

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 Chrif, which the Iewes wil not.

Ifpeake the verity in Chrif, 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 [♠]anathema from Chrif 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 Chrif 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, [♠]not al that are of Ifrael, they be Ifraelites: ⁷ nor they that are the feed of Abraham, al be children: [♠]*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

Gen. 21, 12.

Gen. 18, 10.

Gen. 21, 21.

Rebecca alfo conceiuing [♠]of one copulation, of Ifaac our Father. ¹¹ For whē they were [♠]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. 25, 23.

Mal. 1, 2.

14 a) What shal we say then? ¶ Is there iniquitie with
Exo. 33, 19. 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 ¶ not of the willer, nor the runner, but of God that sheweth
Exo. 9, 16. mercie. 17 For the Scripture saith to Pharaon: *That ¶ 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, ¶ 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 ¶ 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 knownen, b) fufteined in much patience
apted, fitted 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.

24 Whom also he hath called, vs, not only of the
Of. 2, 23. 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
Of. 1, 10. not obtained mercie, hauing obtained mercie.* 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
Ef. 10, 22. the liuing God.* 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 mās reprobation or damnation, otherwife then for punishment of his finnes, he sheweth by that he expecteth al mēs amēdemēt 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 Countreymens 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 breaft, and a paterne to al Bishops and Priefts, how to loue the faluation of their flocke. As the like was vttered by Moyſes when he ſaid: *Either forgiue the people, or blot me out of thy booke.*

Anathema.

In what fenſe
S. Paul wifheth
to be anathema.

Exo. 32, 32.

^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 Apofte 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 damnatĩõ (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 al mankind and euery one of the fame in a general condēnation & maffe of finne, in & by Adā, deliuereth some, and not otherfome.</p> |
| <p>2. The theefe that is pardoned, can not attribute his escape to his owne deferuings, but to the Princes mercie.</p> | <p>2. Al that be deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Chrif.</p> |
| <p>3. The theefe that is executed, can not challenge the Prince that he was not pardoned also: but muft acknowledge that he hath his deferuing.</p> | <p>3. Such as be left in the common cafe of damnation, can not complaine, becaufe they haue their deferuing for finne.</p> |
| <p>4. The ftanders by muft not fay, that he was executed becaufe the Prince would not pardon him. For that was not the caufe, but his offense.</p> | <p>4. We may not fay that fuch be damned, becaufe God did not pardon them, but becaufe they did finne, and therefore deferued it.</p> |
| <p>5. If they afke further, why the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, fo iuftice is neceffarie & commendable.</p> | <p>5. That some fhould be damned, & not al pardoned, and otherfome pardoned rather than al condemned, is agreeable to God's iuftice & mercie: both which vertues in God's prouidence 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 euil & vnderferuing) that is only God's holy wil and appointment, by which many an vnworthy man getteth pardon, but no good or iuft or innocent perfon is euer damned.</p> |

In al this mercie of God towards some, and iuftice towards otherfome, Predeftination & reprobation take not away free-wil neither muft any man be retchleffe & desperate.

both the pardoned worke by their owne free-wil, and thereby deferue their faluation, and the other no leffe by their owne free-wil, without al neceffitie, worke wickednes, & themfelues and only of themfelues procure their owne damnation. Therefore no man may without blafphemie fay, or can truly fay, that he hath nothing to doe towards his owne faluation, but wil liue, and thinketh he may liue without care or cogitation of his end the one way or the other, faying: If I be appointed to be faued, be it fo; 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 sinful & come of the enemy, and be rather signes of reprobation, then of election. Therefore the good man must without feare of God's secrets, worke his owne saluation, and (as S. Peter faith) *make his election sure by good workes*, with continual hope of God's mercie, being assured that if he beleue wel & doe wel, he shal haue wel. For example, if a husband-man should say: If God wil, I shal haue corne enough; if not, I can make it; and so neglect to till his ground: he may be sure that he shal haue none, because he wrought not for it. Another man vseth his diligence in tilling & ploughing, and committeth the rest to God: he findeth the fruit of his labours.

16 Not of the willer.) If our election, calling, or first coming to God, lay wholly or principally vpon our owne wil or workes; or if our willing or endeavouring to be good, would serue without the help and grace of God, as the Pelagians taught, then our election were wholly in our selues, which the Apostle denieth. And then might Pharaoh and other indurate persons (whom God hath permitted to be obstinate, to shew his power and iust judgement vpon them) be conuerted when themselves list without God's help and assistance: whereas we see the contrary in all such obstinate offenders, whom God for punishment of former finnes visiteth not with his grace, that by no threats, miracles, nor persuasion, 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 conuersion or coming to God: but this only, that our willing or working of any good to our saluation, commeth of God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

Exo. 9, 16.

17 To this purpose haue I raised.) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharaoh, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle faith straight after in this chapter of such hardened and obstinate offenders) that he with long patience and toleration expected his conuersion, and (as S. Chrysostome interpreteth this word, *excitauit*) preferred him alieue to repent, whom he might iustly haue condemned before. In the 9. of *Exodus*, whence this allegation is, we read, *posui te, I haue put or set thee vp*, as here, *I haue raised thee*. That is to say, I haue purposely aduanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I haue for so great finnes forsaken, and also to shew to the world, that no obstinacie of neuer so mightie offenders can resist me, or doe any thing which shal not fall to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his iustice & glorie, giueth wicked Princes vnto them, & by indowing them with power and prosperitie, and by

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

In what sense, God raised vp Pharaoh.

taking his grace from them vpon their deferts, so hardneth their harts, as they withftand and contemne him, and afflict his people, in whose end and fal, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raife or fuffer any fuch, or giue them power and profperitie in this life, wherupon he knoweth they wil be worfe, but that he can worke al that to his honour and glorie. Mary, that he vfeth not fuch rigorous iuftice on al the deferue it, that is his great grace and mercie. And that he exercifeth his iuftice vpon fome certaine perfons, rather then vpon otherfome of equal deferts, that lieth wholly vpon his wil, in whose iudgements there be many things fecret, but nothing vniuft: as S. Auguftin teacheth. *Ser. 88. de temp.* Where (as alfo, *li. de prædeft. & graite, 15.* and in other places) he hath manie goodlie leffons touching this high point of doctrine. Of which we intend to recite fome more vpon the *7. or 9. chapt. of Exodus*; if God wil giue vs meanes to fet forth the old Teftament in English.

20 Who art thou?) Here the Apoftle ftaieth the rashnes and prefumption of fuch poore wormes, as take vpon them to queftion with God of their election or reprobation, as certaine impious Heretikes of our time haue done, fetting out bookes farfed with moft 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 vnderftood of any, or wel thought of, but of the obedient and humble.

Heretical bookes concerning predeftination.

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 wel as another: no more then the chamber-pot may challenge the Potter why he was not made a drinking-pot, as wel as another. And therefore the Heretikes that extend this fimilitude to proue that man hath no free-wil no more then a peece of clay, doe vntruely 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 Apoftle alfo 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.