

## Chapter 6

*He exhortheth vs, now after Baptifme, to liue no more in finne, but to walke in good workes: becaufe there we died to the one, and rofe againe to the other 14. (grace alfo giuing vs fufficient ftrength) 16. and were made free to the one, and feruants to the other; 21. and fpecially becaufe of the fruit here, and the end afterward, both of the one and of the other.*

**W**hat fhall we fay then? Shall we continue in finne that grace may abound? <sup>2</sup> God forbid. For we that are dead to finne, how fhall we yet liue therein? <sup>3</sup> Are you ignorant that al<sup>a</sup> we which are baptized in Chrift IESVS, in his death we are baptized? <sup>4</sup> For <sup>a</sup>)we are buried together with him by Baptifme into death: that as Chrift is rifen from the dead by the glorie of the Father, fo we alfo may walke in newneffe of life. <sup>5</sup> For if we become complanted to the fimilitude of his death we fhall be alfo of his refurrection. <sup>6</sup> Knowing this, that our <sup>a</sup>old man is crucified with him, that the body of finne may be <sup>b</sup>)deftroied, to the end that we may ferue finne no longer. <sup>7</sup> For he that is dead, is iuftified from finne. <sup>8</sup> And if we be dead with Chrift, we beleue that we fhall liue alfo together with Chrift. <sup>9</sup> Knowing that Chrift rifing againe from the dead, now dieth no more, death fhall no more haue dominion ouer him. <sup>10</sup> For that he died, <sup>a</sup>to finne he died once: but that he liueth, he liueth to God. <sup>11</sup> So thinke you alfo, that you are dead to finne, but aliue to God in Chrift IESVS our Lord.

<sup>12</sup> Let not <sup>a</sup>finne therefore reigne in your mortal body, that you obey the concupifcences thereof. <sup>13</sup> But

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<sup>a</sup> Remifion of finne, new life, fanctification, and iuftification, are giuen by Baptifme, becaufe it refembleth in vs and applieth to vs Chriftes death and refurrection, and engrafteth vs into him.

<sup>b</sup> Caftalion noteth that Beza fallfly tranflateth *eneruetur*, for *deftruat*: weakned, for, deftroied.

neither doe ye exhibit your members instruments of iniquitie vnto finne: but exhibit your felues to God as of dead men, aliue; and your members instruments of iuftice to God. <sup>14</sup> For finne fhall not haue dominion ouer you. For you are not vnder the Law, but vnder grace.

*Io. 8. 34.*  
*2. Pet. 2. 19.*

<sup>15</sup> What then? fhall we finne, becaufe we are not vnder the Law, but vnder grace? God forbid. <sup>16</sup> Know you not that to whom you exhibit your felues feruants to obey, you are the feruants of him whom you obey, whether it be of finne, to death, or of obedience, to iuftice. <sup>17</sup> But thanks be to God, that you were the feruants of finne, but <sup>a</sup>)haue obeyed from the hart, vnto that forme of doctrine, into the which you haue been deliuered. <sup>18</sup> And being made free from finne, you were made feruants to iuftice. <sup>19</sup> I fpeake an humane thing, becaufe of the infirmitie of your flefh. For as you haue exhibited your members to ferue vncleanneffe and iniquitie, vnto iniquitie; fo now exhibit your members to ferue iuftice, <sup>b</sup>)vnto fanctification. <sup>20</sup> For when you were feruants of finne, you were free to iuftice. <sup>21</sup> What fruit therefore had you then in thofe things, for which now you are afhamed? For the end of them is death. <sup>22</sup> But now being made free from finne, and become feruants to God, you haue your fruit vnto fanctification, but the end, life euerlafting. <sup>23</sup> For the ftipends of finne, death. But the grace of God, life euerlafting in Chrift IESVS our Lord.

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<sup>a</sup> Here againe is fignified, that our difcharge from the bondage of finne, is by the Chriftian faith, & by obedience to the whole doctrine of Chrift's religion: in that the Apoftle attributeth this their deliuerance from finne, to their humble receiuing of the Catholike faith.

<sup>b</sup> He fignifieth that as when they were fubieft to finne by continual & often working wickednes, they increafed their iniquitie: that fo alfo now being iuftified, they may & should by external works of iuftice, increafe their iuftice and fanctification.

## ANNOTATIONS

3 We that are baptized.) That which before he chalenged from the Law of Moyfes, to faith, is now attributed to Baptifme, which is the firft Sacrament of our faith and the entrance to Chriftian religion. Whereby it is plaine that he meaneth not only faith to iuftifie, but the Sacraments alfo, and al the Chriftian religion, which he calleth the Law of fpirit, grace, and faith.

Not only faith.

6 Old man, body of finne.) Our corrupt ftate fubieft to finne and concupifcence, comming to vs from Adam, is called the *Old man* as our perfon reformed in & by Chrifft, is named the *New man*. And the lump and maffe of finnes which then ruled, is called the corps or body of finne.

The old man, & the new.

10 To finne he died.) Chrifft died to finne, when by his death he deftroied finne: We die to finne, in that we be difcharged of the power thereof, which before was as it were the life of our perfons, and commanded al the parts and faculties of our foule and body: as contrarie-wife we liue to God, when his grace ruleth and worketh in vs, as the foule doth rule our mortal bodies.

Dying to finne, Liuing to God.

12 Sinne reigne.) Concupifcence is here named finne, becaufe it is the effect, occafion, and matter of finne, and is as it were a difeafe or infirmitie in vs, inclining vs to il, remaining alfo after Baptifme according to the fubftance or matter thereof: but it is not properly a finne, nor forbidden by commandement, til it reigne in vs, and we obey and follow the defires thereof. *Auguft. li. de nupt. & concupifc. c. 23. Cont. 2. epift. Pelag. li. 1. c. 13. Conc. Trident. Seff. 5. decret. de pec. orig.*

How concupifcence is called finne.

17 Forme of doctrine.) At the firft conuerfion of euery Nation to the Catholike faith, there is a forme & rule of beleefe fet downe, vnto which when the people is once put by their Apoftles, they muft neuer by any perfuafion of men alter the fame, nor take of man or Angel, any new doctrine or Analogie of faith, as the Proteftants cal it.

The doctrine of our firft Apoftles.

v. 10. 23 The grace of God, life euerlafting.) The fequele of fpeech required, that as he faid, death or damnation is the ftipend of finne, fo life euerlafting is the ftipend of iuftice; and fo it is, and in the fame fenfe he fpake in the laft chapter: *that as finne reigned to death, fo grace may reigne by iuftice to life euerlafting*. But here he changed the fentence fomewhat, calling life euerlafting *grace*, rather then *reward*: becaufe the merits by which we attaine vnto life, be al God's giuft and grace. *Auguft. Ep. 105. ad Sixtum.*

Life euerlafting a ftipend, and yet grace.