

## Chapter 1

*The foundation of his Apostleship being laid, 8. he highly commendeth the Romanes, and protesteth his affection towards them. And fo coming to the matter, faith, our Christian Catholike doctrine (that teacheth al to beleue) to be the way to saluation: because the Gentils (first of al) could not be faued by their Philofophie, whereby they knew God, forfomuch as they did not ferue him, but Idols; he therefore iustly permitting them to fall into al kind of most damnable finne.*

*Act. 13, 2.*

*εἰς ὑπακο-  
ῆν πίστεως*

*ὃ λατρεύω*

**P**aul the seruant of IESVS CHRIST, called to be an Apostle, separated vnto the Ghospel of God, <sup>2</sup> which before he had promised by his Prophets in the holy Scriptures, <sup>3</sup> of his Sonne, (who was made to him of the seed of Dauid according to the flesh, <sup>4</sup> who was predestinate the Sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, <sup>5</sup> by whom we receiued grace and Apostleship <sup>a)</sup> for obedience to the faith <sup>b)</sup> in al Nations for the name of him, <sup>6</sup> among whom are you also the called of IESVS CHRIST:) <sup>7</sup> to al that are at Rome the beloued of God, called to be Saints. <sup>♠</sup>Grace to you and peace from God our Father, and our Lord IESVS CHRIST.

<sup>8</sup> First I giue thanks to my God through IESVS CHRIST for al you, because <sup>♠</sup>your faith is renowned in the whole world. <sup>9</sup> For God is my witnes, whom I ferue <sup>♠</sup>in my spirit in the Ghospel of his Sonne, that <sup>c)</sup>without intermission I make <sup>♠</sup>a memorie of you <sup>10</sup> alwaies in my praiers, befeching, if by any meanes I may sometime

<sup>a</sup> Faith muft not be subiect to sense, reafō, arguing or vnderftāding, but muft commād, & be obeyd in humilitie and simplicitie.

<sup>b</sup> S. Auguftin vseth this place and the like againft Heretikes, which would draw the common Catholike faith of al Nations, to some certaine countries or corners of the world. *Aug. ep. 161.*

<sup>c</sup> He praieith without intermission that omitteth no day certaine times of praier. *Aug. hæref. 57.*

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

<sup>16</sup> For I am not ashamed of the Ghospel. For it is the power of God, vnto saluation to euery one that beleueth, to the Iewes first and to the Greeke. <sup>17</sup> For <sup>b</sup>)the iustice of God is reuealed therein by faith into faith; as it is written: *And the iust <sup>♠</sup>liueth by faith.*

*Abac. 2, 4.*

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

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<sup>a</sup> The Romanes were conuerted & taught by S. Peter before. Therefore he vseth that speach, to cōfirme them in their faith. *Authour Com apud Hier. Theodoret. in 16. Rom. & Chryf.*

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

<sup>c</sup> Loe these & the like are the Images or Idols so often condemned in the scriptures, & not the holy Images of Chrif and his Saints.

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

ἐλάτρευσαν

## ANNOTATIONS

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

Apoftolical falutatiō or bleffing.

*Epiph. har. 66.*

The fame vfed of Heretikes.

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

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

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

The Romane faith highly commended.

It can not faile nor be corrupted.

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

The Catholike and Romane faith al one.

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

How God is serued in spirit.

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

Praier for conuersion of foules.

15 To euangelize.) The Ghospel is not only the life of our Sauour written by the foure Euangelifts, nor only that which is written in the new Teftament: but their whole courfe of preaching & teaching the faith. Which faith commeth ordinarily of preaching & hearing, and not of writing or reading. And therfore S. Paul thought not himfelf difcharged by writing to the Romanes, but his defire was to preach vnto them: for that was the proper comiffion giuen to the Apoftles, to preach to al Nations. The writing of the bookes of the Teftament, is another part of God's prouidence, neceffarie for the Church in general, but not neceffarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderftanding. And therfore S. Peter (who was the cheefe of the Commiffion wrote litle; many of them wrote nothing at al: and S. Paul that wrote moft, wrote but litle in comparifon of his preaching) not to any but fuch as were conuerted to the faith by preaching before.

Mat. 28.

17 Liueth by faith.) In the *10. to the Hebrewes*, he fheweth by this place of the Prophet (*Abacuc. 2.*) that the iuft though he liue here in peregrination, and feeth not prefently nor enioyeth the life euerlafting promifed to him, yet holdeth faft the hope therof by faith. In this place he applieth the Prophets wordes further to this fenfe, That it is our faith, that is to fay, *the Catholike beleefe (faith S. Auguftin li. 3. cont. 2. ep. Pelag.) which maketh a iuft man, and diftinguifheth between the iuft and vniuft;* and that by the law of faith, and not by the law of workes. Whereof it rifeth, that the Iew, the Heathen Philofopher, and the Heretike, though they excelled in al workes of moral vertues, could not yet be iuft: and a Catholike Chriftian man liuing but an ordinarie honeft life, either not finning greatly, or fupplying his faults by penãce, is iuft. And this difference rifeth by faith. Not that faith can faue any man without workes, *For it is not a reprobate faith that we fpeake of, (as the holy Doctour faith) but that which worketh by charitie,* and therefore remitteth finnes and maketh one iuft. See *S. Auguftines place.*

18 Is reuealed.) By al the paffage following you may fee, that the Ghospel and Chrif's law confifteth not only in preaching faith (though that be the ground, & is firft alwaies to be done) but to teach vertuous life and good workes, and to denounce damnation to al them that commit deadly finnes & repent not. And againe we fee that not only lacke of faith is a finne, but al other actes done againft God's commandements.

26 Hath deliuered them vp.) As he faith here, God deliuered them vp, fo to the Ephesians (*c. 4, 19.*) he faith of the fame perfons and things: They deliuered themfelues vp to al vncleanneffe. So that it is not meant here that God doth driue, force, or caufe any man to finne, as diuers blaſphemous Heretikes doe hold; but only that by his iuft iudgement, for their owne deferuing, and for due punifhment of their former grieuous offenses, he

The Ghospel is not only the written word.

The Apoftles writing, and preaching, whether more neceffarie, and how.

The Catholike or Chriftian faith with good workes iuftifieth, & without this faith, no workes whatfoeuer.

Not only by faith.

God is not the author of finne.

God punifheth finne by permitting men to fal further and further.

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

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

Sinnes mortal and venial.