

Chapter 3

He granteth that the Iewes did paffe the Heathen Gentils, in Gods benefits, 9. but not in their owne workes: concluding, that he hath shewed both Iew and Gentil to be finners: 18. and therefore (inferring) that there muft be fome other way to Saluation indifferent to both; which is to beleue in IESVS CHRIST, that for his fake their finnes may be forgiuen them.

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

⁹ What then? doe we excel them? No, not fo. For we haue argued the Iewes and the Greeks, al to be vnder finne; ¹⁰ as it is written: *That [♠]there is not any man iuft, ¹¹ there is not that vnderftandeth, there is not that feeketh after God. ¹¹ Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not fo much as one. ¹² Their throte is an open fepulchre, with their tongues they dealt deceitfully.*

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

Apidum. The venom of apes vnder their lippes. ¹³ Whose mouth is ful of malediction and bitternes: ¹⁴ Their feet swift to fheed bloud. ¹⁵ Destruction & infelicitie in their waies: *Pf.* 139, 4. ¹⁶ and the way of peace they haue not knowen. ¹⁷ There is no feare of God before their eyes. ¹⁸ And we know that whatfoeuer the Law speaketh, to them it speaketh that are in the Law; that euey mouth may be stopped, & al the world may be made subiect to God: ¹⁹ because ^aby the workes of the Law no flesh shal be iustified before him. For by the Law is the knowledge of sinne.

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

propitiatour.

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

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

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

ANNOTATIONS

5 If your iniquitie.) No maruel that many now-a-daies deduce falfe and deteftable conclufions out of this Apoftles high and hard writings, feeing that S. Peter noted it in his daies, and himfelf here confeffeth that his preaching & fpeeches were then fallfely mifconfrued; as though he had taught that the Iewes & Gentils il life & incredulity had been directly the caufe of Gods more mercie, & that therefore finne commeth of God to the aduancement of his glorie, & confequently that men might or fhould doe il, that good might enfue thereof. Which blafphemous confructions they tooke of thefe and the like wordes: *Where finne abounded, there did grace more abound*; and: *The Law entred in, that finne might abound*; and out of the *Pfalme 50. That thou maieft be iuftified in thy words, and ouercome when thou art iudged*. As though he meant that men doe finne, to the end that God may be iuftified. And at al thefe & the like places of the Apoftle though forewarned by S. Peter, and by the Apoftles owne defence and Proteftation, that he neuer meant fuch horrible things, yet the wicked alfo of this time doe ftumble and fal. But the true meaning is in al fuch places, that God can and doth, when it pleafeth him, conuert thofe finnes which man committeth againft him & his commandments, to his glorie: though the finnes themfelues ftand not with his wil, intention, nor honour, but be directly againft the fame, and therefore may not be committed that any good may fal. For, what good foeuer accidētally falleth, it proceedeth not of the finne, but of God's mercie that can pardon, and of his omnipotencie that can turne il to good. And therefore againft thofe carnal interpretations, S. Paul very carefully & diligently giueth reafon alfo in this place, *v. 6.*, that it is impofible: becaufe God could not iuftly punifh any man, nor fit in iudgement at the later day for finne without plaine iniurie, if either himfelf would haue finne committeth, or man might doe it to his glorie. Therefore let al fincere Readers of the Scriptures, and fpecially of S. Paules writings, hold this for a certaintie, as the Apoftles owne defence (whatfoeuer he feeme to fay hereafter founding in their fenfe, that finne commeth of God, or may therefore be comitteth that he may worke good thereof) that the Apoftle himfelf condemne that fenfe as flanderous and blafphemous.

10 Not any iuft.) Thefe general fpeeches, that both Iew and Gentile be in finne, and none at al iuft, are not fo to be taken, that none in neither fort were euer good: the Scriptures exprefly faying that Iob, Zacharie, Elifabeth, and fuch like, were iuft before God; & it were blafphemie to fay that thefe words alleaged out of the *13. Pfalme* were meant in Chriftes mother, in S. Iohn the Baptift, in the Apoftles &c. For, this only is the fenfe: that neither by the Law of nature, nor Law of Moyfes, could any man be iuft or auoid fuch finnes as here be rekened, but by faith and the grace of

S. Paules fpeeches miftaken of the wicked.

The fenfe of the places that fouid as if God caufed finne.

How it is faid: *none iuft*.

2. *Pet. 3.*

Ro. 5, 20.

Ro. 3, 4.

Iob. 1.

Luc. 1.

God, by which there were a number in al Ages (fpecially among the Iewes) that were iuft and holy, whom thefe words touch not, being fpoken only to the multitude of the wicked, which the Prophet maketh as it were a feveral body confpiring againft Chrift, and perfecuting the iuft and godly of which il companie he faith, that none was iuft nor feared God.

19 By the workes of the Law.) S. Hierom and S. Chryfoftom expound this of the ceremonial workes only: and in that fenfe the Apoftle fpecially profecuteth this propofition in his *Epiftle to the Galatians*. But it is true alfo of al man's moral workes done without faith & the grace of God; which can not be acceptable or available in God's fight, to iuftifie any man. And fo S. Auguftine taketh it *De Sp. & lit. c. 8. to. 3.*

No workes auaille without faith & grace.

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

The Heretikes phantaftical or imputatiue iuftice.

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

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

True inhærent iuftice.

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

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

What works are excluded from iuftification.

Gal. 1.

*nor prepuce auailleth any whit, he ftraight added, but faith which
worketh by loue.*