

FOREWORD TO ROMANS

My *Thomas More et la Bible* devotes six pages (397ff) to this “document ardu et capital” : the first and longest of the Pauline letters, also the most carefully penned and organized. Its expository and systematic character, its relatively impersonal tone, have made it a favourite of Christian theologians throughout the ages, and never more so than in the time of the New Learning. What Lombard’s *Sentences* had been to the mediaeval tyro in divinity, *Romans* became for the budding exegete of the Renaissance. More’s spiritual father John Colet chose it to inaugurate his public course on the Bible at Oxford before the turn of the century, and Erasmus had accumulated four big quirefuls of notes on it by 1501. The *Paraphrasis in epistolam ad Romanos* (November 1517) was the first of Erasmus’ New Testament paraphrases.

Luther further increased the prominence of this most challenging document. The earliest expression of his theology was his 1515-1516 course on *Romans*, which he was to condense in an epoch-making Prologue. Out of young Melanchthon’s lectures on *Romans* at Wittenberg (1519) grew his *Loci Communes* of 1521, a handbook of fundamental concepts in theology which, constantly revised till its last edition (1559), became the *Summa* of early Lutheranism.

Tyndale’s Prologue to *Romans*, a regular treatise, longer than the letter itself, is taken wholesale from Luther. It begins thus : “Forasmuch as this Epistle is the principal and most excellent part of the New Testament, and most pure *Evangelion*, that is to say glad tidings -- and that we call *Gospel* --, and also a light and a way in unto the whole Scripture, I think it meet that every Christian man not only know it by rote and without the book, but also exercise himself therein evermore continually, as with the daily bread of the soul”. It contains, says the conclusion, “the pith of all that pertains to the Christian faith”.

The appeal of *Romans* endures. When Karl Barth died on 9 December 1968, all his obituaries pointed out to his *Römerbrief* of 1919, re-issued after a thorough revision in 1922, as the trumpet-call of his revolutionary theology.

For obvious polemical reasons, More tries to qualify and tone down, through other New Testament passages, the emphases of *Romans* on the powerlessness of man, which, given the *Zeitgeist*, he thought conducive to fatalism and irresponsibility. He preferred practical verses to merely dogmatic ones: thus Rom 8.18 occupies an entire page out of the fifteen claimed in his writings by the whole epistle. The chronologically first line he (as a printed author) borrowed from the Bible is Rom 8.9a --, which he obviously quoted by heart. But when, having become a popular apologist, he stated his views on the advisability of putting Scripture in all hands, he sounded a warning against *Romans*: "Many were there, I think, that should take much profit by St Paul's epistle *ad Ephesios*, wherein he gives good counsel to every kind of people, and yet should find little fruit for their understanding in his epistle *ad Romanos*, containing such high difficulties as very few learned men can very well attain". (*Dialogue Concerning Heresies*, book 3, chapter 6, EW p. 246 G).

To our repertory, we might add Rom 2.15 as the likeliest source -- though 2 Cor 1.12 and the gospels convey the same message -- for what More writes at the end of *Blessed Body*: "that the fruit of our good works may bear witness unto our conscience that we receive him worthily" (EW p. 1269 D). Under Rom 9.28, also add a reference to Is 10.22-23 (p. 202 in our first volume).



THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

1.7b TO BUGENHAGEN, ROGERS 143, p. 326/31-32, quoting Bugenhagen :

*Gratia vobis et pax a Deo Patre nostro, et Domino
Jesu Christo.*

A form of salutation which St Paul also uses in I Cor 1.3 ; 2 Cor 1.2 ; Eph 1.2 ; Col. 1.2, etc. More shows impatience at the fondness of the reformers for this "apostolic style" (*ibid.* lines 34-35).

1.10 SUPPLICATION II, 327 A

Wherefore did Saint Paul pray for all other Christen
men, and desire them all to pray for him also ?

Completed by Rom 15.30 ; 2 Cor 1.11 ; Phil 1.19 ;
2 Tim 1.3 *et alibi*, and cf. Jas 5.16.

1.17 On justifying faith : see Rom 3.28 and Hab 2.4 (vol.1 p.218).

1.20-21 DIALOGUE I, 7/128 H - 129 A

[Old philosophers], as Saint Paul confesseth, found out, by nature and reason, that there was a God, either maker or governor or both, of all this whole engine of the world : the marvellous beauty and constant course whereof sheweth well that it neither was made nor governed by chance. But when they had by these visible things knowledge of his invisible majesty, then did they, as we do, fall from the worship of him to the worship of idols.

CONFUTATION II, 409 A : He letted not in his epistle to the Romans to allege and allow the philosophers' cunning, though he disproved and dispraised the folly of their fall and wretchedness of their living.

1.22 SUPPLICATION II, 324 B

The reproof that St Paul spake of the paynim philo-

sophers : *dicentes se esse sapientes, stulti facti sunt* : While they called themselves wise, they proved stark fools.

ROSSEUS I, 10, p. 184/13 : "*Ut cum philosophis, quos toties improbas, dicens te esse sapientem, stultus fias, et evanescas in cogitationibus tuis*" (which corresponds to Rom 1.21-22).

Cf. Henry VIII's Answer to Luther's Letter : "They have done vainly in their inventions, their foolish hearts were blinded, calling themselves wise men, they were made fools". (E7v-8).

George Joye, in *Subversion of More's False Foundation*, title-page, 1534, not only applies this verse to his opponent, but seems to echo his version : "More is become in vain liar in his own reasoning and arguments, and his foolish heart is blinded. Where he believed to have done most wisely, there hath he shewed himself a stark fool. Rom.I. *Moros* in Greek is *stultus* in Latin, a fool in English".

1.24-27 CONFUTATION IV, 591 B

As one sin deserveth the doing of another, after the sentence of Saint Paul unto the Romans, that the old philosophers, for their wilful idolatry against God, were given by God into the sin against the nature of man.

1.26 PICO 12 DE

These be they whom — as the glorious apostle Saint Paul saith — our Lord hath delivered into the passions of rebuke,

1.28 PICO 12 E

and to a reprobable sense, to do those things that are not convenient :

1.29 PICO 12 E

full of all iniquity, full of envy, manslaughter, contention, guile and malice, backbiters ;

1.30 PICO 12 E

odious to God, contumelious, proud, stately, finders of evil things ;

1.31 PICO 12 E

foolish, dissolute, without affection, without covenant, without mercy ;

COMFORT I, 17/1161 A : We shall in this world be each to other piteous, and not *sine affectione*, for which the apostle rebuketh

them that lack their tender affections here.

The same Greek epithet *ἀσποργος* recurs in 2 Tim 3.3 , where Vg again translates it *sine affectione*.

1.32 PICO 12 E

which, when they daily see the justice of God, yet understand they not that such as these things commit are worthy death : not only they that do such things, but also they which consent to the doing.

2.4 PASSIO 50

Dissimulat diu, siquando ipsius benigna patientia nos adducat ad poenitentiam.

BASSET 1365 H : Which now, for our weal, he favourably long beareth with and winketh at, to see whether his merciful sufferance will in conclusion drive us to amendment.

2.5 PASSIO 50

Dum peccata peccatis addimus, thesaurisamus nobis (ut ait apostolus) iram in die irae.

BASSET 1366 A : While we... heap sin upon sin, we do, as saith the apostle, lay up to our own confusion God's wrath and indignation in the day of his dreadful anger.

2.9-10 ROSSEUS I, 10, p. 168/25

Quasi, quoniam Deus et ex Judaeis et Graecis vocavit Ecclesiam ad fidem, ideo etc...

Part of a *reductio ad absurdum* which climaxes in the next verse.

2.11 ROSSEUS I, 10, p. 164/3, quoting Luther

Paulus omne corpus tollit dum dicit : "Non est personarum acceptio apud Deum".

ROSSEUS I, 10, p. 168/24 : *Similis est vigoris et illud quod ais : Paulus tollit omne corpus dum dicit : "Non est personarum acceptio apud Deum".* Again line 27 : *Non est acceptio personarum apud Deum.*

2.13 CONFUTATION VIII, 740 D

Not the hearers of the law are just before God, but the doers of the law shall be justified.

2.22b, 23b CONFUTATION II, 420 E

Saint Paul saith to the Jews : "Thou abhorrest idols

and robbest God of his honour”.

It continues *ibid.* 420 E, FG : “meaning that, though they abhorred the paynim idols... yet, for all that, they, by the breaking of God’s law with their evil living, they took away the honour fro God, in causing him and his law to be dishonourably spoken of among the paynims. Now cometh me Tyndale, and in despite of holy images, he hath translated that place in this wise : “Thou abhorrest images and takest from God his honour”. Here ye see Tyndale’s truth, lo ! Did St Paul say so ? Did St Paul mean so ? Did the Jews abhor images ? They abhorred idols, but not images... But Tyndale’s translation of this place may marvellously well be said unto himself : “Thou abhorrest images, Tyndale, and takest the honour fro God”.

Cranmer and Geneva will retain Tyndale’s *images*, but AV agrees with More : “Thou that abhorrest idols”, as it does with R.S.V: “You who abhor idols”.

3.8a CONFUTATION IV, 592 CD

God... by the Scripture crieth out... and saith woe to them that say : “Let us do evil that good may come thereof”.

3.8b CONFUTATION III, 513 A

Saint Paul saith himself also that, in the matter of good works, these false heretics misconstrue him, and saith therefore that their damnation is just and righteous.

3.20 BUGENHAGEN, ROGERS 143, p. 348/839

Si nihil valent opera sine fide... ut ne adjiciam id dictum ab Apostolo de operibus legis mosaicae.

3.21 BUGENHAGEN, ROGERS 143 p. 340/554, quoting Bugenhagen

Justitia haec quae Christus est, testimonium habet in lege et prophetis, ad Rom 3.

More refers to this verse again *ibid.* p. 348/854 : “Jam... transis ad justitiam Dei, qui Christus est ; cui, tanquam id quisquam neget, testimonia corrogas ex lege et prophetis”.

3.23 ROSSEUS I, 10, p. 156/22

An non omnes peccavimus et egemus gratia Dei ?

3.24a DIALOGUE IV, 11/267 H

Gratis redempti estis : ye be redeemed freely.

More comments (p. 268 B) : “Christ freely redeemed us, etc”.

3.28

SUPPER I, 9/1050 E, quoting St Augustine

A man is justified by faith without the works of the law.

CONFUTATION, PREFACE, 341 C : "Who shall less set by his commandments than they that, upon the boldness of *only faith*, set all good works at naught ? " On Luther's addition of *allein*, see my *Thomas More et la Bible*, p. 397.

The messenger quotes the key passage in DIALOGUE IV, 11/267 G : *Fides justificat* : faith justifieth.

4.2

DIALOGUE IV, 11/267 GH, quoting the messenger

Si ex operibus, habet quidem gloriam, sed non apud Deum : If he were justified by the works, then had he glory, but not with God.

4.3

DIALOGUE IV, 11/267 G, quoting the messenger

Credidit Abraham Deo, et reputatum est ei ad justitiam : Abraham believed God, and it was accounted in him for justice.

4.8

BUGENHAGEN, ROGERS 143 p. 349/888, quoting Bugenhagen

Docemus non imputari peccatum (Paul is quoting Ps 31.2)

5.5a

TO Dr. WILSON, ROGERS 208, p. 538/188

And for conclusion, in God is all : *spes non confundit*.

5.12

PASSION, INTRO. 1282 FG

Per unum hominem peccatum in hunc mundum introivit, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt : By one man sin entered into the world, and by sin death, and so passed death through into all men, through that one man in whom all men have sinned.

5.17

PASSION, INTRO. 1282 GH

Sicut enim unius delicto mors regnavit per unum, multo magis abundantiam gratiae et donationis et justitiae accipientes in vita regnabunt per unum Jesum Christum : ...Likewise as by the sin of one man death hath entered by one, much more men receiving the abundance of grace, and of the gift, and of justice, shall reign in life by one Jesu Christ.

EW reads : *abundantia*, an obvious misprint.

5.18

PASSION, INTRO. 1282 GH

Igitur, sicut per unius delictum in omnes homines in condemnationem, sic et per unius justitiam in omnes homines in justifica-

tionem vitae : ...Therefore, likewise as by the sin of one man it went into all men unto condemnation, so by the justice of one man also, it goeth into all men unto justification of life.

5.19 PASSION, INTRO. 1282 GH - 1283 A

Sicut enim per unius hominis inobedientiam peccatores constituti sunt multi, ita et per unius obedientiam justi constituentur multi... For likewise as by the disobedience of one man many be constitute and made sinners, so shall also by the obedience of one many men be constitute and made righteous.

5.20 PASSION, INTRO. 1282 G (Latin) and 1283 A

Lex autem subintravit ut abundaret delictum. Ubi autem abundavit delictum, superabundavit et gratia : ...The law truly hath entered that sin should abound. But where sin hath abounded, there hath grace also more abounded.

5.21 PASSION, INTRO. 1282 G (Latin) and 1283 A

Ut, sicut regnavit peccatum in mortem, ita et gratia regnet per justitiam in vitam aeternam, per Jesum Christum Dominum nostrum : ...that, likewise as sin hath reigned unto death, so grace should also reign by justice unto everlasting life, through Jesus Christ our Lord.

6.4b CONFUTATION I, 376 G

[Baptism means] rising again with Our Lord in his resurrection, into a new manner and kind of clean life.

6.19 CONFUTATION IV, 534 B

As ye have exhibited and given your members to serve uncleanness and iniquity, from iniquity to iniquity, so now again exhibit and give your members to serve righteousness, that ye may be sanctified.

TO BUGENHAGEN, ROGERS 143 p. 340/541 : [*Si Christus factus est vobis satisfactio*], *quid opus est vobis, "sicut exhibuistis membra vestra servire immunditiae et iniquitati ad iniquitatem, ita nunc exhibere membra vestra servire justitiae in sanctificationem"* ?

Ibid. p. 344/691 : *Quorsum illud ejusdem* : "*Sicut exhibuistis membra vestra servire immunditiae et iniquitati, ita nunc exhibete membra vestra servire justitiae*" ?

7.5-6 BUGENHAGEN, ROGERS 143, p. 334/298

...ut in novitatem spiritus a carne revocarent mundum.

7.12 See I Tim 1.8, below p. 127.

7.14ff COMFORT I, 6/1146 FG

One tribulation is it to good men to feel in themselves the conflict of the flesh against the soul, the rebellion of sensuality against the rule and governance of reason, the relics that remain in mankind of old original sin, of which Saint Paul so sore complaineth in his epistle to the Romans.

7.15, 17 Substantially identical with 7.19-20.

7.18, 21 BUGENHAGEN, ROGERS 143 p. 349/888 and p. 355/1126
quoting Bugenhagen

Non enim invenio in me, id est in carne mea, bonum, sed gratia Deo, quod Christus venit.

7.19 CONFUTATION IV, 550 G, quoting Tyndale

That good which I would, that do I not ; but that evil which I would not, that do I.

7.20 CONFUTATION IV, 550 G, quoting Tyndale

So it is not I that do it, saith he, but sin that dwelleth in me.

Tyndale's version of Rom 7.19-20 is quoted *ibid* p.538 H.

8.1 DIALOGUE IV, 11/272 C

There is no damnation to them that be in Christ Jesu... those that walk not after the flesh.

The messenger had quoted the verse incompletely in 271 D : "The words of Saint Paul, *Nihil damnationis est iis qui sunt in Christo Jesu*". In 272 C, More quotes 8.1a twice : "There is no damnation to them that be in Christ Jesu", before adding 8.1b : "those that walk not after the flesh".

Four years later, in CONFUTATION VIII, 795 E, he quotes 8.1a according to Barnes : "There is no damnation unto them that be in Christ Jesu", repeated in 795 E, and, with a slight change, in 796 A : "There is no damnation to them that be in Christ Jesu". More then discusses the verse, again by completing it : "But Saint Paul, to reprove Barnes' false doctrine, saith not, as he rehearseth him, that there is no damnation to them that are in Christ Jesu, but he saith there is no damnation to them that are in Christ Jesu, that walk not after the flesh, declaring plainly that... if he walk after the flesh, he shall be damned".

8.9a TO JOYEUSE LEE, ROGERS 4, p. 10/14

For, as the apostle saith, we be not now in flesh, but in spirit, if Christ abide in us.

More's letter to Sister Joyeuse prefaces his *Life of John Picus* : This is therefore the first scriptural quotation in More's English Works (EW p. 1D).

8.9b ROSSEUS I, 10, p. 142/33, quoting Luther

Qui spiritum Christi non habet, hic non est ejus.

8.11 CONFUTATION VII, 700 A

We may... for the Spirit inhabiting within us, merit much more glory, first in soul, and after in body, which the Father of our Saviour, that raiseth [= raised] his, shall, for the same Spirit inhabiting in us, raise and resuscitate to bliss.

8.12 CONFUTATION VII, 700 AB

Therefore are we debtors, saith Saint Paul, and it is our bounden duty to follow, not the flesh... but the Spirit of God.

Doctors (in EW and in the original edition) is emended to *debtors* in the *errata* list at the end of APOLOGY.

8.13a CONFUTATION VIII, 796 C

If ye live after the flesh, ye shall die.

CONFUTATION VII, 700 B : [The flesh].. whose affections if we follow, we shall die.

DIALOGUE IV, 11/272 CD : If he follow the fleshly ways of his sensual appetites, he shall be damned, for all his faith in Christ.

8.13b CONFUTATION VII, 700 B

[We are bound to follow] the spirit of God, and by that spirit to mortify the deeds and works of the flesh : which if we do, we shall live.

8.14 CONFUTATION VII, 700 B

For whoso, saith Saint Paul, be led by the spirit of God, they be the sons of God.

TO BUGENHAGEN, ROGERS 143, p. 355/1115 and p. 359/1287 : *Qui enim spiritu Christi aguntur, hi sunt filii Dei.*

8.15 CONFUTATION VII, 700 C

Ye have not received again the spirit of bondage in

dread, but the spirit by which ye ben adopted and chosen into the sons of God, by which spirit also we cry "Abba ! Father ! "

Abba Pater, cf also Mk 14.36 (vol.2 p.93) and Gal 4.6.

8.16

CONFUTATION VII, 700 C

For the same Spirit beareth witness unto our spirit that we be the sons of God.

This eminently "spiritual" verse is quoted, after Tyndale, in 693 G, and in 698 B (written 798) : "The Spirit beareth record unto our spirit that we be the sons of God.

More stays close to this version in 699 C (written 799) : "The Spirit beareth witness to our spirit that we be the sons of God". It's only Tyndale's conclusions from it that he repudiates.

He quotes it again in 700 D : "The same Spirit beareth record unto our spirit that we be the sons of God" ; and in 700 F : "This Spirit beareth record unto our spirit that we be the sons of God".

Tyndale's exegesis would be even further from the truth, says More (701 C), if the verse "were translated after the Greek".

8.17

CONFUTATION VII, 700 C

And then, if we be the sons, then be we heirs ; heirs of God, co-heirs of Christ ; howbeit, that it is to be understanden if we suffer with him, that we may be glorified with him.

COMFORT III, 27/1261 C : "*Si compatimur, et conregnabimus* : If we suffer with him, we shall reign with him". (The Latin is not given in London or Tottel). Cf. 2 Tim 2.12.

8.18

DIALOGUE IV, 11/170 F

Saint Paul saith that *non sunt condignae passiones hujus vitae ad futuram gloriam quae revelabitur in nobis* : all that ever we can suffer in this world is not worthy the glory to come, that shall be shewed in us.

BUGENHAGEN, ROGERS 143 p. 343/674 : "*Neque enim condignae sunt passiones hujus temporis ad futuram gloriam quae revelabitur in nobis.*"

CONFUTATION I, 363 G : The passions of this world be not worthy the glory that is to come, that shall be revealed and shewed upon us.

CONFUTATION IV, 530 A : The passions of this world be not worthy to win the glory to come, that shall be shewed upon us.

CONFUTATION VIII, 739 H - 740 A : The passions of this life be not worthy the glory that is to come, that shall be shewed in us.

COMFORT III, 27/1263 E : *Non sunt condignae passiones*

hujus temporis ad futuram gloriam quae revelabitur in nobis : The passions of this time be not worthy to the glory that is to come, which shall be shewed in us. (London and Tottell : "*Non sunt dignae...* are not worthy the glory").

PASSIO 27 : "*Neque enim sunt condignae passionibus hujus temporis ad futuram gloriam quae in te revelabitur*" (slightly modified by Louvain editors). BASSET 1358 B : The afflictions of this world be nothing worthy the glory that is to come, which shall be revealed in thee.

PASSIO 61 : "*Ut non sint ullo pacto condignae passionibus hujus temporis ad futuram gloriam quae revelabitur in illis*". BASSET 1369 G : All the trouble and afflictions of this world can in no wise countervail the glory that is to come, which shall be revealed in them.

CATENA 156 v : "*Non sunt condignae passionibus hujus temporis ad futuram gloriam quae revelabitur in nobis*".

8.26

COMFORT I, 6/1147 D

Nos autem, saith Saint Paul, quid oremus ut oportet nescimus, sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus: We, what we may pray for that were behovable for us, cannot ourself tell, but the Spirit himself desireth for us with unspeakable groanings.

Immediately before, More wrote : His own holy Spirit so sore desireth our weal that, as men might say, he groaneth for us in such wise as no tongue can tell.

8.28

COMFORT III, 17/1236 G

Bonis omnia cooperantur in bonum : unto good folk all things turn them to good.

TO A MONK, ROGERS 83 p. 203/1424 : *Bonis omnia cooperantur in bonum*. The idea is already expressed p. 195/1116 : *Callidus hostis ... conatur haud aliter ex nostris bonis operari mala, quam ex malis nostris bona peragit Deus*.

TO ERASMUS, 18 Dec. 1526 (Allen VI, 1770 p. 441/4) : *Quamquam divina bonitas et virtus tua ejusmodi mala tibi vertunt in bonum...*

Where More tends to substitute *bonis* for *Vg diligentibus Deum*, the Lutherans tend to prefer *justis*. Hence ROSSEUS I, 10, p. 158/16 summing up Luther's doctrine of sin : *Nam et justis omnia cooperantur in bonum*, may well be indulging in gentle parody.

DIALOGUE IV, 11/272 E : Where he alleged the words of Saint Paul, *quod justis omnia cooperantur in bonum* : To a just man all things work together to his weal.

More applies Paul's axiom even in "A merry jest how a sergeant would learn to play the frere", fol. 3v of the earliest edition (Notary c. 1516), 3rd page F in EW : God may turn all,

And so he shall,

I trust, unto the best.

8.31 COMFORT I, 6/1147 F

Si Deus nobiscum, quis contra nos : If God be with us saith Saint Paul, who can stand against us ? (Fowler : *si Deus pro nobis*)

8.32 LAST THINGS, p. 84 D

The king by whose high sentence we be condemned to die would not of this death pardon his own son.

8.33 CONFUTATION VIII, 751 CD

...In heaven, where, as Saint Paul saith, who shall accuse the chosen of God ? as who say, no man.

8.34 See I Jn 2.1, below p. 175.

8.38-39 TO CROMWELL, ROGERS 197, p. 488/270

Neither good man nor bad, neither monk, friar nor nun, nor other man or woman in this world shall make me digress from my troth and faith, either toward God, or toward my natural prince, by the grace of Almighty God.

9.6-7 CONFUTATION VII, 708 B, quoting Tyndale

Not all they that are of Israel are Israelites, neither because they be Abraham's seed are they all Abraham's children, but they only that follow the faith of Abraham.

More comments p. 712 H : "He saith that all which come of Abraham's seed are not Abraham's children all, but they only that follow the faith of Abraham... I say further that all be not Abraham's children that have Abraham's faith..."

9.18 TO BUGENHAGEN, ROGERS 143, p. 358/1233

Quos obdurare dicitur Deus.

Vg has *indurat* here and in Ex 4.21 *et passim*. The form *obdurare* no doubt comes from Ps 94.8.

9.20 PASSION, INTRO. 1281 E

O homo, tu quis es qui respondeas Deo ? Numquid dicit figmentum ei qui se finxit : "Quid me fecisti sic ? " O man, what art thou to take upon thee to dispute with God ? Is there any workman's work that asketh the workman : "Wherefore hast thou made me thus ? "

9.21 PASSION, INTRO. 1282 E

A poor potter may, without reproach and uncontrol-

led, make (as Saint Paul saith) of one self piece of clay two vessels : the tone to serve in honest use, the tother in vile and filthy.

9.31 TO BUGENHAGEN, ROGERS 143 p. 340/555, quoting Bugenhagen

Qui autem suam justitiam sequuntur ad veram justitiam, ut Judaei, non perveniunt.

Quoted again *Ibid.* p. 348/842 : *Qui suam justitiam sequuntur ad veram justitiam velut Judaei non perveniunt.* (Here, says More, *velut Judaei* is Bugenhagen's addition to Scripture.)

10.3 TO BUGENHAGEN, ROGERS 143, p. 340/557 and p. 348/843
quoting Bugenhagen :

Justitiae Dei subjici non possunt.

10.4 SUPPER I, 9/1050 F, quoting St Augustine

For the end of the law is Christ unto justice unto all that believe.

10.10 CONFUTATION IV, 599 EF

In heart believe we for our justification, and with the mouth we confess it for our salvation.

10.14 CONFUTATION III, 445 D, quoting Tyndale

How shall they call on whom they believe not ? And how shall they believe without a preacher ?

More quotes this passage again in APOLOGY 5/853 (EETS p. 20). Cf. CONFUTATION VI, 633 D : "How shall a man hear without a preacher ?"

10.15 CONFUTATION VI, 633 D

And how shall a man preach but if he be sent to preach ?

10.17 PASSION 3/1320 BC

Fides ex auditu, auditus autem per verbum Dei :
Faith, saith Saint Paul, cometh of hearing, and the hearing thereof is by the word of God.

CONFUTATION VI, 633 D : Faith is made by hearing.

ROSSEUS I, 14 p. 240, quoting Luther : *Fides ex auditu, auditus autem per verbum Christi*, and p. 244/20, commenting : *Ergo fides ex auditu...*

11.4 Paul here quotes 3 Kings 19.18 ; see vol. I p. 85.

11.20 CONFUTATION IV, 544 B

He saith also to the Romans in the .x. (*sic*) chapter :
They, that is the Jews, are broken off for their lack of belief, but thou
standest by faith : be not proud thereof, but fear.

11.33a CONFUTATION I, 361 H

Whereof St Paul crieth himself : *O altitudo divitiarum sapientiae et scientiae Dei* : O the height and deepness of the riches of the wisdom and science of God !

FRITH, ROGERS 190, p. 457/632 : O the altitude of the riches of the wisdom and the cunning of God !

PASSION, INTRO. 1283 F : O the altitude or height of the riches of the wisdom and cunning of God !

PASSIO 110 : *O altitudo divitiarum sapientiae et scientiae Dei*. BASSET 1388 B : O the depth of the marvellous high wisdom and knowledge of God !

11.33b PASSION, INTRO. 1283 F

How incomprehensible – or unable to attain unto –
be his judgments ! And how investigable be his ways, that is to say, how
unable to be sought and found out !

PASSIO 110 - 110 v : *Quam incomprehensibilia sunt iudicia Dei, et investigabiles viae ejus* ! BASSET 1388 C : How far be the judgments of God above the capacity of man's wit, and how unsearchable be his ways!

11.34 PASSION, INTRO. 1283 F

What hath known the mind of Our Lord ? Or who
hath been of his counsel ?

ROSSEUS II, 6, p. 380/25 : *Quis consiliarius ejus fuit* ?

12.1 CONFUTATION VIII, 805 F, quoting St Augustine

If we also, according to the saying of the apostle, exhibit our bodies a lively host, holy and pleasant unto God.

12.3b TO A MONK, ROGERS 83, p. 192/1018

Hic tibi nimirum curandum est ut facias ipse quod Erasmo consulis, nempe ne plus sapias quam oportet sapere, sed sapias ad sobrietatem.

12.6 ROSSEUS I, 14, p. 236/23, quoting Luther

Omnis prophetia sit analogia fidei.
Repeated *ibid.* p. 238/31 and p. 240/17.

- 12.10b DIALOGUE I, 2/118 C
 Honour ... to be given ... as Saint Paul saith, everyman
 to other.
- 12.12 TO MARGARET ROPER, ROGERS 201, p. 507/3
 I beseech him make you all merry in the hope of heaven.
 See other texts under Eph 4.4
- 12.17 PASSIO 125 v
Ut nobis daret exemplum reddendi pro bono mali.
 BASSET 1394 D : ...for our ensample, to do good for evil.
- 12.19 COMFORT I, 10/1151 E
 Saint Paul counselleth : "*Non vosmet defendentes, carissimi* : Defend not yourself, my most dear friends".
 - The London MS has : Defend not your own self, my
 most dear friends.
 - The Oxford MS has : Defend not your self, most
 dear friends.
 - Fowler : *non vosmetipsos defendentes* reproduces
 the Vg.
- 12.20a COMFORT II, 17/1208 G
"Si erurierit inimicus tuus, da illi cibum : If thine enemy
 be in hunger, give him meat". (Fowler : be anhungred)
- 12.21 PASSIO 100
[ut doceret] malum in bono vincere.
 BASSET 1384 B : [Jesus kissed Judas] to give us a lesson...
 by goodness to master evil.
- 13.1 ROSSEUS I, 18, p. 270/29, quoting Henry VIII
Ubi est ergo illud apostoli : "*Omnis creatura potestatibus sublimioribus subjecta sit* ? "
- 13.2 ROSSEUS I, 10, p.
Cur planissime proponit : "*Qui potestati resistit, ordinationi Dei resistit* ? "
 Simon Fish, in his *Supplication of Beggars*, answered
 by More in his *Supplication* : [Christ himself] "taught that the high powers
 should be always obeyed".

- 14.4a DEBELLATION I, 10/952 D
 Who art thou that judgest another man's servant ?
- 14.4b TO MARGARET ROPER, ROGERS 216, p. 550/131
 Every man *suo domino stat et cadit*.
 EW p. 1454 E reads : "Every man *suo damno stat aut cadit*".
- 14.15b TO DORP, ROGERS 15 p. 48/706 and p. 50/791, quoting Dorp
 "... *gregi pro quo mortuus est Christus*". (Cf. line 719 : *gregi quoque, pro quo mortuus est Christus*.) I Cor 8.11 is almost identical.
- 14.17 ROSSEUS I, 10, p. 164/5, quoting Luther
 Et tamen regnum Dei non est esca et potus, secundum Paulum.
- 15.1 CONFUTATION IX, 824 G
 We that are stronger must bear and sustain the infirmity of them that are feeble and sick.
- 15.18 CONFUTATION III, 512 E, quoting Barnes
 I dare not speak any other thing than those that God hath wrought by me.
 EW reads *things*.
- 16.18 CONFUTATION, PREFACE, I, 358 H
 These that so teach be, with their holy salutations, the false idle prophets of whom the blessed apostle Paul writeth unto the Romans, that by their sweet blessings waste out and empty the poor widow's houses. For, by such holy salutations, as by sweet blessing, praying for them — so good things as they seem to do — they win their hearts to assent after to their heresies, and so expel and kill true faith in their hearts ; and, God so taken from them, they make them widows, and so waste and empty out the substantial virtues of their souls.