

Chapter 5

Hauing therefore through faith in Chrift obtained the beginning, he sheweth what great cause we haue to hope for the accomplishment. 12. And then he proceedeth in his arguing, and sheweth that as by one, al were made finners, so by one, al must be made iuft.

Being iuftified therefore by faith, ¶let vs haue peace toward God by our Lord IESVS CHRIST; ¶² by whom also we haue ¶accesse through faith into this grace wherein we stand, and glorie, ^a)in the hope of the glorie of the sonnes of God. ³ And not only this; but also we glorie in tribulations, knowing that tribulation worketh patience: ⁴ and patience, probation; and ¶probation, hope; ⁵ and hope confoundeth not: because ¶the charitie of God is powred forth in our harts, by the Holy Ghofte which is giuen vs. ⁶ For why did Chrift, when we as yet were ^b) weake, according to the time die for the impious? ⁷ For, scarce for a iuft man doth any die: for perhaps for a good man durft some man die. ⁸ But God commendeth his charitie in vs: because, when as yet we were finners, Chrift died for vs. ⁹ Much more therefore now being iuftified in his blood, shal we be faued from wrath by him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, shal we be faued in the life of him. ¹¹ And not only this; but also we glorie in God through our Lord IESVS CHRIST, by whom now we haue receiued reconciliation.

¹² Therefore, as ¶by one man finne entred into this world, and by finne, death; and so vnto al men death did passe, in which al finned. ¹³ For euen vnto the Law

^a Chriftiā men doe not vaunt themfelues of the certaintie of their saluation, but glorie in the hope thereof only, which hope is here insinuated to be giuen in our iustificatiō, & afterward to be cōfirmed by probatiō in tribulation.

^b The Heretikes falsely trāfflate *of no strength*, to take away al free-wil. *No. Test. 1580.*

finne was in the world: but finne was not imputed, when the Law was not. ¹⁴ But death reigned from Adam vnto Moyfes, euen on them alfo that finned not after the fimilitude of the preuarication of Adam, who is a figure of him to come. ¹⁵ But not as the offence, fo alfo the guift. For if by the offence of one, many died; much more the grace of God and the guift, in the grace of one man IESVS CHRIST, hath abounded vpon many. ¹⁶ And not as by one ‘finne,’ fo alfo the guift. For iudgement indeed is of one, to condemnation: but grace is of many offences, to iuftification. ¹⁷ For in the offence of one, death reigned by one; much more they that receiue the abundance of grace and of donation & of iuftice, shal reigne in life by one, IESVS CHRIST. ¹⁸ Therefore as by the offence of one, vnto al men to condemnation; fo alfo by the iuftice of one, vnto al men to iuftification of life. ¹⁹ For as by the difobedience of one man, many were made finners; fo alfo by the obedience of one, many a)shal be made iuft. ²⁰ But the Law entred in, that finne might abound. And where finne abounded, grace did more abound. ²¹ That as finne reigned to death; fo alfo grace may reigne by iuftice to life euerlafting, through IESVS CHRIST our Lord.

ANNOTATIONS

ἔχομεν

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1 Let vs haue.) Whether we read, *Let vs haue peace*, as diuerfe alfo of the Greeke Doctours (Chrysoft. Orig. Theodor. Oecum. Theophyl.) doe, or *We haue peace*; it maketh nothing for the vaine securitie and infallible certaintie which our Aduerfaries fay euery man ought to haue vpon his prefumed iuftification by faith, that himfelf is in God’s fauour, & fure to be faued: *peace towards God*, being here nothing els, but the fincere reft, tranquillitie, and comfort of mind and confcience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which and none other men be iuftified, neither teacheth nor breedeth any fuch securitie of faluation. And therefore they

Againft the Heretikes fpecial faith and securitie.

^a Here we may fee againft the Heretikes, that they which be borne of Chrifft, and iuftified by him, be made & conftituted iuft indeed, & not by imputation only: as al that be borne of Adam be vniuft and finners in truth, & not by imputation.

haue made to themfelues another faith which they cal *Fiduciam*, quite without the compaffe of the Creed and Scriptures.

2 Acceffe through faith.) Iuftification, implieth al grace and vertues receiued by Chrifts merits; but the entrance & acceffe to this grace & happy ftate is by faith: becaufe faith is the ground and firft foundation to build on, and port to enter into the reft. Which is the caufe that our iuftification is attributed to faith namely in this Epiftle, though faith itfelf be of grace alfo.

Iuftification attributed much to faith as to the foundation.

4 Probation, hope.) This refelleth the error alfo of the Proteftants, that would haue our hope to hold only on Gods promifes, and not a-whit on our doings. Where we fee that it ftandeth (and is ftrengthened alfo) vpon patience and conftancie, and good probation and trail of our felues in aduerfities: and that fo grounded vpon Gods promifes and our owne doings, it neuer confoundeth.

Our hope is ftrengthened by wel-doing.

5 Charitie is powred.) Charitie alfo is giuen vs in our firft iuftification, and not only imputed vnto vs, but indeed inwardly powred into our harts by the Holy Ghoft, who with and in his gifts & graces is beftowed vpon vs. For this Charitie of God is not that which is in God, but that which he giueth vs, as S. Auguftine expoundeth it. *Li. de Sp. & lit. c. 32.* Who referreth this place alfo to the grace of God giuen in the Sacrament of Confirmation. *de Bapt. cont. Donat. li. 3. c. 16.*

Charitie is a qualitie in vs.

Conc. Tri. feff. 5. decr. de pec. orig.

12 By one man finne entred.) By this place fpecially the Church of God defendeth and proueth againft the old Heretikes the Pelagians, that denied children to haue any original finne, or to be baptized for the remiffion thereof; that in and by Adam al be conceiued, borne, and conftituted finners. Which no leffe maketh againft the Caluinifts alfo, that affirme Chriftian mens children to be holy from their mothers womb. And the fame reafon which S. Auguftine deduceth (*li. 1. c. 8. 9. de pec. meritis.*) out of this text, to proue againft the faid Pelagians, that the Apoftle meaneth not of the general imitation of Adam in actual finnes, ferueth againft Erafmus and others, inclining rather to that new expofition, then to the Churches and Fathers graue iudgement heerin. *conc. Mileuitanum c. 2.*

Al by Adam borne in original finne.

14 Vnto Moyfes.) Euen in the time of the Law of nature, when men knew not finne, and therefore it could not by mans iudgement be imputed; and in the time of Moyfes Law, when the commandement taught them to know it, but gaue them not ftrength nor grace to auoid it, finne did reigne, and thereupon death and damnation, euen til Moyfes *inclufiue*, that is to fay, euen til the end of his Law. And that not in them only which actually finned, as Adam did, but infants which neuer did actually offend, but only were borne & conceiued in finne, that is to fay, hauing their natures defiled, deftitute of iuftice, and auerted from God in Adam, and by their defcent from him: Chrifft only excepted, being conceiued without mans feed, and his Mother for his honour

Chrift only not conceiued in finne, & (as it is thought) our B. Lady.

and by his special protection (as many godly deuout men iudge) preferued from the fame.

20 That sinne might abound.) That, here hath not the signification of causality, as though the Law were giuen for that cause to make sinne more abound: but it noteth the sequelle, because that followed thereof, and so it came to passe that by the prohibition of sinne, sinne increased: by occasion wherof the force of Christs grace is more amply and abundantly bestowed in the new Testament.

The Law did not cause more sinne, though that were the sequelle therof.