

Chapter 9

With a proteftation of his forrow for it (left they should thinke him to reioyce in their perdition) he infinuateth the Iewes to be reprobate, although they come of Abrahās flesh, 6. faying, to be fonnes of God, goeth not by that, but by God’s grace: 19. confidering that al were one damned maffe. 24. By which grace the Gentils to be made his people: & fo the Prophets to haue foretold of them both. 30. And the caufe hereof to be, that the Gentils submit themfelues to the faith of Chrift, which the Iewes wil not.

Ifpeake the verity in Chrift, I lie not, my confcience bearing me witnes in the Holy Ghoft, ² that I haue great fadneffe & continual forrow in my hart. ³ For I wished my felf to be an ⁴anathema from Chrift for my brethren, who are my kinfmen according to the flefh, ⁴ who are Ifraelites, whofe is the adoption of fonnes, and the glorie, and the Teftament, and the law-giuing, & the feruice, and the promifes: ⁵ whofe are the Fathers, & of whom Chrift is according to the flefh, who is aboue al things God Bleffed for euer. Amen.

ἡ λατρεία

⁶ But not that the word of God is frustrate. For, ⁷ not al that are of Ifrael, they be Ifraelites: ⁷ nor they that are the feed of Abraham, al be children: ⁸ *but in Ifaac shal the feed be called vnto thee:* ⁸ that is to fay, not they that are the childrē of the flefh they are the childrē of God: but they that are the children of the promife, are eftemed for the feed. ⁹ For the word of the promife is this: *According to this time wil I come; & Sara shal haue a fonne.* ¹⁰ And not only fhe. But *Rebecca alfo conceiuing* ¹¹ of one copulation, of Ifaac our Father. ¹¹ For whē they were ¹² not yet borne, nor had done any good or euil (that the purpofe of God according to election might ftand) ¹² not of workes, but of the Caller it was faid to her: *That the elder shal ferue the yonger,* ¹³ as it is written: *Iacob I loued, but Efau I hated.*

Gen. 21, 12.

Gen. 18, 10.

Gen. 21, 21.

Gen. 25, 23.

Mal. 1, 2.

Exo. 33, 19. ¹⁴ a) What shal we say then? ¹⁴ Is there iniquitie with God? God forbid. ¹⁵ For to Moyfes he saith: *I wil haue mercie on whom I haue mercie; and I wil shew mercie to whom I wil shew mercie.* ¹⁶ Therefore it is ¹⁶ not of the willer, nor the runner, but of God that sheweth mercie. *Exo. 9, 16.* ¹⁷ For the Scripture saith to Pharao: *That ¹⁷ to this purpose haue I raised thee, that in thee I may shew my power; and that my name may be renowned in the whole earth.* ¹⁸ Therefore on whom he wil, he hath mercie; and whom he wil, he doth indurate.

¹⁹ Thou saist therefore vnto me: Why doth he yet complaine? for who resisteth his wil? ²⁰ O man, ²⁰ who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus? ²¹ Or hath not ²¹ the potter of the clay, power, of the same masse to make one vessel vnto honour, and another vnto contumelie? ²² And if God willing to shew wrath, & to make his might knowen, ²² b) suffeined in much patience the vessels of wrath 'apt' to destruction, ²³ that he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie.

Of. 2, 23. ²⁴ Whom also he hath called, vs, not only of the Iewes, but also of the Gentils, ²⁵ as in Osee he saith: *I wil call that which is not my people, my people; & her that was not beloued, beloued: & her that hath not obtained mercie, hauing obtained mercie.* *Of. 1, 10.* ²⁶ And it shal be, in the place where it was said to them, you are not my people: there they shal be called the sonnes of the liuing God. *Ef. 10, 22.* ²⁷ And Efaie crieth for Israell: *If the number of the children of Israell be as the sand of the*

^a *S. Hierom. q. 10. ad Hedibiam.* Al the epistle surely to the Romanes needeth interpretation, and is enwrapped with so great obscurities that to vnderstand it we need the help of the Holy Ghost, who by the Apostle did dictate these same things: but especially this place. Howbeit nothing pleaseth vs but that which is Ecclesiastical, that is, the sense of the Church.

^b That God is not the cause of any mans reprobation or damnation, otherwife then for punishment of his finnes, he sheweth by that he expecteth al mens amedement with great patience, & consequently that they haue also free-wil.

fea, the remaines shal be faued. 28 For confummating a word, and abbridging it in equitie: becaufe a word abridged shal our Lord make vpon the earth. 28 And Ef. 1, 9. as Efay foretold: Vnles the Lord of Sabaoth had left vs feed, we had been made like Sodom, and we had been like as Gomorrha.

29 What fhall we fay then? That the Gentils which purfued not after iuftice, haue apprehended iuftice, but the iuftice that is of faith. 30 But Ifrael in purfuing the law of iuftice, is not come vnto the law of iuftice. 31 Why fo? Becaufe not of faith, but as it were of workes. For a)they haue ftumbled at the ftone of ftumbling, 32 as it is Ef. 8, 14. written: Behold I put in Sion a ftone of ftumbling, and 28, 16. a rocke of fcandal: and whofoeuer beleueth in him, shal not be confounded.

ANNOTATIONS

3 Anathema.) Anathema by vse of Scripture is either that which by feperation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched; or contrariwife, that which is reiected, feuered, or abandoned from God, as curfed and detefted, and therefore is to be auoided. And in this later fenfe (according as S. Paul taketh it *1. Cor. 16. If any loue not our Lord IESVS CHRIST, be he Anathema*, that is to fay, Away with him, Accurfed be he, Beware you company not with him) the Church and holy Councils vse the word for a curfe and excommunication againft Heretikes & other notorious offenders & blaſphemers. Now how the Apoftle, wifhing himself to be Anathema from Chrift to faue his Countrie-mens foules, did take this word, it is a very hard thing to determine. Some thinke, he defired only to die for their faluatiō. Others, that being very loth to be kept from the fruitiō of Chrift, yet he could be cōtent to be fo ftill for to faue their foules. Others, that he wifhed what malediction or feperation from Chrift foeuer that did not imply the disfauour of God towards him, nor take away his loue toward God. This only is certaine, that it is a point of vnſpeakable charitie in the Apoftles breaſt, and a paterne to al Bishops and Priests, how to loue the faluation of their flocke. As the like was vttered by Moyfes when he ſaid:

Exo. 32, 32. Either forgiue the people, or blot me out of thy booke.

Anathema.

In what fenſe
S. Paul wifheth
to be anathema.

^a Here we ſee that they are the cauſe of their owne dānation by infidelity.

6 Not al of Ifrael.) Though the people of the Iewes were many waies honoured and priuiledged, and namely by Chriftes taking flesh of them, yet the promife of grace and faluation was neither only made to them, nor to al them that carnally came of them or their Fathers: God's election, and mercie depending vpon his owne purpofe, wil, and determination, and not tied to any Nation, familie, or perfon.

God's promife not made to carnal Ifrael.

7 But in Ifaac.) The promife made to Abraham was not in Ifmael, who was a fonne borne only by flesh and nature; but in Ifaac, who was a fonne obtained by promife, faith, and miracle; and was a figure of the Churches children borne to God in Baptifme.

Ifaac preferred before Ifmael.

10 Of one copulation.) It is proued alfo by God's choofing of Iacob before Efau (who were not only brethren by father and mother, but alfo twinnes, and Efau the elder of the two, which according to carnal count should haue had the preeminence) that God in giuing graces followeth not the temporal or carnal prerogatiues of men or families.

Iacob before Efau.

11 Not yet borne.) By the fame example of thofe twinnes, it is eident alfo, that neither Nations nor particular perfons be elected eternally, or called temporally, or preferred to God's fauour before others, by their owne merits: becaufe God, whẽ he made choife, and firft loued Iacob, and refused Efau, refpected them both as il, and the one no leffe then the other guilty of damnation for original finne, which was a-like in them both. And therefore where iuftly he might haue reprobated both, he faued of mercie one. Which one therefore, being as il and as void of good as the other, muft hold of God's eternal purpofe, mercie, and election, that he was preferred before his brother which was elder then himfelf, and no worfe then himfelf. And his brother Efau on the other fide hath no caufe to complaine. For that God neither did nor fuffred any thing to be done towards him, that his finne did not deferue. For although God elect eternally & giue his firft grace without al merites, yet he doth not reprobate or hate any man but for finne, or the foresight thereof.

By the exãple of Iacob and Efau, is fhewed God's mere mercie in the Elect, & iuftice in the Reprobate.

14 Is there iniquitie?) Vpon the former difcourfe, that of two perfons equal God calleth the one to mercie, and leaueth the other in his finne, one might inferre that God were vniuft and an acceptor of perfons. To which the Apoftle anfwereth, that God were not vniuft nor indifferent indeed, fo to vfe the matter where grace or faluation were due. As if two men being Chriftned, both beleue wel, & liue wel: if God fhould giue Heauen to the one, and fhould damne the other, then were he vniuft, partial, & forgetful of his promife: but refpecting or taking two, who both be worthy of damnatïõ (as al are before they be firft called to mercie) then the matter ftandeth on mere mercie, and of the giuers wil and liberalitie, in which cafe partialitie hath no place. As for example

That God is not vniuft, or an acceptor of perfons, is declared by familiar examples.

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| <p>1. Two malefactours being condemned both for one crime, the Prince pardoneth the one, & letteth the law proceed on the other.</p> | <p>1. So likewise, God seeing all mankind and every one of the same in a general condemnation & mass of sinne, in & by Adā, delivereth some, and not other some.</p> |
| <p>2. The theefe that is pardoned, can not attribute his escape to his owne desertings, but to the Princes mercie.</p> | <p>2. All that be delivered out of that common damnation, be delivered by grace and pardon, through the meanes and merits of Christ.</p> |
| <p>3. The theefe that is executed, can not challenge the Prince that he was not pardoned also: but must acknowledge that he hath his deserting.</p> | <p>3. Such as be left in the common case of damnation, can not complain, because they have their deserting for sinne.</p> |
| <p>4. The flanders by must not say, that he was executed because the Prince would not pardon him. For that was not the cause, but his offense.</p> | <p>4. We may not say that such be damned, because God did not pardon them, but because they did sinne, and therefore deserved it.</p> |
| <p>5. If they aske further, why the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie & commendable.</p> | <p>5. That some should be damned, & not all pardoned, and other some pardoned rather than all condemned, is agreeable to God's iustice & mercie: both which vertues in God's providence towards vs are recommended.</p> |
| <p>6. But if be further demanded why Iohn rather than Thomas was executed; or Thomas rather than Iohn pardoned: answer, that (the parties being otherwise equal) it hangeth merely and wholly vpon the Princes wil and pleasure.</p> | <p>6. That Saul should be rather pardoned than Caiphaz (I meane where two be equally euill & vnderferuing) that is only God's holy wil and appointment, by which many an vnworthy man getteth pardon, but no good or iust or innocent person is euer damned.</p> |

In all this mercie of God towards some, and iustice towards other some, Predestination & reprobation take not away free-wil neither must any man be retchlesse & desperate.

both the pardoned worke by their owne free-wil, and thereby deserue their saluation, and the other no lesse by their owne free-wil, without all necessitie, worke wickednes, & themselues and only of themselues procure their owne damnation. Therefore no man may without blasphemie say, or can truly say, that he hath nothing to doe towards his owne saluation, but wil liue, and thinketh he may liue without care or cogitation of his end the one way or the other, saying: If I be appointed to be faued, be it so; if I

2. *Pet. 1, 10.*

be one defigned to damnation, I can not help the matter: come what come may. These speaches and cogitations are finful & come of theemie, and be rather signes of reprobation, then of election. Therefore the good man muft without feare of God's secrets, worke his owne faluation, and (as S. Peter faith) *make his election fure by good workes*, with continual hope of God's mercie, being affured that if he beleue wel & doe wel, he shal haue wel. For example, if a husband-man should fay: If God wil, I shal haue corne enough; if not, I can make it; and fo neglect to til his ground: he may be fure that he shal haue none, becaufe he wrought not for it. Another man vfeth his diligence in tilling & ploughing, and committeth the reft to God: he findeth the fruit of his labours.

16 Not of the willer.) If our election, calling, or firft comming to God, lay wholly or principally vpon our owne wil or workes; or if our willing or endeououring to be good, would ferue without the help and grace of God, as the Pelagians taught, then our election were wholly in our felues, which the Apoftle denieth. And then might Pharao and other indurate perfons (whom God hath permitted to be obftinate, to shew his power and iuft iudgement vpon them) be conuerted when themfelues lift without God's help and afsiftance: whereas we fee the contrarie in al fuch obftinate offenders, whom God for punishment of former finnes vifiteth not with his grace, that by no threats, miracles, nor perfuafion, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free-wil, or that our wil worketh nothing in our conuerfion or comming to God: but this only, that our willing or working of any good to our faluation, commeth of God's fpecial motion, grace, and afsiftance, that it is the fecondary caufe, not the principal.

Our election or conuerfion is not of our felues, but of God's grace and mercie.

Exo. 9, 16.

17 To this purpofe haue I raifed.) He doth not fay, that he hath of purpofe raifed or fet him vp to finne, or that he was the caufe of the fame in Pharao, or that he intended his damnation directly or abfolutely, or any otherwife but in refpect of his demerits: but rather (as the Apoftle faith ftraight after in this chapter of fuch hardned and obftinate offenders) that he with long patience and toleration expected his conuerfion, and (as S. Chryfoftome interpreteth this word, *excitauit*) preferued him aliue to repent, whom he might iuftly haue condemned before. In the 9. of *Exodus*, whence this allegation is, we read, *posui te, I haue put or fet thee vp*, as here, *I haue raifed thee*. That is to fay, I haue purpofely aduanced thee to be fo great a King, and chofen thee out to be a notorious example both of the obdurate obftinacie that is in fuch whom I haue for fo great finnes forfaken, and alfo to shew to the world, that no obftinacie of neuer fo mightie offenders can refift me, or doe any thing which shal not fal to my glorie. Which is no more to fay, but that God often for the punishment of Nations, and to shew his iuftice & glorie, giueth wicked Princes vnto them,

In what fenfe, God raifed vp Pharao.

& by indowing them with power and prosperitie, and by taking his grace from them vpon their deferts, so hardneth their harts, as they withstand and contemne him, and afflict his people, in whose end and fall, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raise or suffer any such, or giue them power and prosperitie in this life, wherupon he knoweth they wil be worfe, but that he can worke all that to his honour and glorie. Mary, that he vseth not such rigorous iustice on all the deferue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deferts, that lieth wholly vpon his wil, in whose iudgements there be many things secret, but nothing vniust: as S. Augustin teacheth. *Ser. 88. de temp.* Where (as also, *li. de prædest. & graite, 15.* and in other places) he hath manie goodlie lessons touching this high point of doctrine. Of which we intend to recite some more vpon the *7. or 9. chapt. of Exodus*; if God wil giue vs meanes to fet forth the old Testament in English.

20 Who art thou?) Here the Apottle ftaieth the rashnes and presumption of such poore wormes, as take vpon them to question with God of their election or reprobation, as certaine impious Heretikes of our time haue done, setting out bookes farfed with most blasphemous and erroneous doctrine concerning this high & hidden myfterie, and haue giuen occasion to the ignorant which alwaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or well thought of, but of the obedient and humble.

Heretical bookes concerning predestination.

21 The potter.) This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his Maker, why he giueth not one so great grace, as another, or why he pardoneth not one as well as another: no more then the chamber-pot may challenge the Potter why he was not made a drinking-pot, as well as another. And therefore the Heretikes that extend this similitude to proue that man hath no free-wil no more then a peece of clay, doe vntreuly and deceitfully apply the example. Specially when we may see expressly in the booke of Exodus, that Pharao notwithstanding his indurate hart, had free-wil; where both it is said: *He would not dismisse the people*; and: *He indurated his owne hart himself. Exo. c. 8, 15.* and (in the Hebrew) *v. 32. and c. 9, 35. 1. Reg. 6, 6.* And this Apottle also writeth, that a man may *cleanse himself* from the filthy, and so become a vessel of honour in the house of God.

The example of the pot and the potter.

2. Tim. 2, 21.