

Chapter 8

That now after Baptifme we are no more in ftate of damnation, becaufe by the grace which we haue re- ceiued, we are able to fulfil the Law; vnles we doe wilfully giue the dominion againe to concupifcence. 18. Then (becaufe of the perfecutions that then were) he com- forteth and exhorteth them with many reafons.

There is now therefore no damnation to them that are in Chrift IESVS; that walke not according to the flesh. ² For the Law of the fpirit of life in Chrift IESVS, hath deliuered me from the law of finne and of death. ³ For that which was impofible to the Law, in that it was weakned by the flesh; God fend- ing his Sonne in the fimilitude of the flesh of finne, euen of finne damned finne in the flesh, ⁴ that ^{a)}the iuftifica- tion of the Law might be fulfilled in vs who walke not according to the flesh, but according to the fpirit. ⁵ For they that are according to the flesh, are affected to the things that are of the flesh; but they that are accord- ing to the fpirit are affected to the things that are of the Spirit. ⁶ For the wifedom of the flesh is death; but the wifedom of the fpirit, life and peace. ⁷ Because the enmitie of the wifedom of the flesh, is ‘an enimie’ to God: for to the Law of God it is not fubiect, neither can it be. ⁸ And they that are in the flesh, can not pleafe God. ⁹ But you are not in the flesh, but in the Spirit, yet if the Spirit of God dwel in you. But if any man haue not the Spirit of Chrift, the fame is not his. ¹⁰ But if Chrift be in you; the body indeed is dead becaufe of finne, but the Spirit liueth becaufe of iuftification. ¹¹ And if the Spirit of him that raifed vp IESVS from the dead, dwel in you; he that raifed vp IESVS CHRIST from the dead, shal quicken alfo your mortal bodies, becaufe of his Spirit dwelling in you.

^a This conuinceth againft the Churches Aduerfaries, that the law, that is, God’s cōmandements may be kept, & that the keeping therof is iuftice, & that in chriftian men that is fulfilled by Chrift’s grace which by the force of the Law could neuer be fulfilled.

12 Therefore Brethren, we are debtors, not to the flesh, to liue according to the flesh. 13 For if you liue according to the flesh, you shal die. But if by the Spirit, you mortifie the deeds of the flesh, you shal liue. 14 For whofoeuer ^aare led by the Spirit of God they are the fannes of God. 15 For you haue not receiued the spirit of feruitude againe in feare; but you haue receiued the spirit of adoption of fannes, wherin we crie: Abba, (Father). 16 For [♠]the Spirit himself, giueth testimony to our spirit that we are the fannes of God. 17 And if fannes, heires also; heires truly of God, and coheires of Chrif: [♠]yet if we suffer with him, that we may be also glorified with him.

2. *Tim.* 1, 7.
Gal. 4, 5.

18 For I thinke that the paffions of this time are not [♠] condigne to the glorie to come that shal be reuealed in vs. 19 For the expectation of the creature, expecteth the reuelation of the fannes of God. 20 For the creature is made subiect to vanitie, not willing, but for him that made it subiect in hope: 21 because the creature also itself shal be deliuered from the feruitude of corruption, into the libertie of the glorie of the children of God. 22 For we know that euery creature groneth, & trauaileth euen til now. 23 And not only it, but we also our selues hauing the first fruits of the spirit, we also grone within our selues, expecting the adoption of the fannes of God, the redemption of our body. 24 For [♠]by hope we are faued. But hope that is feen, is not hope. For that which a man seeth, wherfore doth he hope it? 25 But if we hope for that which we see not; we expect by patience. 26 And in like manner also the Spirit helpeth our infirmitie. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for vs with gronings vnspokeable. 27 And he that seareth the harts, knoweth what [♠]the Spirit desireth: because according to God he requesteth for the Saints. 28 And

condigna
ad gloriam.

^a He meaneth not that the Children of God be violently compelled against their wills, but that they be sweetly drawn, moued, or induced to doe good. *Aug. Enchirid. c. 64. De verb. Do. fer. 41. c. 7. & de verb. Apoft. fer. 13. c. 11. 12.*

we know that to them that loue God, al things cooperate vnto good, to such as according to purpose are called to be Saints. ²⁹ For whom he hath foreknowen, he hath also predestinated to be made conformable to the image of his Sonne: that he might be the Firft-borne in many Brethren. ³⁰ And whom he hath predestinated; them also he hath called. And whom he hath called; them also he hath iustified. And whom he hath iustified; them also hath he glorified. ³¹ What shall we then say to these things? If God be for vs, who is against vs? ³² He that spared not also his owne Sonne, but for vs al deliuered him; how hath he not also with him giuen vs al things? ³³ Who shall accuse against the elect of God? God that iustifieth? ³⁴ Who is he that shall condemne? CHRIST IESVS that died, yea that is risen also againe, who is on the right hand of God, who also maketh intercession for vs. ³⁵ Who then shall separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? ³⁶ (as it is written: *For we are killed for thy sake al the day: we are esteemed as sheep of slaughter.*) ³⁷ But in al these things we ouercome because of him that hath loued vs. ³⁸ For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, ³⁹ nor height, nor depth, nor other creature, shall be able to separate vs from the charitie of God which is in Christ IESVS our Lord.

Pf. 43, 22.

πέπεισμαι
γὰρ ὅτι

ANNOTATIONS

16 The Spirit giueth testimony.) This place maketh not for the Heretikes special faith, or their presumptuous certainty that euery one of them is in grace; the testimony of the Spirit being nothing els but the inward good motions, comfort, & contentment, which the children of God doe daily feele more and more in their hearts by feruing him: by which they haue as it were an attestation of his fauour towards them, whereby the hope of their iustification and saluation is much corroborated and strengthened.

The testimony of the Spirit.

17 Yet if we suffer.) Christes paines or paffions haue not fo satisfied for al, that Christiã men be discharged of their particular suffering or satisfying for each man's owne part: neither be our paines nothing worthy to the attainment of Heauen, because Christ hath done enough; but quite contrarie: he was by his Paffion exalted to the glorie of Heauen; therefore we by compaffion or partaking with him in the like paffions, shal attaine to be felowes with him in his Kingdom.

Notwithstanding Christ's satisfaction & Paffion, yet ours also is required.

18 Condigne.) Our Aduerfaries ground hereon, that the workes or sufferances of this life be not meritorious or worthy of life euerlasting; where the Apofte faith no such thing, no more then he faith that Christ's Paffions be not meritorious of his glorie, which I thinke they dare not much auouch in our Sauour's actions. He expreffeth only, that the very afflictions of their owne nature, which we suffer with or for him, be but short, momentanie, and of no account in comparifon of the recompence which we shal haue in heauen. No more indeed were Christes paines of their owne nature, compared to his glorie, any whit comparable: yet they were meritorious or worthy of Heauen; & fo be ours. And therefore to expresse the faid comparifon, here he faith, *They are not condigne to the glorie.* He faith not, *of the glorie*, as the

All suffering in this life is nothing in comparifon of the heauenly glorie, and yet it is meritorious and worthy of the fame.

ad glorium,
πρός τὴν δόξαν.

ἀξίον αὐτῆς

2. Cor. 4, 17.

Heretikes fallfly translate: though the Scripture speaketh fo also, when it signifieth only a comparifon: as *Prou. 3.* in the Greeke, *Omne pretiofum non est illa dignum.* S. Auguftin, *illi dignum.* S. Hierom, *non uales huic comparari:* that is, No pretious thing is worthie of wifedom, or to be compared with it. See the like *Eccle. 26, 20. Tob. 9, 2.* But when the Apofte wil expresse that they are condigne, worthy, or meritorious of the glorie, he faith plainly: *That our tribulation which presently is momentanie and light, worketh aboue measure exceedingly an eternal weight of glorie in vs.* The valew of Christes actions rifeth not of the length or greatnes of them in themfelues, though fo also they passed all mens doings: but of the worthines of the Perfon. And fo the value of ours also rifeth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the ioyes of Heauen in themfelues, to be worthy of Heauen. And they might as wel proue that the workes of finne doe not demerit damnation: for finne indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auerfion from God, be it neuer fo short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good workes that be meritorious, proceed from the child of God.

Whence the merit of workes rifeth.

24 By hope faued.) That which in other places he attributeth to faith, is here attributed to hope. For whensoever there be many causes of one thing, the holy Writers (as matter is ministred & occasion giuen by the doctrine then handled) fometimes referre it to one of the causes, fometime to another: not by naming one

As fometime faith only is named, fo elfwhere only hope, & only charitie, as the cause of our faluation.

alone, to exclude the other, as our Aduerfaries captioufly & ignorantly doe argue; but at diuers times and in fundrie places to expresse that, which in euery difcourfe could not, nor needed not to be vttered. In fome difcourfe, faith is to be recommended; in others, charitie; in another, hope; fometimes, almes, mercie; elfwhere, other vertues. One while, *Euery one that beleueth, is borne of God. 1. Io. 5, 1.* Another while, *Euery one that loueth, is borne of God. 1. Io. 4, 7.* Sometimes, *faith purifieth man's hart. Act. 15, 9.* And another time, *Charitie remitteth finnes. 1. Pet. 4, 8.* Of faith it is faid, *The iuft liueth by faith. Ro. 1, 17.* Of charitie, *We know that we are transferred from death to life, becaufe we loue &c. 1. Io. 3, 14.*

27 The Spirit defireth.) Arius and Macedonius, old Heretikes, had their places to contend vpon againft the Churches fenfe, as our new Maifters now haue. They abufed this text to proue the Holy Ghofte not to be God, becaufe he needed not to pray or aske, but he might command if he were God. Therefore S. Auguftin expoundeth it thus: *The Spirit prayeth, that is, caufeth & teacheth vs to pray, and when to pray, and what to pray, or aske. Auguft. de anima & eius orig. li. 4. c. 9. & ep. 121. c. 11.*

30 Whom he hath predefinated.) God's eternal foresight, loue, purpofe, predefination, and election of his deere children, & in time their calling, iuftifying, glorifying by Chrift, as al other actes & intentions of his diuine wil and prouidence towards their faluation, ought to be reuerenced of al men with dreadful humilitie, & not to be fought out or difputed on with presumptuous boldnes and audacitie. For it is the gulfe that many proud perfons, both in this Age and alwaies, haue by God's iuft iudgement perished in, founding theron moft horrible blafphemies againft God's mercie, nature, and goodnes, and diuers damnable errours againft man's free-wil, & againft al good life & religion. This high conclufion is here fet downe for vs, that we may learne to know of whom we ought to depend in al our life, by whom we expect our faluation, by whose prouidence al our graces, giuifts, and workes doe ftand: by what an euerlafting gracious determination, our redemption, which is in Chrift IESVS, was defigned: and to giue God inceffable thanks for our vocation and preferment to the ftate we be in, before the Iewes, who deferued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this faid eminent truth of God's eternal predefination ftandeth (as we are bound to beleue vnder paine of damnation, whether we vnderftand how or no) & fo S. Auguftin in al his diuine workes written of the fame (*De gratia. & lib. arb. de corrept. & gratia. Ad articulos falſio impoſitos.*) defendeth, declareth, proueth, and conuinceth, that it doth ftand (I fay) with man's free-wil and the true libertie of his actions, and forceth no man to be either il or good, to finne or vertue, to faluation or damnation, nor taketh away the meanes or nature

Scripture abufed againft the God-head of the Holy Ghofte.

The doctrine of predefination, how to be reuerenced, & what it teacheth vs.

God's predefination taketh not away free-wil.

of merits, and cooperation with God to our owne and other mens
saluation.

38 I am sure.) This speech is common in S. Paul according
to the latin translation, when he had no other assured knowledge
but by hope: as *Ro. 15, 14. 2. Tim. 1, 5. Heb. 4, 9.* Where
the Greeke word signifieth only a probable persuasion. And there-
fore except he meane of himself by special reuelation, or of the
predestinate in general, (in which two cases it may stand for the
certitude of faith or infallible knowledge) otherwise that euery
particular man should be assured infallibly that himself should
be iustified, and not that only, but sure also neuer to sinne, or
to haue the gift of perseuerance, and certaine knowledge of his
predestination: that is a most damnable false illusion and presump-
tion, condemned by the Fathers of the holy Council of Trent.
Seff. 6. c. 9. 12, 13.

πέπεισμαι, con-
fido. *Hiero.*
q. 9. ad Algor.

No man ordinarily
is sure of his salu-
atiō, but only in
hope.