

## Chapter 10

*The Law was not (as the Iewes ignorant zeale fupposed) for them to iuftifie themfelues by it (confidering that they could not fulfil it;) but to bring them to Chrift, to beleue in him, and fo for his fake to be iuftified by the grace of God, 5. according to Moyfes faying, and the Apoftles preaching: 11. that fo the Gentils alfo (according to the Prophets) hearing and beleueing might come to iuftice; the Iewes in the meane time (though inexcufably) remaining incredulous.*

**B**rethren, the wil of my hart furely and praier to God, is for them vnto faluation. <sup>2</sup> For I giue them teftimonie that they haue zeale of God, but not according to knowledge. <sup>3</sup> For not knowing <sup>a</sup>the iuftice of God, and feeking to eftablifh their owne, they haue not been fubiect to the iuftice of God. <sup>4</sup> For, <sup>a</sup>)the end of the Law is Chrift; vnto iuftice to euery one that beleueeth. <sup>5</sup> For Moyfes wrote, <sup>b</sup>)that, the iuftice which is of the Law, *the man that hath done it, fhall liue in it.* <sup>6</sup> But <sup>a</sup>the iuftice which is of faith, faith thus: *Say not in thy hart, Who fhall afcend into Heauen?* that is to bring Chrift downe. <sup>7</sup> *Or who defcendeth into the depth?* that is to cal Chrift againe from the dead. <sup>8</sup> But what faith the Scripture? *The word is nigh, in thy mouth, and in thy hart.* This is <sup>a</sup>the word of faith which we preach. <sup>9</sup> For if thou confefte with thy mouth our Lord IESVS, and in thy hart beleue that God hath raifed him vp from the dead, thou fhalt be faued. <sup>10</sup> For with the hart we beleue vnto iuftice; but with the mouth confefion is made to faluation.

*Leu. 18, 5.*  
*Deut. 30, 32.*

<sup>a</sup> The Law was not giuen to make a mā iuft or perfect by it felf, but to bring vs to Chrift to be iuftified by him.

<sup>b</sup> The iuftice of the Law of Moyfes went no further of itfelf, but to faue a man frō the temporal death and punishment prefcribed to the tranfgreffours of the fame.

*Ef. 28, 16.*           <sup>11</sup> For the Scripture faith: *Whosoever beleueth in him, shal not be confounded.* <sup>12</sup> For there is no distinction of the Iew and the Greeke: for one is Lord of al, rich toward al that inuocate him. <sup>13</sup> *For euery one*  
*Ioel. 2, 22.*           <sup>a)</sup>*whosoever shal inuocate the name of our Lord, shal be faued.* <sup>14</sup> <sup>♣</sup>How then shal they inuocate him in whom they haue not beleueed? Or how shal they beleue him whom they haue not heard? And how shal they heare without a Preacher? <sup>15</sup> But how shal they preach <sup>♣</sup>vnles they be fent? as it is written: *How beautiful are the feet of them that euangelize peace, of them that euangelize good things?* <sup>16</sup> But al <sup>b)</sup>doe not obey the Ghospel.  
*Ef. 52, 7.*           For Efay faith, Lord, *who hath beleueed the hearing of vs?* <sup>17</sup> Faith then, is by hearing: and hearing is by the word of Chrif. <sup>18</sup> But I fay, haue they not heard? and certes *into al the earth hath the found of them gone forth: and vnto the ends of the whole world the words of them.*  
*Ef. 53, 1.*           <sup>19</sup> But I fay, hath not Ifrael knowen? Moyfes first  
*Deu. 32, 21.*           faith: *I wil bring you to emulation in that which is not a Nation: in a foolish Nation I wil driue you into anger.*  
*Ef. 65, 1.*           <sup>20</sup> But Efay is bold, and faith: *I was found of them that did not seeke me: openly I appeared to them* <sup>♣</sup>*that asked not of me.* <sup>21</sup> But to Ifrael he faith: *Al the day haue I fpred my hands to a people that beleueth not, and contradicteth me.*

## ANNOTATIONS

3 The iuftice of God.) The iuftice of God, is that which God giueth vs through Chrif. The Iewes owne or proper iuftice, is that which they had or chalenged to haue of themfelues and by their owne ftrength, holpen only by the knowledge of the Law without the help or grace of Chrif.

God's iuftice, & the Iewes owne iuftice.

<sup>a</sup> To beleuee in him & to inuocate him, is to ferue him with al loue & fincere affection. Al that fo doe, shal doubtlesse be faued & shal neuer be confounded.

<sup>b</sup> We fee then that it is in a mans free-wil to beleuee or not to beleuee, to obey or difobey the Ghospel or truth preached.

6 The iustice of faith.) The iustice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same: as, of Christs Ascension to heauen, of his Descending to Hel, of his coming downe to be Incarnate, and his Resurrection and returne againe to be glorified. By which his actions we be pardoned, iustified, and saved, as by the Law we could neuer be.

Iustice of faith.

8 The word of faith.) The word of faith is the whole Law of Christs, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, & that he is risen againe. Which point, (as al other) must both be beleued in hart, and also be confessed by mouth. For though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God; yet if occasion be giuen, he is also bound to confesse with his mouth, and by al his external actions, without shame or feare of the world, that which he inwardly beleueeth: or els he cannot be saved. Which is against certaine old Heretikes, that taught a man might say or doe what he would, for feare or danger, so that he kept his faith in hart.

Open confession &amp; protestation of our faith is sometime necessarie.

Helchefetæ

The place alleaged against inuocation of Saints answered.

14 How shal they inuocate.) This maketh not (as Heretikes pretend) against inuocation of Saints; the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in whom they doe not beleue, and whom they neuer heard of. For he speaketh of Gentils or Pagans, who could not inuocate him, vnlesse they did first beleue in him. To the due inuocation of Christ, we must know him and our duties to him. And so it is true also that we can not pray to our B. Ladie nor any Saint in Heauen, til we beleue and know their persons, dignitie, and grace, and trust that they can help vs. But if our Aduersaries thinke that we can not inuocate them, because we can not beleue in them; let them vnderstand that the Scripture vseth also this speech, to beleue in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag thereof so much. *Exod. 14, 31. They beleued in God and in Moyfes.* and *3. Paral. 20, 20.* in the Hebrew. *Ep. ad Philem. v. 5.* And the ancient Fathers did read in the Creed indifferently, *I beleue in the Catholike Church;* and, *I beleue the Catholike Church.* *Conc. Nicen. apud Epiphani. in sine Anceras Hierom. contr. Lucif. Cyril. Hierof. Cathec. 17.*

15 Vnlesse they be sent.) This place of the Apostle inuincibly condemneth al the preachings, writings, ordinances, innovations, and vsurpations of Church, pulpit, & whatsoever our new Euangelists haue intruded themselves and entered into by the window: shewing that they be euery one from the highest to the lowest, false Prophets, running and vsurping, being neuer lawfully called. Which is so euident in the Heretikes of our daies, that the Caluinists confesse it in themselves, & say that there is an exception to be made in them, because they found the state of the Church interrupted.

Preachers not lawfully called nor sent.

*Enfeb. li. 6. c. 31.*  
*hiflor. Ecclef.*

Confes. des  
Eglise de France.

20 That asked not.) That Christ was found of those that neuer asked after him, it proueth that the first grace and our first iuftification is without merits. That God called fo continually and earnestly by his Prophets and by other signes, and wonders, vpon the Iewes, and they withftood it, free-wil is proued; and that God would haue men faued, and that they be the caufe of their owne damnation themfelues.

The first iuftification of mere grace.

Free-wil.