

# THE EPISTLE OF<sup>70</sup> the Apostle Paul to the Romaines.

## THE ARGUMENT.

**T**He great mercie of God is declared towards man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption coulde not fulfil the Law, yea, committed moste abominably, bothe against the Law of God and nature, the infinite bountie of God, mindeful of his promes made to his servant Abraham, the father of all beleuers, ordeined that mans saluation shoulde onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles shoulde be saved by faith in him: euen as Abraham before he was circumcised, was counted iuste onely through faith, and yet afterwarde receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none shoulde thinke that the covenant which God made to him, and his posteritie, was not performed: ether because the Iewes receiued not Christ (which was the blessed seide) or els beleued not that he was the true redemer, because he did not onely, or at least more notably preserve the Iewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made heires of the promes. The cause whereof is the onelie wil of God: for: smuche as of his free mercie he electeth some to be saved, and of his iuste iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes shoulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Elias proueth, that God hathe yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length wil stretch to wards the Iewes againe, and so gather the whole Israel (which is his Church) of them bothe. This groundeworke of faith and doctrine layed, instructions of Christian manners followe: teaching euery man to walke in roundenes of conscience in his vocation, with all patience and humblenes, reuerencing, and obeying the magistrat, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and losing one another according to Christs example. Finally S. Paul after his commendations to the brethren exhorteth them to vniue, and to flee false preachers and flatterers, and so concludeth with a prayer.

### CHAP. I.

- 1 Paul sheweth by whome, and to what purpose he is called. 13 His ready wil. 16 What the Gospel is. 20 The use of creatures and wherefore they were made. 21. 24 The ingratitude, peruersitie and punishment of all mankind.

*Or, minister.*

*a* Through Gods mercie, and also appointed by commandement to this Apostleship.

*Act. 13, 2.*

*Deu. 18, 15.*

*act. 3, 22.*

*b* Or chosen by the eternal counsel of God, or by the declaration of the same counsel.

*c* The Scriptures onely set forth the great benefite of God promised and performed to the world in Iesus Christ.

*d* Meaning of the posteritie and of the virginie Marie.

*e* By the Spirit he declareth that Christ is God whose power did so sanctifie his humanitie, that it coulde not fele corruption, nor yet remaine in deatch.

*f* Which was that moste liberal benefite to preache the vnsearchable riches of Christ.

**P**AVLA seruāt of IESVS CHRIST, <sup>a</sup> called to be an Apostle, <sup>b</sup> put aparte to preache the Gospel of God, (Which he had promised afore by his <sup>c</sup> Prophe-  
tes in the holie Scriptures)

Concerning his Sonne Iesus Christ our Lord (which was made of the <sup>d</sup> seide of Dauid according to the flesh,

And declared mightely to be the Sonne of God, touching the Spirit of <sup>e</sup> sanctification by the resurrection fro the dead)

By whome we haue receiued <sup>f</sup> grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

Among whome ye be also the <sup>g</sup> called of Iesus Christ:

Te all you that be at Rome beloued of God,

God, called to be Saints: <sup>h</sup> Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole worlde.

For God is my witnes (whome I serue in my <sup>i</sup> spirit in <sup>j</sup> Gospel of his Sone) that without ceasing I make mencion of you

Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the wil of God, to come vnto you.

\* For I long to se you, that I might bestowe among you some spiritual gifts, to strengthen you,

That is, that I might be comforted together with you, through our mutual faith, bothe yours and mine.

Now my brethren, I wolde that ye shulde not be ignorant, how that I haue often times purposed to come vnto you (but haue bene <sup>k</sup> let hitherto) that I might haue some <sup>l</sup> frute also among you, as I haue among the other Gentiles.

I am detter bothe to the Grecians, and to the Barbarians, bothe to the wisemen & vnto the vnwise.

Therefore, as muche as in me is, I am ready

SS.ii.

*1. Cor. 1, 2.*

*Gal. 1, 3.*

*2. Tim. 1, 6.*

*h* The free mercie of God & prosperous successe in all things.

*i* That is, through all Christian Churches.

*k* Eternally, and from the heart.

*l* In preaching the Sonne of God, that is, reconciliation and peace through Christ

*Chap. 15, 23.*

*m* Either by Satan 1. Theft.

*2, 18.* or by the holie God;

*A. 2. 16, 6.* or called to some other place to preache the Gospel, Chap. 15, 20.

*n* Whereof is spoken 1 John 15, 16.

# The rewarde of ingratitude. To the Romaines. All are sinners.

to preache the Gospel to you also that are at Rome.

*o* He passeth not for the mocking of *y* wicked.

*1. Cor. 1. 18.*

*p* Or, effectual instrument.

*Or, Gentile.*

*Habak. 2. 4.*

*gal. 3. 11.*

*abr. 10. 37.*

*q* The perfection, & integrity of *y* whole-  
euer hathe, & p  
peareth before  
re God holie,  
blameles, & cā  
be accused of  
no fault: and  
this iustice is  
conerarie to  
mans iustice,  
or *y* iustice of  
workes, & cō-  
nely is appre-  
hended by faith  
which daily  
increaseth,  
*Psal. 84. 7.*  
*r* Which God  
approoueth.

*Eph. 4. 18.*

*f* He denied the law of nature corrupt into vn-  
godlines, & vn-  
righteousnes. Vn-  
godlines con-  
taineth the  
false worshi-  
ping of God:  
vnrighteous-  
nes, breache  
of loue toward  
de man.

*t* In that they  
nether wor-  
ship God, as  
nature partly  
teacheth the,  
nor loue one  
another.

*u* They wor-  
shipped him not  
as he prescri-  
bed, but after  
their good in-  
tentions.

*x* Or deliue-  
red them as a  
iustice iudge.

*y* Seing mea-  
wolde not ac-  
cording to the  
knowledge *y*  
God gaue the,  
worship him a  
right, he smo-  
re their hearts  
with blindness  
that they shul-  
de not knowe  
them selues,  
but do iniurie  
one to another  
and commit su-  
che horrible  
vilenie.

*g* Above the  
Creator.

*Or, appetite.*

*z* That is, su-  
che one as was  
deficite of all  
iudgement.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluatiō to euerie one that beleueth, to the Iewe first, and also to the Grecian.

17 For by it the righteousness of God is reueiled, from faith to faith: as it is writtē, \*The iuste shal liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vnrighteousnes of men, which withholde the trueth in vnrighteousnes,

19 Forasmuche as *y*, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intēt that they shulde be without excuse:

21 \* Because that when they knewe God, they glorified him not as God, nether were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, & of creeping things.

24 Wherefore also God gaue them vp to their hearts lustes, vnto vnclēnes, to defile their owne bodies betwene the felues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the natural vse of the woman, and burned in their luste one toward another, and man with man wrought filthines, & receiued in them selues suche recompense of their errour, as was mete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate mīde, to do those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciou-  
nes, full of enuie, of murder, of debate,  
of disceite, taking all things in the euil  
parte, whisperers,

30 Backbiters, haters of God, doers of wrōg, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, couenant breakers, without natural affection, suche as can neuer be ap-

peased, merciles.

31 Which mē, though they knewe the Law of God, how that they which commit suche things, are wortheie of death, yet not onely do the same, but also fauour them that do them.

## CHAP. II.

*He feareth the hypocrites with Gods iudgemēt, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.*

1 Therefore thou art inexcusable, o mā, whosoever thou art that iudgeth: for in that that thou iudget another, thou condemnest thy self: for thou that iudget, doest the same things.

2 But we knowe that the iudgemēt of God is according to trueth, against the which commit suche things.

3 And thinkest thou this, o thou man, that iudget them which do suche things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnes, and pacience, and long sufferance, not knowing that the bountifullnes of God leadeth thee to repentance?

5 But thou, after thine hardnes and heart that can not repent, heapest vnto thy self wrath against the day of wrath and of the declaration of the iuste indgement of God,

6 \* Who wil rewarde euerie mā according to his workes:

7 That is, to them which by continuance in wel doing seke glorie, and honour, & immortalitie, eternal life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnes, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euerie man that doeth euil: of the Iewe first, and also of the Grecian.

10 But to euerie man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no respect of persones with God.

12 For as manie as haue sinned without the Law, shal perish also without the Law: & as manie as haue sinned in the Law, shalbe iudged by the Law

13 (\*For the hearers of the Law are not righteous before God: but *y* doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by nature the things contained in the Law, they hauing not the Law, are a Law vnto them selues,

15 Which shewe *y* effect of the Law written

his vessels, he doeth appoint some to glorie, and others to ignominie.  
h. That is, without the knowledge of the Law written, which was giuen by Moyses.

a Which Law God writ in their consciences, and *y* Philosophers called it the Law of nature: the lawers, *y* law of nations, whereof Moyses Law is a plaine exposition.

*Or, righteousness*

b Or consent to the; which is the ful measure of all iniquitie.

*Or, blameless.*

c Neither that which do approue euil doers, nor they which reprove them, are excusable before God.

*Mat. 7. 1.*

*1 Cor. 4. 5.*

b For either thou art gillie of the same fault, or like.

c For he iudgeth the heart and regardeth not the outward performance.

*2. Pet. 3. 13.*

*Iam. 5. 3.*

d The wicked shalbe condemned, and *y* faithful deliuered.

*Psal. 62. 13.*

*Reuel. 22. 3.*

*mat. 16. 7.*

e The commune sorte of mē are moſte valuable to be iustified by their workes, seing Abraham the father of be-  
leuers hathe nothing to glorie of before God, & therefoſe all mens workes shal cōdemne them, & they onely shalbe ſaued, which apprehende Ieſus Christ by faith to be their onely iustice, & sanctification.

*Deu. 10. 17.*

*2. chro. 19. 7.*

*iob. 37. 19.*

*ait. 10. 34.*

*Mat. 7. 21.*

*iām. 1. 22.*

f By the Grecian he vnderstandeth the Gentile, & euerie one that is not a Iewe.

g As touching anie ourwarde qualitie, but as the poiter before he make

in their

i For mans co  
science sheweth  
him when he  
doeth good or  
euil.

in their hearts, their conscience also bearing witness, & their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

k He awaketh  
the Jewes, &  
were a slepe  
through a cer-  
taine leuitic  
& confidence  
in the Law.

Chap. 9.4.  
Or, with the  
change that dis-  
tinct from it.

17 ¶ Beholde, thou art called a Jewe, and reitest in the Law, and gloriest in God,  
18 And knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law:

19 And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes.

20 An instructor of them which lacke direction, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.

l The way to  
teache others  
in the know-  
ledge of the  
truth.

21 Thou therefore, which teachest another, teachest thou not thy self? y that preachest, A man shulde not steale, dost thou steale?

22 Thou that saist, A man shulde not commit adulterie, dost thou commit adulterie? thou that abhorrest idoles, committest thou sacrifice?

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

isa. 52.5.  
ez. 36.20.

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

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

m The end of  
circumcision  
was keeping  
of the Law, &  
the Sacrament  
separated fro  
his end is of  
none effect.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the letter and circumcision art a transgressor of the Law?

n Condemne.

28 For he is not a Jewe, which is one outward: neither is that circumcision, which is outward in the flesh:

o When the  
Law is called  
the letter, or  
that it pronou-  
neth death in  
vs, or what it  
killeth, or is y  
ministerie of  
death, or y it  
is y strenght  
of sinne, it is met  
as we consider  
the Law of  
it selfe with-  
out Christ.

29 But he is a Jewe which is one within, & the circumcision is of the heart, in the spirit, not in y letter, whose praise is not of men, but of God.

#### CHAP. III.

Col. 2.11.  
o In the in-  
ward man &  
heart.

1 Having granted some prerogative to the Iewes, because of Gods fre and stable promises, 10 He proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, & not by workes, 31 And so the Law to be established.

¶ What is then the preferment of the Jewe? or what is the profite of circumcision?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

Or, wordes.  
Isa 46.13.  
chap. 9.5.  
tim. 2.12.  
Or, promises.

3 For what, though some did not beleue? shall their vnbelief make the faith of God

without effect?

4 God forbid: yea, let God be true, and euerie man a liar, as it is writtē, \* That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if our vnrighteousnes commendeth the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

6 God forbid: els how shall God iudge the worlde?

7 For if y veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why do we not euil, that good may come thereof? whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are vnder sinne.

10 As it is writtē, \* There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 \* Their throte is an open sepulchre: they haue vsed their tongues to deceit: the poyson of aspes is vnder their lippes.

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

15 \* Their fete are swift to shedde blood.

16 Destruction and calamitie are in their wayes,

17 And the way of peace they haue not known.

18 \* The feare of God is not before their eyes.

19 \* Now we knowe that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be culpable before God.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.

21 But now is the righteousness of God made manifest without the Law, hauing witness of the Law and of the Prophetes,

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the glorie of God,

24 And are iustified frely by his grace, through the redemption that is in Christ Iesus,

25 Whome God hath set forth to be a re-

SS. iii.

Iohn 3.34.

Psal. 116.11.

Psal. 51.6.

a That thou  
maist be de-  
clared iust, and  
thy goodnes  
and truth in  
performing thy  
promises may  
appeare, when  
man either of  
curiositie or  
arrogancie wol  
de iudge thy  
workes.

b He sheweth  
how y wicked  
do reason a-  
gainst God.

c Whose car-  
nal wisdom  
will not obey  
the wil of God  
d Left the  
Iewes shulde  
be puffed vp  
in that he pre-  
ferred them to  
the Gentiles, he  
sheweth that  
this their pre-  
ferment stand-  
eth onely in  
the mercie of  
God, for as-  
much as bo-  
the Iewe and  
Gentil through  
sinne are sub-  
iect to Gods  
wrath, that  
they might  
bothe be ma-  
de equal in  
Christ.

Gal. 3.21.

Psal. 14.1.

Eccl. 5.4.

Psal. 5.10.

Psal. 140.4.

Psal. 10.7.

Iai. 59.7.

pro. 1.16.

e A peaceable  
& innocent life.

Psal. 36.1.

Gal. 3.17.

f That is, the  
olde testament

g The Law  
doeth not make  
vs guiltie,  
but doeth de-  
clare that we  
are guiltie be-  
fore God, & de-  
serue condem-  
nation.

h He meaneth  
the Law ether  
written or vn-  
written which  
commandeth  
or forbiddeth  
any thing, who-  
se workes can  
not iustifie be-  
cause we can  
not performe  
them.

chap. 2.17.

i The wor-  
de significeth  
them which  
are left behin-  
de in the race  
and are not a-  
ble to runne to  
the marke, y is  
to euilassing  
life, which he-  
re is called the  
glorie of God.

# Justification by faith. To the Romaines. The nature of faith.

**k** Or fidelitie in performing his promes.

**1** The Law of faith is the Gospel which offereth saluation with condition (if thou beleueſt) & condition also. **Christ** freely giueth to vs. So the condition of the Law is (if thou doest all these things) the **only** Christ hath fulfilled for vs.

**m** Meaning, that they are all iustified by one meane, & if they will haue any difference, it onely standeth in words: for in effect there is none.

**n** 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 colde not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

## CHAP. IIII.

**1.** *He declarerh that iustification is a free gift euen by them them selues, of whome the lawes moſte boaste as of Abraham and of Dauid.* **15** *And also by the office of the Law & faith.*

**a** That is, by workes.

**b** He might pretende some merite or worke worthe to be recompensed.

*Gen. 15. 6.*

*Gal. 3. 6.*

*iam. 2. 23.*

**c** Meriteth by his workes.

**d** That dependeth not on his workes, nether thinketh to merite by them.

**e** Which maketh him that is wicked in him self, iuste in Christ.

*Psal. 32. 1.*

**f** Under this excellent sacrament he comprehendeth the whole Law.

**1** **W**hat shal we say then, that Abraham our father hath founde concerning the flesh?

**2** For if Abraham were iustified by workes, he hath wherein to beioyce, but not with God.

**3** For what faith the Scripture? **\*Abraham** beleued God, and it was counted to him for righteousness.

**4** Now to him that worketh, the wages is not counted by fauour, but by dette.

**5** But to him that worketh not, but beleueth in him that iustifieth the vngodlie, his faith is counted for righteousness.

**6** Euen as Dauid declarerh the blessednes of the mā, vnto whome God imputeth righteousness without workes, saying,

**\*Blessed are they,** whose iniquities are forgiven, and whose finnes are couered.

**8** Blessed is the mā, to whome the Lord imputeth not sinne.

**9** Came this blessednes then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

**10** How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

*Gen. 17. 17.*

**11** **\*After** he receiued the signe of circumcision, as ſeale of the righteousness of the faith which he had, when he was vncircu-

cised, that he shulde be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

**12** And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised.

**13** For the promes that he shulde be the heire of the worlde, was not giuen to Abraham, or to his seed, through the Law, but through the righteousness of faith.

**14** For if they which are of the Law, be heires, faith is made voyde, & the promes is made of none effect.

**15** For the Law causeth wrath: for where no Law is, there is no transgression.

**16** Therefore it is by faith, that it might come by grace, and the promes might be sure to all the ſede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

**17** (As it is written, **\*I** haue made thee a father of many nacions) euen before God whome he beleued, who quickeneth the dead, and calleth those things which be not, as thogh they were.

**18** Which Abraham about hope, beleued vnder hope, that he shulde be the father of many nacions: according to that which was spoken to him, **\*So** shal thy ſede be.

**19** And he is not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere olde, nether the deadnes of Saras wombe.

**20** Nether did he doute of the promes of God through vnbeliefe, but was strengthened in faith, & gaue glorie to God,

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

**22** And therefore it was imputed to him for righteousness.

**23** Now it is not written for him onely, that it was imputed to him for righteousness,

**24** But also for vs, to whome it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

**25** Who was deliuered to death for our finnes, & is risen againe for our iustification.

## CHAP. V.

**1** *He declarerh the frute of faith,* **7** *And by comparison ſetterh forth the loue of God and obedience of Christ, which is the fundacion and ground of the same.*

**1** **T**hen being iustified by faith, we haue a peace toward God through our Lord Iesus Christ,

**2** **\*By** whome also we haue access through

when we are deliuered from all terror of conscience, & fully persuaded of the fauour of God: and this peace is the frute of faith. *\*Eph. 2. 13.*

**g** This may not be vnderſtande of the frutes of faith: (for thereof Apostle doeth hereafter expreſſly intreat) but of faith it self.

**h** In fulfilling the workes the reof.

**i** And thinke to performe ſame by workes.

**k** If it be requisite to ſuſtain the Law for him that ſhalbe of Abrahams inheritance, then it is in vaine to beleue & promes: for it ſerueth to no vſe.

*Gen. 17. 4.*

**l** Through our default, and not of it self.

**m** That is no breache of commandement.

**n** Which beleue.

**o** By a ſpiritual kinred which God chiefly accepteth.

*Gen. 15. 5.*

**p** Abraham begate the circumciſed (ue by virtue of faith and not by power of nature, which was extinguished: so the Gentils which were nothing are called by the power of God to be of the number of faithfull.

**q** But moſte ſtrong & conſtant.

**r** In that he was paſt child bearing.

**s** For his mercie and truth.

**t** For our inſtruction: for we ſhalbe iuſtified by the ſame meane.

**u** To accompliſh & make perfect our iuſtification.

**v** By peace here is met that incrediſible and moſte conſtant ioye of minde

faith

*Iam. 1. 3.* 3 Neither *do we* so onely, but also we \*reioyce in tribulatiōs, knowing that tribulation bringeth forth the patience,

4 And patience experience, and experience hope,

5 And hope maketh not *ba*shamed, because the *e* loue of God is shed abroade in our hearts by the holie Gōst, which is giue vnto vs.

6 For Christ, when we were yet of no strength, at *his* time, dyed for the \* vn-godlie.

7 Douteles one wil scarce dye for a *d* righteous man: but yet for a *e* good mā it may be that one dare dye.

8 But God setteth out his loue towarde vs, seing *y* while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.

10 For if when we were *e* enemies, we were recōiled to God by the death of his Sonne, muche more being recōiled, we shal be saued by his life.

11 And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued *y* atonemēt.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wet ouer all men: for as muche as all men haue sinned.

13 For vnto the *s* time of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not *ba* after the like maner of the transgression of *a* Adam, which was *y* figure of *k* him that was to come.

15 But yet the gift is not *so*, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Nether is the gift *so*, as that *which* entred in by one that sinned: for the faute *came* of one offence vnto condēnacion: but the gift is *of* many offences to iustification.

17 For if by *y* offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of *m* righteousness, reigne in life through one, *that is* Iesus Christ.

18 Likewise the *as* by the offence of one the faute *came* on all men to condēnation, so by the iustifying of one the benefite *abounded* toward *a* all men to *y* iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the *e* Law entred thereupon that the offence shulde *p* abunde: neuertheles where sinne abounded, *there* grace abounded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life, through Iesus Christ our Lord.

CHAP. VI.

*Because no man shoulde glorie in the flesh, but rather seke to subdue it to the Spirit. 3 He sheweth by the verue & end of Baptisme. 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life. 21 Setting before mens eyes the rewarde of sinne and righteousness.*

1 **W**Hat shal we say then? Shal we continue still in sinne, that grace may abound? God forbid.

2 How shal we, that are *a* dead to sinne, liue yet therein?

3 Knowe ye not, that *a* all we which haue bene baptized into *b* Iesus Christ, haue bene baptized into his death?

4 \* We are buryed then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde \* walke in newnes of life.

5 \* For if we be *e* grafted with him *d* to the similitude of his death, euen so shal we be to the *similitude* of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the *e* bodie of sinne might be destroyed, that henceforth we shulde not serue sinne.

7 For he that is dead, is *e* freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised from *y* dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed once *s* to sinne: but in that he liueth, he liueth to *h* God.

11 Likewise thinke ye also, that ye are *d* dead to sinne, but are aliue *k* to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the *lustes* thereof.

13 Nether giue ye your membres as *a* weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your membres as weapons of righteousness vnto God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the *m* Law, but vnder *n* grace.

*o* The Lawe of Moses.  
*p* That it might be more manifestly knowne, & see before all mens eyes.

*a* He dyeth to sinne in whome the strength of sinne is broken by *y* verue of Christ, and is now liue to God.

*Gal. 3. 27.*  
*Col. 2. 12.*

*b* Which is, that growing together with him, we might receiue verue to kill sinne, and raise *vp* our new man.

*Ephes. 4. 23.*  
*Col. 3. 8.*

*c* For if we be *e* grafted with him *d* to the similitude of his death, euen so shal we be to the *similitude* of his resurrection,

*Col. 2. 12.*  
*2. tim. 2. 11.*

*c* The Greke worde meaneth, that we growe vp together with Christ, as we se moss, yuile, nisteltowe, or such like growe vp by a tre and are nourished with the ioyse thereof.

*d* If we by his verue dye to sinne.

*e* The flesh wherein sinne sticketh fast.

*f* Because that being dead we can not sinne.

*g* Or, instruments, or armours.

*h* And sinne at the right hand of the Father.

*i* We may gather *y* we are dead to sinne, when sinne beginneth to dye in vs: which is

*k* In that ye are led with the Spirit of God.

*l* The minde first misleth evil motions, whereby mans wil is enticed: thence burst forth the lustes, by them *y* bodie is prouoked, and the bodie by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies.

*m* Which is the declaration of sinne.

*n* Indewed with the Spirit of Christ.

# We must be holie. To the Romaines. Mans imperfection.

15 What then shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 \*Knowe ye not, that to whome soeuer ye giue your selues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmities of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquities, so now giue your members seruants vnto righteousness in holines.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What frute had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of sinne is death; but the gifte of God is eternal life through Iesus Christ our Lord.

## CHAP. VII.

2.7.12 The use of the Law, 6.24 And how Christ hath deliuered vs from it. 16 The infirmities of the faithful. 23 The dangerous fight betwene the flesh & the Spirit.

1 **K**Nowe ye nor, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 \*For the woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Law by the bodie of Christ, that ye shulde be vnto another, euen vnto him that is raised vp from the dead, that we shulde bring forth the frute vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

7 What shal we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowne lust, except the Law had said, \*Thou shalt not lust.

8 But sinne toke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was a liue, without the Law: but when the commandement came, sinne reuiued,

10 But I dyed: and the same commandement which was ordained vnto life, was founde to be vnto me vnto death.

11 For sinne toke occasion by the commandement, and disceiued me, and thereby slew me.

12 Wherefore the Law is holie, and the commandement is holie, and iust, & good.

13 Was that the which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

14 For we knowe that the Law is spiritual, but I am carnal, sold vnder sinne.

15 For I allowe not that which I do: for what I wolde, that do I not: but what I hate, that do I.

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

17 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to wil is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I wolde, but the euil, which I wolde not, that do I.

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

21 I finde then by the Law, that when I wolde do good, euil is present with me.

22 For I delight in the Law of God, concerning the inner man:

23 But I see another law in my membres, rebelling against the law of my minde, & leading me captiue vnto the law of sinne, which is in my membres.

24 O wretched man that I am, who shal deliuer me from the bodie of this death!

25 I thanke God through Iesus Christ our Lord. Then I my self in my minde serue the Law of God, but in my flesh the law of sinne.

## CHAP. VIII.

1 The assurance of the faithful and of the frutes of the holie Ghost in them. 3 The weaknes of the Lawe & who accomplishedit. 4 And wherefore. 5 Of what sorte

f There is nothing more enemy to sinne than the Law: if so be therefore that sinne rage more by reason thereof then before, why shulde it be imputed to the Law? & discloseth the lightnes of sinne her enemy?

Exod. 20. 17. deus. 5. 21.

g Which is an inward vice not openly knowne, h He thought him self to be a liue, when he knewe not the Lawe.

1. Tim. 1. 8.

i Sinne being disclosed by the Lawe, is so much more detestable, because it turneth the goodnes of the Lawe to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to do, & therefore is farre from the true perfection. m He doeth not excuse himself, but sheweth that he is not able to accomplish the good desire which is in him.

n The flesh rayeth euen the moste perfect to runne forward as the spirit witheth.

o That is, in my spirit.

p Euen the corruption which yet remaineth.

q This fleshly lump of sinne and death.

r In that parte which is regenerate.

s Which is the parte corrupted.

John 8. 34. a. pet. 2. 19.

o Shewing that none can be iust which doeth not obey God.

p To comfort your selues vnto it.

q It is a most vile thing for him that is deliuered from the seruitude of sinne, to returne againe to the same.

r Learning to speake of heavenly things, according to your capacities, I vnto these familiars of seruitude & freedom, that ye might the better vnderstand.

s Or, reward and recompense.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

a Meaning, the moral Lawe.

b Or, 7. 39.

c Bothe in this first marriage & in the seconde, the husband & the wife must be considered within our selues: the first husband was sinne, and our flesh was the wife: their children were the frutes of the flesh, Gal 5. 29.

d In the seconde marriage the new creature is the wife, & their children are the frutes of the Spirit, Gal 5. 22.

e Which is the Spirit or the seconde husband.

f When we were destitute of the Spirit of God.

g Or, affluence.

h Meaning to sinne, our first husband.

# The flesh & the Spirit. Chap.VIII. Saued by hope. 73

sorte the faithful ought to be. 6 The frutes of the Spirit in them. 17 Of hope. 18 Of patience under the crosse. 28 Of the mutual loue betwixt God and his children. 29 Of his foreknowledge.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condition lest we shulde abuse y liber- tie.

c The power & autoritie of the Spirit, that is, the grace of regeneration. d Whose sanctification is made out.

e Or, if no strigib

f Or, by force.

g Christ did take flesh, wof nature was sub- iect to sinne, w not without the sanctificati- on in the ve- rie infant of his concep- tion, & so did appro- priate it vnto him, that he might destroye sinne in vs. 2. Cor. 5.21.

h That which the Law requi- reth.

i The worde comprehendeth all y which is moite excellent in man, as wil, vnderstanding, reason, wit, &c. Or, if so be.

j Or, if so be.

k The Spirit of regeneration w aboliseth sinne in our flesh, not all at once, but by de- grees: wherefore we muste in y meane time call to God through paci- ence.

l But to liue af- ter the Spirit. So he nameth the holie Gost of the effect, w he causeth in vs, when he propo- seth vs saluacion by y Law with an impossible co- dition, who so doeth seale our saluacion in our hearts by Christs fre adopcion, that we consider not God now as a rigorous Lord, but as a moite merciful Fa- ther.

m Gal. 4.5. So y we haue two witness, Gods Spirit & ours, who is certified by y Spirit of God. Frely made partakers of the Fathers treasures.

n Or, of like valour.

**N**OW then there is no cōdemnation to them that are in Christ Iesus, which walke not b after the flesh, but after the Spirit.

2 For the c Law of the Spirit of life which is in d Christ Iesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the Law, in as much as it was w wake, because of the flesh) God sending his owne Sonne, in the e similitude of sinful flesh, and f for sinne, condemned sinne in the flesh,

4 That the f righteousness of y Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, saour the g things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life & peace,

7 Because the wisdom of the flesh is eni- mitic against God: for it is not subject to the Law of God, nether in dede can be.

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

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwel- leth in you: but if anie man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the h bodie is dead, because of sinne: but the i Spirit is li- fe for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to liue after the i flesh:

13 For if ye liue after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue.

14 For as manie as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the Spirit of bondage to feare againe: but ye haue re- ceiued the Spirit of k adopcion, whereby we crye l Abba, Father.

16 The same Spirit l beareth witnes with our Spirit, that we are the childre of God.

17 If we be children, we are also m heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.

18 For I counte that the afflictions of this present time are not n worthie of the glo- rie, which shalbe shewed vnto vs.

19 For the feruent desire of the creature

waiteth when the sonnes of God shalbe reueiled,

20 Because the o creature is subiect to vana- nity, not of it owne wil, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shalbe deliue- red from the bondage of corruption into the glorious libertie of y sonnes of God.

22 For we knowe that euerie p creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the q first frutes of the Spirit, euen we do sigh in our selues, waiting for the adopcion, euen the r redemption of our bodie.

24 For we are saued by hope: but s hope that is sene, is not hope: for how can a man ho- pe for that which he seeth?

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

26 Likewise the Spirit also helpeth our in- firmities: for we knowe not what to praie as we ought: but the Spirit it self maketh request for vs, with sighs, which can not be expressed.

27 But he that searcheth y hearts, knoweth what is the meaning of the Spirit: for he t maketh request for the Sainctes, accord- ing to the wil of God.

28 Also we knowe that all things worke to- gether for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he u knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

30 Moreouer whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who cā be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him giue vs all things also?

33 Who shal lay anie thing to the charge of Gods chosen? it is God that x iustificeth,

34 Who shal condemne? it is Christ, which is dead, yea or rather, which is risen agai- ne, who is also at the right hand of God, and maketh request also for vs.

35 Who shal separate vs from the loue of y Christ? shal tribulacion or anguish, or persecucion, or famine, or nakednes, or peril, or sworde?

36 As it is writtē, \* For thy sake are we z kil- led all day long: we are counted as shepe for the slaughter.

37 Neuertheles, in all these things we are more then conquerers through him that loued vs.

n The creatu- res shal not be restored be- fore that Gods children be brought to the- ir perfectiō: in the meane season they wait.

o That is, to destruction, be- cause of mans sinne.

p He meaneth not the Angels nether deuils nor men.

q And yet are farre from the perfection.

r Luk. 21.28.

s Which shal- be in the resur- rection when we shalbe ma- de cōformable to our head Christ.

t By hope is ment y thing, which we ho- pe for.

u In y he fir- meth their he- arts to pray, & sheweth bur- den to af- ke, and how.

v He sheweth by the orde of our election that afflictions are meane to make vs like the Sonne of God.

w Isa. 50.8.

x Who pronou- nced his iust in his Sonne Christ.

y Wherewith he loued vs, or God in Christ: w loue is ground vpo his determinate purpose, and Christ is the pledge thereof. Psal. 44.23.

z Which is to signifie the co- dition of Chri- stes Church.

# Christ is verie God. To the Romaines. Predestinacion.

<sup>a</sup> Paul setteth forth by these wordes the wonderful nature of the spirits, aswel the good, Eph. 1.21 col. 1.1. as the euil spirits, Eph. 6.12. col. 2.15.  
<sup>b</sup> That is, wherewith God loueth vs in his Sonne Christ Iesus.

38 For I am perswaded that nether death, nor life, nor Angels, nor<sup>a</sup> principalities, nor powers, nor things present, nor things to come,  
 39 Nor height, nor depth, nor anie other creature shalbe able to separate vs from the<sup>b</sup> loue of God, which is in Christ Iesus our Lord.

## CHAP. IX.

<sup>a</sup> Having testified his great loue towards his nation, & the signes thereof, <sup>11</sup> He entreateth of the election and reprobacion. <sup>24</sup> Of the vocacion of the Gentiles, <sup>30</sup> And reuision of the Iewes.

<sup>a</sup> As becometh him that reuerenceth Christ, or whose tongue Christ ruleth & fo keth Christ for his witnes.  
 1 Say the trueth<sup>a</sup> in Christ, I lye not, my conscience bearing me witnes in the holie Ghost,

2 That I haue great heauines and continual sorowe in mine heart.

3 \* For I wolde with my self to be<sup>b</sup> separate from Christ, for my brethré that are my kinsmen according to the flesh,

4 Which are the Israelites, to whome *per- teineth* the adoption, and the<sup>c</sup> glorie, and the<sup>d</sup> \* Couenantes, and the giuing of the Law, and the seruice of God, and the promises.

5 Of whome *are* the fathers, and of whome concerning the flesh, Christ *came*, who is<sup>e</sup> God ouer all blessed for euer, Amen.

6 \* Notwithstanding it can not be that the worde of God shulde<sup>f</sup> take none effect: for all they are not<sup>g</sup> Israel, which are of Israel:

7 Nether *are* thei all children, because thei are the fede of Abraham: \* but, in<sup>h</sup> Isaac shal thy fede be called:

8 That is, they which are the children of the<sup>i</sup> flesh, are not the children of God: but the children of the promes are counted for the fede.

9 For this is a worde of promes, \* In this same time wil I come, and Sara shal haue a sonne.

10 Nether *he* onelie *said this*, but also \* Rebecca when she had conceived by one, *euen* by our father Isaac.

11 For yer *the children* were borne, & when they had nether done good, nor euil (that the purpose of God might remaine according to electio<sup>n</sup> not by workes, but by him that calleth)

12 It was said vnto her, \* The elder shal serue the yonger.

13 As it is written, \* I haue loued Iacob, & haue hated Esau.

14 What shal we say then? Is there vnrighteousnes with God? God forbid.

15 For he saith<sup>h</sup> Moses, \* I wil haue mercie on him, to whome I wil shewe mercie: and wil haue compasfion on him, on whome I wil haue compasfion.

16 So then *it is* not in him that willeth, nor in him that runeth, but in God that shew-

eth mercie.

17 For the<sup>k</sup> Scripture saith vnto Pharaoh, <sup>k</sup> That is, God in y Scripture. *Exod. 9.16.*  
 \* For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared through out all the earth.

18 Therefore he hathe mercie on whome he wil, & whome he wil, he hardeneth.

19 Thou wilt say then vnto me, Why doeth he yet complaine? for who hathe resisted his wil?

20 But, o man, who art thou which<sup>l</sup> pleadest against God? shal the<sup>m</sup> thing formed say to him that formed it, Why hast thou made me thus? <sup>l</sup> Or, speakest against? *Isa. 45.9.*  
*Jerem. 28.6.*  
*Wisd. 15.7.*

21 Hathe not the potter power of the claie to make of the same lompe one vessel to

"honour, and another vnto dishonour?" <sup>l</sup> Or, vnto benefit? *Isa. 45.9.*

22 What and if God wolde, to shewe his wrath, and to make his power knowen, suffice with long pacience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glorie vpon y vessels of mercie, which he hathe prepared vnto glorie?

24 Euen vs, whome he hathe called, not of the Iewes onely, but also of the Gentiles,

25 As he saith also in Osee, \* I wil call them, My people, which were not my people: & her, Beloued, which was not beloued. *Hose. 2.23.*  
*1. pet. 2.10.*

26 And it shalbe in the placewhere it was said vnto them, \* Ye are not my people, that there they shalbe called, The childré of the liuing God.

27 Also Esaia cryeth concerning Israel, \* Though the number of the children of Israel were as the sand of the sea, yet shal but a remnant be sauéd.

28 For he wil make his account, & gather it into a short fume with righteousness: for the Lord wil make a short count in the earth.

29 \* And as Esaia said before, Except the Lord of hostes had left vs a fede, we had bene made as<sup>n</sup> Sodom, and had bene like to Gomorrha.

30 What shal we say then? That the Gentiles which folowed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

31 But Israel which folowed the Law of righteousness, colde not attaine vnto the Law of righteousness.

32 Wherefore? Because *they sought* it not by faith, but as it *were* by the workes of the Law: for they haue stombled at the stombing stone,

33 As it is written, \* Beholde, I lay in Sion a<sup>n</sup> stombing stone, and a rocke to make men fall: and euerie one that beleueth in him, shal not be ashamed. *Isa. 8.14.*  
*28.15. 1. pet. 2.6*  
*psal. 118.22.*  
*n leius* Christ is to the iude Ies destruction, & to the faithfull life & resurrection.

## CHAP. X.

1 After that he had declared his zeale towards them, *He*

<sup>a</sup> As becometh him that reuerenceth Christ, or whose tongue Christ ruleth & fo keth Christ for his witnes.  
*Act. 9.2.*

<sup>b</sup> He wolde redeme the reiection of y Iewes w<sup>h</sup> his owne damnacion, & declareth his zeale towards Gods glorie, read *Exod. 32.32.*

<sup>c</sup> Chap. 2.17. *ephes. 2.12.*

<sup>d</sup> Chap. 2.28. <sup>e</sup> The Arke of the couenant, because it was a signe of Gods presence, was called Gods glorie, 1. Sam. 4.21. psal. 26.8. *Gen. 21.12.*

<sup>f</sup> *Ab. 11.17.* <sup>g</sup> The two tables of the couenant, Deut. 10.9. <sup>h</sup> Christ is verie God. *Gal. 4.28.*

<sup>i</sup> *Gen. 18.10.* <sup>j</sup> *Gen. 25.1.* <sup>k</sup> The Israelites must not be esteemed by their kintred, but by the secret election of God, which is about the eternal vocacio<sup>n</sup> *h* As, *Ismael. Gen. 25.23.*

<sup>l</sup> *Malac. 1.2.* *Exod. 33.19.* <sup>m</sup> As the onelie wil & purpose of God is the chief cause of election & reprobacion: so his free mercie in Christ is an inferior cause of saluacion, & the hardening of the heart, an inferior cause of damnacion.

<sup>n</sup> God wil make such waste of that people that the Iewes, & shal remaine, shalbe a worke of his iustice, & shal ser forth his glorie in his Church. *Isa. 1.9.*  
<sup>o</sup> That is, verily lost.



3 He sheweth the cause of the ruine of the Iewes.

4 The end of the Lawe. 5 The difference betwene the iustice of the Lawe, and of faith. 17 Whereof faith cometh, and to whome it belongeth. 19 The reserction of the Iewes, and calling of the Gentiles.

1 **B**rethre, mine hearts desire & prayer is to God for Israel is, that they might be saued.

For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

For they, being ignorant of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted themselves to the righteousness of God.

\* For Christ is the end of the Law for righteousness vnto euery one y beleueth.

For Moses thus describeth the righteousness which is of the Lawe, \* That the man which doeth these things, shall liue thereby.

But the righteousness which is of faith, speaketh on this wise, \* Say not in thine heart, Who shall ascende into heauen? (that is to bring Christ from aboue)

Or, Who shall descende into the deepe? (y is to bring Christ againe from the dead)

But what saith it? \* The worde is nere thee, euen in thy mouth, and in thine heart. This is y worde of faith which we preach.

For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued.

For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

For the Scripture saith, \* Whosoever beleueth in him, shall not be ashamed.

For there is no difference betwene the Iewe & the Grecian: for he y is Lord ouer all, is riche vnto all, that call on him.

\* For whosoever shall call vpon the Name of the Lord, shall be saued.

But how shall they call on him, in whome they haue not beleued? and how shall they beleue in him, of whome they haue not heard? and how shall they heare without a preacher?

And how shall they preach, except they be sent? as it is written, \* How beautiful are the fete of them which bring glad tydings of peace, and bring glad tydings of good things!

But they haue not all obeyed the Gospel: for Esaias saith, \* Lord, who hath beleued our report?

Then saith is by hearing, & hearing sby the worde of God.

But I demaunde, Haue thei not heard? No doute their sounde went out through all

the earth, & their wordes into the ends of the worlde.

But I demaunde, Did not Israel knowe God? First Moses saith, \* I wil prouoke you to enuie by a nation that is not mynation, & by a foolish nation I wil anger you.

\* And Esaias is bolde, and saith, I was founde of them that sought me not, and haue bene made manifest to them that asked not after me.

And vnto Israel he saith, \* All the day long haue I stretched forth mine hand vnto a disobedient, and gainesaying people.

#### CHAP. XI.

God hath his Church although it be not sene to mans eye. The grace shewed to the elect. The iudgement of the reprobate. God hath blinded the Iewes for a time, and reueiled himself to the Gentiles. He warneth to humble the selues. The giftes of God without repentance. The depth of Gods iudgements.

I Demaunde then, Hathe God cast away this people? God forbid: for I also am an Israelite, of the sede of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

\* Lord, they haue killed thy Prophetes, & digged downe thine altars: and I am left alone, and they seke my life?

But what saith y answer of God to him? \* I haue reserued vnto my self a fewe thousand men, which haue not bowed the knee to Baal.

Euē so then at this present time is there a remnant through the election of grace.

And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

What then? Israel hath not obtained y he sought: but the electio hath obtained it, and the rest haue bene hardened.

According as it is written, \* God hath giuen the spirit of slomber: eyes that they shulde not se, & cares that they shulde not heare vnto this day.

And Dauid saith, \* Let their table be made a snare, & a net, & a stonbling blocke, euen for a recompense vnto them.

Let their eyes be daikened that they se not, & bowe downe their backe alwayes.

I demaunde then, Haue they stonbled, that they shulde fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to prouoke them to follow them.

Wherefore if the fall of them be the riches of the worlde, & the diminishing of the riches of the Gentiles, how much more shall their abundance be?

Then seing all the worlde knewe God by his creatures, the Iewes coulde not be ignorant, and so blinded of malice. Deut 32.27. Isa. 65.1.

Isa. 65.2. Or, ymbelies.

And elected before all beginning. 1. King 19.10. b He talked with God not that he shulde punish himself, but y e iamened their talshode & so his wordes made againe them. 1. King 19.18 c Meaning an infinit number Or, fire electio

Isa. 6.29. Or, 9.10.

Mat. 13.14. iohm 12.40. alt. 28.16.

Isa. 69.22.

Or, y iking.

Christ by y mouth of the Prophet witheth that which came vpon y Iewes,

that is, that as barides are taken where as they thinke to finde fode, so y Law which the Iewes of a blinde zeale preferred to the Gospel thinking to haue saluation by it, shulde turne to their destruction.

e Take fro the thy grace and strength.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

a That is a cer teine affection, but not a true knowledge  
b The end of the Lawe is to iustifie the which obliue it: therefore Christ haue fulfilled it for vs, is made our iustice, sanctification, &c.  
Gal 3.24.  
Leu. 18.5.  
Deut. 20.11.  
Gal 3.12.  
Deut. 30.12.  
Deut. 30.14.  
c Because we cannot performe the Lawe, it maketh vs to doubt, who shall go to heauen & to say, Who shall go downe to the deepe to deliuer vs thence? but faith teacheth vs y Christ is ascended vp to take vs with him & hath descended into the deepe of death to destroy death, & deliuer vs.  
Isa. 28.16.  
d That is, the promes & the Gospel which agreeth with the Lawe.  
Ioh. 1.22.  
alt. 2.21.  
e That is, the way to be saued is to beleue with heart that we are saued onely by Christ, and to confesse the same before the worlde.  
Isa. 32.7.  
naum 1.15.  
f Meaning the Gospel & the good tydings of saluation y they preached.  
Isa 53.6.  
Iohm 12.38.  
g That is, by Gods commandment, of whome they are sent that preach the Gospel. It may be also taken for the very preaching it self.  
Psal 19.5.  
h Both the Iewes & Gentiles. i The Hebrew worde signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole worlde and setteth forth the wondrous of the Creatos.

# The true & wilde oliue. To the Romaines. Exhortacions.

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,  
 14 To trie if by any meanes I might prouoke them of my flesh to followe them, & might saue some of them.  
 15 For if the casting away of them be the recōciling of the worlde, what shal the receiuing be, but life from the dead?  
 16 For if the first frutes be holie, so is the whole lompe: and if the roote be holie, so are the branches.  
 17 And thogh some of the brāches be broken of, & thou being a wilde oliue tre, wast grafte in for them, and made partaker of the roote, and fatnesse of the oliue tre,  
 18 Boast not thy self against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.  
 19 Thou wilt say then, The brāches are broken of, that I might be grafte in.  
 20 Wel: through vnbelefe they are broken of, and thou standest by faith: be not hie minded, but feare.  
 21 For if God spared not the natural branches, take hede, lest he also spare not thee.  
 22 Beholde therefore the bountifulnes, & seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut of.  
 23 And thei also, if thei abide not still in vnbelefe, shalbe graffed in: for God is able to graffe them in againe.  
 24 For if thou wast cut out of the oliue tre, which was wilde by nature, and wast graffed contrary to nature in a right oliue tre, how muche more shal they that are by nature, be graffed in their owne oliue tre?  
 25 For I wolde not, brethrē, that ye shulde be ignorant of this secret (lest ye shulde be arrogant in your felues) y<sup>e</sup> partely obstinacie is come to Israel, vntill the fulnes of the Gentiles be come in.  
 26 And so all Israel shalbe saued, as it is written, \* The deliuerer shal come out of Sion, and shal turne away the vngodlines from Iacob.  
 27 And this is my couenāt to them, \* When I shal take away their sinnes.  
 28 As cōcerning the Gospel, they are enemies for your sakes: but as touching the electiō, they are beloved for the fathers sakes.  
 29 For the giftes and calling of God are without repentance.  
 30 For euen as ye in time past haue not beleued God, yet haue now obtained mercie through their vnbelefe,  
 31 Euen so now haue they not beleued by the mercie shewed vnto you, that they also may obtaine mercie.  
 32 For God hathe shut vp all in vnbelefe, that he might haue mercie on all.

i That they might be ielous of ouer Christ against the Gentiles, and so to be more seruēt in loue toward Christ then y<sup>e</sup> Gentiles.  
 k The Iewes now remaine, as it were, in death for lacke of the Gospel: but when both they & the Gentiles shal embrace Christ, y<sup>e</sup> worlde shal be restored to a newe life.  
 l Abraham was not onely sanctified, but his seede also y<sup>e</sup> neglected not the promises  
 m Meaning Abraham.  
 n That is, the Church of the Israelites.  
 o Be careful: worship God, & trust in his promises.  
 p He speaketh of the Iewes and Gentiles in general.

q Meaning stubbernes & induration against Gods worde.  
 r He sheweth that the time shal come that the whole natiō of y<sup>e</sup> Iewes thogh not currently, shalbe ioyned to the Church of Christ.  
 s That is, by the Spirit of adōption, and whome he calleth effectually, he can not perishe: for Gods eternall counsell neuer changeeth.  
 t That is, both the Iewes and Gentiles.

Isa. 40. 13.  
 wido 9. 13.  
 1. cor. 2. 16.  
 u He repro- ueth the rash- nes of men w<sup>h</sup> murmure agāst the iudgemēt of God.  
 x That is, prouoked him by his good wor- kes?  
 y All things are created and preferred of God to set for the his glorie.

Isa. 27. 9.  
 iere. 23. 31.  
 ebr. 8. 8.  
 ebr. 10. 16.  
 f To whome God giueth his Spirit of adōption, and whome he calleth effectually, he can not perishe: for Gods eternall counsell neuer changeeth.  
 g That is, by the Spirit of adōption, and whome he calleth effectually, he can not perishe: for Gods eternall counsell neuer changeeth.  
 h Of these officers some are Deacons, some Gouernours, some kepe the p<sup>o</sup>ore.  
 i He meaneth them which were appointed to loke vnto the p<sup>o</sup>ore, as for the moste part were the widowes, Aa 6. t. 1. tim 5. 9.

O the depnes of the riches, bothe of the wisdome, & knowledge of God! how vnsearcheable are his iudgemēt, & his wayes past finding out!  
 34 \*For who hathe knowen the minde of the Lord: or who was his counsell?  
 35 Or who hathe giuen vnto him first, and he shalbe recompensed?  
 36 For of y<sup>e</sup> him, and through him, and for him are all things: to him be glorie for euer. Amen.

## CHAP. XII.

The conuersation, loue and workes of suche as beleue in Christ. 19 Not to seke reuengence.

1 Beseeche you therefore, brethrē, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holie, acceptable vnto God, which is your reasonable seruing of God.  
 2 And facion not your felues like vnto this worlde, but be ye changed by y<sup>e</sup> renewing of your minde, y<sup>e</sup> ye may proue what is the good wil of God, & acceptable, & perfite.  
 3 For I say through the grace that is giuen vnto me, to euerie one that is amōg you, y<sup>e</sup> no man presume to vnderstand aboue that which is mete to vnderstand, but that he vnderstand according to sobrietie, as God hathe dealt to euerie man the measure of faith.  
 4 For as we haue many mēbers in one bodie, and all members haue not one office,  
 5 So we being many are one bodie in Christ, and euerie one, one anothers members.  
 6 \*Seeing then y<sup>e</sup> we haue giftes that are diuers, according to y<sup>e</sup> grace that is giue vnto vs, whether we haue prophecie, let vs prophecie according to y<sup>e</sup> proportiō of faith:  
 7 Or an office, let vs waite on the office: or he that teacheth, on teaching:  
 8 Or he y<sup>e</sup> exhorteth, on exhortatiō: he that distributeth, let him do it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cōcherefulness.  
 9 Let loue be without dissimulation. \* Abhorre that which is euil, and cleaue vnto that which is good.  
 10 \*Be affectioned to loue one another with brotherlie loue. In giuing honor, go one before another,  
 11 Not slothful to do seruice: seruēt in spirit: seruing the Lord,  
 12 Reioycing in hope, paciēt in tribulatiō, continuing in prayer,  
 13 Distributing vnto the necessities of the Saite: giuing your felues to hospitalitie.  
 14 \*Blesse the which persecute you: blesse, I say, and curse not.  
 15 Reioyce with them that reioyce, & wepe with them that wepe.

Isa. 40. 13.  
 wido 9. 13.  
 1. cor. 2. 16.  
 u He repro- ueth the rash- nes of men w<sup>h</sup> murmure agāst the iudgemēt of God.  
 x That is, prouoked him by his good wor- kes?  
 y All things are created and preferred of God to set for the his glorie.

a In steed of dead beastes, li- uelie sacrifices: in steed of the blood of beastes which was but a shadowe & pleased not God of it self, the acceptable sacrifice of the spiri- tual man, framed by faith to godli- ness and chari- tie.  
 b That is, true, lawfull & spiri- tual, 1 Pet. 2. 5.  
 c Whatsoeuer is not agreeable to Gods wil, is euil, displeasing and vperfed.  
 d Two things are required, if we wil iud- ge soberly of Gods giftes in vs: the one that we do not arrogate to our felues that we haue not: next, that we boast not of the giftes, but reuerently vse them to Gods honour.

Ephe. 3. 17.  
 1. thess. 3. 1.  
 b That is, true, lawfull & spiri- tual, 1 Pet. 2. 5.  
 1. Cor. 12. 11.  
 ephe. 4. 7.  
 c Whatsoeuer is not agreeable to Gods wil, is euil, displeasing and vperfed.  
 1. Pet. 4. 10.  
 d Two things are required, if we wil iud- ge soberly of Gods giftes in vs: the one that we do not arrogate to our felues that we haue not: next, that we boast not of the giftes, but reuerently vse them to Gods honour.  
 Mat. 6. 2.  
 2. Cor. 9. 7.  
 Amos. 5. 15.  
 e That is, soberly, not neglecting Gods giftes, but vnging them to his glorie.  
 Ephe. 4. 2.  
 1. pet. 2. 17.  
 ebr. 13. 1.  
 f Of the time.  
 Luk. 18. 1.  
 1. Cor. 16. 1.  
 ebr. 13. 2.  
 1. pet. 4. 13.  
 Mat. 5. 44.  
 f By prophes- ying heret he meaneth preaching and teaching, & by office or ministerie, all such office: as appertene to the Church, as Elders, Deacons, &c.  
 g By faith he meaneth the knowledge of God in Christ with the gifts of the holie Gost.  
 h Of these officers some are Deacons, some Gouernours, some kepe the p<sup>o</sup>ore.  
 i He meaneth them which were appointed to loke vnto the p<sup>o</sup>ore, as for the moste part were the widowes, Aa 6. t. 1. tim 5. 9.

*Prou. 3. 7.*  
*isa. 5. 11.*

*k* That is, in  
your owne co-  
scie.

*Prou. 30. 22.*  
*mat. 5. 39.*

*1. pet. 3. 9.*  
*2. cor. 8. 11.*

*i* Liue so hon-  
estly & god-  
ly that no mā  
can finde faute  
with you.

*Ebr. 12. 14.*  
*Eccle. 25. 1.*

*mat. 5. 39.*  
*Deu. 32. 35.*

*abr. 10. 30.*  
*Prou. 25. 21.*

*m* For ether  
thou shalt wō-  
ne him with  
thy benefe, or  
els his conficē-  
ce shall beare  
him wīnes &  
Gods burning  
wrath hāgeth  
ouer him.

*17. if. 6. 4.*  
*tit. 3. 1.*

*1. pet. 2. 13.*

*a* Not onely  
the punishmēt  
of the Iudges,  
but also the  
vengeance of  
God.

*g* Greke, a venen-  
ger with wrath

*b* For no pri-  
uate man can  
conueniently  
gouernemēt &  
God haue ap-  
pointed with-  
out & brache  
of his confien-  
ce: and here he  
speakech of ci-  
uil magistrates:  
so that Anti-  
christ and his  
can not waite  
this place to  
establi th their  
tyrannie ouer  
the confience.

*Ma. 22. 11.*  
*c* That is, to  
deserue & good  
and to punish  
the euil.

*d* He meanech  
onely the seco-  
d table.

*Exod. 20. 14.*  
*deut. 5. 18*

*Leuit. 19. 18.*  
*mat. 22. 39.*

*gal. 5. 14.*  
*iam. 1. 8.*

*1. Tim. 1. 5.*

16 Be of like affection one towards another:  
\*be not hie minded: but make your selues  
equal to themd of the lower sorte: be not  
wise in<sup>k</sup> your selues.

17 \*Recōpense to no mā euil for euil: <sup>1</sup> pro-  
cure things honest in the sight of all men.

18 \*If it be possible, as much as in you is, ha-  
ue peace with all men.

19 Dearly beloued, <sup>a</sup>uenge not your selues,  
but giue place vnto wrath: for it is written,

\*Vengeāce is mine: I wil repaye, saith the  
Lord.

20 \*Therefore, if thine enemy hunger, fe-  
de him: if he thirst, giue him drinke: for  
in so doing, thou shalt heape <sup>m</sup>coles of fy-  
re on his head.

21 Be not ouercome of euil, but ouercome  
euil with goodnes.

#### CHAP. XIII.

*1* The obedience to the Rulers. *4* Why they haue the  
swords. *8* Charitie ought to measure all our doings.  
*11* An exhortation to innocencie & pursue of life.

*1* Let <sup>e</sup>uerie soule be subiect vnto the  
higher powers: for there is no power  
but of God: & the powers that be, are or-  
deined of God.

2 Whosoeuer therefore resisteth <sup>y</sup> power,  
resisteth the ordinance of God: and they  
that resist, shall receiue to them selues iud-  
gement.

3 For princes are not to be feared for good  
workes, but for euil. Wilt <sup>y</sup> then be with-  
out feare of the power? do wel: so shalt  
thou haue praise of the same.

4 For he is the minister of God for thy  
wealth: but if thou do euil, feare: for he  
beareth not the sword for nought: for he is  
the minister of God <sup>2</sup> to take vengeāce on  
him that doeth euil.

5 Wherefore ye must be subiect, not becau-  
se of wrath onely, but also for <sup>b</sup> conscien-  
ce sake.

6 For, for this cause ye paye also tribute: for  
they are Gods ministers, applying them  
selues for the same thing.

7 \*Giue to all men therefore their due tie:  
tribute, to whome ye owe tribute: custo-  
me, to whome custome: feare, to whome  
feare: honour, to whome ye owe honour.

8 Owe nothing to any man, but to loue o-  
ne another: for he that loueth another, ha-  
th fulfilled the <sup>d</sup> Law.

9 For this, \*Thou shalt not commit adul-  
terie, Thou shalt not kill, Thou shalt not  
steale, Thou shalt not beare false witnes,  
Thou shalt not couet: and if there be any  
other commandement, it is briefly com-  
prehēded in this saying, <sup>e</sup>ne in this, \*Thou  
shalt loue thy neighbour as thy self.

10 Loue doeth not euil to his neighbour:  
therefore is loue <sup>y</sup> fulfilling of the Law.

11 And that, cōsidering the season, that it is  
now time that we shulde arise from slepe:

for now is our saluation <sup>e</sup> nerer, then whē  
we beleued it.

12 The night is past, & the day is at hand:  
let vs therefore cast away the workes of  
darkenes, and let vs put on the <sup>f</sup> armour  
of light,

13 So that we walke honestly, as in the day:  
not in <sup>g</sup> glotonie, and dronkennes, nether  
in chambering and wantonnes, nor in strife  
and enuying:

14 \*But put ye on the Lord iesvs christ,  
and take no thought for the flesh, to fulfil the  
lustes of it.

#### CHAP. XIII.

*1* The weake ought not to be despised. *10* No man shoulde  
offende another's conscience. *15* But one to supporte  
another in charitie and faith.

*1* Him that is weake in the <sup>a</sup> faith, recei-  
ue vnto you, but not <sup>b</sup> for controuer-  
sies of disputations.

2 One beleueth <sup>y</sup> he may eat of all things:  
& another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that  
eateth not: and let not him which eateth  
not, iudge him that eateth: for God hathe  
receiued him.

4 \*Who art thou that condemnest another  
mans seruant: he standeth or falleth to his  
owne <sup>c</sup> master: yea, he shalbe established:  
for God is able to make him stande.

5 This mā esteemeth one day aboute another  
day, & another man counteth euerie daye  
a like: let euerie man be <sup>d</sup> fully perswaded  
in his minde.

6 He that <sup>e</sup> obserueth the day, obserueth it  
to the <sup>f</sup> Lord: and he that obserueth not the  
day, obserueth it not to the Lord. He that  
eateth, eateth to the Lord: for he giueth  
God thākes: and he <sup>g</sup> eateth not, <sup>h</sup> eateth  
not to the Lord, and giueth God thākes.

7 For none of vs liueth <sup>i</sup> to him self, neither  
doeth hane dye to him self.

8 For whether we liue, we liue vnto the  
Lord: or whether we dye, we dye vnto the  
Lord: whether we liue therefore, or dye,  
we are the Lords.

9 For Christ therefore dyed and rose agai-  
ne, and reuiued, that he might be Lord bo-  
the of the dead and the quicke.

10 But why doest thou iudge thy brother?  
or why doest thou despise thy brother?  
\*for we shal all appeare before the iudge-  
ment seat of Christ.

11 For it is written, \*I <sup>k</sup> liue, saith the Lord,  
and euerie knee shal bowe to me, and al  
tongues shal confesse vnto God.

12 So then euerie one of vs shal giue ac-  
countes of him self to God.

13 Let vs not therefore iudge one another  
anie more: but vse your iudgement rather

freely to whome as yet God had not reuelled the perfitte libertie. *1* Bothe  
our life, and death ought to profite our brother. *2* 2. Cor. 5. 10. *3* Ista. 45. 23. *phil.*  
3. 10. *k* This othe particularly apperteyneth to God who is <sup>h</sup> true life of  
him self, & giueth it to all others. *1* And acknowledge me for their God.

*e* Before we  
beleued, it had  
bene in vaine  
to sel vs these  
things: but now  
seeing our sal-  
uation is nere,  
let vs take  
hede that we  
neglect not  
this occasion.  
*Luk. 21. 34.*  
*f* That is, ho-  
nest maners &  
godlie.  
*1. Cor. 13. 16.*  
*g* 1. pet. 2. 11.

*a* That is, the  
doctrine of  
Gospel.  
*b* Let he shul-  
de depaite  
either more ig-  
norant then he  
came, or els w-  
a greater ser-  
uile of consci-  
ce.

*1. am. 4. 13.*

*c* It is the  
Lords matter  
& not thine.  
*d* We must be  
assured in our  
conscience by  
Gods worde  
in all things  
that we do: <sup>y</sup>  
if we be strōg,  
we may know  
what is our li-  
bertie: and if  
we be weake,  
we may lear-  
ne to profite  
dally.

*e* That coun-  
tereth one day  
more holie the  
another.

*f* Who iudg-  
eth whether  
he doeth wel  
or no.

*g* Because he  
thinketh the  
meats vnclea-  
ne by <sup>h</sup> Law.

*h* Here we  
must note thre  
things: first, <sup>y</sup>  
he speaketh of  
things which  
o: them selues  
are indifferēt,  
albeit in the  
Law they were  
not next, that  
he reprehend-  
eth not the  
condem-  
ning of the &  
but of the per-  
sones: shew-  
ing that he mea-  
neth not the  
stubborne and  
malicious, who  
ne he calleth  
dogges & con-  
fession, but the  
weake and in-  
firm.

*i* Bothe  
our life, and death ought to profite our brother. *2* 2. Cor. 5. 10. *3* Ista. 45. 23. *phil.*  
3. 10. *k* This othe particularly apperteyneth to God who is <sup>h</sup> true life of  
him self, & giueth it to all others. *1* And acknowledge me for their God.

T T. 111.

# Christian libertie. To the Romaines. Brotherlie loue.

in this, that no man putte an occasion to fall, or a stombling blocke before his brother.

m He preuenteth the objection which the Christians might vfe.

2. Cor. 9. 12.

n Which is the benefite of Christiā libertie by abusing whereof ye cause y<sup>e</sup> weaklings to blasphe- me the Gospel which might seme to them contrarie to Gods wil, and the doctrine of the Lawe. o God wil not reigne ouer his by suche obseruations.

Tit. 1. 15. p In peace & righteousness.

2. Cor. 9. 13.

q Faith here is taken for a full persuasion of the Christian libertie in things indiffer- ent as the Apo- stle interpreteth it in the 14. verse.

r Which ha- the none euil remorse of co- science in his doing.

s Meaning, of a right consie- cs.

14 I knowe, & am perswaded through the Lord Iesus, that there is nothg vnclane of it self: but vnto him that iudgeth any thing to be vnclane, to hi it is vnclane.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: \*destroy not him with thy meat, for whome Christ dyed.

16 Cause not your<sup>a</sup> commoditie to be euil spoken of.

17 For the<sup>c</sup> kingdome of God is not meat nor drinke, but righteousness, and peace, & ioye in the holie Gost.

18 For whosoever<sup>p</sup> in these things serueth Christ, is acceptable vnto God, and is ap- proved of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not y<sup>e</sup> worke of God for meats sake: \*all things in dede are pure: but it is euil for the man which eateth with of- fence.

21 \*It is good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumblith, or is offended, or made weak.

22 Hast thou<sup>r</sup> faith<sup>q</sup> haue it with thy self before God: blessed is he y<sup>e</sup> condemneth not him self in y<sup>e</sup> thing which he alloweth.

23 For he that douteth, is condemned if he eat, because he eateth not of faith: & what- soeuer is not of<sup>s</sup> faith, is sinne.

## CHAP. XV.

1 Paul exhorteth this to support & loue one another by the example of Christ, 9 And by the onelie mercie of God which is the cause of saluation bothe of the one & the other. 14 He sheweth his sale to warde v<sup>e</sup> them, & the Church, 30 And requirith the same of them.

1 **W**E which are strong, ought to beare the infirmities of the weak, and not to please our selues.

2 Therefore let euerie mā please his neigh- bour in that that is good to<sup>a</sup> edification.

Psal. 119. 10.

a To edifice, sig- nifieth to do all maner due- ties to our neighbour, e- ther to bring him to Christ, or if he be w<sup>e</sup> ne, that he may growe from faith to faith: for y<sup>e</sup> faithful are called the temple of God wherein he is resident by his holie Spirit: & these faith- ful are the Ro- mes of y<sup>e</sup> newe Ierusalem: that is, the vniuer- sal Church, 1sa. 54. reuel. 21. of the which buylding Christ is the chief cor- ner stone, Eph. 2. 20. b I did so beare them, as if they had bene done to me and not to my

3 For Christ also wolde not please him self, but as it is written, \*The rebukes of them which rebuke thee, sel<sup>b</sup> on me.

4 For whatsoeuer things are written afore time, are written for our learning, that we through pacience, & cōsorte of the Scrip- tures might haue hope.

5 Now the God of<sup>c</sup> pacience and conso- lation giue you that ye be<sup>c</sup> like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God euē the Father of

our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the<sup>d</sup> glorie of God.

d To make<sup>e</sup> partakers of Gods glorie. e First to gather y<sup>e</sup> Iewes, and then the Gentiles that bothe might be made one flocke.

8 Now I say, that Iesus Christ was a<sup>e</sup> mi- nister of the circumcision, for the<sup>f</sup> trueth of God, to cōfirme the promises made vnto the fathers.

f That God might be knowen true. Psal. 119. 10. 2 Sam. 22. 50.

9 And let the Gentiles praise God for his<sup>g</sup> mercie, as it is writtē, \*For this cause I wil confesse thee amōg the Gentiles, and sing vnto thy Name.

g That God might be knowen true. Psal. 119. 10. 2 Sam. 22. 50.

10 And againe he saith, \*Reioyce, ye Gen- tiles with his people.

h That God might be knowen true. Psal. 119. 10. 2 Sam. 22. 50.

11 And againe, \*Praise the Lord, all ye Gē- tiles, & laude ye him, all people together.

h That God might be knowen true. Psal. 119. 10. 2 Sam. 22. 50.

12 And againe Esaias saith, \*There shalbe a roote of Iesse, and<sup>h</sup> he that shal rise to reigne ouer<sup>h</sup> the Gentiles, in him shal the Gentiles trust.

g Which is Christ who did spring as a yong budde out of y<sup>e</sup> drye and dead ro- te. h Then seing he toke bothe the Iewes and Gentiles to his Fathers glo- rie, they ought by his exam- ple to loue to- gether.

13 Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abide in hope through the power of the holie Gost.

14 And I my self also am perswaded of you, my brethren, that ye also are ful of good- nes, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethren, I haue somewhat boldly after a sort writtē vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

i The minister offereth v<sup>e</sup> the people to God by the Gospel

16 That I shulde be the minister of Iesus Christ towarde the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable<sup>i</sup> being sanctified by the holie Gost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which per- taine to God.

18 For I dare not<sup>k</sup> speake of anie thing, which Christ hath not wrought by me, to make the Gentiles obedient in worde and dede,

k God gaue him suche am- ple occasions to. for the his excellent workes y<sup>e</sup> he had done by him, that the Apostle dede not to seke anie other thing to boast vpon.

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abide the Gospel of Christ.

20 Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buylt on another mans fun- dation.

21 But as it is written, \*To whome he was not spoken of, they shal se him, & they that heard not, shal vnderstand him.

1sa. 52. 15.

22 Therefore also I haue bene<sup>c</sup> oft let to co- me vnto you.

Chap. 1. 13. 1. thes. 2. 17.

23 But now seing I haue no more place in these quarters, and also haue<sup>c</sup> bene defi- rous manie yeres agoe to come vnto you,

Chap. 1. 13.

24 When I shal take my journey into Spai- ne, I wil come to you: for I trust to se you in my

1sa. 54. reuel. 21. of the which buylding Christ is the chief cor- ner stone, Eph. 2. 20. b I did so beare them, as if they had bene done to me and not to my

# He requireth their praier. Chap. XVI. Salutacions. 76

in my iorney, & to be broght on my way  
thitherwarde by you, after that I haue be-  
ne somewhat filled with your *companie*.

*1 Which was  
to carie the  
almes.*

25 But now go I to Ierusalem, to <sup>1</sup> minister  
vnto the Saintes.

26 For it hathe pleased them of Macedonia  
and Achaia, to make a certeine distributio  
vnto the poore Saintes which are at Ieru-  
salem.

*1. Cor. 9. 11.*

27 For it hathe pleased them, and their det-  
ters are they: \*for if the Gentiles be made  
partakers of their spiritual things, their  
duetie is also to minister vnto them in car-  
nal things.

*mt shal faith-  
fully leaue it  
with them, &  
as it were se-  
aled moſte ſu-  
rely.*

28 When I haue therefore performed this,  
and haue <sup>m</sup> sealed them this <sup>a</sup> frute, I wil  
passe by you into Spaine.

*Chap. 1. 10.  
n Almes is  
frute of faith  
and charitie.*

29 \*And I knowe when I come, that I shal  
come to you with <sup>a</sup> abundance of the bles-  
sing of the Gospel of Christ.

*o His coming  
shal be profita-  
ble vnto the:  
for God wil  
giue him abun-  
dant knowled-  
ge of Diuine  
myſteries to co-  
municate vnto  
them.*

30 Also brethre I beseeche you for our Lord  
Iesus Christs sake, and for the loue of the  
Spirit, that ye \*wolde strue with me by  
prayers to God for me.

*2. Cor. 1. 11.  
p He feared  
lest ſcladrous  
tongues wolde  
haue made his  
message ether  
odious, or leſe  
acceptable.*

31 That I may be deliuered fro them which  
are disobedient in Iudea, & that my seruice  
which I haue to do at Ierusalem, may be  
accepted of the Saintes,

32 That I may come vnto you with ioy by  
the wil of God, & may w<sup>th</sup> you be refreshed.

33 Thus the \*God of peace be with you all.  
Amen.

## CHAP. XVI.

*1sa. 9. 6.*

1 After manie recommendations, 17 He admonisheth  
them to beware false brethren and to be circumspect.  
20 He prayeth for them, and giueth thanks to God.

I Commende vnto you Phebe our sister  
which is a seruant of the Church of Ce-  
chrea,

2 That ye receiue her in the Lord, as it be-  
cometh Saintes, and that ye assist her in  
whatsoeuer busines she nedeth of your  
aide: for she hathe giuen hospitalitie vnto  
manie, and to me also.

*Act. 18. 3.*

3 Grete \*Priscilla and Aquila my fellow  
helpers in Christ Iesus.

4 (Which haue for my life laid downe  
their owne necke. Vnto whome not I one-  
ly giue thanks, but also all the Churches  
of the Gentiles)

5 Likewise grete the Church that is in their  
house. Salute my beloued Epenetus, which  
is the <sup>a</sup> first frutes of <sup>a</sup> Achaia in Christ.

*a The first w<sup>ch</sup>  
was consecrate  
to the Lord  
by embracing  
the Gospel  
Or. Act. 1.  
b They were  
grafted in  
Christ by  
faith afore I  
was called,  
and were wel  
esteemed of the  
Apostles, and  
of the Church.*

6 Grete Marie which bestowed muche la-  
bour on vs.

7 Salute Andronicus and Iunia my cousins  
and fellow prisoners, which are notable  
among the Apostles, and <sup>b</sup> were in Christ  
before me.

8 Grete Amplias my beloued in the Lord.

9 Salute Vrbanus our felowe helper in

Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Sa-  
lute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Grete the  
which are of the friends of Narcissus which  
are in the Lord.

12 Salute Tryphena and Tryphosa, which  
women labour in the Lord. Salute the be-  
loued Peris, which woman hathe laboured  
muche in the Lord.

13 Salute Rufus chosen in the Lord, & his  
mother and mine.

14 Grete Asyncritus, Phlegon, Hermas, Pa-  
trobas, Mercurius, and the brethre which  
are with them.

15 Salute Philologus and Iulias, Nereas, &  
his sister, and Olympas, & all the Saintes  
which are with them.

16 Salute one another with an \*holie kisse. *1. Cor. 16. 20.*  
The Churches of Christ salute you. *2. Cor. 13. 12.*

17 ¶ Now I beseeche you brethren, marke  
them diligently which cause diuision and  
offences, contrarie to the doctrine which  
ye haue learned, and auoide them.

*1. Pet. 5. 14.  
c This was a  
signe of amitie  
among the  
Iewes, which  
he willett to  
beholie, that  
is, that it come  
from a minde  
full of godlie  
charitie.*

18 For they that are suche, serue not the  
Lord Iesus Christ, but their owne <sup>d</sup> bel-  
lies, and with \*faire speache & flattering  
deceiue the hearts of the simple.

*2. Iohn 10:  
d These be  
markes to kno-  
we the false  
Apostles by.*

19 For your obediēce is come abroad amōg  
all: I am glad therefore of you: but yet I  
wolde haue you wise, vnto that which is  
good, and simple concerning euil.

*e The worde  
signifieth him  
that promisseth  
much & per-  
formeth no-  
thing, who se-  
meth also to  
speake for thy  
profite, but  
doeth nothing  
lesse.*

20 The God of peace shal treade Satan vn-  
der your fete shortly. The grace of our  
Lord Iesus Christ be with you.

21 \*Timotheus my companion, and Lucius  
and Iason, and Sosipater my kinsmen, sa-  
lute you.

*Act. 16. 1  
phil. 2. 29*

22 I Tertius, which wrote out this epistle, *phil. 2. 29*  
salute you in the Lord.

23 \*Gaius mine hoste, & of <sup>y</sup> whole Church  
salureth you. Erastus the <sup>a</sup> chamberlaine of  
the citie saluteth you, and Quartus a  
brother.

*1. Cor. 1. 14.  
Or. receiuer.  
f Corinthus.*

24 The grace of our Lord Iesus Christ be  
with you all. Amen.

25 \*To him now that is of power to establi-  
she you according to my Gospel, and prea-  
ching of Iesus Christ, \*by the reuelation  
of the mysterie, which was kept secret  
since the worlde began:

*Eph. 3. 19.*

26 (But now is opened, & published amōg  
all nations by the Scriptures of the Pro-  
phetes, at the commandement of the euer-  
lasting God for the obedience of faith)

*Eph. 3. 9.  
col. 1. 26.  
2. tim. 1. 10.  
tit. 1. 2.*

27 To God, I say, onely wise, be praise  
through Iesus Christ for euer. Amen.

*1. Pet. 1. 10  
g Bothe as  
touching the  
doctrine of  
Gospel, and  
also the call-  
ing of the  
Gentiles.*

Written to the Romaines from Corinthus  
and sent by Phebe, seruant of the Church,  
which is at Cenchrea.