

Chapter 7

Our former husband (finne) with his law, is dead in Baptifme: and now we are married to another husband (to Chrif) to bring forth children to God, that is good workes. 7. And how the Law being good, was yet to vs the law of finne and death, becaufe concupifcence reigned in vs. 17. But now by Baptifme grace reigneth in vs, though alfo concupifcence doth remaine and tempt vs ftill.

he **A**re you ignorant, Brethren, (for I fpeake to them that know the Law) that the Law hath dominion ouer a man as long time as ‘it’ liueth? ² For the womã that is vnder a hufbãd, ^aher hufbãd liuing is boũd to the law. But if her husband be dead she is loofed frõ the law of her hufbãd. Therefore her hufbãd liuing, fhe fhall be called an aduoutrefe if fhe be with another man: but if her husband be dead fhe is deliuered from the law of her husband: fo that fhe is not an aduoutrefe if fhe be with another man. ³ Therefore my Brethren ^byou alfo are made dead to the Law by the body of Chrif: that you may be another man’s who is rifen againe from the dead, that we may fructifie to God. ⁴ For when we were in the flesh, the paffions of finnes that were by the Law, did worke in our members, to fructifie vnto death. ⁵ But now we are loofed from the law of death wherein we were detained: in fo much we ferue in ^cnewneffe of fpirit, and not in the oldnes of the letter.

ὥστε δουλεύειν

^a Nothing but death diffolueth the band betwixt man & wife: though for fornication one may depart from anothers companie. Therefore to marry againe is aduoutrie, during the life of the partie feperated.

^b Being now baptifed and dead to finne, & engrafted in Chrif’s myftical body, you are difcharged of the Law of Moyfes, and are free in Chrif.

^c By Baptifme we haue not Chriftes iuftice imputed to vs, but an inward newneffe of fpirit giuen vs and refident in vs.

⁶ What shal we say then? Is the Law sinne? God forbid. But sinne I did not know, but by the Law: for concupiscence I knew not, vnlesse the Law did say: *Exo. 20, 17.* *Deu. 5, 21.* *Thou shalt not couet.* ⁷ But ^a)occasion being taken, sinne by the commandement wrought in me al concupiscence. For without the Law sinne was dead. ⁸ And I liued without the Law fometime. But when the commandement was come, sinne reuiued. ⁹ And I was dead. And the commandement, that was vnto life, the same to me was found to be vnto death. ¹⁰ For sinne taking occasion by the commandement, feduced me, and by it killed me. *1. Tim. 1, 8.* ¹¹ Therefore the Law indeed is holy, and the commandement holy, and iust, and good.

¹² That then which is good, to me was it made death? God forbid. But sinne, that it may appeare sinne, by the good thing wrought me death: that sinne might become sinning aboue measure by the commandement. ¹³ For we know that the Law is spiritual, but I am carnal, sold vnder sinne. ¹⁴ For [†]that which I worke, I vnderstand not. For [†]not that which I wil, the same doe I, but which I hate, that I doe. ¹⁵ And if that which I wil not, the same I doe; I consent to the Law, that it is good.

¹⁶ But now, not I worke it any more, but the sinne that dwelleth in me. ¹⁷ For I know that there dwelleth not in me, that is to say, in my flesh, good. For to wil, is present with me, but to accomplish that which is good, I find not. ¹⁸ For [†]not the good which I wil, that doe I; but the euil [†]which I wil not, that I doe. ¹⁹ And if that which I wil not, the same I doe: now not I worke it, but the sinne that dwelleth in me. ²⁰ I find therefore the Law, to me hauing a wil to doe good, that euil is present with me. ²¹ For I am delighted with the Law of God according to the inward man: ²² but I see another law in my members, repugning to the law of my mind, and

^a Sinne or cōcupiscence which was asleep before, was wakened, by prohibitiō; the Law not being the cause therof, nor giuing occasion therunto, but occasion being taken by our corrupt nature to resist that which was commanded.

captiuing me in the law of finne that is in my members.
 23 Vnhappie man that I am, who fhall deliuer me from
 the body of this death? 24 The grace of God by IESVS
 δουλεύω CHRIST our Lord. Therefore I my felf with the mind
 ferue the law of God, but with the flefh, the law of finne.

ANNOTATIONS

6 Thou shalt not couet.) It is not the habitual concupifcence or infirmitie of our nature or fenfual defire or inclination to euil, coueting againft the fpirit, that is forbidden properly in this precept: but the confent of our reafon and mind vnto it, to obey and follow the lufts therof, that is a finne and prohibited.

Actual concupifcence forbid- den, not habitual.

14 That which I worke.) This being vnderftood of S. Paul himfelf or any other iuft perfon, the fenfe is, that the flefh and inferiour part ftirreth vp diuerfe difordered motions and paffions or pertubations againft the mind, and vpon fuch a fodain fome- times inuadeth the fame, that before it attendeth or reafon can gather itfelf to deliberate, man is in a fort (though vnwittingly) entangled. Which as foone as it is perceiued, being of the iuft condemned, reiected, and refifted, neuer maketh him a finner.

Sodain inuolun- tarie motions are no finne.

14 Not that which I wil.) He meaneth not, that he can doe no good that he willeth or defireth, or that he is euer forced to doe that which his wil agreeth vnto: but that by reafon of the forcibleaffe of concupifcence, wherof he can not rid himfelf during life, he can not accomplifh al the defires of his fpirit and mind, according as he faith to the Galatians: *The flefh coueteth againft the fpirit, and the fpirit againft the flefh, that not whatfoeuer you wil, you can doe.*

Concupifcence taketh not away free-wil.

c. 5, 17.

18 Not the good which I wil.) So may the iuft alfo be forced by the rage of concupifcence or fenfual appetite, to doe or fuffer many things in his inferiour part or external members, which his wil confenteth not vnto. And fo long it is fo farre from finne, that (as S. Auguftine faith) he need neuer fay to God, *forgiue vs our finnes*, for the fame. For, finne is voluntarie, and fo be not thefe paffions.

Sinne is voluntarie, and, otherwife it is no finne.

Ep. ad Afel- licum 200.

18 Which I wil not.) It maketh not any thing againft free-wil that the Apoftle faith, that good men doe or fuffer fometime in their bodies, that which the wil agreeth not vnto; but it proueth plainly free-wil: becaufe the proper act therof, that is, to wil or nil, to confent or diffent, is euer (as you may fee here) free in it felf: though there may be internal or external force to ftay the members of a man, that they obey not in euery act, that which the wil commandeth or prefcribeth. And therefore that is neuer imputed to man which he doth in his external or internal faculties, when wil concurrerh not. Yea afterward (v. 20.) the Apoftle faith,

Non ego operor, man doeth not that which is not done by his wil: which doth moft evidently proue free-wil. Al which S. Auguftin cleerly teacheth *to. 4. in expositio: quarundam propof. ad Rom. propos. 43. 45. and 46.* and in manie other places.

24 With the mind, with the flesh.) Nothing done by concupifcence (which the Apoftle here calleth finne) whereunto the fpirit, reafon, or mind of man confenteth not, can make him guilty before God. Neither can the motions of the flesh in a iuft man euer any whit defile the operations of his fpirit, as the Lutherans doe hold: but make them often more meritorious, for the continual combat that he hath with them. For it is plaine that the operations of the flesh and of the fpirit doe not concurre together to make one act, as they imagine; the Apoftle concluding cleane contrarie. That in mind he ferueth the Law of God, in flesh the law of finne, that is to fay, concupifcence.

Concupifcence defileth not a iuft man's actions as the Lutherans fay.