

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 euery 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 faith 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*

^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 minifterie, 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: ^cbecause of incredulitie they were broken, but thou by faith doest stand: be not too highly wise; but ^cfeare. 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 to nature

^a The Iewes are not reiected wholly & incurably for euer: but for a part, and for a time suffred 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 conuerfion, which shall be at length the accomplishment of the Church confisting 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.

waft grafted into the good oliue; how much more they that are according to nature ſhal be grafted into their owne oliue? ²⁴ For I wil not haue you ignorant, Brethren, of this myſterie (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 ſo al Ifrael, might be faued, as it is written: *There ſhal come out of Sion, he that ſhal deliuer, and ſhal auert impietie from Iacob.* ²⁶ And this to them the Teſtament from me: when I ſhal haue taken away their finnes. ²⁶ ♪According to the Ghospel indeed enemies for you: but according to the election, moſt deere for the Fathers. ²⁷ For without repentance are the guiſts & the vocation of God. ²⁸ For ♪as you alſo fometime did not beleue God, but now haue obtained mercie becauſe of their incredulitie; ²⁹ ſo theſe alſo now haue not beleued, for your mercie, that they alſo 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 wiſedom and of the knowledge of God! How incomprehenſible are his iudgements, and his waies vnſearchable? ³² For who hath knowen the mind of our Lord? or who hath been his Counſeler? ³³ Or who hath firſt giuen to him, and retribution ſhal be made him? ³⁴ For of him, and by him, and in him are al things: to him be glorie for euer. Amen.

ANNOTATIONS

4 Seuen thouſand.) The Heretikes alleage this place and example very impertinently to proue that the Church may be wholly ſecret, hid, or vnknown. For though the faithful were forced to keep cloſe 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 ſame time, in Hieruſalem and al the Kingdom of Iuda, the external worſhip and profeſſion of faith was open to al the world, and wel known to Elias & the faithful, ſo many, that the very ſouldiars only were numbred aboue ten hundred thouſand. Befides that there is a great differēce between the Chriſtian Church & the Iewes; ours reſting vpon better promiſes then theirs. And we wil not put the Proteſtāts to proue that there were 7000 of their Sect when their new Elias Luther began; but let thē proue that there were ſeuen, or any one, either then or in al Ages before him, that

God's anſwer to Elias of 7000, maketh nothing for the Proteſtants inuiſible Church.

was in al pointes of his beleefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicleffe &c. and with him, Zuinglius, Caluin, &c. who beleeued 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 vntruelly exclude Chriftian 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 Aduersaries 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 defects 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 represseth the pride of the Gentils vinting themselves 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 rooms: 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 paraphrastical explication of the text, concerning the Iewes and Gentils, their falling, falling, rising againe, &c.

26 According to the Gospel.) In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are God's enemies: by occasion of which their incredulity, the Gentils found mercie: otherwise 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 beleeued 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 deferuing any fuch thing, though their workes afterward proceeding of faith and grace doe merit Heauen.

31 O depth.) The Apoftle concludeth that no man ought to fearch further into God's fecret and vnfeearchable counfels of the vocation of the Gentils, & reiecting the Iewes, otherwife then this; that al which be reiectcd, for their finnes be iuftly reiectcd, & al that be faued, by God's great mercie and Chrift's grace be faued. And whofoeuer feeketh among the people to fspread contagion of curiofity by feeking further after things pafte man's & Angel's reach, they ouer-reach and ouerthrew themfelues. If thou wilt be faued, belecue, 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 fecret iudgement toward thy felf or other men. It is the common enemy of our foules, that in this vnhappy time hath opened blafphemous tongues, and directed the proud pennes of Caluin, Beza, Verone, and fuch reprobates, to the difcufing of fuch particulars, to the perdition of many a fimple man, and fpecially of yong Scholers in Vniuerfities, which with leffe ftudie may learne to be prowde 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.