

Chapter 11

Not al the Iewes were reprobate, but some elect: and they by grace obtained iustice, the rest (according to the Prophets) being execrated. 11. Against whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not insult; but rather feare every man himself to be likewise cut of the tree (which is the Catholike Church) 25. and know that when al the Gentils are brought into the Church, then (about the end of the world) shal the multitude of the Iewes also come in: 33. according to the disposition of the wonderful wisdom of God.

I say then: Hath God reiected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Ben-iamin. ² God hath not reiected his people which he foreknew. Or know you not in Elias what the Scripture saith; how he requesteth God against Israel? ³ *Lord, they haue flaine thy Prophets, they haue digged downe thine Altares: and I am left alone, & they seeke my life.* ⁴ But what saith the diuine answer vnto him? *I haue left me ^aseuen thousand men, that haue not bowed their knees to ^aBaal?* ⁵ So therefore at this time also, there are remaines faued according to the election of grace. ⁶ And if by grace, ^anot now of workes. Otherwise grace now is not grace.

⁷ What then? that which Israel fought, the same he hath not obtained; but the election hath obtained, and the rest were blinded: ⁸ as it is written: ^a*God hath giuen them the spirit of compunction; eyes, that they may not see, and eares, that they may not heare; vntil this present day.* ⁹ And Dauid saith: *Be their table made for a snare and for a trap & for a scandal & for a retribution vnto them.* ¹⁰ *Be their eyes darkned, that they may not see: & their backe make thou alwaies*

3. Reg. 19, 10.

Ef. 6, 9.

Pf. 68, 23.

^a The Heretikes adde here also to the text, *Image*, as *Act. 19, 35.*

crooked. ¹⁰ I say then, haue they so tumbled, ^{a)}that they should fall? God forbid. But by their offence, saluation is to the Gentils, that they may emulate them. ¹¹ And if the offence of them be the riches of the world, and the diminution of them ^{b)}the riches of the Gentils; how much more the fulnesse of them?

¹² For to you Gentils I say, as long verily as I am the Apostle of the Gētils, I wil honour my ministerie, ¹³ if by any meanes I may prouoke my flesh to emulation, and may saue some of them. ¹⁴ For if the losse of them be the reconciliation of the world; what shall the receiuing be, but life from the dead? ¹⁵ And if the first fruit be holy, the masse also: and if the root be holy, the boughes also. ¹⁶ And if some of the boughes be broken, and thou whereas thou wast a wild oliue, art graffed in them, and art made partaker of the root and of the fatnesse of the oliue, ¹⁷ glorie not against the boughes. And if thou glorie; not thou bearest the root, but the root thee. ¹⁸ Thou saist them: The boughes were broken, that I might be graffed in. ¹⁹ Wel: [♣]because of incredulitie they were broken, but thou by faith doest stand: be not too highly wise; but [♣]feare. ²⁰ For if God hath not spared the natural boughes; left perhaps he wil not spare thee neither. ²¹ See then the goodnes and the feueritie of God: vpon them surely that are fallen, the feueritie; but vpon thee the goodnes of God, if thou abide in his goodnes; otherwise thou also shalt be cut off. ²² But they also, if they doe not abide in incredulitie, shall be graffed in. For God is able to graffe them in againe. ²³ For if thou wast cut out of the natural wild oliue, and contrarie

^a The Iewes are not reiected wholly & incurably for euer: but for a part, and for a time suffered to fall. Which God did turne to the Gentils general good.

^b If God could and did turne their fall and finne into the good of the Gentils, much more wil he worke good of their general conuersion, which shall be at length the accomplishment of the Church consisting of both the Nations.

^c We see that he which standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

to nature waft graffed into the good oliue; how much more they that are according to nature fhall be graffed into their owne oliue? ²⁴ For I wil not haue you ignorant, Brethren, of this myfterie (that you be not wife in your felues) that blindnes in part hath chanced in Ifrael, vntil the fulnes of the Gentils might enter: ²⁵ and fo al Ifrael, might be faued, as it is written: *There fhall come out of Sion, he that fhall deliuer, and fhall auert impietie from Iacob.* ²⁶ And this to them the Teftament from me: when I fhall haue taken away their finnes. ²⁶ ♪ According to the Ghofpel indeed enemies for you: but according to the election, moft deere for the Fathers. ²⁷ For without repentance are the guifts & the vocation of God. ²⁸ For ♪ as you alfo fometime did not beleue God, but now haue obtained mercie becaufe of their incredulitie; ²⁹ fo thefe alfo now haue not beleued, for your mercie, that they alfo may obteine mercie. ³⁰ For God hath ♪ concluded al into incredulitie, that he may haue mercie on al. ³¹ ♪ O depth of the riches of the wifedom and of the knowledge of God! How incomprehenfible are his iudgements, and his waies vnfeareheable? ³² For who hath knowen the mind of our Lord? or who hath been his Counfeler? ³³ Or who hath firft giuen to him, and retribution fhall be made him? ³⁴ For of him, and by him, and in him are al things: to him be glorie for euer. Amen.

Efa. 56, 20.

Efa. 40, 13.

ANNOTATIONS

4 Seuen thoufand.) The Heretikes alleage this place and example very impertinently to proue that the Church may be wholly fecret, hid, or vnknown. For though the faithful were forced to keep clofe in that perfecution of Achab and Iezebel, which was only in the Kingdom of the ten Tribes, that is, of Ifrael; yet at the very fame time, in Hierufalem and al the Kingdom of Iuda, the external worship and profefion of faith was open to al the world, and wel known to Elias & the faithful, fo many, that the very fouldiars only were numbred about ten hundred thoufand. Befides that there is a great differēce between the Chriftian Church & the Iewes; ours refting vpon better promifes then theirs. And we wil not put the Proteftāts to proue that there were 7000 of their Sect when their new Elias Luther began; but let thē proue that there were feuen, or any one, either then or in al Ages before him, that

2. Par. 17.

God's anfwer to Elias of 7000, maketh nothing for the Proteftants inuifible Church.

was in al points of his beleefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicleffe &c. and with him, Zuinglius, Caluin, &c. who beleueed as he did in some things, but not in al.

6 Not now of workes.) If saluation be attributed to good workes done of nature without faith & God's help, the same can not be of grace. For such workes exclude grace, fauour, and mercie: and challenge only of debt, and not of giift. Therefore take heed here of the Heretikes exposition, that vntruely exclude Christian mens workes from necessity or merit of Saluation, which are done with and by God's grace, and therefore evidently confist with the same, and be ioyned with God's grace as causes of our saluation. Our Aduerfaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the simple.

What workes are not, & what are the cause of saluation.

Aug. Ep. 105. ad Sixtum.

8 God hath giuen.) It doth not signifie his working or action, but his permission. *Chryf. ho. 19. in ep. Ro.* And S. Augustin faith, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne deferts alwaies, and their owne willes euer properly working the same. See *Annot. Mat. c. 13, 14. Ro. c. 3, 24.*

God is not Author of sinne.

19 Because of incredulity.) He repreffeth the pride of the Gentils vinting themfelues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentils to beware of the same, because they may fall as well as the other, and that God is as like to execute iustice against them as against the Iewes; as he hath done in many Nations falling to heresie.

A paraphractical explicatiō of the text, concerning the Iewes and Gentils, their ftāding, falling, rising againe, &c.

26 According to the Ghospel.) In respect, or, as concerning beleefe in Christ and receiuing the Ghospel, they are God's enemies: by occasion of which their incredulity, the Gentils found mercie: otherwife in respect of his special election of that Nation, and the promises made to the Patriarches, the Iewes are deere to him still. For God neuer promiseth but he performeth, nor repenteth himself of the priuiledges giuen to that Nation.

28 For as you.) As the Gentils which before beleueed not, found mercie and came to faith, when the Iewes did fall: so the Iewes not now beleeuing, when all the Gentils haue obtained mercie, shall in the end of the world by God's disposition obtaine grace and pardon as the Gentils haue done.

30 Concluded al.) That so God taking all Nations and all men in sinne (which they fell into, not by his drift or causing, but of their owne free-will) may of his mercie call & conuert whom and in what order he will; and the parties haue no cause to brag of their deferuings: but both Countries and particular men may referre their eternal election and their first calling and conuersion, to Christ, and to his mercie only: no workes which they had before

in their incredulity deseruing any such thing, though their workes afterward proceeding of faith and grace doe merit Heauen.

31 O depth.) The Apofte concludeth that no man ought to fearch further into God's feeret and vnfeearchable counfels of the vocation of the Gentils, & reiecting the Iewes, otherwife then this; that al which be reiected, for their finnes be iuftly reiected, & al that be faued, by God's great mercie and Chrif't's grace be faued. And whofoeuer feeketh among the people to fspread contagion of curiofity by feeking further after things paff man's & Angel's reach, they ouer-reach and ouerthrew themfelues. If thou wilt be faued, beleuee, obey the Church, feare God and keep his commandements: that is thy part and euery man's els. Thou maift not examine whether thou be predefinate or reprobate, nor feeke to know the waies of God's feeret iudgement toward thy felf or other men. It is the common enemy of our foules, that in this vnhappy time hath opened blaſphemous tongues, and directed the proud pennes of Caluin, Beza, Verone, and fuch reprobates, to the difcuſing of fuch particulars, to the perdition of many a fimple man, and fpecially of yong Scholers in Vniuerſities, which with leffe ftudie may learne to be proud and curious, then to be humble, wife, and obedient.

How farre to deale and to know, in the doctrine of predefination.

The Heretikes writings of predefination.