

## The Epistle of the Apostle Paul to the Romaines.

### The Argument

The great mercy of God is declared toward man in Christ Jesus, whose righteousness is made ours through faith. For when man by reason of his own corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God and nature, the infinite bounty of God, mindful of his promise made to his servant Abraham, the father of all believers, ordained that man's salvation should only stand in the perfect obedience of his Son Jesus Christ: so that not only the circumcised Jews, but also the uncircumcised Gentiles should be saved by faith in him: even as Abraham before he was circumcised, was counted just only through faith, and yet afterward received circumcision, as a seal or badge of the same righteousness by faith. And to the intent, that none should think that the covenant which God made to him, and his posterity, was not performed: either because the Jews received not Christ (which was the blessed seed) or else believed not that he was the true redeemer, because he did not only, or at least more notably preserve the Jews, the examples of Ismael and Esau declare, that all are not Abraham's posterity, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heirs of the promise. The cause whereof is the only will of God: forasmuch as of his free mercy he electeth some to be saved, and of his just judgement rejecteth others to be damned, as appeared by the testimonies of the Scriptures. Yet to the intent that the Jews should not be too much beaten down, nor the Gentiles too much puffed up, the example of Elias proveth, that God hath yet his elect even of the natural posterity of Abraham, though it appeareth not so to man's eye: and for that preferment that the Gentiles have, it procedeth of the liberal mercy of God, which he at length will stretch toward the Jews again, and so gather the whole Israel (which is his Church) of them both. This ground work of faith and doctrine laid, instructions of Christian manners follow: teaching every man to walk in roundness of conscience in his vocation, with all patience and humbleness, reverencing, and obeying the magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weak, and loving one another according to Christ's example. Finally St. Paul after his commendations to the brethren exhorts them to unity, and to flee false preachers and flatters, and so concludeth with a prayer.

### Chapter 1

1 Paul shows by whom, and to what purpose he is called. 13 His ready will. 16 What the Gospel is. 20 The use of creatures and wherefore they were made. 21.24 The ingratitude, perversity, and punishment of all mankind.

Paul, a <sup>a</sup>servant of JESUS CHRIST, <sup>a</sup>called to be an Apostle, <sup>b</sup>put apart to preach the Gospel of God, 2 (Which he had promised afore by his <sup>\*</sup>Prophets in the <sup>o</sup>holy Scriptures) 3 Concerning his Son Jesus Christ our Lord, (which was made of the <sup>o</sup>seed of David according to the flesh, 4 And declared mightily to be the Son of God, touching the Spirit of <sup>o</sup>sanctification by the resurrection from the dead) 5 By whom we have received <sup>f</sup>grace and Apostleship (that obedience might be given unto the faith) in his Name among all the Gentiles, 6 Among whom ye be also the <sup>o</sup>called of Jesus Christ: 7 To all you that be at Rome beloved of God, called to be

---

1 <sup>o</sup>or minister

1 a Through God's mercy, and also appointed by commandment to this Apostleship.

1 b Or chosen by the eternal counsel of God, or by the declaration of the same counsel.

1 <sup>\*</sup>Acts 13.2

2 <sup>\*</sup>Deu. 18.15, Acts 3.22

2 c The Scriptures only set forth the great benefit of God promised and performed to the world in Jesus Christ.

3 d Meaning of the posterity and of the flesh of the virgin Marie.

4 e By the Spirit he declares that Christ is God whose power did so sanctify his humanity, that it could not feel corruption, not yet remain in death.

5 f Which was that most liberal benefit to preach the unsearchable riches of Christ.

6 g That is, by the mercy of God are adopted in Jesus Christ.

Saints: <sup>h</sup>Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

8 First I thank my God through Jesus Christ for you all, because your faith is published throughout <sup>i</sup>the whole world.

9 For God is my witness (whom I serve in my <sup>k</sup>spirit in the <sup>l</sup>Gospel of his Son) that without ceasing I make mention of you

10 Always in my prayers, beseeching, that by some means one time or other I might have a prosperous journey by the will of God, to come unto you.

11 <sup>\*</sup>For I long to see you, that I might bestow among you some spiritual gift, to strengthen you,

12 That is, that I might be comforted together with you, through *our* mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I have often times purposed to come unto you, (but have been <sup>m</sup>let hitherto,) that I might have some <sup>n</sup>fruit also among you, as I have among the other Gentiles.

14 I am debtor both to the Grecians, and to the Barbarians, both to the wisemen and unto the unwise.

15 Therefore, asmuch as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not <sup>o</sup>ashamed of the Gospel of Christ: for it is

---

7 <sup>\*</sup>1 Cor.1.3, Gal. 1.3, 2 Tim.1.2

7 h The free mercy of God and prosperous success in all things.

8 i That is, through all Christian Churches.

9 k Earnestly, and from the heart.

9 l In preaching the Son of God, that is, reconciliation and peace through Christ.

11 <sup>\*</sup>Chap. 15.23

13 m Either by Satan 1 Thess. 2.18, or by the holie Ghost, Acts 16.6, or called to some other place to preach the Gospel. Chap. 15.20.

13 n Whereof is spoken John 15.16

16 o He passeth not for the mocking of the wicked.

the <sup>\*p</sup>power of God unto salvation to every one that believeth, to the Jew first, and also to the <sup>^</sup>Grecian.

17 For by it the <sup>q</sup>righteousness of <sup>^</sup>God is revealed, from faith to faith: as it is written, <sup>\*</sup>The just shall live by faith.

18 For the wrath of God is revealed from heaven against all <sup>s</sup>ungodliness, and unrighteousness of men, which withhold the truth in <sup>t</sup>unrighteousness,

19 For as much as that, which may be known of God, is manifest in them: for God hath shewed it unto them.

20 For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world, being considered in *his* works, to the intent that they should be without excuse:

21 <sup>\*</sup>Because that when they knew God, they <sup>u</sup>glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was full of darkness.

22 When they professed themselves to be wise, they became fools.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and four-footed beasts, and of creeping things.

24 Wherefore also God <sup>xy</sup>gave them up to their heart's lusts, unto uncleanness, to defile their own bodies between themselves:

25 Which turned the truth of God unto a lie, and worshiped and served the creature, <sup>^</sup>forsaking the Creator, which is blessed for ever, Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature.

27 And likewise also the men left the natural use of the woman, and burned in their <sup>^</sup>lust one toward another, and man with man wrought filthiness, and received in themselves such recompence of their error, as was mete.

28 For as they regarded not to know God, *even* so God delivered them up unto a <sup>z</sup>reprobate mind, to do those things which are not convenient,

---

16 <sup>\*</sup>1 Cor. 1.18

16 p Or, effectual instrument.

16 <sup>^</sup>Or, Gentile.

17 q The perfection, and integrity which whosoever hath, appears before God holy, blameless, and can be accused of no fault and this justice is contrary to man's justice, or the justice of works, and only is apprehended by faith which daily increases, Psal. 84.7

17 r Which God approves.

17 <sup>\*</sup>Hab. 2.4, Gal. 3.11, Ebr. 10.38

18 s He divided the law of nature corrupt into ungodliness, and unrighteousness. Ungodliness contains the false worshiping of God: unrighteousness, breach of love toward man.

18 t In that they neither worship God, as nature partly teaches them, nor love one another.

21 <sup>\*</sup>Eph. 4.18

21 u They worshiped him not as he prescribed, but after their good intentions.

24 x Or delivered them as a just judge.

24 y Seeing men would not according to the knowledge that God gave them, worship him aright, he smote their hearts with blindness that they should not know themselves, but do injury one to another and commit such horrible villainy.

25 <sup>^</sup>Or, above the Creator.

27 <sup>^</sup>Or, appetite.

28 z That is, such one as was destitute of all judgement.

29 Being full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, such as can never be appeased, merciless.

31 Which men, though they knew <sup>a</sup>the <sup>^</sup>Law of God, how that they which commit such things, are worthy of death, *yet* not only do the same, but also, <sup>b</sup>favor them that do them.

## Chapter 2

*1 He feareth the hypocrites with God's judgement. 7 And comforteth the faithful. 12 To beat down all vain pretense of ignorance, holiness, and of alliance with God, he proveth all men to be sinners, 15 The Gentiles by their conscience, 17 The Jew by the Law written.*

**T**herefore thou art inexcusable, ô man, whosoever thou art that <sup>^a</sup>judgest: <sup>\*</sup>for in that that thou judgest another, thou condemnest <sup>b</sup>thy self: for thou that judgest, doest the same things.

2 But we know that the judgment of God is according to <sup>c</sup>truth, against them which commit such things.

3 And thinkest thou this, ô thou man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his bountifulness, and <sup>\*</sup>patience, and longsufferance, not knowing that the bountifulness of GOD leadeth thee to repentance?

5 But thou, after thine hardness and heart that can not repent, <sup>\*</sup>heapest unto thyself wrath against the day of <sup>d</sup>wrath and of the declaration of the just judgment of God,

6 <sup>\*</sup>Who will reward every man according to his <sup>e</sup>works:

7 *That is,* to them which by continuance in well doing seek glory, and honour, and immortality, eternal life:

8 But unto them that are contentious and disobey the truth, and obey unrighteousness, *shalbe* indignation and wrath.

---

31 a Which Law God writ in their consciences, and the Philosophers called it the Law of nature: the lawyers, the law of nations, whereof Moses' Law is a plain exposition.

31 <sup>^</sup>Or, righteousness.

31 b Or consent to them: which is the full measure of all iniquity.

## Chapter 2

1 <sup>^</sup>Or, blamest.

1 a Neither they which do approve evil doers, nor they which reprove them, are excusable before God.

1 <sup>\*</sup>Mat. 7.1, 1 Cor. 4.5

1 b For either thou art guilty of the same fault, or like.

2 c For he judges the heart and regards not the outward person.

4 <sup>\*</sup>2 Pet. 3.15

5 <sup>\*</sup>James 5.3

5 d The wicked shalbe condemned, and the faithful delivered.

6 <sup>\*</sup>Psal 62.12, Rev. 20.12, Mat. 16.27

6 e The common sort of men are most unable to be justified by their works, seeing Abraham the father of believers hath nothing to glory of before God, and therefore all men's works shall condemn them, and they only shalbe saved, which apprehend Jesus Christ by faith to be their only justice, and sanctification.

9 Tribulation and anguish *shalbe* upon the soul of every man that doeth evil: of the Jew first, and *also* of the <sup>f</sup>Grecian.

10 But to every man that doeth good, *shalbe* glory, and honour, & peace, to the Jew first, and *also* to the Grecian.

11 For there is no \*respect of <sup>g</sup>persons with God.

12 For as many as have sinned without the Law, shall perish also <sup>h</sup>without the Law: and as many as have sinned in the Law, *shalbe* judged by the Law

13 (\*For the hearers of the Law *are* not righteous before God: but the doers of the Law *shalbe* justified.

14 For when the Gentiles which have not the Law, do by nature the things *contained* in the Law, they having not the Law, are a Law unto themselves,

15 Which show the effect of the Law written in their <sup>h</sup>hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing,)

16 At the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 ¶ <sup>k</sup>Behold, thou art called a Jew, and restest in the Law, and <sup>g</sup>gloriest in God,

18 And knowest *his* will, and <sup>h</sup>allowest the things that are excellent, in that thou art instructed by the Law:

19 And persuadest thyself that thou art a guide of the blind, a light of them which are in darkness.

20 An instructor of them which lack discreation, a teacher of the unlearned, which hast the <sup>l</sup>form of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest thou not thyself? you that preachest, A man should not steal, dost thou steal?

22 Thou that saist, A man should not commit adultery, dost thou commit adultery? thou that abhorreth idols, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, <sup>a</sup>as it is written.

25 For circumcision verily is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy <sup>m</sup>circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the ordinances of the Law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature (if it keep

the Law) <sup>h</sup>judge thee, which by the <sup>n</sup>letter and circumcision *art* a transgressor of the Law?

28 For he is not a Jew, which is one outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Jew which is one within, and the <sup>\*</sup>circumcision *is* of the heart, in the <sup>o</sup>spirit, not in the letter, whose praise is not of men, but of God.

### Chapter 3

*1 Having granted some prerogative to the Jews, because of God's free and stable promise, 10 He proveth by the Scriptures, both Jews and Gentiles to be sinners, 21.24 And to be justified by grace through faith, and not by works, 31 And so the Law to be established.*

**W**hat is then the preferment of the Jew? or what is the profit of circumcision?

2 Much every manner of way: for chiefly, because unto them were committed the <sup>h</sup>oracles of God.

3 For what, though some did not believe? shall their <sup>\*</sup>unbelief make the <sup>h</sup>faith of God without effect?

4 God forbid: yea, let God be <sup>\*</sup>true, and <sup>\*</sup>every man a liar, as it is written, <sup>\*</sup>That thou mightest be <sup>a</sup>justified in thy words, and overcome, when thou art judged.

5 Now if <sup>b</sup>our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speak <sup>c</sup>as a man)

6 God forbid: else how shall God judge the world?

7 For if the verity of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirm that we say) why do we not evil, that good may come *thereof*? whose damnation is just.

9 What then? <sup>d</sup>are we more excellent? No, in no wise: for we have already proved, that all, both Jews and Gentiles are <sup>\*</sup>under sin.

10 As it is written, <sup>\*</sup>There is none righteous, no not one.

11 There is none that understandeth: there is none that

---

27 <sup>h</sup>Or condemn

27 <sup>n</sup> When the Law is called the letter, or that it provoketh death in us, or that it killeth, or is the ministry of death, or that it is the strength of sin, it is meant as we consider the Law of itself without Christ.

29 <sup>\*</sup>Col. 2.11

29 <sup>o</sup> In the inward man and heart.

### Chapter 3

2 <sup>h</sup>Or, words.

3 <sup>\*</sup>Isa. 46.10, chap. 9.5, 2 Tim. 2.12

3 <sup>h</sup>Or promise.

4 <sup>\*</sup>John 3.33

4 <sup>\*</sup>Psal. 116.11

4 <sup>\*</sup>Psal. 51.4

4 <sup>a</sup> That thou maist be declared just, and thy goodness and truth in performing thy promises may appear, when man either of curiosity or arrogance would judge thy works.

5 <sup>b</sup> He shows how the wicked do reason against God.

5 <sup>c</sup> Whose carnal wisdom will not obey the will of God.

9 <sup>d</sup> Lest the Jews should be puffed up in that he preferred them to the Gentiles, he shows that this their preferment stands only in the mercy of God, forasmuch as both Jew and Gentile through sin are subject to God's wrath, that they might both be made equal in Christ.

9 <sup>\*</sup>Gal. 3.22

10 <sup>\*</sup>Psal. 14.1, and 53.1

---

9 <sup>f</sup> By the Grecian he understandeth the Gentiles and every one that is not a Jew.

11 <sup>\*</sup>Deu. 1.17, 2 Chron. 19.7, Job 34.19, Act 10.34

11 <sup>g</sup> As touching any outward quality, but as potter before he make his vessels, he doeth appoint some to glory, and others to ignominy.

12 <sup>h</sup> That is, without the knowledge of the Law written, which was given by Moses.

13 <sup>\*</sup>Mat. 7.21, Jam. 1.22

15 <sup>i</sup> For man's conscience shows him when he doeth good or evil.

17 <sup>k</sup> He awaketh the Jews, which were asleep through a certain security and confidence in the Law.

17 <sup>\*</sup>Chap. 9.4

18 <sup>h</sup>Or trust the things that dissent from it.

20 <sup>l</sup> The way to teach others in the knowledge of the truth.

24 <sup>\*</sup>Isa. 52.5, Eze. 36.20

25 <sup>m</sup> The end of circumcision was the keeping of the Law, and the Sacrament separated from this end is of none effect.

seeketh God.

12 They have all gone out of the way: they have been made altogether unprofitable: there is none that doeth good, no not one.

13 \*Their throat is an open sepulcher: they have used their tongues to deceit: \*the poison of asps *is* under their lips.

14 \*Whose mouth *is* full of cursing and bitterness.

15 \*Their feet *are* swift to shed blood.

16 Destruction and calamity *are* in their ways,

17 And the <sup>e</sup>way of peace they have not known.

18 \*The fear of God is not before their eyes.

19 \*Now we know that whatsoever the <sup>f</sup>Law saith, it saith it to them which are under the Law, that every mouth may be stopped, and all the world be <sup>g</sup>culpable before God.

20 Therefore by the works of the <sup>h</sup>Law shall no flesh be justified in his sight: for by the Law *cometh* the knowledge of sin.

21 But now is the \*righteousness of God made manifest without the Law, having witness of the Law and of the Prophets,

22 *To wit*, the righteousness of God by the faith of Jesus Christ, unto all, and upon all that believe.

23 For there is no difference: for all have sinned, and are <sup>i</sup>deprived of the glory of God,

24 And are justified freely by his grace, through the redemption that is in Christ Jesus,

25 Whom God hath set forth *to be* a reconciliation through faith in his blood to declare his <sup>k</sup>righteousness, by the forgiveness of the sins that are passed through the patience of God,

26 To show at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus.

27 Where is then the rejoicing? It is excluded. By what Law? of works? Nay: but by the <sup>l</sup>Law of faith.

28 Therefore we conclude that a man is justified by faith without the works of the Law.

29 *God*, is he the God of the Jews only, and not of the Gentiles also? Yes, even of the Gentiles also.

30 For it is one God who shall justify circumcision <sup>m</sup>of faith,

---

13 \*Psal. 5.9

13 \*Psal. 140.3

14 \*Psal. 10.7

15 \*Pro. 1.16, Isa. 59.7

17 e A peaceable and innocent life.

18 \*Psal. 36.1

19 \*Gal 2.16

19 f That is, the old testament.

19 g The Law does not make us guilty, but does declare that we are guilty before God, and deserve condemnation.

20 h He means the Law either written or unwritten which commandeth or forbiddeth anything, whose works can not justify because we can not preform them.

21 \*Chap. 2.27

23 i The word signifies them which are left behind in the race and are not able to run to the mark, that is to everlasting life, which here is called the glory of God.

25 k Or fidelity in performing his promise.

27 l The Law of faith is the Gospel which offers salvation with condition (if thou believe) which condition also Christ freely gives to us.

30 m Meaning, that they are all justified by one means, and if they will have any difference, it only stands in words: for in effect there is none.

and uncircumcision through faith.

31 Do we then make the Law of none effect through faith? God forbid: yea we <sup>n</sup>establish the Law.

#### Chapter 4

1. 17 *He declares that justification is a free gift even by them themselves, of whom the Jews most boasted as of Abraham and of David, 15 And also by the office of the Law and faith.*

**W**hat shall we say then, that Abraham our father hath found <sup>a</sup>concerning the flesh?

2 For if Abraham were justified by works, he hath wherein to <sup>b</sup>rejoice, but not with God.

3 For what saith the Scripture? \*Abraham believed God, and it was counted to him for righteousness.

4 Now to him that <sup>c</sup>worketh, the wages is not counted by favour, but by debt,

5 But to him that <sup>d</sup>worketh not, but believeth in him that <sup>e</sup>justifieth the ungodly, his faith is counted for righteousness.

6 Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*,

7 \*Blessed *are* they, whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man, to whom the Lord imputeth not sin.

9 *Came* this blessedness then upon the <sup>f</sup>circumcision *only*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or uncircumcised? not when he was circumcised, but when he was uncircumcised.

11 \*After he received the sign of circumcision, as the seal of the righteousness of the faith which he had, when he was uncircumcised, that he should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walk in the <sup>g</sup>steps of the faith of our father Abraham, *which he had* when he was uncircumcised.

13 For the promise that he should be the heir of the world, was not *given* to Abraham, or to his seed, through the

---

31 n The doctrine of faith is the ornament of the Law: for it embraces Christ, who by his death has satisfied the Law: so that the Law which could not bring us to salvation by reason of our own corruption, is now made effectual to us by Christ Jesus.

#### Chapter 4

1 a That is, by works.

2 b He might pretend some merit or work worthy to be recompensed.

3 \*Gen. 15.6, Gal. 3.6, Jam. 2.23

4 c Merits by his works.

5 d That depends not on his works, neither thinks to merit by them.

5 e Which makes him that is wicked in himself, just in Christ.

7 \*Psal. 32.1

9 f Under this excellent sacrament he comprehendeth the whole Law.

11 \*Gen. 17.11

12 g This may not be understood of the fruits of faith: (for thereof the Apostle doeth hereafter expressly entreat) but of the faith itself.

<sup>h</sup>Law, but through the righteousness of faith.

14 For if they which <sup>i</sup>are of the Law, be <sup>k</sup>heirs, faith is made void, and the promise is made of none effect.

15 For the Law causeth <sup>l</sup>wrath: for where no Law is, there *is* no <sup>m</sup>transgression.

16 Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to <sup>n</sup>all the seed, not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of us all,

17 (As it is written, \*I have made thee a father of many nations) *even* <sup>o</sup>before God whom he believed, who quickeneth the <sup>p</sup>dead, and calleth those things which be not, as though they were.

18 Which *Abraham* above hope, believed under hope, that he should be the father of many nations: according to that which was spoken *to him*, \*So shall thy seed be.

19 And he <sup>q</sup>not weak in the faith, considered not his own body, which was now dead, being almost an hundred year old, neither <sup>r</sup>the deadness of Sara's womb.

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave <sup>s</sup>glory to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him only, that it was imputed to him for righteousness,

24 But also <sup>t</sup>for us, to whom it shalbe imputed *for righteousness*, which believe in him that raised up Jesus our Lord from the dead.

25 Who was delivered *to death* for our sins, and <sup>u</sup>is risen again for our justification.

### Chapter 5

*1 He declareth the fruit of faith, 7 And by comparison sets forth the love of God and obedience of Christ, which is the foundation and ground of the same.*

**T**hen being justified by faith, we have <sup>a</sup>peace toward God through our Lord Jesus Christ. 2 \*By whom also we

13 h In fulfilling the works thereof.

14 i And think to perform the same by works.

14 k If it be requisite to fulfil the Law for him that shalbe of Abraham's inheritance, then it is in vain to believe the promise: for it serveth to no use.

15 l Through our default, and not of itself.

15 m That is no breach of commandment.

16 n Which believe

17 \*Gen. 17.4

17 o By the spiritual kindred which God chiefly accepteth.

17 p Abraham begate the circumcised even by virtue of faith and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

18 \*Gen. 15.5

19 q But most strong and constant.

19 r In that she was past child bearing.

20 s For his mercy and truth.

24 t For our instruction: for we shalbe justified by the same means.

25 u To accomplish and make perfect our justification.

### Chapter 5

1 a By peace here is meant that incredible and most constant soke of mind when we are delivered from all terror of conscience, and fully persuaded of the favor of God: and this peace is the fruit of faith.

2 \*Ephes. 2.22

have access through faith unto this grace, wherein we stand, and rejoyce under the hope of the glory of God.

3 Neither *do* we so only, but also we \*rejoyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not <sup>b</sup>ashamed, because the <sup>c</sup>love of God is shed abroad in our hearts by the holie Ghost, which is given unto us.

6 For Christ, when we were yet of no strength, at *his* time, died for the \*ungodly.

7 Doubtless one will scarce die for a <sup>d</sup>righteous man: but yet for a <sup>e</sup>good man it may be that one dare die.

8 But God setteth out his love toward us, seeing that while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shalbe saved from wrath through him.

10 For if when we were <sup>f</sup>enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shalbe saved by his life.

11 And not only so, but we also rejoyce in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin, and so death went over all men: forasmuch as all men have sinned.

13 For unto the <sup>g</sup>time of the Law was sin in the world, but sin is not imputed, while there is no Law.

14 But death reigned from Adam to Moses even over them also that sinned not <sup>h</sup>after the like manner of the transgression of <sup>i</sup>Adam, which was the figure of <sup>k</sup>him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

16 Neither is the gift so, as *that which entered in* by one that sinned: for the fault *came* of one *offence* unto condemnation: but the gift *is* <sup>l</sup>of many offences to justification.

17 For if by the offence of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of <sup>m</sup>righteousness, reign in life through one, *that is* Jesus Christ.

18 Likewise then as by the offence of one *the fault came* on all men to condemnation, so by the justifying of one *the*

3 \*Jam. 1.3

5 b For it hath ever good success.

5 c He meaneth that love wherewith God loveth us.

6 \*Ebr. 9.14, 1Pet. 3.18

7 d By this comparison he amplifies the death of Christ.

7 e That is, for such one of whom he hath received good.

10 f Because of sin: yet friends by the grace of Christ.

13 g From Adam to Moses

14 h He meaneth young babes, which neither had the knowledge of the Law of nature, nor any motion of concupiscence, much less committed any actual sin: and this may also comprehend the Gentiles.

14 i Yet all mankind, as it were sinned when they were as yet enclosed in Adam's loins.

14 k Which was Christ.

16 l For by Christ we are not only delivered from the sins of Adam, but also from all such as we have added thereunto.

17 m The justice of Jesus Christ which is imputed to the faithful.

*benefit abounded* toward <sup>n</sup>all men to the justification of life.  
19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many also be made righteous.

20 Moreover the <sup>o</sup>Law entered thereupon that the offence should <sup>p</sup>abound: nevertheless where sin abounded, *there* grace abounded much more:

21 That as sin had reigned unto death, so might grace also reign by righteousness unto eternal life, through Jesus Christ our Lord.

### Chapter 6

*Because no man should glory in the flesh, but rather seek to subdue it to the Spirit, 3 He sheweth by the virtue and end of Baptism, 5 That regeneration is joined with justification, and therefore exhorteth to godly life. 21 Setting before men's eyes the reward of sin and righteousness.*

**W**hat shall we say then? Shall we continue still in sin, that grace may abound? God forbid.

2 How shall we, that are <sup>a</sup>dead to sin, live yet therein?

3 Know ye not, that <sup>\*</sup>all we which have been baptized into <sup>b</sup>Jesus Christ, have been baptized into his death?

4 <sup>\*</sup>We are buried then with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should <sup>\*</sup>walk in newness of life.

5 <sup>\*</sup>For if we be <sup>c</sup>grafted with him <sup>q</sup>to the similitude of his death, even so shall we be *to the similitude* of his resurrection,

6 Knowing this, that our old man is crucified with him, that the <sup>e</sup>body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is <sup>f</sup>freed from sin.

8 Wherefore, if we be dead with Christ, we believe that we shall live also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died once <sup>g</sup>to sin: but in that he liveth, he liveth to <sup>h</sup>God.

11 Likewise think ye also, that ye are <sup>i</sup>dead to sin, but are

---

18 <sup>n</sup> Which believe to be saved in Jesus Christ.

20 <sup>o</sup> The Law of Moses.

20 <sup>p</sup> That it might be more manifestly known, & set before all men's eyes.

### Chapter 6

2 <sup>a</sup> He dieth to sin in whom the strength of sin is broken by the virtue of Christ, and so now liveth to God.

3 <sup>\*</sup>Gal. 3.27

3 <sup>b</sup> Which is, that growing together with him, we might receive virtue to kill sin, and raise up our new man.

4 <sup>\*</sup>Col. 2.12

4 <sup>\*</sup>Ephes. 4.23, Col. 3.8, Ebr. 12.2, 1 Pet. 2.1

5 <sup>\*</sup>1 Cor. 6.14, 2 Tim. 2.11

5 <sup>c</sup> The Greek word meaneth, that we grow up together with Christ, as we see moss, ivy, mistletoe, or such like grow up by a tree and are nourished with the juice thereof.

5 <sup>d</sup> If we by his virtue die to sin.

6 <sup>e</sup> The flesh wherein sin stickest fast.

7 <sup>f</sup> Because that being dead we can not sin.

10 <sup>g</sup> That he might destroy sin in our flesh.

10 <sup>h</sup> And sitteth at the right hand of the Father.

11 <sup>i</sup> We may gather that we are dead to sin, when sin begins to die in us: which is by the participation of Christ's death, by whom also being quickened we live to God, that is, to righteousness.

alive <sup>k</sup>to God in Jesus Christ our Lord.

12 Let not sin reign therefore in your mortal body, that ye should obey it in the <sup>l</sup>lusts thereof.

13 Neither give ye your members as <sup>^</sup>weapons of unrighteousness unto sin: but give yourselves unto God, as they that are alive from the dead, and *give* your members as weapons of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the <sup>m</sup>Law, but under <sup>n</sup>grace.

15 What then? shall we sin, because we are not under the Law, but under grace? God forbid.

16 <sup>\*</sup>Know ye not, that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of <sup>o</sup>obedience unto righteousness?

17 But God *be* thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the form of the doctrine, whereunto ye were <sup>p</sup>delivered.

18 Being then made <sup>q</sup>free from sin, ye are made the servants of righteousness.

19 I speak <sup>r</sup>after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleanness and to iniquity, to *commit* iniquity, so now give your members servants unto righteousness in holiness.

20 For when ye were the servants of sin, ye were freed from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? For the <sup>s</sup>end of those things *is* death.

22 But now being freed from sin, and made servants unto God, ye have your fruit in holiness, and the end, everlasting life.

23 For the <sup>t</sup>wages of sin is death: but the gift of God *is* eternal life through Jesus Christ our Lord.

### Chapter 7

*1.7 12 The use of the Law, 6.24 And how Christ hath delivered us from it. 16 The infirmity of the faithful. 23 The dangerous fight between the flesh and the Spirit.*

---

11 <sup>k</sup> In that ye are lead with the Spirit of God.

12 <sup>l</sup> The mind first ministers evil motions, whereby man's will is enticed: thence burst forth the lusts, by them the body is provoked, and the body by his actions doeth solicit the mind: therefore he commandeth, at the least that we rule our bodies.

13 <sup>^</sup>Or, instruments, or armour.

14 <sup>m</sup> Which is the declaration of sin.

14 <sup>n</sup> Endued with the Spirit of Christ.

16 <sup>\*</sup>John 8.34, 2 Pet. 2.19

16 <sup>o</sup> Showing that none can be just which doeth not obey God.

17 <sup>p</sup> To conform yourselves unto it.

18 <sup>q</sup> It is a most vile thing for him that is delivered from the slavery of sin, to return again to the same.

19 <sup>r</sup> Leaving to speak of heavenly things, according to your capacity, I use the similitudes of servitude and freedom, that ye might the better understand.

21 <sup>s</sup> Or, the reward and recompense.

23 <sup>t</sup> Sin is compared to a tyrant which reigneth by force, who giveth death as an allowance to them that were preferred by the Law.

Know ye not, brethren, (for I speak to them that know the Law,) that the <sup>a</sup>Law hath dominion over a man as long as he liveth?

2 \*For the <sup>b</sup>woman which is in subjection to a man, is bound by the law to the man, while he liveth: but if the man be dead, she is delivered from the law of the man.

3 So then, if while the man liveth, she take another man, she shall be called an \*adulteress: but if man be dead, she is free from the Law, so that she is not an adulteress, though she take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be unto another, *even* unto <sup>c</sup>him that is raised up from the dead, that we should bring forth fruit unto God.

5 For when we were <sup>d</sup>in the flesh, the <sup>e</sup>motions of sins, which were by the Law, had force in our members, to bring forth fruit unto death.

6 But now we are delivered from the Law, being dead <sup>e</sup>unto it, wherein we were holden, that we should serve in newness of Spirit, and not in the oldness of the letter.

7 <sup>f</sup>What shall we say then? *Is* the Law sin? God forbid. Nay, I knew not sin, but by the Law: for I had not known <sup>g</sup>lust, except the Law had said, \*Thou shalt not lust.

8 But sin took an occasion by the commandment, and wrought in me all manner of concupiscence: for without the Law sin *is* dead.

9 For I once <sup>h</sup>was alive, without the Law: but when the commandment came, sin revived,

10 But I died: and the same commandment which was *ordained* unto life, was found *to be* unto me unto death.

11 For sin took occasion by the commandment, and deceived me, and thereby slew *me*.

12 Wherefore the Law *is* \*holy, and the commandment *is* holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid: but sin, that it might <sup>i</sup>appear sin, wrought death in me by that which is good, that sin might be out of measure sinful by the commandment .

14 For we know that the Law <sup>k</sup>is spiritual, but I am carnal, sold under sin.

15 For I allow not that which I do: for what I <sup>l</sup>would, that do I not: but what I hate, that do I .

16 If I do then that which I would not, I consent to the Law, that *it is* good.

17 Now then, it is no more I, that do <sup>m</sup>it, but the sin that dwelleth in me.

18 For I know, that in me, that is, in my <sup>n</sup>flesh, dwelleth no good thing: for to will is present with me: but I find no means to perform that which is good.

19 For I do not the good thing, which I would, <sup>o</sup>but the evil, which I would not, that do I .

20 Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me.

21 I find then by the Law, that when I would do good, evil is present with me.

22 For I delight in the Law of God, concerning the <sup>p</sup>inner man:

23 But I see another <sup>q</sup>law in my <sup>r</sup>members, rebelling against the law of my mind, and leading me captive unto the law of sin, which is in my members.

24 O wretched man that I am, who shall deliver me from the <sup>s</sup>body of this death!

25 I thank God through Jesus Christ our Lord. Then I myself in my <sup>t</sup>mind serve the Law of God, but in my <sup>u</sup>flesh the law of sin.

## Chapter 8

*1 The assurance of the faithful and of the fruits of the holie Ghost in them. 3 The weakness of the Law and who accomplished it, 4 And wherefore. 5 Of what sort the faithful ought to be. 6 The fruit of the Spirit in them. 17 Of hope. 18 Of patience under the cross. 28 Of the mutual love betwixt God and his children. 29 Of his foreknowledge.*

Now then there *is* no <sup>a</sup>condemnation to them that are in Christ Jesus, which walk not <sup>b</sup>after the flesh, but after the Spirit.

2 For the <sup>c</sup>Law of the Spirit of life *which is* in <sup>d</sup>Christ Jesus, hath freed me from the law of sin and of death.

3 For (that that was impossible to the Law, in as much as it was <sup>e</sup>weak, because of the flesh) God sending his own

1 a Meaning the moral Law.

2 \*1 Cor. 7.39

2 b Both in this first marriage and in the second, the husband and the wife must be considered within ourselves: the first husband was Sin, and our flesh was the wife: their children were the fruits of the flesh, Gal. 5.19. In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Gal. 5.22.

3 Mat. 5.32

4 c Which is the Spirit or the second husband.

5 d When we were destitute of the Spirit of God.

5 <sup>e</sup>Or, affections

6 e Meaning to sin, our first husband.

7 f There is nothing more enemy to sin then the Law: if so be therefore that sin rage more by reason thereof then before, why should it be imputed to the Law which discloses the freights of sin her enemy?

7 g Which is an inward vice not openly known.

7 \*Exod. 20.17, Deut. 5.21

9 h He thought himself to be alive, when he knew not the Law.

12 \*1 Tim. 1.8

13 i Sin being disclosed by the Law, is so much more detestable, because it turns the goodness of the Law to our destruction.

14 k So that it can judge the affections of the heart.

15 l He is not able to do that which he desires to do, and therefore is far from the true perfection.

17 m He doeth not excuse himself, but shows that he is not able to accomplish the good desire which is in him.

18 <sup>n</sup>Or, in my nature

19 n The flesh stays even the most perfect to run forward as the spirit wishes.

22 o That is, in my spirit.

23 <sup>p</sup>Or, commandment.

23 p Even the corruption which yet remains.

24 q This fleshly lump of sin and death.

25 r In that part which is regenerate.

25 s Which is the part corrupted.

## Chapter 8

1 a Though sin is in us, yet it is not imputed unto us through Christ Jesus.

1 b He annexes the condition lest we should abuse the liberty.

2 c The power & authority of the Spirit, that is, the grace of regeneration.

2 d Whose sanctification is made ours.

3 <sup>e</sup>Or, of no strength

Son, in the <sup>e</sup>similitude of sinful flesh, and <sup>^</sup>for sin, condemned sin in the flesh,

4 That the <sup>f</sup>righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, savor the <sup>g</sup>things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh *is* death: but the wisdom of the Spirit *is* life and peace.

7 Because the wisdom of the flesh *is* enmity against God: for it is not subject to the Law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, <sup>^</sup>because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the <sup>^</sup>body is dead, because of sin: but the <sup>h</sup>Spirit *is* life for <sup>^</sup>righteousness sake.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to live after the <sup>i</sup>flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortify the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the Spirit of bondage to fear again: but ye have received the Spirit of <sup>k</sup>adoption, whereby we cry, *\*Abba, Father.*

16 The same Spirit <sup>^</sup>beareth witness with our Spirit, that we are the children of God.

17 If *we be* children, *we are* also <sup>m</sup>heirs, even the heirs of God, and heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time *are* not <sup>^</sup>worthy of the glory, which shall be showed unto us.

19 For the fervent desire of the creature waiteth when the sons of God shall be revealed.

---

3 e Christ did take flesh, which of nature was subject to sin, which notwithstanding he sanctified even in the very instant of his conception, and so did appropriate it unto him, that he might destroy sin in it, 2 Cor. 5.21.

3 <sup>^</sup>Or, by sin

4 f That which the Law requireth.

5 g The word comprehendeth all that which is most excellent in man, as will, understanding, reason, wit, & c.

9 <sup>^</sup>Or, if so be

10 <sup>^</sup>Or, flesh

10 h The Spirit of regeneration which abolishes sin in our flesh, not all at once, but by degrees: wherefore we must in the mean time call to God through patience.

12 i But to live after the Spirit.

15 k So he names the holie Ghost of the effect, which he causes in us, when he proposes us salvation by the Law with an impossible condition, who also doth seal our salvation in our hearts by Christ's free adoption, that we consider not God now as a rigorous Lord, but as a most merciful Father.

15 *\*Gal. 4.5*

16 l So that we have two witnesses, God's Spirit and ours, who is certified by the Spirit of God.

17 m Freely made partakers of the Father's treasures.

18 <sup>^</sup>Or, of like value.

20 Because the <sup>n</sup>creature is subject to <sup>o</sup>vanity, not of its own will, but by reason of him, which hath subdued it under hope,

21 Because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

22 For we know that every <sup>p</sup>creature groaneth with us also, and travaileth in pain together unto this present.

23 And not only *the creature*, but we also which have the <sup>q</sup>first fruits of the Spirit, even we do sigh in ourselves, waiting for the adoption, *even* the <sup>r</sup>redemption of our <sup>^</sup>body.

24 For we are saved by hope: but <sup>s</sup>hope that is seen, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit itself maketh request for us with sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he <sup>t</sup>maketh request for the Saints, according to *the will of God.*

28 Also we know that all things work together for the best unto them that love God, even to them that are the called of *his* purpose.

29 For those which he <sup>u</sup>knew before, he also predestinate to be made like to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who *can be* against us?

32 Who spared not his own Son, but gave him for us all *to death*, how shall he not with him give us all things also?

33 Who shall lay anything to the charge of God's chosen? *it is* God that <sup>x</sup>justifieth,

34 Who shall condemn? *It is* Christ, which is dead, yea or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.

35 Who shall separate us from the love of <sup>y</sup>Christ? *shall* tribulation or anguish, or persecution, or famine, or nakedness, or peril, or sword?

---

20 n The creatures shall not be restored before that God's children be brought to their perfection: in the mean season they wait.

20 o That is, to destruction, because of man's sin.

22 p He meaneth not the Angels neither devils nor men.

23 q And yet are far from the perfection.

23 *\*Luk. 21.28*

23 r Which shall be in the resurrection when we shall be made conformable to our head Christ.

24 s By hope is meant the thing, which we hope for.

27 t In that he stirs their hearts to pray, and shows both whom to ask, and how.

29 u He shows by the order of our election that afflictions are means to make us like the Son of God.

33 *\*Isa. 50.8*

33 x Who pronouns his just in his Son Christ.

35 y Wherewith he loved us, or God in Christ: whose love is grounded upon his determinate purpose, and Christ is the pledge thereof.

36 As it is written, \*For thy sake are we <sup>z</sup>killed all day long: we are counted as sheep for the slaughter.

37 Nevertheless, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded that neither death, nor life, nor Angels, nor <sup>a</sup>principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate us from the <sup>b</sup>love of God, which is in Christ Jesus our Lord.

### Chapter 9

*1 Having testified his great love towards his nation, and the signs thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 and rejection of the Jews.*

I say the truth <sup>a</sup>in Christ, I lie not, my conscience bearing me witness in the holie Ghost, 2 That I have great heaviness and continual sorrow in mine heart.

3 \*For I would wish myself to be <sup>b</sup>separate from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whom *pertaineth* the adoption, and the <sup>c</sup>glory, and the <sup>d</sup>Covenants, and the giving of the Law, and the service of God, and the promises.

5 Of whom *are* the fathers, & of whom concerning the flesh, Christ *came*, who is <sup>e</sup>God over all blessed for ever, Amen.

6 \*Notwithstanding it can not be that the word of God should <sup>^</sup>take none effect: for all they *are* not <sup>f</sup>Israel, which are of Israel:

7 Neither *are they* all children, because they are the seed of Abraham: \*but, In <sup>g</sup>Isaac shall thy seed be called:

8 That is, they which are the children of the <sup>h</sup>flesh, are not the children of God: but the \*children of the promise are counted for the seed.

9 For this is a word of promise, \*In this same time will I come, and Sara shall have a son.

---

36 \*Psal. 44.22

36 z Which is to signify the condition of Christ's Church.

38 a Paul sets forth by these words the wonderful nature of the spirits, as well the good, Eph. 1.21, Col. 1.16 as the evil spirits, Ephes. 6.12, Col. 2.15

39 b That is, wherewith God loves us in his Son Christ Jesus.

#### Chapter 9

1 a As becomes him that reverences Christ, or whose tongue Christ rules and so takes Christ for his witness.

3 \*Act. 9.2, 1 Cor. 15.8

3 b He would redeem the rejection of the Jews with his own damnation, which declares his zeal toward God's glory, read Exod. 32:32

4 c The Ark of the covenant, because it was a sign of God's presence, was called God's glory, 1Sam. 4.21, Psal. 26.8.

4 d The two tables of the covenant, Deut. 11.8

4 \*Chap. 2.17, Eph. 2.12

5 e Christ is very God

6 \*Chap. 2.28

6 <sup>^</sup> Greek, fall away

6 f That is, of Jacob whose name was also Israel.

7 \*Gen. 21.12. Ebr. 11.18

7 g The Israelites must not be esteemed by their kindred, but by the secret election of God, which is above the external vocation.

8 h As, Ismael.

8 \*Gal. 4.28

9 \*Gen.18.10

10 Neither *he* only *felt this*, but also \*Rebecca when she had conceived by one, *even* by our father Isaac.

11 For yer *the children* were born, & when they had neither done good, nor evil (that the purpose of God might remain according to election not by works, but of him that calleth)

12 It was said unto her, \*The elder shall serve the younger.

13 As it is written, \*I have loved Jacob, & have hated Esau.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, \*I <sup>i</sup>will have mercy on him, to whom I will show mercy: and will have compassion on him, on whom I will have compassion.

16 So then *it is* not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

17 For the <sup>k</sup>Scripture saith unto Pharaoh, \*For this same purpose have I stirred thee up, that I might show my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.

19 Thou wilt say then unto me, Why doth he yet complain? for who hath resisted his will?

20 But, ô man, who art thou which <sup>^</sup>pleadest against God? shall the \*thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the clay to make of the same lump one vessel to <sup>^</sup>honour, and another unto dishonour?

22 *What* and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glory upon the vessels of mercy, which he hath prepared unto glory?

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles,

25 As he saith also in Osee, \*I will call them, My people, which were not my people: and her, Beloved, which was not beloved.

26 And it shalbe in the place where it was said unto them, \*Ye are not my people, that there they shalbe called, The children of the living God.

27 Also Esaias cryeth concerning Israel, \*Though the number of the children of Israel were as the sand of the sea, *yet shall but a remnant* be saved.

---

10 \*Gen. 25.21

12 \*Gen. 25.23

13 \*Mal. 1.2

15 \*Exod. 33.19

15 i As the only will and purpose of God is the chief cause of election and reprobation: so his free mercy in Christ is an inferior cause of salvation, and hardening of the heart, and inferior cause of damnation.

17 k That is, God in the Scripture.

17 \* Exod. 9.16

20 <sup>^</sup>Or speakest against.

20 \*Isa. 45.9, Jere. 18.6, Wisd. 15.7

21 <sup>^</sup>Or, unto honest uses.

25 \*Hose. 2.23, 1 Pet. 2.10

26 \*Hose. 1.10

27 \*Isa. 10.22

28 <sup>l</sup>For he will make his account, and gather it into a short sum with righteousness: for the Lord will make a short count in the earth.

29 \*And as Esaias said before, Except the Lord of hosts had left us a seed, we had been made as <sup>m</sup>Sodom, and had been like to Gomorrha.

30 What shall we say then? That the Gentiles which followed not righteousness, have attained unto righteousness, even the righteousness which is of faith.

31 But Israel which followed the Law of righteousness, could not attain unto the Law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as *it were* by the works of the Law: for they have stumbled at the stumbling stone,

33 As it is written, \*Behold, I lay in Sion a <sup>n</sup>stumbling stone, and a rock to make men fall: and everyone that believeth in him, shall not be ashamed.

### Chapter 10

*1 After that he delareth his zeal toward them, 3 He sheweth the cause of the ruin of the Jews. 4 The end of the Law. 5 The difference between the justice of the Law, and of faith. 17 Whereof faith cometh, and to whom it belongeth. 19 The rejection of the Jews, and the calling of the Gentiles.*

**B**rethren, mine heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have <sup>a</sup>the zeal of God, but not according to knowledge.

3 For they, being ignorant of the righteousness of God, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.

4 \*For Christ *is* the <sup>b</sup>end of the Law for righteousness unto everyone that believeth.

5 For Moses *thus* describeth the righteousness which is of the Law, \*That the man which doeth these things, shall live thereby.

6 But the righteousness which is of faith, speaketh on this wise, <sup>c</sup>\*Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ from above)

7 Or, Who shall descend into the deep? (that is to bring Christ again from the dead)

---

28 I God will make such a waste of that people that the few which shall remain, shalbe a work of his justice, and shall set forth his glory in his Church.

29 \*Isa. 1.9

29 m That is, utterly lost.

33 \*Psal. 118.22, Isa. 8.14, & 28.16, 1 Pet. 2.6

33 n Jesus Christ is to the infidel destruction, and to the faithful life and resurrection

### Chapter 10

2 a That is a certain affection, but not a true knowledge.

4 \*Gal. 3.24

4 b The end of the Law is to justify them which observe it: therefore Christ having fulfilled it for us, is made our justice, sanctification, &c.

5 \*Lev. 18.5, Ezek. 20.11, Gal. 3.12

6 c Because we can not perform the Law, it makes us to doubt, who shall go to heaven & to say, Who shall go down to the deep to deliver us thence, but faith teaches us that Christ is ascended up to take us with him & hath descended into the depth of death to destroy death, & deliver us.

6 \*Deut. 30.12

8 But what saith it? \*The word is near thee, *even* in thy mouth, and in thy heart. This is the <sup>d</sup>word of faith which we preach.

9 For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him up from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with <sup>e</sup>the mouth man confesseth to salvation.

11 For the Scripture saith, \*Whosoever believeth in him, shall not be ashamed.

12 For there is no difference between the Jew and the Grecian: for he that is Lord over all, is rich unto all, that call on him.

13 \*For whosoever shall call upon the Name of the Lord, shalbe saved.

14 \*But how shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? & how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, \*How beautiful are the <sup>f</sup>feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel: for Esaias saith, \*Lord, who hath believed our <sup>f</sup>report?

17 Then faith *is* by hearing, & hearing <sup>g</sup>by the word of God.

18 But I demand, Have <sup>h</sup>they not heard? \*No doubt their <sup>i</sup>sound went out through all the earth, and their words into the ends of the <sup>k</sup>world.

19 But I demand, Did not Israel know *God*? First Moses saith, \*I will provoke you to envy by a nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 \*And Esaias is bold, and saith, I was found of them that sought me not, and have been made manifest to them that asked not after me.

21 And unto Israel he saith, \*All the day long have I stretched forth mine hand unto a <sup>l</sup>disobedient, and gainsaying people.

### Chapter 11

---

8 \*Deut. 30.14

8 d That is, the promise and the Gospel which agrees with the Law.

10 e That is, the way to be saved is to believe with heart that we are saved only by Christ, an to confess the same before the world.

11 \*Isa. 28.16

13 \*Joel 2.32, Act 2.21

14 \*Isa. 32.7

15 <sup>^</sup> Or, the coming.

15 \*Nahum 1.15

15 Or, the coming

16 \*Isa. 53.1, John 12.38

16 f Meaning the Gospel and the good tidings of salvation which they preached.

17 g That is, by God's commandment, of whom they are sent, that preach the Gospel. It may be also taken for the very preaching itself.

18 h Both the Jews and Gentiles.

18 \*Psal. 19.3

18 i The Hebrew would signifie the line or proportion of the heavens, whose most excellent frame, besides the rest of God's creatures, preaches unto the whole world & sets forth the worthiness of the Creator.

18 k Then seeing all the world knew God by his creatures, the Jews could not be ignorant, and so sinned of malice.

19 \*Deut. 32.21

20 \*Isa. 65.1

21 \*Isa. 65.2

21 <sup>^</sup>Or, unbelieving

4 *God hath his Church although it be not seen to man's eye. 5 The grace showed to the elect. 7 The judgement of the reprobate. 8 God hath blinded the Jews for a time, and revealed himself to the Gentiles. 18 Whom he warns to humble themselves. 29 The gifts of God without repentance. 33 The depth of God's judgements.*

I demand then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he <sup>a</sup>knew before. Know ye not what the Scripture saith of Elias, how he maketh request unto God <sup>b</sup>against Israel, saying,

3 \*Lord, they have killed thy Prophets, and digged down thine altars: and I am left alone, and they seek my life?

4 But what saith the answer of God to him? \*I have reserved unto myself <sup>c</sup>seven thousand men, which have not bowed the knee to Baal.

5 Even so then at this present time is there a remnant through the <sup>e</sup>election of grace.

6 And if *it be* of grace, it is no more of works: or else were grace no more grace: but if it be of works, it is no more grace: or else were work no more work.

7 What then? Israel hath not obtained what he sought: but the election hath obtained it, & the rest have been hardened,

8 According as it is written, \*God hath given them the spirit of <sup>h</sup>slumber: eyes that they should not see, and ears that they should not hear unto this day.

9 And David saith, \*Let their <sup>d</sup>table be made a snare, and a net, & a stumbling block, even for a recompence unto them.

10 Let their eyes be darkened that they see not, and <sup>e</sup>bow down their back always.

11 I demand then, Have they stumbled, that they <sup>f</sup>should fall? God forbid: but through their fall salvation *commeth* unto the Gentiles, to <sup>g</sup>provoke them to follow them.

12 Wherefore if the fall of them *be* the riches of the world, and the diminishing of them the <sup>h</sup>riches of the Gentiles, how much more shall their abundance *be*?

13 For *in that* I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office,

14 *To try* if by any means I might <sup>i</sup>provoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *be*, but <sup>k</sup>life from the dead?

16 For if <sup>l</sup>the first fruits *be* holy, so *is* the whole lump: and if the <sup>m</sup>root *be* holy, so *are* the branches.

17 And though some of the branches *be* broken off, and thou being a wild olive tree, wast grafted in <sup>n</sup>for them, and made partaker of the root, and fatness of the <sup>o</sup>olive tree,

18 Boast not thyself against the branches: and if thou boast thyself, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well: through unbelief they are broken off, and thou standest by faith: be not highminded, but <sup>o</sup>fear.

21 For if God spared not the natural branches, *take heed*, lest he also spare not thee.

22 <sup>p</sup>Behold therefore the bountifulness, and severity of God: toward them which have fallen, severity: but toward thee, bountifulness, if thou continue in *his* bountifulness: or else thou shalt also be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wast cut out of the olive tree, which was wild by nature, and wast grafted contrary to nature in a right olive tree, how much more shall they that are by nature, be grafted in their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in yourselves) that partly <sup>q</sup>obstinacy is come to Israel, until the fulness of the Gentiles *be* come in.

26 And so <sup>r</sup>all Israel shall be saved, as it is written, \*The deliverer shall come out of Sion, and shall turn away the ungodliness from Jacob.

27 And this *is* my covenant to them, \*When I shall take away their sins.

28 As concerning the Gospel, *they are* enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

29 For the <sup>s</sup>gifts & calling of GOD are without repentance.

30 For even as ye in time past have not believed God, yet have now obtained mercy through their unbelief,

31 Even so now have they not believed <sup>t</sup>by the mercy *showed* unto you, that they also may obtain mercy.

2 a And elected before all beginning.

2 b He talked with God not that he should punish Israel, but yet lamented their falsehood, and so his words made against them.

3 \*1 King 19.10

4 \*1 King 19.18

4 c Meaning an infinite number.

5 <sup>^</sup> Or, free election.

8 \*Isa. 6.9 & 9.10, Mat. 13.14, John 12.40, Act. 28.26

8 <sup>^</sup>Or, pricking

9 \*Psal. 69.22

9 d Christ by the mouth of the Prophet wishes that which came upon the Jews, that is, that as birds are taken where as they think to find food, so the Law which the Jews of a blind zeal preferred to the Gospel thinking to have salvation by it, should turn to their destruction.

10 e Take from them thy grace and strength.

11 f Without hope to be restored.

11 g The Jews to follow the Gentiles.

12 h In that the Gentiles have the knowledge of the Gospel.

14 i That they might be jealous over Christ against the Gentiles, and so to be more fervent in love toward Christ than the Gentiles.

15 k The Jews now remain, as it were, in death for lack of the Gospel: but when both they and the Gentiles shall embrace Christ, the world shall be restored to a new life.

16 l Abraham was not only sanctified, but his seed also which neglected not the promise.

16 m Meaning Abraham.

17 <sup>^</sup>Or, in them

17 n That is, the Church of the Israelites.

20 o Be careful: worship God and trust in his promise.

22 p He speaks of the Jews and Gentiles in general.

25 q Meaning stubbornness and induration against God's word.

26 r He shows that the time shall come that the whole nation of the Jews though not everyone particularly, shall be joined to the Church of Christ.

26 \*Isa. 59.20

27 \*Isa. 27.9, Jere. 31.33, Ebr. 8.8 & 10.16

29 s To whom God gives his Spirit of adoption, and whom he calls effectually, he can not perish: for God's eternal counsel never changes.

31 <sup>^</sup> Or, that by your mercy

32 For God hath shut up <sup>t</sup>all in unbelief, that he might have mercy on all.

33 O the deepness of the riches, both of the wisdom, and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34\*For <sup>u</sup>who hath known the mind of the Lord? or who was his counsellor?

35 Or who hath <sup>x</sup>given unto him first, and he shalbe recompensed?

36 For of <sup>y</sup>him, and through him, and for him are all things: to him *be* glory forever. Amen.

### Chapter 12

*The conversation, love and works of such as believe in Christ. 19 Not to seek revengeance.*

**I** beseech you therefore, brethren, by the mercies of God, that ye give up your bodies a <sup>a</sup>living sacrifice, holy, acceptable unto God, *which is* your <sup>b</sup>reasonable serving of God.

2 And fashion not yourself like unto this world, but be ye changed by the renewing of your mind, that ye may *\*prove* what is the <sup>c</sup>good will of God, and acceptable, and perfect.

3 For I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is mete to understand, but that he <sup>d</sup>understand according to <sup>e</sup>sobriety, as God hath dealt to every man the *\*measure* of faith.

4 For as we have many members in one body, and all members have not one office,

5 So we being many are one body in Christ, and every one, one anothers members.

6 *\*Seeing* then that we have gifts that are divers, according to the grace that is given unto us, whether *we have* <sup>f</sup>prophecy, *let us prophesy* according to the proportion of <sup>g</sup>faith:

7 Or an office, *let us wait* on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that <sup>h</sup>distributeth,

---

32 <sup>t</sup> That is, both Jews and Gentiles.

34 <sup>\*Isa.</sup> 40.13, <sup>Wisdo.</sup> 9.13, 1 <sup>Cor.</sup> 2.16

34 <sup>u</sup> He reproves the rashness of men which murmur against the judgements of God.

35 <sup>x</sup> That is, provoke his by his good works?

36 <sup>y</sup> All things are created and preserved of God to set forth his glory.

### Chapter 12

1 <sup>a</sup> Instead of dead beasts, lively sacrifice: instead of the blood of beasts which was but a shadow and pleased not God of itself, the acceptable sacrifice of the spiritual man, framed by faith to godliness and charity.

1 <sup>b</sup> That is, true, lawful, and spiritual, 1 <sup>Pet.</sup> 2.5

2 <sup>\*Ephes.</sup> 5.17, 1 <sup>Thess.</sup> 4.3

2 <sup>c</sup> Whatsoever is not agreeable to God's will, is evil, displeasing and imperfect.

3 <sup>d</sup> Two things are required, if we will judge soberly of God's gifts in us: the one that we do not arrogate to ourselves that which we have not: next, that we boast not of the gifts, but reverently use them to God's honor.

3 <sup>e</sup> That is soberly, not neglecting Gods gifts, but using them to his glory.

3 <sup>\*1Cor.</sup> 12.11, <sup>Ephes.</sup> 4.7

6 <sup>\*1 Pet.</sup> 4.10

6 <sup>f</sup> By prophesying here he means preaching and teaching and by office or ministry, all such be offices, as appertain to the Church, as Elders, Deacons, &c.

8 <sup>h</sup> Of these officers some are Deacons, some Governors, some keep the poor.

*let him do it* *\*with simplicity*: he that ruleth, with diligence: he that <sup>sheweth</sup> mercy, with *\*cheerfulness*.

9 *Let love be* without dissimulation. *\*Abhor* that which is evil, cleave unto that which is good.

10 *\*Be affectioned* to love one another with brotherly love. In giving honor, go one before another,

11 Not slothful to do service: fervent in spirit: serving <sup>the</sup> Lord,

12 Rejoicing in hope, patient in tribulation, *\*continuing* in prayer.

13 *\*Distributing* unto the necessities of the Saints: *\*giving* yourselves to hospitality.

14 *\*Bless* them which persecute you: bless, *I say*, and curse not.

15 Rejoice with them that rejoice, and weep with them that weep.

16 Be of like affection one towards another: *\*be* not high minded: but make yourselves equal to them of the lower sort: be not wise in <sup>your</sup>selves.

17 *\*Recompense* to no man evil for evil: <sup>procure</sup> things honest in the sight of all men.

18 *\*If* it be possible, asmuch as in you is, have peace with all men.

19 Dearly beloved, *\*avenge* not yourselves, but give place unto wrath: for it is written, *\*Vengeance* is mine: I will repay, saith the Lord.

20 *\*Therefore*, if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing, thou shalt heap <sup>coals</sup> of fire on his head.

21 Be not overcome of evil, but overcome evil with goodness.

### Chapter 13

*1 The obedience to the Rulers. 4 Why they have the sword. 8 Charity ought to measure all our doings. 11 An exhortation to innocence and purity of life.*

**L**et *\*every* soul be subject unto the higher powers: for there is no power but of God: and the powers that be, are ordained of God.

---

8 <sup>\* Mat.</sup> 6.2

8 <sup>i</sup> He means them which were appointed to look unto the poor, as for the most part were the widows, Act 6.1, 1 <sup>Tim.</sup> 5.9

8 <sup>\*2 Cor.</sup> 9.7

9 <sup>\*Amos</sup> 5.15

10 <sup>\*Ephes.</sup> 4.2, <sup>Ebr.</sup> 13.1, 1 <sup>Pet.</sup> 2.17

11 <sup>^</sup>Or, the time

12 <sup>\* Luk.</sup> 18.1

13 <sup>\*1 Cor.</sup> 16.1

13 <sup>\*Ebr.</sup> 13.2

14 <sup>\*Mat.</sup> 5.44, 1 <sup>Pet.</sup> 4.13

16 <sup>\*Prov.</sup> 3.7, <sup>Isa.</sup> 5.21

16 <sup>k</sup> That is, in your own conceit.

17 <sup>\*Prov.</sup> 20.22, <sup>Matt.</sup> 5.39, 1 <sup>Pet.</sup> 3.9

17 <sup>\*2 Cor.</sup> 8.21

17 <sup>l</sup> Live so honestly and godly that no man can find fault with you.

18 <sup>\*Ebr.</sup> 12.14

19 <sup>\*Eccle.</sup> 28.1, <sup>Mat.</sup> 5.38

19 <sup>\*Deut.</sup> 32.35, <sup>Ebr.</sup> 10.30

20 <sup>\*Prov.</sup> 25.21

20 <sup>m</sup> For either thou shalt win him with thy benefit, or else his conscience shall bear him witness that God's burning wrath hangeth over him.

### Chapter 13

1 <sup>\*Wisd.</sup> 6.4, <sup>Tit.</sup> 3.1, 1 <sup>Pet.</sup> 2.13

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves <sup>a</sup>judgement.

3 For princes are not to be feared *for* good works, but *for* evil. Wilt you then be without fear of the power? do well: so shalt thou have praise of the same.

4 For he is the minister of God for thy wealth: but if thou do evil, fear: for he beareth not the sword for naught: for he is the minister of God <sup>^</sup>to take vengeance on him that doeth evil.

5 Wherefore ye must be subject, not because of wrath only, but also for <sup>b</sup>conscience sake.

6 For, for this cause ye pay also tribute: for they are God's ministers, applying themselves for the same <sup>c</sup>thing.

7 \*Give to all men therefore their duty: tribute, to whom ye owe tribute: custom, to whom custom: fear, to whom fear: honour, to whom ye owe honour.

8 Owe nothing to any man, but to love one another: for he that loveth another, hath fulfilled the <sup>d</sup>Law.

9 For this, \*Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, *even* in this, \*Thou shalt love thy neighbour as thyself.

10 Love doeth not evil to his neighbour: therefore is love the <sup>e</sup>fulfilling of the Law.

11 And that, considering the season, that *it is* now time that we should arise from sleep: for now is our salvation <sup>e</sup>nearer, than when we believed it.

12 The night is past, and the day is at hand: let us therefore cast away the works of darkness, and let us put on the <sup>f</sup>armour of light,

13 So that we walk honestly, as in the day: not in <sup>^</sup>gluttony, and drunkenness, neither in chambering and wantonness, not in strife and envying:

14 \*But put ye on the Lord JESUS CHRIST, and take no thought for the flesh, to *fulfil* the lusts of it.

### Chapter 14

*1 The weak ought not be despised. 11 No man should offend another's conscience, 15 But one to support another in charity*

2 a Not only the punishment of the Judges, but also the vengeance of God.

4 <sup>^</sup> Greek, a revenger with wrath.

5 b For no private man can contemn that government which God hath appointed without the breach of his conscience: and here, he speaks of civil magistrates: so that Antichrist and his can not wrest this place to establish their tyranny over the conscience.

6 c That is, to defend the good, and to punish the evil.

7 \*Mat. 22.21

8 d He meaneth only the second table.

9 \*Exod. 20.14, Deut. 5.18

9 \*Levit. 19.18, Mat. 22.39, Gal. 5.14, Jam. 2.8

10 \*1 Tim. 1.5

11 e Before we believed, it had been in vain to tell us these things: but now seeing our salvation is near, let us take heed that we neglect not this occasion.

12 f That is, honest manners and godly.

13 \*Luk. 21.34

13 <sup>^</sup>Or, riot

14 \*Gal. 5.16, 2 Pet. 2.10

*and faith.*

Him that is weak in the <sup>a</sup>faith, receive unto you, *but* not <sup>b</sup>for controversies of disputations.

2 One believeth that he may eat of all things: and another, which is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hath received him.

4 \*Who art thou that condemnest another man's servant? he standeth or falleth to his own <sup>c</sup>master: yea, he shalbe established: for God is able to make him stand.

5 This man esteemeth one day above another day, and another man counteth every day alike: let every man be <sup>d</sup>fully persuaded in his mind.

6 He that <sup>e</sup>observeth the day, observeth it to the <sup>f</sup>Lord: and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord: for he giveth God thanks: and he that <sup>e</sup>eateth not, <sup>h</sup>eateth not to the Lord, and giveth God thanks.

7 For none of us liveth to <sup>i</sup>himself, neither doeth any die to himself.

8 For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For Christ therefore died and rose again, and revived, that he might be Lord both of the dead and the quick.

10 But why dost thou judge thy brother? or why dost thou despise thy brother? \*for we shall all appear before the judgment seat of Christ.

11 For it is written, \*I <sup>k</sup>live, saith the Lord, and every knee shall bow to me, and all tongues shall <sup>l</sup>confess unto God.

12 So then every one of us shall give accounts of himself to God.

13 Let us not therefore judge one another any more: but use *your* judgment rather in this, that no man put an occasion to fall, or a stumbling block before *his* brother.

14 <sup>m</sup>I know, and am persuaded through the Lord Jesus, that

1 a That is, the doctrine of the Gospel.

1 b Lest he should depart either more ignorant then he came, or else with a greater scruple of conscience.

4 \*Jam. 4.12

4 c It is the Lord's matter and not thine.

5 d We must be assured in our conscience by God's word in all things that we do: that if we be strong, we may know what is our liberty and if we be weak, we may learn to profit daily.

6 e That counteth one day more holy then another.

6 f Who judgeth whether he doeth well or no.

6 g Because he thinks the meat unclean by the Law.

6 h Here we must note three things: first, that he speaks of things which of themselves are indifferent, albeit in the Law they were not: next, that he reproveth not the condemning of the act but of the persons: thirdly that he means not the stubborn and malicious, who he calls dogs and concision, but the weak and infirm to whom as yet God had not revealed the perfect liberty.

7 i Both our life, and death ought to profit our brother.

10 \*2 Cor. 5.10,

11 \*Isa. 45.23, Phil. 2.10

11 k This oath particularly appertains to God who is the true life of himself, and gives it to all others.

11 l And acknowledge me for their God.

14 m He prevents the objection which the Christians might use.

there is nothing unclean of itself: but unto him that judgeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: \*destroy not him with thy meat, for whom Christ died.

16 Cause not your <sup>n</sup>commodity to be evil spoken of.

17 For the <sup>o</sup>kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holie Ghost.

18 For whosoever <sup>p</sup>in these things serveth Christ, is acceptable unto God, and is approved of men.

19 Let us then follow those things which concern peace, and wherewith one may edify another.

20 Destroy not the work of God for meats sake: \*all things indeed are pure: but *it is* evil for the man which eateth with offence.

21 \**It is* good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weak.

22 Hast thou <sup>q</sup>faith? have it with thyself before God: blessed is he that <sup>r</sup>condemneth not himself in that thing which he alloweth.

23 For he that doubteth, is condemned if he eat, because *he eateth* not of faith: and whatsoever *is* not of <sup>s</sup>faith, is sin.

### Chapter 15

*3 Paul exhorteth them to support & love one another by the example of Christ, 9 And by the only mercy of God which is the cause of salvation both of the one and the other. 14 He shows his zeal toward them, & the Church, 30 And requireth the same of them.*

**W**e which are strong, ought to bear the infirmities of the weak, and not to please ourselves.

2 *Therefore* let every man please his neighbour in that that is good to <sup>a</sup>edification.

3 For Christ also would not please himself, but as it is written, \*The rebukes of them which rebuke thee, fell <sup>b</sup>on me.

4 For whatsoever things are written aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might have hope.

---

15 \*1 Cor. 8.11

16 n Which is the benefit of Christian liberty by abusing whereof ye cause the weaklings to blaspheme the Gospel which might seem to them contrary to God's will, and the doctrine of the Law.

17 o God will not reign over his by such observations.

18 p In peace and righteousness.

20 \*Titus 1.15

21 \*1 Cor. 8.13

22 q Faith here is taken for a full persuasion of the Christian liberty in things indifferent as the Apostle interprets it in the 14 verse.

22 r Which have none evil remorse of conscience in his doing.

23 s Meaning, of a right conscience.

### Chapter 15

2 a To edify, signifies to do all manner duties to our neighbor, either to bring him to Christ, or if he be won, that he may grow from faith to faith: for the faithful are called the temple of God wherein he is resident by his holie Spirit: and these faithful are the stones of the new Jerusalem: that is, the universal Church, Isa. 54, Revel. 21, of the which building Christ is the chief corner stone, Eph.2.20.

3 \*Psal. 69.9

3 b I did so bear them, as if they had been done to me and not my Father.

5 Now the God of <sup>c</sup>patience and consolation give you that ye be \*likeminded one towards another, according to Christ Jesus,

6 That ye may with one mind, *and* with one mouth may praise God even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the <sup>d</sup>glory of God.

8 Now I say, that Jesus Christ was a <sup>e</sup>minister of the circumcision, for the <sup>f</sup>truth of God, to confirm the promise *made* unto the fathers.

9 And let the Gentiles praise God for *his* mercy, as it is written, \*For this cause I will confess thee among the Gentiles, and sing unto thy Name.

10 And again he saith, \*Rejoice, ye Gentiles with his people.

11 And again, \*Praise the Lord, all ye Gentiles, and laud ye him, all people together.

12 And again Esaias saith, \*There shalbe a root of Jesse, and <sup>g</sup>he that shall rise to reign over <sup>h</sup>the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy, and peace in believing, that ye may abound in hope through the power of the holie Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

15 Nevertheless brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

16 That I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable <sup>i</sup>being sanctified by the holie Ghost.

17 I have therefore whereof I may rejoice in Christ Jesus in those things which *pertain* to God.

18 For I dare not <sup>k</sup>speak of any thing, which Christ hath not wrought by me, *to make* the Gentiles obedient in word and deed,

19 With the power of signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Yea, so I enforced myself to preach the Gospel, not

---

5 c Which is the author of patience.

5 \*1 Cor. 1.10, Philip 3.16

7 d To make us partakers of God's glory.

8 e First to gather the Jews, and then the Gentiles that both might be made one flock.

8 f That God might be known true.

9 \*2 Sam. 22.50, Psal. 18.49

10 \*Deut. 32.43

11 \*Psal. 117.1

12 \*Isa. 11.10

12 g Which is Christ who did spring as a young bud out of the dry and dead root.

12 h Then seeing he took both the Jews and Gentiles to his Father's glory, they ought by his example to love together.

16 i The minister offers up the people to God by the Gospel.

18 k God gave him such ample occasions to set forth his excellent works that he had done by him, that the Apostle need not to seek any other thing to boast upon.

where Christ was named, lest I should have built on another man's foundation.

21 But as it is written, \*To whom he was not spoken of, they shall see *him*, and they that heard not, shall understand *him*.

22 Therefore also I have been \*oft let to come unto you.

23 But now seeing I have no more place in these quarters, and also have \*been desirous many years agone to come unto you.

24 When I shall take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after I have been somewhat filled with your *company*.

25 But now go I to Jerusalem, to <sup>l</sup>minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain distribution unto the poor Saints which are at Jerusalem.

27 For it hath pleased them, and their debtors are they: \*for if the Gentiles be made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When I have therefore performed this, and have <sup>m</sup>sealed them this <sup>n</sup>fruit, I will pass by you into Spain.

29 \*And I know when I come, that I shall come to you with <sup>o</sup>abundance of the blessing of the Gospel of Christ.

30 Also brethren I beseech you for our Lord Jesus Christ's sake, and for the love of the Spirit, that ye \*would strive with me by prayers to God for me.

31 That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem, may be <sup>p</sup>accepted of the Saints,

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Thus the \*God of peace *be* with you all. Amen.

### Chapter 16

*1 After many recommendations, 17 He admonisheth them to beware false brethren and to be circumspect. 20 He prayeth for them, and giveth thanks to God.*

I commend unto you Phebe our sister which is a servant of the Church of Cenchrea,

2 That ye receive her in the Lord, as it becometh Saints, and that ye assist her in whatsoever business she needeth of your aid: for she hath given hospitality unto many, and to me also.

3 Greet \*Priscilla and Aquila my fellow helpers in Christ

21 \*Isa. 52.15

22 \*Chap. 1.13, 1 Thess. 2.17

23 \*Chap. 1.10

25 I Which was to carry the alms.

27 \*1 Cor. 9.11

28 m I shall faithfully leave it with them, and as it were sealed most surely.

28 n Alms is the fruit of faith and charity.

29 \*Chap. 1.11

29 o His coming shalbe profitable unto them: for God will give him abundant knowledge of Divine mysteries to communicate unto them.

30 \*2 Cor. 1.11

31 p He feared lest slanderous tongues would have made his message either odious, or less acceptable.

33 \*Isa. 9.6

### Chapter 16

3 \* Act. 18.3

Jesus.

4 (Which have for my life laid down their own neck. Unto whom not I only give thanks, but also all the Churches of the Gentiles)

5 Likewise *greet* the Church that is in their house. Salute my beloved Epenetus, which is the <sup>a</sup>first fruits of <sup>^</sup>Achaia in Christ.

6 Greet Marie which bestowed much labour on us.

7 Salute Andronicus and Junia my cousins and my fellow prisoners, which are notable among the Apostles, and <sup>b</sup>were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *friends*.

11 Salute Herodion my kinsman. Greet them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labour in the Lord. Salute the beloved Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, & his mother & mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an \*holie <sup>c</sup>kiss. The Churches of Christ salute you.

17 ¶ Now I beseech you brethren, mark them diligently which cause division and offences, contrary to the doctrine which ye have learned, and \*avoid them.

18 For they that are such, serve not the Lord Jesus Christ, but their own <sup>d</sup>bellies, and with <sup>e</sup>fair speech and flattering deceive the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would have you wise, unto that which is good, and simple concerning evil.

20 The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

21 \*Timotheus my companion, and Lucius and Jason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this epistle, salute you in the Lord.

23 \*Gaius mine host, and of the whole Church saluteth you. Erastus the <sup>^</sup>chamberlain of <sup>f</sup>the city saluteth you, and

5 a The first which was consecrate to the Lord by embracing the Gospel.

5 <sup>^</sup>Or, Asia.

7 b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

16 \*1 Cor. 16.20, 2 Cor. 13.12, 1 Pet. 5.14

16 c This was a sign of amity among the Jews, which he wills to be holie, that is, that it come from a mind full of godly charity.

17 \*2 John 10

18 d These be marks to know the false Apostles by.

18 e The word signifies him that promises much and performs nothing, who seems also to speak for thy profit, but does nothingness.

21 \*Act. 16.1, Phil. 2.19

23 \*1 Cor. 1.14

23 <sup>^</sup>Or, receiver

23 f Corinthus

Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all.  
Amen.

25 \*To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ,\*by the revelation<sup>9</sup> of the mystery, which was kept secret since the world

---

25 \*Eph 3.20

25 \*Eph. 3.9, Col 1.26, 2 Tim. 1.10, Tit. 1.2, 1 Pet. 1.20

25 g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith)

27 To God, *I say*, only wise, *be* praise through Jesus Christ for ever. Amen.

Written to the Romaines from Corinthus *and sent* by Phebe, servant of the Church, which is at Cenchrea.