regenerate bringeth forth death only, therefore in him it may easily be accused; but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appear that evil actions proceed not from the Law, but from sin, that is, from our corrupt nature; And therefore the Apostle teacheth also, what the true use of the Law is, in reproving sin in the regenerate, unto the end of the chapter, as a little before (to wit, Romans 7:7-15) he declared the use of it in them which are not regenerate.

(10) The deeds of my life, saith he, answer not, nay they are contrary to my will; Therefore by the consent of my will with the Law, and repugnancy with the deeds of my life, it appeareth evidently, that the Law and a right ruled will do persuade one thing, but corruption which hath her seat also in the regenerate, another thing.

(11) It is to be noted, that one selfsame man is said to will and not to will, in divers respects; to wit, he is said to will, in that which he is regenerated by grace; and not to will, in that which he is not regenerated, or in that which he is such a one as he was born. But because the part which is regenerated, at length becometh conqueror, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man, although afterward he granteth that this evil is in his flesh, or in his members.

(*) He is not able to do that which he desireth to do, and therefore is far from the true perfection.

16 If I do then that which I would not, I consent to the Law, that *it is* good.

17 Now then, it is no more I, that do (*) it, but (z) sin that dwelleth in me.

(*) He doeth not excuse himself, but sheweth that he is not able to accomplish that good desire which is in him.

(z) That natural corruption, which cleaveth fast even to them that are regenerated, and not clean conquered.

18 (12) For I know, that in me, that is, in my (*) flesh, dwelleth no good thing; for to will is present with me, but I find (a) no means to perform that which is good.

(12) This vice, or sin, or law of sin, doeth wholly possess those men which are not regenerated, and hindereth them or holdeth them back that are regenerate.

(*) Or, in my nature.

(a) This doeth indeed agree to that man, whom the grace of God hath made a new man; for where the Spirit is not, how can there be any strife there.

19 For I do not the good thing, which I would, (*) but the evil, which I would not, that do I.

(*) The flesh stayeth even the most perfect to run forward as the spirit wisheth.

20 Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me.

21 (13) I find then by the Law, that when I would do good, evil is present with me.

(13) The conclusion: As the Law of God exhorteth to goodness, so doeth the Law of sin (that is, the corruption wherein we are born) force us to wickedness; but the Spirit, that is, our mind, in that which it is regenerated, consenteth with the Law of God; but the flesh, that is, the whole natural man, is bond slave to the Law of sin. Therefore to be short, wickedness and death are not of the Law, but of sin, which reigneth in them that are not regenerated; for they neither will, nor do good, but will, and do evil; But in them that are regenerated, it striveth against the Spirit or law of the mind, so that they cannot either live so well as they would, or be so void of sin as they would.

22 For I delight in the Law of God, concerning the (b) (*) inner man;

(b) The inner man, and the new man are all one, and are answerable and set as contrary to the old man, neither doeth this word, Inner man, signify man's mind and reason, and the old man, the powers that are under them, as the Philosophers imagine, but by the outward man is meant whatsoever is either without or within a man, from top to toe, so long as that man is not born a new by the grace of God.

(*) That is, in my spirit.

23 But I see another (*) law in my (♣) members, rebelling against the law of my (c) mind, and leading me captive unto the law of sin, which is in my members.

(*) Or, commandment.

(♣) Even the corruption which yet remaineth.

(c) The law of the mind in this place, is not to be understood of the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the Spirit of God.

24 (14) O (d) wretched man that I am, who shall deliver me from the (*) body of this death?

(14) It is a miserable thing to be yet in part subject to sin, which of its own nature maketh us guilty of death; but we must cry to the Lord, who will by death itself at length make us conquerors as we are already conquerors in Christ.

(d) Wearied with miserable and continual conflict.

(*) This fleshly lump of sin and death.

25 I (e) thank God through Jesus Christ our Lord. Then I (f) myself in my (*) mind serve the Law of God, but in my (♣) flesh the law of sin.

(e) He recovereth himself, and sheweth us that he resteth only in Christ.

(f) This is the true perfection of them that are born anew, to confess that they are imperfect.

(*) In that part which is regenerate.

(♣) Which is the part corrupted.

Romans 8

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoever they be as yet burdened with sins; 9 For they live through that Spirit, 24 Whose testimony, 15 driveth away all fear, 28 and relieveth our present miseries.

1 Now (1) then there is no (*) condemnation to them that are in Christ Jesus, which (2) walk not (♣) after the (a) flesh, but after the Spirit.

(1) A conclusion of all the former disputation from Romans 1:16; even to this place; Seeing that we being justified by faith in Christ, do obtain remission of sins and imputation of righteousness, and are also sanctified, it followeth hereof, that they are grafted into Christ by faith, are out of all fear of condemnation.

(*) Though sin be in us, yet it is not imputed unto us through Christ Jesus.

(2) The fruits of the Spirit, or effects of sanctification, which is begun in us, do not engraft us into Christ, but do declare that we are grafted into him.

(♣) He annexeth the condition lest we should abuse the liberty.

(a) Follow not the flesh for their guide; for he is not said to live, after the flesh, that hath the holy Ghost for his guide, though sometimes he step away.

2 (3) For the (b) (*) Law of the Spirit of (c) life *which is in* (d) (♣) Christ Jesus, hath (e) freed me from the law of sin and of death.

(3) A preventing of an objection; seeing that the virtue of the spirit which is in us, is so weak, how may we gather thereby, that there is no condemnation to them that have that virtue? Because saith he, that virtue of the quickening spirit which is so weak in us, is most perfect and most mighty in Christ, and being imputed unto us which believe, causeth us to be so accounted of, as though there were no relics of corruption, and death in us. Therefore hitherto Paul disputed of remission of sins, and imputation of fulfilling the Law, and also of sanctification which is begun in us; but now he speaketh of the perfect imputation of Christ's manhood, which part was necessarily required to the full appeasing of our consciences; for our sins are defaced by the blood of Christ, and the guiltiness of our corruption is covered with the imputation of Christ's obedience; and the corruption itself (which the Apostle calleth sinful sin) is healed in us by little and little, by the gift of sanctification; but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christ's own flesh, which also is to us imputed.

(b) The power and authority of the Spirit, against which is set the tyranny of sin.

(*) The power and authority of the Spirit, that is, the grace of regeneration.

(c) Which mortifieth the old man, and quickeneth the new man.

(d) To wit, absolutely and perfectly.

(♣) Whose sanctification is made ours.

(e) For Christ's sanctification being imputed unto us, perfecteth our sanctification which is begun in us.

3 (4) For (that which was (f) impossible to the Law, in as much as it was (*) weak, because of the (g) flesh) God sending his own Son, in the (♣) similitude of (h) sinful flesh, and (♣) for (i) sin, (k) condemned sin in the flesh,

(4) He useth no argument here, but expoundeth the mystery of sanctification, which is imputed unto us; for because, that the virtue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect; and for that it rather kindled the disease of sin, than did put it out and extinguish it, therefore God clothed his Son with flesh like unto our sinful flesh, wherein he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him apprehended and laid hold on by faith, we might be found to have fully that singular

perfection which the Law requireth, and therefore that there might be no condemnation in us.
 (f) Which is not proper to the Law, but cometh by our fault.
 (*) Or, of no strength.
 (g) In man not born anew, whose disease the law could not heal it.
 (♣) Christ did take flesh, which of nature was subject to sin, which notwithstanding he sanctified even in the very instant of his conception, and so did appropriate it unto him, that he might destroy sin in it, 2 Corinthians 5: 21 .
 (h) Of man's nature which was corrupt through sin, until he sanctified it.
 (♣) Or, by sin.
 (i) To abolish sin in our flesh.
 (k) Shewed that sin hath no right in us.

4 That the (l) (*) righteousness of the Law might be fulfilled (5) in us, which walk not after the flesh, but after the Spirit.

(l) The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found just before God; for if with our justification there be joined that sanctification which is imputed to us, we are just, according to that perfect form which the Lord requireth.
 (*) That which the Law requireth.
 (5) He returneth to that which he said, that the sanctification which is begun in us, is a sure testimony of our engrafting into Christ, which is a most plentiful fruit of a godly and honest life.

5 (6) For they that are after the (m) flesh, savor (*) the things of the flesh, but they that are after the Spirit, the things of the Spirit.

(6) A reason why to walk after the flesh, agreeth not to them which are grafted into Christ, but to walk after the spirit agreeth and is meet for them; because, saith he, that they which are after the flesh, savor the things of the flesh, but they that are after the spirit, the things of the spirit.
 (m) They that live as the flesh leadeth them.
 (*) The word comprehendeth all that which is most excellent in man, as will, understanding, reason, and wit.

6 (7) For the wisdom of the flesh *is* death, but the wisdom of the Spirit *is* life and peace,

(7) He proveth the consequent; because whatever the flesh savoreth, that engendereth death; and whatsoever the spirit savoreth, that tendeth to joy and life everlasting.

7 (8) Because the wisdom of the flesh *is* enmity against God; (9) for it is not subject to the Law of God, neither indeed can be.

(8) A reason and proof, why the wisdom of the flesh is death; because, saith he, it is the enemy of God.
 (9) A reason why the wisdom of the flesh is enemy to God; because it neither will, neither can be, subject to him. And by flesh he meaneth a man not regenerate.

8 (10) So then they that are in the flesh, cannot please God.

(10) The conclusion: therefore they that walk after the flesh, cannot please God; whereby it followeth, that they are not engrafted into Christ.

9 (11) Now ye are not in the flesh, but in the Spirit, (*) because the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, the same is not his.

(11) He cometh to the others, to wit, to them which walk after the spirit, of whom we have to understand contrary things to the former; and first of all he defineth what it is to be in the spirit, or to be sanctified; to wit, to have the spirit of God dwelling in us; Then he declareth, that sanctification is so joined and knit to our grafting in Christ, that it can by no means be separated.
(*) Or, if so be.

10 (12) And if Christ be in you, the (n) (*) body is dead, because of sin, but the (♣) Spirit is life for righteousness' sake.

(12) He confirmeth the faithful against the relics of flesh and sin, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from the earthly filthiness in death; but therewithal willing them to doubt nothing of the happy success of their combat, because that even the little spark of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seed of life.
(n) The flesh, or all that which as yet sticketh fast in the clefts of sin, and death.
(*) Or, flesh.
(♣) The Spirit of regeneration which abolisheth sin in our flesh, not all at once, but by degrees; wherefore we must in the meantime call to God through patience.

11 (13) But 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 your mortal bodies, because that his Spirit (o) dwelleth in you.

(13) A confirmation of the former sentence. You have the selfsame Spirit, which Christ hath; Therefore at length it shall die the same in you, that it did in Christ, to wit, when all infirmities being utterly laid aside, and death overcome, it shall clothe you with heavenly glory.
(o) By the virtue and power of it, which shewed the same might first in our head, and daily worketh in his members.

12 (14) Therefore brethren, we are debtors not to the flesh, to live after the (*) flesh;

(14) An exhortation to oppress the flesh daily more and more by the virtue of the Spirit of regeneration, because (saith he) you are debtors unto God, for so much as you have received so many benefits of him.
(*) But to live after the Spirit.

13 (15) For if ye live after the flesh, ye shall die; but if ye mortify the deeds of the body by the Spirit, ye shall live.

(15) Another reason of the profit that ensueth; for such as strive and fight valiantly, shall have everlasting life.

14 (16) For as many as are led by the Spirit of God, they are the sons of God.

(16) A confirmation of this reason; they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting.

15 (17) For ye have not received the (p) Spirit of bondage, to (q) fear again, but ye have received the Spirit of (r) (♣) adoption, whereby we cry (*) Abba, Father.

(17) He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is given to the believers; because saith he, they have received the grace of the Gospel, wherein God sheweth himself, not (as before in the publishing of the Law) terrible and fearful, but a most benign and loving father in Christ, so that with great boldness we call him Father, that holy Ghost sealing this adoption in our hearts by faith.
 (p) By the Spirit is meant the holy Ghost, whom we are said to receive, when he worketh in our minds.
 (q) Which fear is stirred up in our minds, by the preaching of the Law.
 (r) Which sealeth our adoption in our minds, and therefore openeth our mouths.
 (♣) So he nameth the holy Ghost of the effect, which he causeth in us, when he proposeth us salvation by the Law with an impossible condition, who also doeth seal our salvation in our hearts by Christ's free adoption, that we consider not God now as a rigorous Lord, but as a most merciful Father.
 (*) Galatians 4:5 .

16 The same Spirit (*) beareth witness with our spirit, that we are the children of God.

(*) So that ye have two witnesses, God's Spirit and ours, who is certified by the Spirit of God.

17 (18) If *we be* children, *we are* also (s) (*) heirs, even the heirs of God, and heirs annexed with Christ, (19) if so be that we suffer with him, that we may also be glorified with him.

(18) A proof of the consequent of the confirmation; because that he which is the Son of God, doth enjoy God with Christ.
 (s) Partakers of our father's goods, and that freely, because we are children by adoption.
 (*) Freely made partakers of the Father's treasures.
 (19) Now Paul teacheth by what way the sons of God do come to that felicity, to wit, by the cross, as Christ himself did; and therewithal openeth unto them fountains of comfort; as first, that we have Christ a companion and fellow of our afflictions; secondly, that we shall be also fellows in that everlasting glory.

18 (20) For I (t) count that the afflictions of this present time *are* not (*) worthy of the glory, which shall be shewed unto us.

(20) Thirdly, that this glory which we look for, doth a thousand parts surmount the misery of our afflictions.
 (t) All being well considered, I gather.
 (*) Or, of like value.

19 (21) For the fervent desire of the (u) creature waiteth when the sons of God shall be revealed,

(21) Fourthly, he plainly teacheth us that we shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continual, as it was not at the beginning; But as it had a beginning by the sin of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect.
 (u) All this world.

20 Because the (*) creature is subject to (x) (♣) vanity, not of its (y) own will, but by reason (z) of him, which hath subdued it under (a) hope,

(*) The creatures shall not be restored before that God's children be brought to their perfection; in the mean season they wait.
(x) Is subject to a vanishing and sitting state.
(♣) That is, to destruction, because of man's sin.
(y) Not by their natural inclination.
(z) That they should obey the Creator's commandment, whom it pleased to shew by their sickly state, how greatly he was displeased with man.
(a) God would not make the world subject to everlasting curse, for the sin of man, but gave it hope that it should be restored.

21 Because the creature also shall be delivered from the (b) bondage of corruption into the glorious liberty of the sons of God.

(b) From the corruption which they are now subject to, they shall be delivered and changed into the blessed state of incorruption, which shall be revealed when the sons of God shall be advanced to glory.

22 For we know that every (*) creature groaneth with us also, and (c) travaileth in pain together unto this present.

(*) He meaneth not the Angels, neither devils, nor men.
(c) By this word is meant, not only exceeding sorrow, but also the fruit that followeth of it.

23 (22) And not only *the creature*, but we also which have the (♣) firstfruits of the Spirit, even we do sigh in (d) ourselves, waiting for the adoption, *even* (*) (e) the redemption of our (♣) body.

(22) Fifthly, if the rest of the world looks for a restoring, groaning as it were for it, and that not in vain, let it not grieve us also to sigh, yea, let us be more certainly persuaded of our redemption to come, forasmuch as we have the firstfruits of the Spirit.
(♣) And yet are far from perfection.
(d) Even from the bottom of our hearts.
(*) Luke 21:28 .
(e) That last restoring, which shall be the accomplishment of our adoption.
(♣) Which shall be in the resurrection when we shall be made conformable to our head, Christ.

24 (23) For we are saved by hope, but (f) hope that is seen, is not hope; for how can a man hope for that which he seeth?

(23) Sixthly, hope is necessarily joined with faith; seeing then that we believe those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we believe shall come to pass.
(f) This is spoken by the figure Metonymy; Hope, for that which is hoped for.

25 But if we hope for that we see not, we do with patience abide for it.

26 (24) Likewise the Spirit also (g) helpeth our infirmities; for we know not what to pray as we ought, but the Spirit itself maketh (h) request for us with sighs, which cannot be expressed.

(24) Seventhly, there is no cause why we should faint under the burden of afflictions, seeing that prayers minister unto us a most sure help, which cannot be frustrate, seeing they proceed from the spirit of God, which dwelleth in us.

(g) Beareth our burden, as it were that we faint not under it.
(h) Provoketh us to prayers, and telleth us as it were within, what we shall say, and how we shall groan.

27 But he that searcheth the hearts, knoweth what is the (i) meaning of the Spirit, for he (*) maketh request for the Saints, (k) according to *the will of God*.

(i) What sobs and sighs proceed from the instinct of his Spirit.
(*) In that he stirreth their hearts to pray, and sheweth both whom to ask and how.
(k) Because he teacheth the godly to pray according to God's will.

28 (25) Also we know that (l) all things work together for the best unto them that love God, even to them that are called of *his* (m) purpose.

(25) Eighthly, we are not afflicted, either by chance or to our harm, but by God's providence for our great Profit; who as he chose us from the beginning, so hath he predestinated us to be made like to the image of his Son; and therefore will bring us in his time, being called and justified, to glory, by the cross.
(l) Not only afflictions, but whatsoever else.
(m) He calleth that, Purpose, which God hath from everlasting appointed with himself according to his good will and pleasure.

29 For those which he (*) knew before, he also predestinate to be made like to the image of his Son, that he might be the firstborn among many brethren.

(*) He sheweth by the order of our election that afflictions are means to make us like the Son of God.

30 Moreover whom he (n) predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.

(n) He useth the time past, for the time present, as the Hebrew use, who sometimes set down the thing that is to come, by the time that is past, to signify the certainty of it; and he hath also a regard to God's continual working.

31 (26) What shall we then say to these things? If God be on our side, who *can be* against us?

(26) Ninthly, we have no cause to fear that the Lord will not give us whatsoever is profitable for us, seeing that he hath not spared his own Son to save us.

32 Who spared not his own Son, but gave him for us all *to death*, how shall he not with him (o) give us all things also?

(o) Give us freely.

33 (27) Who shall lay anything to the charge of God's chosen? *It is* (p) God that (*) (♣) justifieth;

(27) A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just; and therefore much less need we to fear damnation, seeing that

we rest upon the death and resurrection, the almighty power and defense of Jesus Christ. Therefore what can there be so weighty in this life, or of so great force and power, that might fear us, as though we might fall from the love of God, wherewith he loveth us in Christ; Surely nothing. Seeing that it is in itself most constant and sure, and also in us being confirmed by steadfast faith.

(p) Who pronounceth us, not only guiltless, but also perfectly just in his Son.

(*) Isaiah 50:8 .

(♣) Who pronounceth his just in his Son Christ.

34 Who shall condemn? *It is* Christ which is dead, yea, or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.

35 Who shall separate us from the love of (q) (*) Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

(q) Wherewith Christ loveth us.

(*) Wherewith he loved us, or God in Christ; which love is grounded upon his determinate purpose, and Christ is the pledge thereof.

36 As it is written, (*) For thy sake are we (♣) killed all day long; we are counted as sheep for the slaughter.

(*) Psalm 44:22 .

(♣) Which is to signify the condition of Christ's Church.

37 (r) Nevertheless, in all these things we are more than conquerors through him that loved us.

(r) We are not only not overcome with so great and many miseries and calamities, but also more than conquerors in all of them.

38 For I am persuaded that neither death, nor life, nor Angels, nor (*) principalities, nor powers, nor things present, nor things to come,

(*) Paul setteth forth by these words the wonderful nature of the spirits, as well the good, Ephesians 1:21; Colossians 1:1; as the evil spirits, Ephesians 6:12; Colossians 2:15 .

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the (*) love of God, which is in Christ Jesus our Lord.

(*) That is, wherewith God loveth us in his Son Christ Jesus.

Romans 9

1 He answereth an objection, that might be brought on the Jews' behalf, 7 and telleth of two sorts of Abraham's children, 15 and that God worketh all things in this matter according to his will, 20 even as the potter doth; 24-30 He proveth as well the calling of the Gentiles, 32 as also the rejecting of the Jews, 25-27 by the testimony of the Prophets.

1 I say (1) the truth (*) in Christ, I lie not, my conscience bearing me witness in the holy Ghost,

(1) The third part of the Epistle, even to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith; and first of all because he purposed to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double or triple oath, and by witnessing of his great desire towards their salvation, his singular love towards them, and therewithal granting unto them all their prerogatives.

(*) As becometh him that reverenceth Christ, or whose tongue Christ ruleth and so taketh Christ for his witness.

2 That I have great heaviness, and continual sorrow in my heart.

3 (*) For I would wish myself to be (a) (♣) separate from Christ, for my brethren that are my kinsmen according to the (b) flesh,

(*) Acts 9:2; 1 Corinthians 15:8 .

(a) The Apostle loved his brethren so entirely, that if it have been possible, he would have been ready to have redeemed the casting away of the Israelites, with the loss of his own soul forever; for this word separate, betokeneth as much in this place.

(♣) He would redeem the rejection of the Jews with his own damnation, which declareth his zeal toward God's glory, read Exodus 32:32 .

(b) Being brethren by flesh, as of one nation and country.

4 Which are the Israelites, to whom *pertaineth* the adoption, and the (c) (♣) glory, and the (*) (d) Covenants, and the giving of the (e) Law, and the (f) service of God, and the (g) promises.

(c) The Ark of the covenant, which was a token of God's presence.

(♣) The Ark of the covenant, because it was a sign of God's presence, was called God's glory, 1 Samuel 4:21; Psalm 26:8 .

(*) Romans 2:17; Ephesians 2:12 .

(d) The tables of the covenant; and this is spoken by the figure Metonymy, Deuteronomy 11:9 .

(e) Of the judicial Law.

(f) The ceremonial Law.

(g) Which were made to Abraham and to his posterity.

5 Of whom *are* the fathers, and of whom concerning the flesh, Christ *came*, who is (2) (*) God over all, blessed forever, Amen.

(2) A most manifest testimony of the Godhead and divinity of Christ.

(*) Christ is very (truly ed.) God.

6 (*) (3) Notwithstanding it cannot be that the word of God should (♣) take none effect. For all they are not (h) (♣) Israel, which are of Israel;

(*) Romans 2:28 .

(3) He entereth into the handling of predestination by a kind of preventing an objection; How may it be, that Israel is cast off, but that therewithal we must also make the covenant which God made with Abraham and his seed, frustrate and void? He answereth therefore, that God's word is true, although that Israel be cast off; for the election of the people of Israel is so general and common, that notwithstanding the same, God chooseth by his secret council, such as it pleaseth him. So then this is the proposition and state of this Treatise; the grace of salvation is offered generally in such sort, that notwithstanding it, the efficacy thereof pertaineth only to the elect.

(♣) Greek, fall away.

(h) Israel in the first place, it taken for Jacob; and in the second, for the Israelites.

(♣) That is, of Jacob whose name was also Israel.

7 Neither *are they* all children, because they are the seed of Abraham; (*) (4) but, In (i) (♣) Isaac shall thy seed be called;

(*) Genesis 21:12; Hebrews 11:18 .

(4) The first proof is taken from the example of Abraham's own house, wherein Isaac only was counted the son, and that by God's ordinance; although that Ishmael also was born of Abraham, and circumcised before Isaac.

(i) Isaac shall be thy true and natural son, and therefore heir of thy blessing.

(♣) The Israelites must not be esteemed by their kindred, but by the secret election of God, which is above the external vocation.

8 (5) That is, they which are the children of the (k) (♣) flesh, are not the children of God, but the (*) children of the (l) promise, are counted for the seed.

(5) A general application of the former proof or example.

(k) Which are born of Abraham by the course of nature.

(♣) As, Ishmael.

(*) Galatians 4:28 .

(l) Which are born by virtue of the promise.

9 (6) For this is a word of promise, (*) In this same time will I come, and Sarah shall have a son.

(6) A reason of that application: Because that Isaac was born by the virtue of the promise, and therefore he was not chosen, nay he was not at all, but by the free will of God; whereby it followeth that the promise, is the fountain of predestination, and not the flesh from which promise the particular election proceedeth, that is, that the elect be born elect, and not that they be first born, and then afterward elected, in respect of God who doeth predestinate.

(*) Genesis 18:10 .

10 (7) Neither *he only felt this*, but also (*) Rebecca, when she had conceived by one, *even* by our father Isaac.

(7) Another forcible proof, taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at divers as Ishmael and Isaac were; and yet notwithstanding, Esau being cast off, only Jacob was chosen; and that before their birth, that neither any goodness of Jacob's might be thought to be the cause of his election, neither any wickedness of Esau's, of his casting away.

(*) Genesis 25:21 .

11 For before *the children* were born, and when they had neither done good, nor evil (that the (m) purpose of God might (8) remain according to election, not by works, but by him that calleth.)

(m) God's decree, which proceedeth from of his mere good will, whereby it pleased him to choose one, and refuse the other.

(8) Paul saith not, might be made, but being made, might remain. Therefore they are deceived which make foreseen faith the cause of election, and foreknown infidelity, the cause of reprobation.

12 (9) It was said unto her, (*) The elder shall serve the younger.

(9) He proveth the casting away of Esau by that, which he was made servant to his brother; and proveth the choosing of Jacob by that he was made Lord of his brother, although his brother were the first begotten. And lest that any man might take this saying of God, and refer it to external things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the servitude of Esau was joined with the hatred of God, and the lordship of Jacob with the love of God.

(*) Genesis 25:23 .

13 As it is written, (*) I have loved Jacob, and have hated Esau.

(*) Malachi 1:2 .

14 (10) What shall we say then? Is there (n) unrighteousness with God? God forbid.

(10) The first objection: If God doth love or hate upon no consideration of worthiness or unworthiness, then he's unjust, because he may love them which are unworthy, and hate them that are worthy. The Apostle detesteth this blasphemy, and afterward answereth it severally, point by point.

(n) Man's will knoweth no other causes of love or hatred, but those that are in the persons, and thereupon this objection riseth.

15 (11) For he saith to Moses, (*) I (♣) will (o) have mercy on him, to whom I will shew mercy, and will have (p) compassion on him, on whom I will have compassion.

(11) He answereth first touching them which are chosen to salvation in the choosing of whom, he denieth that God may seem unjust, although he choose and predestinate to salvation, them that are not yet born, without any respect of worthiness, because he bringeth not the chosen to the appointed end, but by the means of his mercy, which is a cause next under predestination. Now mercy presupposeth misery, and again misery presupposeth sin or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover mercy is shewed by her degrees; to wit, by calling, by faith, by justification and sanctification, so that at length we come to glorification, as the Apostle will shew afterward. Now all these things, orderly following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his.

(*) Exodus 33:19 .

(♣) As the only will and purpose of God is the chief cause of election and reprobation; so his free mercy in Christ is an inferior cause of salvation, and the hardening of the heart, an inferior cause of damnation.

(o) I will be merciful and favorable to whom I list to be favorable.

(p) I will have compassion on whomsoever I list to have compassion.

16 (12) So then *it is* not in him that (q) willeth, nor in him that runneth, but in God that sheweth mercy.

(12) The conclusion of the answer: Therefore God is not unjust in choosing and saving of his free goodness, such as it pleaseth him; as he also answered Moses, when he prayed for all the people.
(q) By will, he meaneth the thought and endeavor of heart, and by running, good works; to neither of which he giveth the praise, but only to the mercy of God.

17 (13) For the (r) (♣) Scripture saith unto Pharaoh, (*) For this same purpose have (s) I stirred thee up, that I might (14) shew my power in thee, and that my Name might be declared throughout all the earth.

(13) Now he answereth concerning the reprobate or them whom God hateth being not yet born, and hath appointed to destruction, without any respect of unworthiness. And first of all he proveth this to be true, by alleging the testimony of God himself touching Pharaoh, whom he stirred up to this purpose, that he might be glorified in his hardening and just punishing.

(r) God so speaketh unto Pharaoh in the Scripture, or, the Scripture bringeth in God, so speaking to Pharaoh.

(♣) That is, God in the Scripture.

(*) Exodus 9:16 .

(s) Brought thee into this world.

(14) Secondly, he bringeth the end of God's counsel, to shew that there is no unrighteousness in him. Now the chiefest end, is not properly and simply the destruction of the wicked, but God's glory which appeareth in their rightful punishment.

18 (15) Therefore he hath mercy on whom he (t) will, and whom he will he hardeneth.

(15) A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom he freely chose according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again, there is no injustice in the everlasting counsel of God touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth; Therefore the third answer for the maintenance of God's justice is the everlasting counsel of reprobation, consisteth in this word Hardening, which notwithstanding he concealed in the former verse, because the History of Pharaoh was well known. But the force of the word is great; for Hardening, which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened, and again corruption presupposeth a perfect state of creation. Moreover, this hardening also is voluntary, for God so hardeneth being offended with corruption, that he useth their own will whom he hardeneth, to the executing of that judgment. Then follow the fruits of Hardening, to wit, unbelief and sin, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? Because he will, why doeth he harden? Because they are corrupt, why doeth he condemn? Because they are sinners. Where is then unrighteousness? Nay, if he should destroy all after this same sort, to whom should he do injury?

(t) Whom it pleaseth him to appoint, to shew his favor upon.

19 (16) Thou wilt say then unto me, Why doeth he yet complain? For who hath resisted his will?

(16) Another objection but only for the reprobate, rising upon the former answer. If God do appoint to everlasting destruction, such as he listeth, and if that cannot be hindered notwithstanding that he hath once decreed, how doth he justly condemn them, which perish by his will?

20 (17) But, O man, who art thou which (♣) pleadest against God? (18) Shall the (*) thing (u) formed say to him that formed it, Why hast thou made me thus?

(17) The Apostle doeth not answer that it is not God's will, or that God doth not either reject or elect according to his pleasure, which thing the wicked call blasphemy, but he rather granteth his

adversary both the antecedents, to wit, that it is God's will, and that it must of necessity so fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked, for seeing it appeareth by manifest proof that this is the will of God and his doing, what impudency is it for man, which is but dust and ashes to dispute with God, and as it were to call him into judgment? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no sure demonstration in any matter, because it is grounded upon this principle, That the will of God is the rule of righteousness.

(♣) Or speakest against.

(18) An amplification of the former answer, taken from a comparison, whereby also it appeareth that God's determine counsel is set of Paul as the highest of all causes; so that it dependeth not upon any respect of second causes, but doth rather frame and direct them.

(*) Isaiah 45:9 .

(u) This similitude agreeth very fitly in the first creation of mankind.

21 (*) (19) Hath not the potter power of the clay to make of the same lump one (20) vessel to (x) honor, and another unto (21) dishonor?

(*) Jeremiah 18:6 .

(19) Alluding to the creation of Adam, he compareth mankind not yet made (but in the Creators mind) to a lump of clay; whereof afterwards God made and doeth daily make, according as he purposed from everlasting both such as should be elect, and such as should be reprobate, as also this word, making, declareth.

(20) Whereas in the objection propounded, mention was only made of vessels to dishonor, yet he speaketh of the other also in this answer, for that he proveth the Creator to be just in either of them, as the rule of contraries doeth require.

(x) To honest uses.

(21) Seeing then, that in the name of dishonor, the ignominy of everlasting death is signified, they speak with Paul, which say that some are made of God to most just destruction, and they are offended with this kind of speech bewray their own folly.

22 (22) *What* and if God would, to shew his wrath, and to make his power known, suffer with long patience the (y) vessels of wrath, prepared to (23) destruction?

(22) The second answer is this, that God, moreover and besides that he doeth justly decree whatsoever he doeth decree, useth that moderation in executing of his decrees as declareth his singular lenity even in the reprobate in that, which he suffereth them a long time, and permitteth them to enjoy many and singular benefits, until at length he justly condemn them, and that to good end and purpose, to wit, to shew himself to be an enemy and revenger of wickedness, that it may appear what power he is of by these severe judgments, and finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect.

(y) By vessels, the Hebrews understand all kinds of instruments.

(23) Therefore again, we may say with Paul that some men are made of God the Creator to destruction.

23 And that he might declare the (z) riches of his glory upon the vessels of mercy, which he hath prepared unto glory?

(z) The immeasurable and marvelous greatness.

24 (24) Even us whom he hath called, not of the (a) Jews only, but also of the Gentiles,

(24) Having established the doctrine of the eternal predestination of God on both parts, that is, as well of the reprobate, as of the elect, he cometh now to shew the use of it, teaching us that we ought not to seek its testimony of it in the secret counsel of God, but by the vocation which is made manifest, and

set forth in the Church, propounding unto us the example of the Jews and Gentiles, that the doctrine may be better perceived.

(a) He saith not that all and every one of the Jews are called, but some of the Jews, and some of the Gentiles.

25 (25) As he saith also in Hosea, (*) I will call them, My people, which were not my people, and her, Beloved, which was not beloved.

(25) Our vocation or calling is free and of grace, even as our predestination is; and therefore there is no cause why either our own unworthiness, or the unworthiness of our ancestors should cause us to think that we are not the elect and chosen of God, if we be called by him, and so embrace through faith the salvation that is offered us.

(*) Hosea 2:23; 1 Peter 2:10 .

26 And it shall be in the place where it was said unto them, (*) Ye are not my people, that there they shall be called, The children of the living God.

(*) Hosea 1:10 .

27 (26) Also Isaiah crieth concerning Israel, (*) Though the number of the children of Israel were as the sand of the sea, *yet* shall *but* a remnant be saved.

(26) Contrariwise, neither any outward general calling, neither any worthiness of our ancestors is a sufficient witness of election, unless by faith and belief we answer God's calling; which thing came to pass in the Jews, as the Lord had forewarned.

(*) Isaiah 10:21 .

28 (*) For he will make his account, and gather it into a (b) short sum with righteousness, for the Lord will make a short count in the earth.

(*) God will make such waste of that people that the few, which shall remain, shall be a work of his justice, and shall set forth his glory in his Church.

(b) God purposeth to bring the unkind and unthankful people to an extreme fewness.

29 (*) And as Isaiah said before, Except the Lord of (c) hosts had left us a (d) seed, we had been made as (♣) Sodom, and had been like to Gomorrha.

(*) Isaiah 1:9 .

(c) Armies, by which word the chiefest power that is, is given to God.

(d) Even a very few.

(♣) That is, utterly lost.

30 (27) What shall we say then? That the Gentiles which followed (e) not righteousness, have attained unto righteousness, even the righteousness which is of faith.

(27) The declaration and manifestation of our election, is our calling apprehended by faith, as it came to pass in the Gentiles.

(e) So then, the Gentiles had no works to prepare and procure God's mercies beforehand; and as for that, which the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it, and in that the Jews attained not to that which they sought after, they can thank none for it but themselves, because they sought it not aright.

31 (28) But Israel which followed the Law of righteousness, could not attain unto the Law of righteousness.

(28) The pride of men is the cause that they contemn vocation, so that the cause of their damnation need not to be sought for any other where but in themselves.

32 Wherefore? Because *they sought it* not by faith, but as *it were* by the (s) works of the Law. For they have stumbled at the stumbling stone,

(s) Seeking to come by righteousness, they followed the Law of righteousness.

33 As it is written, (*) Behold, I lay in Sion a (♣) stumbling stone, and a rock to make men fall, and every one that believeth in him, shall not be ashamed.

(*) Psalm 118:22; Isaiah 8:14; Isaiah 28:16; 1 Peter 2:6 .

(♣) Jesus Christ is to the infidels destruction, and to the faithful life and resurrection.

Romans 10

1 He handleth the effects of election, 3 that some refuse, and some embrace. 4 Christ, who is the end of the Law. 15 He sheweth that Moses foretold the calling of the Gentiles, 20 and Isaiah the hardening of the Jews.

1 Brethren, (1) my heart's desire and prayer to God for Israel is, that they might be saved.

(1) Purposing to set forth in the Jews an example of marvelous obstinacy, he useth an insinuation.

2 For I bear them record that they have (*) the zeal of God, but not according to knowledge.

(*) That is a certain affection, but not a true knowledge.

3 (2) For they, (a) being ignorant of the righteousness of God, and going about to (b) stablish their own righteousness, have not submitted themselves to the righteousness of God.

(2) The first entrance into the vocation unto salvation, is to renounce our own righteousness; the next is, to embrace that righteousness by faith, which God freely offereth us in the Gospel.

(a) The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his household.

(b) Ignorance hath alway (continually ed.) pride joined with it.

4 (*) (3) For Christ is the (c) (♣) end of the Law for righteousness unto (d) every one that believeth.

(*) Galatians 3:24 .

(3) The proof: The Law itself hath respect unto Christ, that such as believe in him should be saved. Therefore the calling to salvation by the works of the law is vain and foolish; but Christ is offered for salvation to every believer.

(c) The end of the Law is to justify them that keep the Law; but seeing we do not observe the Law through the fault of our flesh, we attain not unto this end; but Christ salveth this disease, for he fulfilled the Law for us.

(♣) The end of the Law is to justify them which observe it; therefore Christ having fulfilled it for us, is made our justice, sanctification, etc.

(d) Not only to the Jews, but also to the Gentiles.

5 (4) For Moses *thus* describeth the righteousness which is of the Law, (*) That the man which doeth these things, shall live thereby.

(4) That the Law regardeth and tendeth to Christ, that is a manifest proof, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ only, which being imputed unto us by faith, our conscience is quieted, so that now no man can ask, Who can ascend up into heaven, or bring us from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sake's, which with true faith embrace him which calleth them.

(*) Leviticus 18:5; Ezekiel 20:11; Galatians 3:12 .

6 But the righteousness which is of faith, speaketh on this wise, (*) (e) (♣) Say not in thine heart, Who shall ascend into heaven? (That is to bring Christ from above.)

(*) Deuteronomy 30:12 .

(e) Think not with thyself, as men that are staggering used to do.

(♣) Because we cannot perform the Law, it maketh us to doubt, who shall go to heaven and to say, Who shall go down to the deep to deliver us thence? But faith teacheth us that Christ is ascended up to take us with him and hath descended into the depth of death to destroy death, and deliver us.

7 Or, Who shall descend into the deep? (That is to bring Christ again from the dead.)

8 (5) But what saith it? (*) The (f) word is near thee, *even* in thy mouth, and in thy heart. This is the (♣) word of faith which we preach.

(5) Vocation cometh by the word preached.

(*) Deuteronomy 30:14 .

(f) By the word, Moses understood the Law which the Lord published with his own voice; and Paul applied it to the preaching of the Gospel, which was the perfection of the Law.

(♣) That is, the promise and the Gospel which agreeth with the Law.

9 (6) For if thou shalt (g) confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that (h) God raised him up from the dead, thou shalt be saved;

(6) That is indeed true faith which is settled not only in the head, but also in the heart of man, whereof also we also give testimony, by our outward life, and which tendeth to Christ as our alone and only Saviour, even as he setteth forth himself in his word.

(g) If thou profess plainly, sincerely, and openly, that you takest Jesus only to be thy Lord and

Saviour.

(h) The Father, who is said to have raised the Son from the dead; and this is not spoken to shut out the divinity of the Son, but to set forth the Father's council teaching our redemption in the resurrection of the Son.

10 For with the heart man (i) believeth unto righteousness, and with (*) the mouth man confesseth to salvation.

(i) Faith is said to justify, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to salvation, it followeth that faith is also said to save.

(*) That is, the way to be saved is to believe with heart that we are saved only by Christ, and to confess the same before the world.

11 (7) For the Scripture saith, (*) Whosoever (k) believeth in him, shall not be ashamed.

(7) Now he proveth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoever he listeth without any difference, and this confirmeth by a double testimony.

(*) Isaiah 28:16 .

(k) To believe in God is to yield and consent to God his promise of our salvation by Christ, and that not only in general, but when we know that the promises pertain to us where upon riseth a sure trust.

12 For there is no difference between the Jew and the Grecian; for he that is Lord over all, is rich unto all that call on him.

13 (*) (8) For whosoever shall call upon the Name of the Lord, shall be saved.

(*) Joel 2:32; Acts 2:21 .

(8) True calling upon the Name of God is the testimony of true faith, and true faith of true vocation or calling, and true calling, of true election.

14 But how shall they call on him, in whom they have not believed? (9) And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

(9) That is, true faith which seeketh God in his word, and that preached according as God hath appointed in the Church.

15 And how shall they preach, except they be sent? As it is written, (*) How beautiful are the (♣) feet of them which bring glad tidings of peace, and bring glad tidings of good things!

(*) Isaiah 52:7; Nahum 1:15 .

(♣) Or, the coming.

16 (10) But they have not (l) all obeyed the Gospel; for Isaiah saith, (*) Lord, who hath believed our (♣) report?

(10) Wheresoever faith is, there is also the word, but not contrariwise, wheresoever the word is, there is faith also; for many refuse and reject the word.

(l) He speaketh this because of the Jews.

(*) Isaiah 53:1; John 12:38 .

(♣) Meaning the Gospel and the good tidings of salvation which they preached.

17 (11) Then faith *is* by hearing, and hearing (*) by the (m) word of God.

(11) A conclusion of the former gradation; we must ascend from faith, to our vocation, as by our vocation we came to the testimony of our election.

(*) That is, by God's commandment, of whom they are sent that preach the Gospel. It may be also taken for the very preaching itself.

(m) By God's Commandment.

18 (12) But I demand, Have (♣) they not heard? (*) No doubt their (♣) sound went out through all the earth, and their words into the ends of the (♦) world.

(12) An objection: if calling be a testimony of election, were not the Jews called? Why should I not grant that, saith the Apostle, seeing that there is no nation which hath not been called? Much less can I say, that the Jews were not called.

(♣) Both the Jews and Gentiles.

(*) Psalm 19:3 .

(♣) The Hebrew word signifieth the line or proportion of the heavens, whose most excellent frame, besides the rest of God's creatures, preacheth unto the whole world and setteth forth the worthiness of the Creator.

(♦) Then seeing all the world knew God by his creatures, the Jews could not be ignorant, and so sinned of malice.

19 (13) But I demand, Did not Israel know *God*? First Moses saith, (*) I will provoke you to envy by a (n) nation that is not *my* nation, and by a foolish *nation* I will anger you.

(13) The defender and maintainer of the Jew's cause, goeth on still to ask, whether the Jews also knew not God which called them. Isaiah, (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Jews neglected it. And therewithal the Apostle teacheth, that the outward and universal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God, yea, and that the particular also which is by the word of God, is of itself of small or no efficacy, unless it be apprehended or laid hold of by faith, by the gift of God; otherwise by unbelief it is made unprofitable, and that by the only fault of man, who can pretend no ignorance.

(*) Deuteronomy 32:21 .

(n) He calleth all profane people, a nation that is no nation, that they are not said to live but to die, which are appointed for everlasting condemnation.

20 (*) And Isaiah is (o) bold, and saith, I was found of them that sought me not, and have been made manifest to them that asked not after me.

(*) Isaiah 65:8 .

(o) Speaketh without fear.

21 And unto Israel he saith, (*) All the day long have I stretched forth my hand unto a (♣) disobedient, and gainsaying people.

(*) Isaiah 65:2 .

(♣) Or, unbelieving.

Romans 11

1 Lest the casting off of the Jews should be limited according to the outward appearance, 4 he sheweth that Isaiah was in times past deceived; 16 and that, seeing they have a holy root, 23 many of them likewise shall be holy. 18-24 He exhorteth the Gentiles to be humble, 33 and crieth out, that God's judgments are unsearchable.

1 I Demand then, (1) Hath God cast away his people? God forbid. For (2) I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

(1) Now the Apostle sheweth how this doctrine is to be applied to others abiding still in his propounded cause. Therefore he teacheth us that all the Jews in particular are not cast away, and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not.

(2) The first proof, I am a Jew, and yet elected, therefore we may and ought fully resolve upon our election, as hath been before said; but of another man's we cannot be so certainly resolved, and yet ours may cause us to hope well of others.

2 (3) God hath not cast away his people which he (a) (*) knew before. (4) Know ye not what the Scripture saith of Elijah, how he maketh request unto God (♣) against Israel, saying,

(3) The second proof: because that God is faithful in his league or Covenant, although men be unfaithful; So then seeing that God hath said, that he will be the God of his unto a thousand generations, we must take heed, that we think not that the whole race and offspring is cast off, by reason of the unbelief of a few, but rather, that we hope well of every member of the Church, because of God's league and Covenant.

(a) Which he loved and chose from everlasting.

(*) And elected before all beginning.

(4) The third proof, taken from the answer that was made to Elijah; even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that even the most watchful and sharp sighted pastors think it to be clean extinct and put out.

(♣) He talked with God not that he should punish Israel, but yet lamented their falsehood and so his words made against them.

3 (*) Lord, they have killed thy Prophets, and dug down thine altars, and I am left alone, and they seek my life?

(*) 1 Kings 19:10 .

4 But what saith the answer of God to him? (*) I have (b) reserved unto myself (♣) seven thousand men, which have not bowed the knee to (c) Baal.

(*) 1 Kings 19:18 .

(b) He speaketh of remnants and reserved people which were chosen from everlasting, and not of remnants that should be chosen afterwards, for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.

(♣) Meaning an infinite number.

(c) Baal signifieth as much as Master or patron, or one in whose power another is, which name the idolaters at this day give their idols, naming them patrons and patronesses or Ladies.

5 Even so then at this present time is there a remnant according to the (d) (*) election of grace.

(d) The election of grace, is not whereby men chose grace, but whereby God chose us of his grace and goodness.

(*) Or, free election of grace.

6 (5) And if *it be* of grace, it is (e) no more of works, or else were grace no more grace; but if it be of works, it is no more grace, or else were work no more work.

(5) Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen, and let them that stubbornly refuse the grace and free mercy of God, impute it unto themselves.

(e) This saying beateth down flat to the ground all the doctrine of all kinds and manner of works, whereby our justifiers of themselves do teach, that works are either wholly or partly the cause of our justification.

7 What then? Israel hath not obtained that he sought, but the election hath obtained it, and the rest have been (f) hardened,

(f) Look Mark 3:5 .

8 (6) According as it is written, (*) God hath given them the spirit of (g) (♣) slumber, eyes that they (h) should not see, and ears that they should not hear unto this day.

(6) And yet this hardness of heart cometh not but by God's just decree and judgment, and yet without fault, whom as he so punisheth the unthankful by taking from them all sense and perseverance, and by doubling their darkness, that the benefits of God which are offered unto them, do redound to their just destruction.

(*) Isaiah 6:9; Isaiah 29:10; Matthew 13:14; John 12:40; Acts 28:26 .

(g) A very dead sleep which taketh away all sense.

(♣) Or, pricking.

(h) That is, eyes unjust to see.

9 And David saith, (*) (i) Let their (♣) table be made a snare, and a net, and a stumblingblock, even for a recompense unto them.

(*) Psalm 69:23 .

(i) As unhappy birds are enticed to death by that which is their sustenance, so did that only thing turn to the Jew's destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeal whereof they refused the Gospel.

(♣) Christ by the mouth of the Prophet wisheth that which came upon the Jews, that is, that as birds are taken whereas they think to find food, so the Law which the Jews of a blind zeal preferred to the Gospel thinking to have salvation by it, should turn to their destruction

10 Let their eyes be darkened that they see not, and (*) bow down their back always.

(*) Take from them thy grace and strength.

11 (7) I demand then, Have they stumbled, that they (*) should fall? God forbid. But through their fall, salvation *cometh* unto the Gentiles, to (♣) provoke them to follow them.

(7) God appointed this casting out of the Jews, that it might be an occasion to call the Gentiles; and again might turn this calling of the Gentiles, to be an occasion to restore the Jews, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learn, that the severity of God serveth as well to the setting forth of his glory as his mercy doeth, and also that God prepare himself a way to mercy, by his severity, so that we ought not rashly to despair of any man, nor proudly triumph over other men, but rather provoke them to a holy emulation, that God may be glorified in them also.

(*) Without hope to be restored.

(♣) The Jews to follow the Gentiles.

12 Wherefore if the fall of them *be* the (k) riches of the world, and the diminishing of them the (*) riches of the Gentiles, how much more shall their (l) abundance *be*?

(k) By riches he meaneth the knowledge of the Gospel to everlasting life; and by the world, all nations dispersed throughout the whole world.

(*) In that the Gentiles have the knowledge of the Gospel.

(l) Of the Jews, when the whole nation without exception shall come to Christ.

13 (8) For *in that* I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I (m) magnify my office,

(8) He witnesseth by his own example, that he goeth before all others in this behalf.

(m) I make noble and famous.

14 *To try* if by any means I might (*) provoke them of my flesh to follow them, and might save some of them.

(*) That they might be jealous over Christ against the Gentiles, and so to be more fervent in love toward Christ than the Gentiles.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *be*, (n) but (*) life from the dead?

(n) It shall come to pass that when the Jews come to the Gospel, the world shall as it were quicken again, and rise up from death to life.

(*) The Jews now remain, as it were, in death for lack of the Gospel; but when both they and the Gentiles shall embrace Christ, the world shall be restored to a new life.

16 (9) For if (*) the (o) firstfruits *be* holy, so *is* the whole lump; and if the (p) root *be* holy, so *are* the branches.

(9) The nation of the Jews being considered in their stock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthiness, to think that they are at once all cast off, but we ought to consider the root of the Covenant, and rather go back to their ancestors which were faithful, that we may know that the blessing of the Covenant resteth in some of their posterity, as we also find proof hereof in ourselves.

(*) Abraham was not only sanctified, but his seed also which neglected not the promise.

(o) He alludeth to the firstfruits of the loaves by the offering whereof all the whole crop of corn was

sanctified, and they might use the rest of the year following with good conscience.
(p) Abraham.

17 (*) (10) And though some of the branches be broken off, and thou being a wild Olive tree, wast grafted in (q) (♣) for them, and made (r) partaker of the root and fatness of the (♣) Olive tree;

(*) Jeremiah 11:6 .
(10) There is no cause why the Gentiles which have obtained mercy, should triumph over the Jews which condemn the grace of God, seeing they are grafted into the Jew's ancestors. But let them rather take heed that which also be not found in them which is worthily condemned in the Jews. And hereof also this general doctrine may be gathered and taken, that we ought to be studious of God's glory, even in respect of our neighbors; so far ought we to be from bragging and glorying, for that, which we are preferred before others by a singular grace.
(q) In place of those boughs which are broken off.
(♣) Or, in them.
(r) It is against the common course of husbandry, that the barren juice of the imp is changed with the juice of the good tree.
(♣) That is, the Church of the Israelites.

18 (s) Boast not thyself against the branches; and if thou boast thyself, thou bearest not the root, but the root thee.

(s) We may rejoice in the Lord, but so that we despise not the Jews, whom we ought rather to provoke to that good striving with us.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well, through unbelief they are broken off, and thou standest by faith. Be not highminded, but (t) (*) fear.

(t) See that thou stand in awe of God modestly and carefully.
(*) Be careful; worship God, and trust in his promises.

21 For if God spared not the (u) natural branches, *take heed*, lest he also spare not thee.

(u) He calleth them natural, not because they had any holiness by nature, but because they were born of them whom the Lord set apart for himself from, other nations, by his league and covenant which he freely made with them.

22 (11) (*) Behold therefore the (x) bountifulness, and severity of God, toward them which have fallen, severity, but toward thee, bountifulness, if thou continue in *his* (y) bountifulness; or else thou shalt also be cut off.

(11) Seeing the matter itself declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heed, that which be not found in ourselves, which we think blameworthy in others, for the election is sure, but they that are truly elect and engrafted, are not proud in themselves with contempt of others, but with due reverence to God, and love towards their neighbor, run to the mark which is set before them.
(*) He speaketh of the Jews and Gentiles in general.
(x) The tender and loving heart.
(y) In that state which God his bountifulness hath advanced thee unto, and we must mark here, that

he speaketh not of the election of every private man which remaineth steadfast forever, but of the election of the whole nation.

23 (12) And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again.

(12) Many are now for a season cut off, that is, are without the root, which in their time shall be grafted in, and again there are a great sort, which after a sort, and touching the outward shew, seem to be engrafted, which notwithstanding through their own fault afterwards are cut off and clean cast away; which thing is especially to be considered in nations and peoples, as in the Gentiles and Jews.

24 For if thou wast cut out of the Olive tree, which was wild by (z) nature, and wast grafted contrary to nature in a (a) right Olive tree, how much more shall they that are by nature, be grafted in their own Olive tree?

(z) Understand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posterity.

(a) Into the people of the Jews which God had sanctified of his grace, and he speaketh of the whole nation, not of every one part.

25 (13) For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in (b) yourselves) that partly (*) obstinacy is come to Israel, until the fullness of the Gentiles be (c) come in.

(13) The blindness of the Jews is neither so universal that the Lord hath no elect in that nation, neither shall it be continual, for there shall be a time wherein they also (as the Prophets have forewarned) shall effectually embrace that which they do now so stubbornly for the most part reject and refuse.

(b) That ye be not proud within yourselves.

(*) Meaning stubbornness and indurations against God's word.

(c) Into the Church.

26 And so (♣) all Israel shall be saved, as it is written, (*) The deliverer shall come out of Sion, and shall turn away the ungodliness from Jacob.

(♣) He sheweth that the time shall come that the whole nation of the Jews though not every one particularly, shall be joined to the Church of Christ.

(*) Isaiah 59:20 .

27 And this is my covenant to them, (*) When I shall take away their sins.

(*) Isaiah 27:9 .

28 (14) As concerning the (d) Gospel, *they are enemies for your sakes*, but as touching the (e) election, they are beloved for the fathers' sakes.

(14) Again, that he may join the Jews and Gentiles together as it were in one body, and especially may teach what duty the Gentiles owe to the Jews, he beateth this into their heads, that the nation of the Jews is not utterly cast off without hope of recovery.

(d) For as much as they receive it not.

(e) In that, which God respecteth not what they deserve, but what he promised to Abraham.

29 (15) For the (*) gifts and calling of God are without repentance.

(15) The reason or proof; because the covenant made with that nation of life everlasting, cannot be frustrate and vain.

(*) To whom God giveth his Spirit of adoption, and whom he calleth effectually, he cannot perish; for God's eternal counsel never changeth.

30 (16) For even as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

(16) Another reason, because that although that they which are hardened, are worthily punished, yet hath not this stubbornness of the Jews so come to pass properly for a hatred to that nation, but that an entry might as it were be opened to bring in the Gentiles, and afterward, the Jews being inflamed with emulation of this mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved, only by the free mercy and grace of God, which could not have been so manifest, if at the beginning, God had brought all together into the Church, or if he had saved the nation of the Jews without this interruption.

31 Even so now have they not believed (*) by the mercy *shewed* unto you, that they also may obtain mercy.

(*) Or, that by your mercy.

32 For God hath shut up (f) all in unbelief, that he might have mercy on all.

(f) Both Jews and Gentiles.

33 (17) O the deepness of the riches, both of the wisdom, and knowledge of God! How unsearchable are his (g) judgments, and his (h) ways past finding out!

(17) The Apostle crieth not as astonished with this wonderful wisdom of God, which he teacheth us, ought to be religiously revered, and not curiously and profanely to be searched beyond the compass of that which God hath revealed unto us.

(g) The course that he holdeth in governing all things both generally and particularly.

(h) The order of his counsels and doings.

34 (*) (18) For (♣) who hath known the mind of the Lord? Or who was his counselor?

(*) Isaiah 40:13; 1 Corinthians 2:16 .

(18) He bridleth three manner of ways, the wicked boldness of man; first, because that God is above all, most wise, and therefore it is very absurd, and plainly godless to measure him by our folly. Moreover, because he is debtor to no man, and therefore no man can complain of injury done unto him. Thirdly, because all things are made for his glory, and therefore we must refer all things to his glory, much less may we contend and debate the matter with him.

(♣) He reproveth the rashness of men which murmur against the judgments of God.

35 Or who hath (*) given unto him (i) first, and he shall be recompensed?

(*) That is, provoked him by his good works.

(i) This saying overthroweth the doctrine of foreseen works and merits.

36 For of (*) him, and through him, and for (k) him are all things; to him *be* glory forever. Amen.

(*) All things are created and preserved of God to set forth his glory.

(k) To wit, for God, to whose glory all things, are referred, not only things that were made, but especially his new works which he worketh in his elect.

Romans 12

1 He exhorteth 2 to that worship which is acceptable to God, 9 to love unfeigned, 14-20 even towards our enemies.

1 I Beseech (1) you therefore brethren, (a) by the mercies of God, that ye (b) give up your (c) bodies a (d) (*) living sacrifice, holy, acceptable unto God, *which is your* (e) (♣) reasonable serving of God.

(1) The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giveth general precepts and grounds; the chiefest whereof is this that every man consecrate himself wholly to the spiritual service of God, and do as it were sacrifice himself, trusting to the grace of God.

(a) By this preface he sheweth that God's glory is the utmost end of all our doings.

(b) In times past the sacrifices were presented before the altar, but now the altar is everywhere.

(c) Yourselves, in times past, other bodies than our own, now our own must be offered.

(d) In times past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them.

(*) Instead of dead beasts, lively sacrifice; instead of the blood of beasts which was but a shadow and pleased not God of itself, the acceptable sacrifice of the spiritual man, framed by faith to godliness and charity.

(e) Spiritual.

(♣) That is, true, lawful and spiritual, 1 Peter 2:5 .

2 (2) And fashion not yourselves like unto this world, but be ye changed by the renewing of your (f) mind, that ye may (*) prove what is the (♣) good, and acceptable and perfect will of God.

(2) The second precept is this, that we take not other men's opinions or manners for a rule for life, but that we wholly renouncing this world, set before us as our mark, the will of God, as it is manifested and opened unto us in his word.

(f) Why then there is no place left for reason, which the heathen Philosophers place as a Queen in a Castle, nor for man's free will, which the Popish schoolmen dream on, if the mind must be renewed, Look at Ephesians 1:18; Ephesians 2:5; Ephesians 4:17; Colossians 1:21 .

(*) Ephesians 5:17; 1 Thessalonians 4:3 .

(♣) Whatsoever is not agreeable to God's will, is evil, displeasing and imperfect.

3 (3) For I (g) say through the grace that is given unto me, to every one that is among you, that no man (h) presume to understand above that which is meet to

understand, but that he (♣) understand according to (i) (♣) sobriety, as God hath dealt to every man the (*) measure of (k) faith.

(3) Thirdly, he admonisheth us very earnestly, that every man keep himself within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him.

(g) I charge.

(h) That he please not himself too much, as they do, which persuade themselves they know more than indeed they do.

(♣) Two things are required, if we will judge soberly of God's gifts in us; the one that we do not arrogate to ourselves that which we have not; next, that we boast not of the gifts, but reverently use them to God's honor.

(i) We shall be sober, if we take not that upon us, which we have not, and if we brag not of that we have.

(♣) That is, soberly, not neglecting God's gifts, but using them to his glory.

(*) 1 Corinthians 12:11; Ephesians 4:7 .

(k) By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithful.

4 (4) For as we have many members in one body, and all members have not one office,

(4) There is a double reason of the precept going afore; the one is because God hath not committed everything to be done of every man, and therefore he doeth backwardly, and not only unprofitably, but also to the great disprofit of others, wearieth himself and others, which passeth the bounds of his vocation; the other is, for that this diversity and inequality of vocations and gifts, redoundeth to our commodity seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth that no man ought to be grieved there at seeing that the use of every private gift is common.

5 So we being many, are one body in Christ, and every one, one another's members.

6 (*) (5) Seeing then that we have gifts that are divers, according to the grace that is given unto us, whether *we have* (♣) prophecy, *let us prophesy* according to the (l) proportion of (♣) faith;

(*) 1 Peter 4:10 .

(5) That which he spake before in general, he applieth particularly to the holy functions wherein men offend with greater danger. And he divideth them into two sorts, to wit, into Prophets, and Deacons, and again he divideth the Prophets into doctors and Pastors. And of Deacons he maketh three sorts, to wit, the one to be such as are (as it were) treasurers of the Church coffers, whom he calleth properly Deacons, the other to be the governors of discipline, who are called Seniors or Elders, the third to be such as properly served in the help of the poor, of which sort the company of widows were.

(♣) By prophesying here he meaneth preaching and teaching, and by office or ministry all such offices, as appertain to the Church as Elders and Deacons.

(l) That every man observe the measure of that which is revealed unto him.

(♣) By faith he meaneth the knowledge of God in Christ with gifts of the holy Ghost.

7 Or an office, *let us wait* on the office, or he that (m) teacheth, on teaching;

(m) Whose office only is to expound the Scriptures.

8 Or he that (n) exhorteth, on exhortation; he that (o) (♣) distributeth, *let him do it* (*) with simplicity; he that (p) ruleth, with diligence; he that (q) (♣) sheweth mercy, with cheerfulness.

(n) Who in other places is called the Pastor.
(o) To wit, the alms, that he distribute them faithfully, and without respect of person.
(♣) Of these officers some are Deacons, some Governors, some keep the poor.
(*) Matthew 6:2; 2 Corinthians 9:7 .
(p) The Elders of the Church.
(q) They that are busied about tendering on the poor, must do it with cheerfulness, lest they add sorrow to sorrow.
(♣) He meaneth them which were appointed to look unto the poor, as for the most part were the widows, Acts 6:1; 1 Timothy 5:9 .

9 (6) *Let love be without dissimulation.* (*) Abhor that which is evil, and cleave unto that which is good.

(6) Now he cometh to the duties of the second Table, which he deriveth from charity, which is as it were the fountain of them all. And he defineth Christian charity by sincerity, hatred of evil, earnest study of good things, good affection to help our neighbor, and whose final end is, the glory of God.
(*) Amos 5:15 .

10 (*) Be affectioned to love one another with brotherly love. In giving honor, go one before another;

(*) Ephesians 4:2; Hebrews 13:1; 1 Peter 2:17 .

11 Not slothful to do service; fervent in spirit, (r) serving (*) the Lord;

(r) This piece is well put in, for it maketh a difference between Christian duties, and Philosophical duties.
(*) Or, the time.

12 (7) Rejoicing in hope, patient in tribulation, (*) continuing in prayer,

(7) He reckoneth up divers other virtues together with their effects, to wit, hope, patience in tribulation, equanimity, continuance in prayer, liberality towards the saints, hospitality, moderation of mind, even in helping our enemies, a selfsame feeling with others as well in adversity as prosperity, modesty, endeavor to maintain honest concord so nigh as we may with all men, which cannot be extinguished by any man's injuries.
(*) 1 Peter 5:8 .

13 (*) (s) Distributing unto the (t) necessities of the Saints; (♣) giving yourselves to hospitality.

(*) Luke 18:1; 1 Corinthians 16:1 .
(s) A true rule of charity, when we are no less touched with other men's wants, than with our own, and having that feeling, to help them as much as we can.
(t) Not upon pleasure, and needless duties, but upon necessary uses.
(♣) Hebrews 13:2; 1 Peter 4:13 .

14 (*) Bless them which persecute you; bless, *I say*, and curse not.

(*) Matthew 5:44 .

15 Rejoice with them that rejoice, and weep with them that weep.

16 Be of like affection one towards another. (*) Be not highminded, but make yourselves equal to them of the (u) lower sort. Be not (x) wise in (♣) yourselves.

(*) Proverbs 3:7; Isaiah 5:11 .

(u) There is nothing that doth so much break concord as ambition, when as every man lieth a base estate, and seeketh ambitiously to be aloft.

(x) Be not puffed up with opinion of your own wisdom.

(♣) That is, in your own conceit.

17 (*) Recompense to no man evil for evil. (♣) Procure things honest in the sight of all men.

(*) Proverbs 20:22; Matthew 5:39; 2 Corinthians 8:11; 1 Peter 3:9 .

(♣) Live so honestly and godly that no man can find fault with you.

18 (*) If it be possible, as much as in you is, have peace with all men.

(*) Hebrews 12:14 .

19 Dearly beloved, (*) avenge not yourselves, but give place unto wrath, for it is written, (♣) Vengeance is mine, I will repay, saith the Lord.

(*) Matthew 5:38 .

(♣) Deuteronomy 32:35; Hebrews 10:30 .

20 (*) Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap (y) (♣) coals of fire on his head.

(*) Proverbs 24:22 .

(y) After this sort doth Solomon point out the wrath of God that hangeth over a man.

(♣) For either thou shalt win him with thy benefit, or else his conscience shall bear him witness that God's burning wrath hangeth over him.

21 Be not overcome of evil, but overcome evil with goodness.

Romans 13

1 He willeth that we submit ourselves to Magistrates. 8 To love our neighbor. 13 To love uprightly, 14 and to put on Christ.

1 Let (*) (1) every (a) soul be subject unto the higher (2) powers. (3) For there is no power but of God; and the powers that be, are (b) ordained of God.

(*) Titus 3:1; 1 Peter 2:13 .

(1) Now he sheweth severally, what subjects owe to their Magistrates, to wit, obedience; From which he sheweth that no man is free; and in such sort that it is not only due to the highest Magistrate himself, but also even to the basest, which hath any office under him.

(a) Yea, though an Apostle, though an Evangelist, though a Prophet: Chrysostom. Therefore the tyranny of the Pope over all kingdoms must be thrown down to the ground.

(2) A reason taken of the nature of the thing itself; For to what purpose are they placed in higher degree, but that the inferior should be subject unto them?

(3) Another argument of great force: Because God is author of this order; so that such as are rebels ought to know, that they make war with God himself; wherefore they cannot but purchase to themselves great misery and calamity.

(b) Be distributed; for some are greater, some smaller.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves (*) condemnation.

(*) Not only the punishment of the Judges, but also the vengeance of God.

3 (4) For (*) Magistrates are not to be feared *for* good works, but *for* evil. (5) Wilt thou then be without fear of the power? Do well, so shalt thou have praise of the same.

(4) The third argument taken from the end wherefore they were made, which is most profitable, for that God by this means preserveth the good and bridleth the wicked, by which words the Magistrates themselves are put in mind of that duty which they owe to their subjects.

(*) Or, princes, or rulers.

(5) An excellent way to bear this yoke, not only without grief, but also with great profit.

4 For he is the minister of God for thy wealth, (6) but if thou do evil, fear; for he beareth not the sword for nought; for he is the minister of God (*) to (c) take vengeance on him that doeth evil.

(6) God hath armed the Magistrate even with a revenging sword.

(*) Greek, a revenger with wrath.

(c) By whom God revengeth the wicked.

5 (7) Wherefore ye must be subject, not because of wrath only, but (d) also for (*) conscience' sake.

(7) The conclusion: We must obey the Magistrate, not only for fear of punishment, but much more because that (although the Magistrate have no power over the conscience of man, yet seeing he is God's minister) he cannot be resisteth by any good conscience.

(d) So far as lawfully we may; for if unlawful things be commanded us, we must answer as Peter teacheth us, It is better to obey God than men.

(*) For no private man can condemn that government which God hath appointed without the breach of his conscience; and here, he speaketh of civil magistrates, so that Antichrist and his cannot wrest this place to establish their tyranny over the conscience.

6 (8) For, for this cause ye pay also tribute, for they are God's ministers, applying themselves for the same (*) thing.

(8) He reckoneth up the chiefest things wherein consisteth the obedience of subjects.

(*) That is, to defend the good and to punish the evil.

7 (*) Give to all men therefore their duty: tribute, to whom *ye owe* tribute; custom, to whom custom; fear, to whom (e) fear; honor, to whom *ye owe* (f) honor.

(*) Matthew 22:11 .

(e) Obedience, and that from the heart.

(f) Reverence, (which as reason is) we must give to the Magistrate.

8 (9) Owe nothing to any man, but to love one another; (10) for he that loveth another, hath fulfilled the (g) (*) Law.

(9) He sheweth how very few judgments need to be executed, to wit, if we so order our life, as no man may justly require anything of us, besides that only that we owe one to another, by the perpetual law of charity.

(10) He commendeth charity as an abridgement of the whole law.

(g) He hath not only done one commandment, but performed generally that which the Law commandeth.

(*) He meaneth only the second table, meaning, the second commandment; Exodus 20:4 .

9 For this, (*) Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is (h) briefly comprehended in this saying, *even* in this, (♣) Thou shalt love thy neighbor as thyself.

(*) Exodus 20:14; Deuteronomy 5:18 .

(h) For the whole Law commandeth nothing else, but that we love God and our neighbor. But seeing Paul speaketh here of the duties we owe one to another, we must restrain this word, Law to the second Table.

(♣) Leviticus 19:18; Matthew 22:39; Mark 12:31; Galatians 5:14; James 2:8 .

10 Love doeth not evil to his neighbor; therefore is love the (*) fulfilling of the Law.

(*) 1 Timothy 1:5 .

11 (11) And that, considering the season, that *it is* now time that we should arise from sleep; for now is our salvation (*) nearer, than when we believed it.

(11) An application taken of the circumstance of the time; which also itself putteth us in mind of our duty, seeing that this remaineth after that the darkness of ignorance and wicked affections by the

knowledge of God's truth be driven out of us, that we order our life according to that certain and sure rule of all righteousness and honesty, being fully grounded upon the virtue of the Spirit of Christ.
(*) Before we believed, it had been in vain to tell us these things; but now seeing our salvation is near, let us take heed that we neglect not this occasion.

12 The night is past, and the day is (i) at hand, let us therefore cast away the works (k) of darkness, and let us put on the (*) armor of light,

(i) In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight.
(k) That kind of life, which they lead that flee the light.
(*) That is, honest manners and godly.

13 So that we walk honestly, as in the day; not in (*) (♣) gluttony, and drunkenness, neither in chambering and wantonness, nor in strife and envying.

(*) Luke 21:34 .
(♣) Or, riot.

14 (*) But (l) put ye on the Lord JESUS CHRIST, and take no thought for the flesh, to *fulfill* the lusts of it.

(*) Galatians 5:16; 1 Peter 2:11 .
(l) To put on Christ, is to possess Christ, to have him in us, and us in him.

Romans 14

1 He willeth that we so deal with the weak in faith, 5 that through our faith they be not offended. 10 And on the other side he commandeth them not rashly to judge of the stronger; 19 That within the bounds of edification 20 and charity. 22 Christian liberty may consist.

1 Him (1) that is weak in the (*) faith, (a) receive unto you, *but* not (♣) for (b) controversies of disputations.

(1) Now he sheweth how we ought to behave ourselves toward our brethren in matters and things indifferent, offending in the use of them, not from malice's or damnable superstition, but for lack of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that we apply ourselves to their ignorance in such matters according to the rule of charity.
(*) That is, the doctrine of the Gospel.
(a) Do not for a matter or thing that is indifferent, and such as you may do or not do, shun his company, but take him to you.
(♣) Lest he should depart either more ignorant than he came, or else with a greater scruple of conscience.
(b) To make him by your doubtful and uncertain disputations go away more in doubt than he came, or start back with a troubled conscience.

2 (2) One (c) believeth that he may eat of all things, and another, which is weak, eateth herbs.

(2) He propoundeth for an example, the difference of meats, which some thought was necessarily to be observed as a thing prescribed by the Law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolmastership of the Law was abolished.
(c) Known by faith.

3 (3) Let not him that eateth, despise him that eateth not; and let not him which eateth not, condemn him that eateth, for (4) God hath received him.

(3) In such a matter, saith the Apostle, Let neither them which know their liberty, proudly despise their weak brother, neither let the unlearned crabbedly or frowardly condemn that, which they understand not.
(4) The first reason: Because that seeing both he that eateth and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can justly be condemned, neither he which eateth be justly condemned; Now the first proposition is declared in Romans 14:6 .

4 (*) (5) Who art thou that condemnest another man's servant? He standeth or falleth to his own (♣) master. Yea, he shall be established, for God is able to make him stand.

(*) James 4:12 .
(5) Another reason which hangeth upon the former; why the ruder and more unlearned ought not to be condemned of the more skillful, as men without hope of salvation; Because, saith the Apostle, he that is ignorant today, may be endued tomorrow with further knowledge, so that he also may stand sure; Therefore it belongeth to God, and not unto man, to pronounce the sentence of condemnation.
(♣) It is the Lord's matter and not thine.

5 (6) This man esteemeth one day above another day, and another man counteth every day alike; (7) let (d) every man be (*) fully persuaded in his mind.

(6) Another example of the difference of days according to the law.
(7) He setteth against this contempt, and hasty or rash judgments, a continual desire to profit, that the strong may be certainly persuaded of their liberty, of what manner and sort it is, and how they ought to use it, and again the weak may daily profit, lest either they abuse the gift of God, or these please themselves in their infirmity.
(d) That he may say in his conscience, that he knoweth and is persuaded by Jesus Christ, that nothing is unclean of itself, and this persuasion must be grounded upon the word of God.
(*) We must be assured in our conscience by God's word in all things that we do; that if we be strong, we may know what is our liberty; and if we be weak, we may learn to profit daily.

6 (8) He that (e) (*) observeth the day, observeth it to the (♣) Lord; and he that observeth not the day, observeth it not to the (f) Lord. He that (g) eateth, eateth to the Lord; (9) for he giveth God thanks; and he that (♣) eateth (h) not, (♣) eateth not to the Lord, and giveth God thanks.

(8) A reason taken from the nature of indifferent things, which a man may with good conscience do and omit, for seeing that the difference of days and meats was appointed by God, how could they, which as yet understood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalf, did with good conscience neither observe days nor meats. Therefore saith the Apostle, verse ten. Let not the strong condemn the weak

for these things, seeing that the weak brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceived by simple ignorance; and not of malice (for to such, the Apostles yielded not, no not for a moment) nor suspicion, but of a religious fear of God.

(e) Observeth precisely.

(*) That counteth one day more holy than another.

(♣) Who judgeth whether he doeth well or not.

(f) God shall judge whether he do well or not; and therefore you should rather strive about this, how every one of you may be allowed of God, than to think upon other men's doings.

(g) He that maketh no difference of meats.

(9) So the Apostle sheweth that he speaketh of the faithful, both strong and weak. But what if we have to do with infidels? Then must we here take heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstitions among things indifferent, as they did which sat down to meat in Idol's Temples; the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butcher's shambles, and to eat it at home in a private banquet) we wound not the conscience of our weak brother.

(♣) Because he thinketh the meats unclean by the Law.

(h) He that toucheth not meats which he taketh to be unclean by the Law.

(♦) Here we must note three things: first, that he speaketh of things which of themselves are indifferent, albeit in the Law they were not; next, that he reproveth not the condemning of the act but of the persons; thirdly that he meaneth not the stubborn and malicious, whom he calleth dogs and concision, but the weak and infirm to whom as yet God had not revealed the perfect liberty.

7 (10) For none of us liveth (*) to (i) himself, neither doeth any die to himself.

(10) We must not stick, saith he, in the meat itself, but in the use of the meat, so that he is justly to be reprehended that liveth so, that he casteth not his eyes upon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply, that we might eat this meat or that.

(*) Both our life, and death ought to profit our brother.

(i) Hath respect to himself only, which the Hebrews utter after this sort, Doeth well to his own soul.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

9 For Christ therefore died and rose again, and revived, that he might be Lord both of the dead and the quick.

10 (11) But why doest thou judge thy brother? Or why doest thou despise thy brother? (*) For we shall all appear before the judgment seat of Christ.

(11) The conclusion: we must leave to God his right; and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weak brethren, much less condemn them. But this consequent cannot be taken of equal force in the contrary, to wit, that the weak should not judge the strong, because the weak do not know, that they which do not observe a day, and eat, observe it not to the Lord, and eat to the Lord, as the strong men know, that the weak which observe a day and eat not, observe the day to the Lord, and eat not to the Lord.

(*) 2 Corinthians 5:10 .

11 For it is written, (*) I (k) (♣) live, saith the Lord, and every knee shall bow to me, and all tongues shall (l) confess unto God.

(*) Isaiah 45:23; Philippians 2:10 .

(k) This is a form of an oath, proper to God only, for he and none but he liveth, and hath his being of himself.

(♣) This oath particularly appertaineth to God who is the true life of himself, and giveth it to all others.

(l) Shall acknowledge me for their God.

12 So then every one of us shall give account of himself to God.

13 (12) Let us not therefore judge one another anymore, but use *your* judgment rather in (m) this, that no man put an occasion to fall, or a stumblingblock before *his* brother.

(12) After that he hath concluded what is not to be done, he sheweth what is to be done, to wit, we must take heed that we do not utterly cast down with abusing our liberty, our brother which is not yet strong.

(m) He rebuketh by the way, these malicious judgers of others, which occupy their heads about nothing, but to find fault with their brethren's life, whereas they should rather bestow their wits upon this, that they do not with their disdainfulness either cast their brethren clean down, or give them some offence.

14 (13) (*) I know, and am persuaded through the (n) Lord Jesus, that there is nothing unclean of (o) itself; but unto him that judgeth anything to be unclean, to him *it is* unclean.

(*) He preventeth the objection which the Christians might use.

(13) The preventing of an objection; It is true that the schoolmastership of the Law is taken away by the benefit of Christ, to such as know it, but yet notwithstanding we have to consider in the use of this liberty, what is expedient, that we may have regard to our weak brother, seeing that our liberty is not lost thereby.

(n) By the Spirit of the Lord Jesus, or by the Lord Jesus, who I am fore brake down the wall at his coming.

(o) By nature.

15 But if thy brother be grieved for the meat, now walkest thou not charitably. (*)
(14) Destroy not him with thy meat, for whom (15) Christ died.

(*) 1 Corinthians 8:11 .

(14) It is the part of a cruel mind to make more account of meat, than of our brother's salvation. Which thing they do, that presume to eat with the offence of any brother, and so give him occasion to go back from the Gospel.

(15) Another argument: We must follow Christ's example, who was so far from destroying the weak with meat, that he gave his life for them.

16 (16) Cause not your (*) commodity to be evil spoken of.

(16) Another argument: for that by this means the liberty of the Gospel is evil spoken of, as though it openeth the way to attempt anything whatsoever, and boldeneth us to all things.

(*) Which is the benefit of Christian liberty by abusing whereof ye cause the weaklings to blaspheme the Gospel which might seem to them contrary to God's will, and the doctrine of the Law.

17 (17) For the (*) kingdom of God, is not meat nor drink, but righteousness, and peace, and joy in the holy Ghost.

(17) A general reason, and the ground of all the other arguments: The kingdom of heaven consisteth not in these outward things, but in the study of righteousness, and peace, and comfort of the holy Ghost.

(*) God will not reign over his by such observations.

18 For whosoever in (p) these things serveth Christ, is acceptable unto God, and is approved of men.

(p) He that liveth peaceably, and doeth righteously through the holy Ghost.

19 (18) Let us then follow those things which concern peace, and wherewith one may edify another.

(18) A general conclusion: The use of this liberty, yea and our whole life, ought to be referred to the edifying of one another, insomuch that we esteem that thing unlawful by reason of the offence of our brother, which is of itself pure and lawful.

20 Destroy not the work of God for meats' sake. (*) All things indeed are pure; but *it is* evil for the man which eateth with offence.

(*) Titus 1:15 .

21 (*) *It is* good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak.

(*) 1 Corinthians 8:13 .

22 (19) Hast thou (q) (*) faith? Have it with thyself before God. Blessed *is* he that (♣) condemneth not himself in that thing which he (r) alloweth.

(19) He giveth a double warning in these matters, one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this liberty, keep that treasure to the end he may use it wisely and profitably as hath been said; the other which respecteth the weak, that they do nothing rashly by other men's example with a wavering conscience, for that cannot be done without sin, whereof we are not persuaded by the word of God, that he liketh and approveth it.

(q) He shewed before Romans 14:14; what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent.

(*) Faith here is taken for a full persuasion of the Christian liberty in things indifferent as the Apostle interpreteth it in the fourteenth verse.

(♣) Which hath none evil remorse of conscience in his doing.

(r) Embraceth.

23 For he that (s) doubteth, is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of (*) faith, is sin.

(s) Reasoneth with himself.

(*) Meaning, of a right conscience.

Romans 15

1 The stronger must employ their strength to strengthen the weak. 3 By Christ's example, 7 who received 8 not only the Jews, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

1 We (1) which are strong, ought to bear the infirmities of the weak, and not to (a) please ourselves.

(1) Now the Apostle reasoneth generally of tolerating or bearing with the weak by all means, so far forth as may be for their profit.

(a) And despise others.

2 Therefore let every man please his neighbor in that which is (b) good to (*) edification.

(b) For his profit and edification.

(*) To edify, signifieth to do all manner duties to our neighbor, either to bring him to Christ, or if he be won, that he may grow from faith to faith; for the faithful are called the temple of God wherein he is resident by his holy Spirit, and these faithful are the stones of the new Jerusalem, that is the universal Church, Isaiah 54; Revelation 21; of the which building Christ is the chief cornerstone, Ephesians 2:20 .

3 (2) For Christ also would not please himself, but as it is written, (*) The rebukes of them which rebuke thee, fell (♣) on me.

(2) A confirmation taken of the example of Christ, who suffered all things to bring not only the weak, but also his most cruel enemies, overcoming them with patience, to his Father.

(*) Psalm 69:10 .

(♣) I did so bear them, as if they had been done to me and not to my Father.

4 (3) For whatsoever things are written (c) aforetime, are written for our learning, that we through patience, and comfort of the (d) Scriptures might have hope.

(3) The preventing of an objection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope bear one with another.

(c) By Moses and the Prophets.

(d) The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people withal.

5 (4) Now the God of (♣) patience and consolation give you that ye be (*) likeminded one towards another, according to Christ Jesus,

(4) We must take an example of patience, of God that both the weak and the strong serving God with a mutual consent, may bring one another to God, as Christ also received us unto himself, although we were never so unworthy.

(♣) Which is the author of patience.

(*) 1 Corinthians 1:10 .

6 That ye with one mind, *and* with one mouth may praise God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also (e) received us to the (*) glory of God.

(e) He did not disdain us, but received us of his own accord, to make us partakers of God's glory.
(*) To make us partakers of God's glory.

8 (5) Now I say, that Jesus Christ was a (*) minister of the (f) circumcision, for the (g) truth of God, to confirm the promises *made* unto the fathers.

(5) An applying of the example of Christ to the Jews, whom he vouchsafed this honor for the promises which he made unto their fathers, although they were never so unworthy, that he executed the office of a minister amongst them with marvelous patience. Therefore much less ought the Gentiles despise them for certain faults, whom the Son of God so much esteemed.
(*) First to gather the Jews, and then the Gentiles that both might be made one flock.
(f) Of the circumcised Jews, for as long as he lived, he never went out of their quarters.
(g) That God might be seen to be true.

9 (6) And let the Gentiles praise God, for *his* mercy, as it is written, (*) For this cause I will (h) confess thee among the Gentiles, and sing unto thy Name.

(6) An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodness had regard of, so that they are not to be contemned of the Jews as strangers.
(*) 2 Samuel 22:50; Psalm 18:50 .
(h) I will openly profess, and set forth thy name.

10 And again he saith, (*) Rejoice, ye Gentiles with his people.

(*) Deuteronomy 32:43 .

11 And again, (*) Praise the Lord, all ye Gentiles, and laud ye him, all people together.

(*) Psalm 117:1 .

12 And again Isaiah saith, (*) There shall be a root of Jesse, and (♣) he that shall rise to reign over (♣) the Gentiles, in him shall the Gentiles trust.

(*) Isaiah 11:10 .
(♣) Which is Christ who did spring as a young bud out of the dry and dead root.
(♣) Then seeing he took both the Jews and Gentiles to his Father's glory, they ought by his example to love together.

13 (7) Now the God of (i) hope fill you with (k) all joy, and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

(7) He sealeth up as it were all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them.

- (i) In whom we hope.
(k) Abundantly and plentifully.

14 (8) And I myself also am persuaded of you, my brethren, that (l) ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

- (8) The conclusion of the Epistle, wherein he first excuseth himself, that he hath written somewhat at large unto them, rather to warn them, than to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
(l) Of your own accord, and of yourselves.

15 Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

16 That I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospel of God, that the (m) offering up of the Gentiles might be acceptable, (*) being sanctified by the holy Ghost.

- (m) By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.
(*) The minister offereth up the people to God by the Gospel.

17 (9) I have therefore whereof I may rejoice in Christ Jesus in those things which *pertain* to God.

- (9) He commendeth his Apostleship highly by the effects, but yet so that moreover and besides that he speaketh all things truly, he giveth all the glory to God as the only author, and doth not properly respect himself, but this rather, that men might less doubt of the truth of the doctrine which he propoundeth unto them.

18 For I dare not (*) speak of anything, which (n) Christ hath not wrought by me, *to make* the Gentiles obedient in word and deed,

- (*) God gave him such ample occasions to set forth his excellent works that he had done by him, that the Apostle need not to seek any other thing to boast upon.
(n) Christ was so with me in all things, and by all means, that if I would never so fain, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.

19 With the (o) power of signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

- (o) In the first place this word, Power, signifieth the force, and working of the wonders in piercing men's minds; and in the latter, it signifieth God's mighty power which was the worker of those wonders.

20 Yea, so I enforced myself to preach the Gospel, not where Christ was named, lest I should have built on another man's foundation.

21 But as it is written, (*) To whom he was not spoken of, they shall see *him*, and they that heard not, shall understand *him*.

(*) Isaiah 52:14 .

22 (*) (10) Therefore also I have been oft let to come unto you;

(*) Romans 1:11 .

(10) He writeth at large to the Romans, and that familiarly his singular good will towards them, and the state of his affairs but so, that he swerveth not a jot from the end of Apostolical doctrine; for he declareth nothing but that which appertaineth to his office, and is godly, and commending by a little digression as it were, the liberality of the Churches of Macedonia, he provoketh them modestly to follow their godly deed.

23 But now seeing I have no more place in these quarters, and also have (*) been desirous many years ago to come unto you,

(*) 1 Thessalonians 2:17 .

24 When I shall take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have been somewhat filled with your *company*.

25 But now go I to Jerusalem, to (p) (*) minister unto the Saints.

(p) Doing, his duty for the Saints, to carry them that many which was gathered for their uses.

(*) Which was to carry the alms.

26 For it hath pleased them of Macedonia and Achaia, to make a certain distribution unto the poor Saints which are at Jerusalem.

27 (11) For it hath pleased them, and their debtors are they. (*) For if the Gentiles be made partakers of their spiritual things, their duty is also to (q) minister unto them in carnal things.

(11) Alms are voluntary, but yet such as we owe by the law of charity.

(*) 1 Corinthians 9:11 .

(q) To serve their turns.

28 When I have therefore performed this, and have (r) (*) sealed them this (s) (♣) fruit, I will pass by you into Spain.

(r) Performed it faithfully, and sealed it as it were with my ring.

(*) I shall faithfully leave it with them, and as it were sealed most surely.

(s) This money which was gathered for the use of the poor, which alms is very fitly called fruit.

(♣) Alms is the fruit of faith and charity.

29 (12) And I know when I come, that I shall come to you with (*) abundance of the blessing of the Gospel of Christ.

(12) He promiseth them through the blessing of God, not to come empty unto them; and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

(*) His coming shall be profitable unto them; for God will give him abundant knowledge of Divine mysteries to communicate unto them.

30 Also brethren, I beseech you for our Lord Jesus Christ's sake, and for the (t) love of the Spirit, that ye (*) would strive with me by prayers to God for me,

(t) For the mutual conjunction, wherewith the holy Ghost hath tied our hearts and minds together.

(*) 2 Corinthians 1:11 .

31 That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem, may be (*) accepted of the Saints;

(*) He feared lest slanderous tongues would have made his message either odious, or less acceptable.

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Thus the (*) God of peace be with you all. Amen.

(*) Isaiah 9:6 .

Romans 16

1 He commendeth Phoebe. 3 He sendeth greetings to many. 17 And warneth to beware of them which are the causes of division.

1 I (1) Commend unto you Phoebe our sister, which is a servant of the Church of Cenchrea;

(1) Having made an end of the whole disputation, he cometh now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romans might know, who are most to be honored and made account of amongst them, and also whom they ought to set before them to follow; and therefore he attributeth unto every of them peculiar and singular testimonies.

2 That ye receive her in the (a) Lord, as it becometh Saints, and that ye assist her in whatsoever business she needeth of your aid; for she hath given hospitality unto many, and to me also.

(a) For Christ's sake which is proper to the Christians, for the heathen Philosophers have resemblances of the same virtues.

3 Greet (*) Priscilla and Aquila, my fellow helpers in Christ Jesus,

(*) Acts 18:3 .

4 (Which have for my life laid down their own neck. Unto whom not I only give thanks, but also all the Churches of the Gentiles.)

5 Likewise *greet* the (b) Church that is in their house. Salute my beloved Epenetus, which is the (c) (*) firstfruits of (♣) Achaia in Christ.

(b) The company of the faithful, for in so great a city as that was, there were divers companies.

(c) For he was the first of Achaia that believed in Christ; and this kind of speech is an allusion to the ceremonies of the Law.

(*) The first which was consecrate to the Lord by embracing the Gospel.

(♣) Or, Asia.

6 Greet Mary which bestowed much labor on us.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and (*) were in (d) Christ before me.

(*) They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

(d) Engrafted by faith.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *friends*.

11 Salute Herodion my kinsman. Greet them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labor in the Lord. Salute the beloved Persis, which *woman* hath labored much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which 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 (e) (♣) kiss. The Churches of Christ salute you.

(*) 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Peter 5:14 .

(e) He calleth that a holy kiss, which proceedeth from a heart that is full of that holy love; now this is to be referred to the manner used in those days.

(♣) This was a sign of amity among the Jews, which he willeth to be holy, that is, that it come from a mind full of godly charity.

17 ¶ (2) Now I beseech you brethren, (f) mark them diligently which cause division and offences, contrary to the doctrine which ye have learned, and (*) avoid them.

(2) As by namely describing them, which were worthy of commendation, he sufficiently declared when they ought to hear and follow, so doeth he now point out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needful.

(f) Warily and diligently, as though you should scout out your enemies in a watch tower.

(*) 2 John 1:10 .

18 For they that are such, serve not the Lord Jesus Christ, but their own (*) bellies, and with (g) (♣) fair speech and flattering deceive the hearts of the simple.

(*) These be marks to know the false apostles by.

(g) The word which he useth, signifieth a promising which performeth nothing, and if thou hearest any such, you mayest assure thyself that he that promiseth thee is more careful of thy matters, than of his own.

(♣) The word signifieth him that promiseth much and performeth nothing, who seemeth also to speak for thy profit, but doeth nothing less.

19 (3) For your obedience is come abroad among all; I am glad therefore of you, but yet I would have you (h) wise unto that which is good, and (i) simple concerning evil.

(3) Simplicity must be joined with wisdom.

(h) Furnished with the knowledge of the truth, and wisdom, that you may embrace good things, and eschew evil, beware of the deceits and snares of false prophets, and resist them openly; and this place doeth plainly destroy the Papist's faith of credit, whereas they maintain it to be sufficient for one man to believe as another man believeth, without further knowledge, or examination what the matter is, or what ground it hath; using these daily speeches, We believe as our fathers believed, and we believe as the Church believeth.

(i) As men that know no way to deceive, much less deceive indeed.

20 (4) The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

(4) We must fight, with a certain hope of victory.

21 (*) (5) Timothy my (♣) helper, and Lucius, and Jason, and Sosipater my kinsmen, salute you.

(*) Acts 16:1; Philippians 2:19 .

(5) He annexeth salutations, partly to renew mutual friendship, and partly to the end that this Epistle might be of some weight with the Romans, having the confirmation of so many that subscribed unto it.

(♣) Or, companion, a fellow worker.

22 I Tertius, which (k) wrote out this Epistle, salute you in the Lord.

(k) Wrote it as Paul uttered it.

23 Gaius my host, and of the whole Church saluteth you. Erastus the (*) steward of (♣) the city saluteth you, and Quartus a brother.

(*) Or, receiver. Or, Chamberlain.

(♣) Corinth.

24 (6) The grace of our Lord Jesus Christ *be* with you all. Amen.

(6) Now taking his leave of them this third time, he wisheth that unto them, whereupon dependeth all the force of the former doctrine.

25 (*) (7) To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, (♣) by the revelation (♣) of the (l) mystery, which was kept secret since the world began,

(*) Ephesians 3:19 .

(7) He setteth forth the power and wisdom of God with great thanksgiving, which especially appear in the Gospel; and maketh mention also of the calling of the Gentiles, to confirm the Romans in the hope of this salvation.

(♣) Ephesians 3:9; Colossians 1:26; 2 Timothy 1:10; Titus 1:2; 1 Peter 1:10 .

(♣) Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

(l) That secret and hidden thing, that is to say, the calling of the Gentiles.

26 (But now is opened, and (m) published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith.)

(m) Offered and exhibited to all nations to be known.

27 To God, *I say*, only wise, be praise through Jesus Christ forever. Amen.

Written to the Romans from Corinth, and sent by Phoebe, servant of the Church which is at Cenchrea.