

THE EPISTLE OF S. PAVL TO THE EPHESIANS

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.

Of S. Paules frst comming to Ephefus, and short abode there, we read *Act. 18.* And immediately *Act. 19.* of his returning thither according to his promise, what time he abode there *three moneths, speaking to the Iewes in the Synagogue. Act. 19. v. 8.* and afterward apart from them (because they were obstinate) two yeares in a certaine schoole, *so that al that dwelt in Asia, heard the word of our Lord, Iewes and Gentils. Act. 19. v. 10.* The whole time himself calleth *three yeares*, in his exhortation at Miletum to the Clergie of Ephefus. *Act. 20. v. 31.*

After al this he writeth this Epistle vnto them from Rome (as it is said) being then *prisoner* and *in chaines*: and that as it seemeth, not the first time of his being in bonds there, wherof we read *Act. 28.* but the second time, wherof we read in the Ecclesiastical Stories afterward: because he saith in *this Epistle c. 6. v. 21.* *Tychicus wil certifie you of al things, whom I haue sent to you.* Of whom againe in the *2. to Tim. c. 4. v. 12.* he saith: *Tychicus I haue sent to Ephefus.* And the said *2. Epistle to Timothee* (no doubt) was written very litle before his death; for in it thus he saith: *I am euen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4, 6.*

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentils no lesse then the Iewes, and making one blessed Church of both. Wherin his intention is to moue them to perseuer (for otherwife they should be passing vngrateful) and specially not to be moued with his trouble, who was their Apofle knowing (belike) that it would be a great temptation vnto them, if they should heare foone after, that

See *Act. 20.*
v. 25, 32.

he were executed: therefore also arming them in the end of the Epistle, as it were in complete harness.

In the other three chapters he exhorteth them to good life, in all points, and all states, as it becommeth Christians: and afore all other things that they be most studious to continue in the vntie of the Church, and obedience of the Pastours thereof, whom Christ hath giuen to continue and to be our stay against all Heretikes, from his Ascension, euen to the full building up of his Church in the end of the world.

Chapter 1

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11. both of the Iewes, 13. and also of the Ephesians being Gentils. 15. For whose excellēt faith and charitie he reioyceth, and continually praieith for their increase, that they may see more clearly the greatnes both of the inheritance in heauen, & also of Gods might which helpeth them therunto: 20. an example of which might they may behold in the supereminent exalting of Christ.

Paule an Apostle of IESVS Christ by the wil of God: to all the Saints that are at Ephesus; & to the faithful in Christ IESVS. ² Grace to you and peace from God our Father, and our Lord IESVS Christ.

³ Blessed be God and the Father of our Lord IESVS Christ, which hath blessed vs in all spiritual blessing in celestials, in Christ: ⁴ as he chose vs in him before the constitution of the world, that we should be holy and immaculate ^a) in his sight in charitie. ⁵ Who hath predestinated vs vnto the adoption of sonnes, by IESVS Christ, vnto himself; according to the purpose of his wil: ⁶ vnto the

^a We learne here that by Gods grace men be holy and immaculate, not only in the sight of men, not by imputation, but truly and before God: contrarie to the Doctrine of the Calvinistes.

ἐχαρίτωσεν praise of the glorie of his grace, wherin he hath gratified vs in his beloued Sonne. ⁷ In whom we haue redemption by his blood (the remission of finnes) according to the riches of his grace. ⁸ Which hath superabounded in vs in al wifedom and prudence, ⁹ that he might make knowen vnto vs the sacrament of his wil, according to his good pleafure, which he purposed in himself, ¹⁰ in the difpenfation of the fulnes of times, to perfit al things in Chrif, that are in heauen and in earth, in him. ¹¹ In whom we also are called by lot: predefinate according to the purpose of him that worketh al things, according to the counfel of his wil: ¹² that we may be vnto the praife of his glorie, which before haue hoped in Chrif: ¹³ in whom you also, when you had heard the word of truth (the Ghospel of your faluation:) in which also beleeu- ing you were a)igned with the holy Spirit of promise, ¹⁴ which is the pledge of our inheritance, to the redemption of acquifition, vnto the praife of his glorie.

ἀνακεφα-
λαιώσασθαι

¹⁵ Therefore I also hearing your faith that is in our Lord IESVS, and loue toward al the Saints, ¹⁶ ceafe not to giue thanks for you, making a memorie of you in my praiers, ¹⁷ that God of our Lord IESVS Chrif, the Father of glorie, giue you the fpirit of wifedom and of reuelation, in the knowledge of him, ¹⁸ the eyes of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the Saints, ¹⁹ and what is the paffing greatnes of his power toward vs that beleeeue: according to the operation of the might of his power, ²⁰ which he wrought in Chrif, raifing him vp from the dead, and fetting him on his right hand in celestials ²¹ aboue al Principallitie & Poteftate & Power, and Domination, & euery name that is named not only in this world, but

Pf. 8, 8.

also in that to come. ²² And he hath fubdued al things

^a Some referre this to the grace of Baptifme: but to many learned it feemeth that the Apofle alludeth to the giuing of the Holy Ghoft in the Sacrament of Confirmation, by figning the baptized with the figne of the Croffe & holy Chrifme. For that was the vse in the Apoftles time, as els-where we haue proued. *Annot. Act. 8.*

vnder his feet: and hath made him ^aHead ouer al the Church, ²³ which is his body, the ^afulnes of him, which is filled al in al.

ANNOTATIONS

Nine orders of Angels.

21 Al Principalitie.) The Fathers vpon this, and other places of the old and new Teftament, where they find the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which fome be here counted and called, as we fee: in the *Epiftle to the Coloffians*, the order of Thrones is fpecified, which maketh foue: to which if we adde thefe foure Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy writ, in al there be nine. *S. Denys cal Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athan. li. de Communi iffent. in fine. Gregor. Moral. li. 32. c. 18.* Therefore good Reader, make no account of

Caluins and others infidelitie, which blaſphemouſly blame and condemne the holy Doctours diligence in this point, of curioſitie and impietie. The whole endeaour of theſe Heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

Cal. vpon this place.

As Chrift is King, and yet men are Kings alfo: fo Chrift is Head of the Church, and yet man may be Head therof alfo.

22 Head.) It maketh a high prooffe among the Proteftants, that no man can be Head of the Church, becauſe it is a calling and dignitie proper to Chrift. But in truth by as good reaſon there ſhould be no King nor Lord, becauſe *He is King and Lord*: neither ſhould there be Biſhop or Paſtour, becauſe he is *the Biſhop and Paſtour of our foules*: nor Pontifex, nor Apoſtle, for by theſe titles S. Paul termeth him *Heb. 3.* none ſhould be pillar, foundation, rock, light, or Maifter of the Church or truth, becauſe Chrift is properly al theſe. And yet our new Doctours (though they be exceeding feditious and would for the aduantage of their Sect be gladly ridde of Kings and al other Superiours temporal, if they feared not the fword more then God, and would find as good Scriptures to be deliuered of them, as they now find to diſcharge themſelues of obedience to Popes.) Yet (I ſay) they wil not deny, al the former titles and dignities (notwithſtanding Chriſtes ſoueraigne right in the ſame) to be giuen and communicated to the Princes and Magiſtrates of the earth both ſpiritual and temporal. Though Chrift in a more diuine, ample, abſolute, excellent, and tranſcendent fort, haue al theſe things attributed or appropriated to himſelf. So then, though he be the Head of the Church, and the only Head in ſuch ſoueraigne and Principal manner, as no earthly man or mere creature euer is or can be,

Apo. 19.

1. Pet. 2, 25.

Chrift is Head of his Church in a farre more excellent fort, then any man can be.

^a Chrift is not ful, whole, and perfect without the Church no more then the head without the body.

Hier. ep. 123.

1. Cor. 12, 21.

and is ioyned to the Church in a more excellent fort of coniunction, then any King is to his fubiects or Countrie, or any Pope or Prelate to the Church wherof he is Gouvernour, euen fo farre that it is called his body Myftical: life, motion, fpirit, grace iffuing downe from him to it and the members of the fame, as from the head to the natural body: Though in this fort (we fay) no man can be Head but Chrift, nor the Church be body to any but to Chrift; yet the Pope may be the minifterial Head, that is to fay, the cheefe Gouvernour, Paftour, and Prelate of the fame, and may be his Vicar or Viceregent in the regiment of that part which is in earth: as S. Hierom calleth Damafus the Pope, *Summum Sacerdotum, the cheefe and higheft Priefft*: and the Apoftle faith of this minifterial Head, *The head can not fay to the feet, you are not neceffarie for me*. For therin alfo is a great difference between Chrift and eury mortal Prelate, that (as the Apoftle here faith) he is Head of the whole Church, meaning of the triumphant (& of al Angels alfo, though in another fort) no leffe then of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you muft obferue, that for this foueraigne preeminence of Chrift in this cafe, the Church is not called the body myftical of any Gouvernour, Peter, Paul, or what Prelate or Pope fouer.

Chapter 2

He putteth them in mind of their vnworthines before they were Chriftians; that al the praife may be giuen to the grace of God: 11. and of the enmitie that was then between the Iew and the Gentil, 15. vntil now that Chrift by his Croffe hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al in his Catholike Church.

Eph. 6, 22.

And you when you were dead by your offenses and finnes, ² wherein fometime you walked according to the courfe of this world, according to the Prince of the power of this aire, of the fpirit that now worketh on the children of diffidence, ³ in whom alfo we al conuerfed fometime in the defires of our flefh, doing the wil of the flefh and of thoughts, and were by nature the children of wrath as alfo the reft: ⁴ but God (which is rich in mercie) for his exceeding charitie wherewith he loued vs, ⁵ euen when we were dead by finnes,

quickned vs together in Chrif, (by whofe grace you are faued,) ⁶ and raifed vs vp with him, and hath made vs fit with him in the celestials in Chrif IESVS, ⁷ that he might fhew in the worlds fucceeding, the abundant riches of his grace, in bountie vpon vs in Chrif IESVS. ⁸ For by grace you are faued through faith (and that not of your felues, for it is the giuft of God) ^{9 a)}not of workes, that no man glorie. ¹⁰ For we are his worke, created in Chrif IESVS in good workes, which God hath prepared that we should walke in them.

¹¹ For the which caufe be mindful that fometime you were Gentils in the flefh, who were called prepuce of that which is called circumcifion in the flefh, made with hand: ¹² who were at that time without Chrif alienated from the conuerfation of Ifrael, and ftrangers of the Teftaments, hauing no hope of the promife, and without God in this world. ¹³ But now in Chrif IESVS, you that fometime were farre off, are made nigh in the bloud of Chrif. ¹⁴ For he is our peace, who hath made both one, and diffoluing the middle wal of the partition, the enmities in his flefh: ¹⁵ euacuating the law of commandements in decrees: that he may create the two in himfelf into one new man, making peace, ¹⁶ and may reconcile both in one body to God by the croffe, killing the enmities in himfelf.

*1. Reg. 17, 26.
Ezec. 44, 7.*

Ro. 9, 4.

ἐν δόγμασι

¹⁷ And comming he euangelized peace to you that were farre off, and peace to them that were nigh. ¹⁸ For by him we haue acceffe both in one Spirit to the Father. ¹⁹ Now then you are not ftrangers and forreiners: but you are citizens of the Saints, and the domefticals of God, ²⁰ built vpon the foundation of the Apoftles and Prophets, IESVS Chrif himfelf being the higheft corner-ftone: ²¹ in whom al building framed together, groweth into an holy Temple in our Lord, ²² in whom you alfo are built together into an habitation of God in the holy Ghof.

Ro. 5, 2.

συμπολῖται

^a It is faid, not of workes, as thine, of thy-felf being vnto thee, but as thofe in which God hath made, formed, and created thee. *Aug. de gr. & lib. arbit. c. 8. & feq.*

ANNOTATIONS

8 By grace you are faued through faith.) Our first iuftification is of God's grace, and not of our deferuing: becaufe none of al our actions that were before our iuftification, could merit or iuftly procure the grace of iuftification. Againe, he faith, *through faith*: for that faith is the beginning, foundation, and root of al iuftification, and the first of al other vertues, without which it is impoffible to pleafe God.

Our first iuftification of mere grace, & faith the foundation thereof.

20 Built vpon the fundation.) Note againft the Heretikes that thinke it difhonourable to Chrift, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Chrift) yet are faid here to be built alfo vpon the Apoftles and Prophets. Why may not the Church then be builded vpon Peter?

The Church builded vpon Chrift, and yet vpon the Apoftles alfo.

Chapter 3

For witnefsing the vocation of the Gentils, as being the Apoftle of the Gentils, he is in prifon: 13. wherein the Gentils therefore haue caufe to reioyce, rather then to shrink. So he faith, 14. and alfo praieth to God (who is Almighty) to confirme their inward man, though the outward be infirmed by perfecution.

For this caufe, I Paul the prifoner of IESVS Chrift, for you Gentils: ² if yet you haue heard the difpenfation of the grace of God, which is giuen me toward you, ³ becaufe according to reuelation the facrament was made knowen to me, as I haue written before in brieft: ⁴ according as you reading may vnderftand my wifedom in the myfterie of Chrift, ⁵ which vnto other Generations was not knowen to the fonnes of men, as now it is reuealed to his holy Apoftles, and Prophets in the Spirit. ⁶ The Gentils to be coheires and concorporate and comparticipant of his promife in Chrift IESVS by the Ghofpel: ⁷ wherof I am made a Minifter according to the guift of the grace of God, which is giuē me according to the operatiō of his power. ⁸ To me the leaft of al the Saints is giuē this grace, amōg the Gētils to euangelize the vnfearcheable riches of Chrift,

1. Cor. 15, 9.

⁹ & to illuminate al men what is the dispenfation of the facrament hidden ^{a)} from worlds in God, who created al things: ¹⁰ that the manifold wisedom of God, may be notified to the Princes & Poteftates in the Celeftials by the Church, ¹¹ according to the ^{b)}prefinition of worlds, which he made in Chrifft IESVS our Lord. ¹² In whom we haue affiance and acceffe in confidence by the faith of him. ¹³ For the which caufe I defire that you faint not in my tribulations for you, which is your glorie.

ἀπὸ τῶν αἰώνων

¹⁴ For this caufe I bow my knees to the Father of our Lord IESVS Chrifft, ¹⁵ of whom al paternitie in the Heauens and in earth is named, ¹⁶ that he giue you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. ¹⁷ Chrifft ^{c)}to dwel by faith in your harts rooted and founded ^{d)}in charitie, ¹⁸ that you may be able to comprehēd with al the Saints, what is the bredth, and length, and height, and depth, ¹⁹ to know alfo the charitie of Chrifft, furpaffing knowledge, that you may be filled vnto al the fulnes of God. ²⁰ And to him that is able to doe al things more abundantly then we defire or vnderftand, according to the power that worketh in vs: ²¹ to him be glorie in the CHVRCH, and in Chrifft IESVS, vnto al Generations world without end. Amen.

Ro. 16, 23.

ANNOTATIONS

Chapter 4

He exhorteth them to keep the vnitie of the Church moft carefully with al humilitie, bringing them many motiues

^a That is, *for euer before*.

^b That is *the eternal præfinition*

^c Chrifft dwelleth in vs by his giufts, and we be iuft by thofe his giufts remaining and refident in vs, & not by Chriftes proper iuftice only, as the Heretikes affirme.

^d Not faith only muft be in vs, but charitie which accomplifheth al vertues.

therunto: 7. & anfwering that euen the diuerfitie it-
self of offices is not for diuifion, as being the giuft of
Chrift himfelf, but to build vp the Church, and to hold
al in the vnitie therof againft the futtle circumuentions
of Heretikes: that vnder Chrifft the Head, in the Church
being the body, euery member may prosper. 17. Neither
(as touching life) muft we liue like the Heathen, but as it
becommeth Chriftiā, laying off al our old corrupt man-
ners, & increafing daily in al goodnes.

I therefore prifoner in our Lord, befeech you, that
you walke worthy of the vocation in which you
are called, ² with al humilitie and mildnes, with
patience, fupporting one another in charitie, ³ careful to
keep the vnitie of the fpirit in the bond of peace. ⁴ One
body & one fpirit: as you are called in one hope of your
vocation. ⁵ One Lord, ⁶ one faith, one Baptifme. ⁶ One
God and Father of al, which is ouer al, and by al, & in al
Malac. 2, 10. vs. ⁷ But to euery one of vs is giuen grace according to
Ro. 12, 4. the meafure of the donation of Chrifft. ⁸ For the which
1. Cor. 12, 4. he faith: *Pf. 67, 19.* *Ascending on high he lead captiuitie captiue:*
he haue giuftes to men. (⁹ And that he afcended, what
is it, but becaufe he defcēded alfo firft into the ^a)the
inferiour parts of the earth? ¹⁰ He that defcēded, the
fame is alfo he that is afcended aboue al the Heauens,
1. Cor. 12, 28. that he might fil al things.) ¹¹ And he gaue, ¹² fome
Apoftles, & fome Prophets, & other-fome Euāgelifts &
other-fome Paftours & Doctours, ¹² to the confumma-
tion of the Saints, vnto the worke of the Minifterie, vnto
the edifying of the body of Chrifft: ¹³ ¹⁴ vntil we meet al
into the vnitie of faith and knowledge of the Sonne of
God into a perfect man, into the meafure of the age
of the fulnes of Chrifft: ¹⁴ that now we be not children
wauering, and caried about ¹⁵ with euery wind of doctrine
in the wickednes of men, in craftines to the circumuen-
tion of errour. ¹⁵ But doing the truth in charitie, let vs
in al things grow in him which is the Head, Chrifft: ¹⁶ of

^a He meaneth fpecially of his defcending to Hel.

whō the whole body being compact and knit together by al iuncture of fubminiftratiō, according to the operation in the meafure of euey member, maketh the increafe of the body vnto the edifying of it-felf in charitie.

¹⁷ This therfore I fay and teftifie in our Lord: that now you walke not as alfo the Gentils walking in the vanitie of their fenfe, ¹⁸ hauing their vnderftanding obfcured with darkenes, alienated from the life of God by the ignorance that is in them, becaufe of the blindnes of their hart, ¹⁹ who defpairing, haue giuen vp themfelues to impudicitie, vnto the operation of al vncleannes, vnto auarice. ²⁰ But you haue not fo learned Chrift: ²¹ if yet you haue heard him, & haue been taught in him, (as the truth is in IESVS.) ²² Lay you away according to the old conuerfatiō the old man which is corrupted according to the defires of errour. ²³ And ^a)be renewed in the fpirit of your mind: ²⁴ and put on the new man which according to God is created in iuftice, and holineffe of the truth. ²⁵ For the which caufe laying away lying, fpeake ye truth euey one with his neighbour, becaufe we are members one of another.

1. Pet. 4, 3.

Ro. 1, 21.

Ro. 1, 14.

Colof. 3, 8.

Heb. 12, 1.

Zach. 8, 16.

²⁶ Be angrie and finne not. Let not the funne goe downe vpon your anger. ²⁷ Giue not place to the Diuel. ²⁸ He that ftole, let him now not fteale: but rather let him labour in working with his hands that which is good, that he may haue whence to giue vnto him that fuffereth neceffitie. ²⁹ Al naughtie fpeech let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. ³⁰ And contriftate not the holy Spirit of God: in which you are figned vnto the day of redemption. ³¹ Let al bitternes and anger, and indignation, and clamour, and blafphemie be taken away from you with al malice.

Pf. 4, 5.

^a The Apoftle teacheth vs not to apprehend Chrift's iuftice by faith only, but to be renewed in our felues truly, & to put on vs the man formed & created in iuftice and holines of truth. By the which, free wil alfo is proued to be in vs, to worke with God, or to confent vnto him in our fanctification.

³² And be gentle one to another, merciful, pardoning one another, as also God in Chrift hath pardoned you.

ANNOTATIONS

5 One faith.) As rebellion is the bane of ciuil Common-wealths and Kingdoms, and peace, and concord, the preferuation of the fame: so is Schisme, diuision, and diuerfitie of faith or fellowship in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the special bleffing of God therein: and in the Church aboue al Common-wealths, becaufe it is in al points a Monarchie tending euery way to vnitie. But one God, but one Chrift, but one Church, but one hope, one faith, one baptisme, one head, one body. Wherof S. Cyprian *lib. de vnit. Ecclef. nu. 3.* faith thus: *One Church the Holy Ghoft in the perfon of our Lord defigneth & faith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that withstandeth and refifteth the Church, he that forfaketh Peters chaire vpon which the Church was built, doth he trust that he is in the Church? When the bleffed Apoftle S. Paul alfo sheweth this Sacrament of vnitie, faying: One body & one Spirit &c. Which vnitie we Bishops fpecially that rule in the Church, ought to hold faft and maintaine, that we may proue the Bishops function alfo it-felf to be one and vndiuided, &c. And againe, There is one God, and one Chrift, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. Another altar to be fet-up, or a new Priefthood to be made, befides one altar & one Priefthood, is impoffible. Whofoeuer gathereth els-where, fcattereth. It is adulterous, it is impious, it is facrilegious, whatfoeuer is intituted by man's furie to the breach of Gods diuine difpofition. Get ye farre from the contagion of fuch men, & fly from their fpeeches as a canker and peftilence, our Lord hauing præmonished and warned before-hand. They are blind, leaders of the blind &c. Whereby we learne that this vnitie of the Church commended fo much vnto vs, confifteth in the mutual fellowship of al Bishops with the See of Peter. S. Hilarie alfo (*li. ad Confant. Auguft.*) thus applieth this fame place of the Apoftle againft the Arians, as we may doe againft the Caluinifts. *Perilous and miferable it is, faith he, that there are now fo many faiths as wils, and fo many doctrines as manners; whiles either faiths are fo written as we wil, or as we wil, fo are vnderftood: and wheras according to one God, and one Lord, and one Baptisme, there is alfo one faith, we fal away from that which is the only faith, and whiles moe faiths be made, they begin to come to that, that there is none at al.**

Vnitie of the Cat.
Church.

Schisme deteftable.

Among heretikes
as many faiths as
wils.

The Heretikes fool-
ish negatiue ar-
gumēt againft the
Pope answered.

11 Some Apoftles.) Many functions that were euen in the Apoftles time, are not here named: which muft be noted againft

the Aduerfaries that cal here for Popes. As though the names of Bishops, Priests, or Deacons were not as wel left out as Popes: whom yet they can not deny to haue been in vse in S. Pauls daies. And therefore they haue no more reafō out of this place to dispute against the Pope, thē against the rest of the Ecclesiastical functions. Neither is it neceffarie to reduce such as be not specified here, to these here named: though indeed both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctours, and Pastours. Certes the room and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatium*. *Bern. ad Euang. lib. 4. c. 4. & c. 6, in fine.*

The Popes office is called an Apostleship.

Continual succeffion of Bishops, an euident argument of the true visible Church.

The Fathers refuted Heretikes by the succeffion of the Bishops of Rome.

Heretical blafts carie away the inconstant only.

13 Vntil we meet.) The Church of God shal neuer lack these spiritual functions, or such as be answerable to them, according to the time and state of the Church, til the worlds end. Whereby you may proue, the Catholike Church, that is to say, that visible companie of Christians which hath euer had, and by good records can proue they haue had, a continual ordinarie succeffion of Bishops, Pastours, and Doctours, to be the only true Church: and these other good fellows that for many worlds or Ages together can not shew that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their Sect, to be an adulterous Heretical Generation. And this place of the Apostle affuring to the true Church a perpetual visible continuance of Pastours and Apostles or their Successours, warranted the holy Fathers to trie al Heretikes by the most famous succeffion of the Popes of Rome. So did *S. Irenæus li. 3. c. 3. Tertullian, in præscript Optatus li. 2. cont. Parmen. S. Augustin, in pf. cont. part. Donat. & cont. ep. Manic. c. 4. & Ep. 65. Epip. hæref. 27.* and others.

14 With euery wind.) The special vse of the spiritual Gouernours is, to keep vs in vnitie and constancie of the Catholike faith, that we be not caried away with the blast or wind of euery heresie. Which is a very proper note of Sects and new doctrines that trouble the infirme weaklings of the Church, by certaine seasons of diuers Ages: as sometime the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Caluinists, and such like: who at diuers times in diuers places, haue blowen diuers blafts of false doctrine.

Chapter 5

He continueth his exhortation to good life, 5. affuring them against al deceiuers, that no committer of mortal finne shal be laued: confidering that for such finnes it is that the Heathens shal be damned: 8. & that Christians must rather be the light of al others. 22. Then he cometh in particular and exhorteth husbands and wiues to

*doe their duty one towards the other, by the example of
Chrift and his obedient and beloued Spoufe the Church.*

Io. 13, 34. **B**e ye therfore followers of God, as moſt deare
children: ² and walke in loue, as Chrift alſo
loued vs, and deliuered himſelf for vs an obla-
Col. 3, 5. tion and hoſt to God in an odour of ſweetneſs. ³ But for-
nication and al vncleannes, or auarice let it not ſo much
as be named among you as it becōmeth Saints: ⁴ or filth-
ines, or fooliſh talke, or ſcurrilitie, being to no purpoſe:
but rather giuing of thankes. ⁵ For vnderſtanding know
you this that no fornicatour, or vncleane, or couetous
perſon (which is ^a)the ſeruice of Idols) hath inheritance
in the Kingdom of Chrift and of God.

⁶ Let no man ſeduce you with vaine words. For, for
theſe things commeth the anger of God vpon the chil-
dren of diffidence. ⁷ Become not therfore partakers with
them. ⁸ For you were fometime darkneſs, but now light in
our Lord. Walke as children of the light, (⁹ for the fruit
of the light is in al goodneſs, and iuſtice, and veritie)
¹⁰ prouing what is wel pleaſing to God: ¹¹ and commu-
nicate not with the vnfruitful workes of darkneſs, but
rather reprove them. ¹² For the things that are done of
thē in ſecret, it is ſhame euen to ſpeake. ¹³ But al things
that are reprobud, are manifeſted by the light. For al
that is manifeſted, is light. ¹⁴ For the which cauſe he
Ef. 9, 60. faith: *Riſe thou that ſleepeſt, & ariſe from the dead:
and Chrift wil illuminate thee.* ¹⁵ See therfore, Brethren,
Col. 4, 5. how you walke warily. Not as vnwife, but as wife: ¹⁶ re-
deeming the time, becauſe the daies are euil. ¹⁷ Ther-
Ro. 12, 2. fore become not vnwife, but vnderſtanding what is the
wil of God. ¹⁸ And be not drunke with wine wherein
is riotouſneſs, but be filled with the Spirit, ¹⁹ ſpeaking to
your ſelues in Pfalmes & hymnes, and ſpiritual canticles,
chanting and finging in your harts to our Lord: ²⁰ giuing
thankes alwaies for al things, in the name of our Lord

^a See the heretical corruptiō of this place in the *Annotatiō Col. 3.
v. 5.*

IESVS Chrifto to God and the Father. ²¹ Subiect one to another in the feare of Chrifto.

²² Let women be fubiect to their husbands, as to our Lord: ²³ becaufe the man is the Head of the woman: as Chrifto is the Head of the ^aCHVRCH. Himfelf, [♣]the Sauour of his body. ²⁴ But as the CHVRCH is [♣]fubiect to Chrifto, fo alfo the women to their husbands in al things. ²⁵ Husbands, loue your wiues, as Chrifto alfo [♣]loued the CHVRCH, and deliuered himfelf for it: ²⁶ that he might fanctifie it, cleanfing it by the lauer of water in the Word, ²⁷ that he might prefent to himfelf a glorious CHVRCH, not hauing fpot or wrinkle, or any fuch thing, but that it may be holy and vnfpotted. ²⁸ So alfo men ought to loue their wiues as their owne bodies. He that loueth his wife, loueth himfelf. ²⁹ For no man euer hated his owne flefh: but he nourifheth and cherifheth it, [♣]as alfo Chrifto the CHVRCH: ³⁰ becaufe we be the members of his body, of his flefh, and of his bones. ³¹ *For this caufe, fhall man leaue his father and mother: and fhall cleaue to his wife, and they fhall be two in one flefh.* ³² [♣]This is a great Sacrament. But I fpeake in Chrifto & in the CHVRCH. ³³ Neuertheles you alfo euery one, let each loue his wife as himfelf: and let the wife feare her husband.

*Col. 3, 18. Tit. 2, 5.
1. Pet. 3, 1.
Gen. 3, 16.
1. Cor. 11, 3.*

*Genef. 2, 24.
Mat. 19, 5.*

ANNOTATIONS

No faluation out of
the Cat. Church.

²³ Sauour of his body.) None hath faluation or benefit by Chrifto, that is not of his body the Church: and what Church that is, S. Auguftin expreffeth in thefe words: *The Catholike Church only is the body of Chrifto, wherof he is Head. Out of this body the Holy Ghoft quickneth no man.* And a litle after: *He that wil haue the Spirit, let him beware he remaine not out of the CHVRCH. Let him beware he enter not into it feinedly. Auguft. epift. 50. ad Bonifacium Comitem in fine.*

The Church neuer er-
reth.

²⁴ Subiect to Chrifto.) The CHVRCH is alwaies fubiect to Chrifto, that is, not only vnder him, but euer obedient to his

^a It is much to be noted, that in the firft English Bibles there is not once the name of CHVRCH in al the Bible, but infteed therof, *Congregatiō*. Which is fo notorious a corruption, that thefelues in the later Bibles correct it for shame, but yet fuffer the other to be read and vfed ftill. See the *Bible printed in the yeare. 1562.*

words and commandment. Which is an euident and inuincible demonstration that she neuer rebelleth againſt Chrift, neuer fall-eth from him by error, Idolatrie, or falſe worſhip, as the Heretikes now, and the Donatiſts of old did teach.

25 Loued the Church.) Loe Chriſtes ſingular loue of the CHVRCH, for which only & the members therof he effectually ſuffered his Paſſion, and for whoſe continual cleanſing & purifying in this life, he intituted holy Baptiſme and other Sacraments: that at length in the next life it may become without al ſpot, wrinkle, or blemish. For in this world by reaſon of the manifold infirmities of diuers her members, ſhe can not be wholly without finne, but muſt ſay alwaies: *Dimitte nobis debita noſtra, Forgiue vs our debts.* Aug. li. 2. *Retract. c. 18.*

Chrift's loue to-ward his Church.

The Church triumphant without ſpot or wrinkle.

29 As Chrift the Church.) It is an vnſpeakeable dignitie of the CHVRCH, which the Apofle expreſſeth oftẽ els-where, but ſpecially in this whole paſſage, to be that creature only for which Chrift effectually ſuffered, to be waſhed & embrued with water & bloud iſſuing out of his holy fide, to be nourished with his owne body (for ſo doth S. Ireneus expound *lib. 5. in principio*) to be his members, to be ſo ioyned vnto him, as the body and members of the ſame fleſh, bone and ſubſtance, to the head: to be loued and cheriſhed of him as wife of husband, yea to be his wife and moſt deare Spouſe, taken and formed (as S. Auguſtin often faith) out of his owne fide vpon the Croſſe, as Eue our firſt father Adam's ſpouſe was made of his ribbe. *In Pfal. 126. & in Pfal. 127. & tract. 9. in Ioan. & tract. 120.* In reſpect of which great dignitie and excellencie, the ſame holy Father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creed next after the Holy Ghoſt. And he proueth againſt the Macedonians, the Holy Ghoſt to be God, becauſe he is named before the Church in the confeſſion of our faith. Of which incomparable excellencie of the Church, ſo beloued of Chrift, and ſo inſeparately ioyned in marriage with him, if the Heretikes of our time had any ſenſe or conſideration, they would neither thinke their contemptible companie or congregation to be the glorious Spouſe of our Lord, nor teach that the Church may erre, that is to ſay, may be diuorced from her Spouſe for Idolatrie, Superſtition, Hereſie, or other abominations: Wherupon one of theſe abſurdities would enſue, that either Chrift may ſometimes be without a Church & Spouſe in earth (as he was al the while there were no Caluinifts, if their Church be the ſpouſe of Chrift) or els if the Catholike Church only is and hath been his wife, and the ſame haue ſuch errors as the Heretikes falſely pretend, that his wife ſo deare and ſo praized here, is notwithstanding a very whoore. Which horrible abſurdities proue and conuince to any man of common ſenſe, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and ſincerely alwaies; whatſoeuer the adulterous Generation of Heretikes thinke or blaſpheme.

The manifold dignitie of the Church.

The Church is the principal creature.

The Church can not erre.

Abſurdities that follow, if the Church may erre.

Aug. li. 1.
de Sym. and
Catech. c. 9.

THE EPISTLE OF S. PAVL TO THE EPHESIANS

MATRIMONIE a Sacra-
ment.

32 This is a great Sacrament.) Marriage a great Sacrament of Chrif and his Church prefigured in the firft parents. *Adam* (faith S. Auguftin *tract. 25. in Io.*) who was a forme of figure of him that was to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deferued fleeping to take a wife, and of his ribbe his wife was made vnto him: becaufe of Chrif fleeping on the Croffe the Church was to be made out of his fide. In another place he maketh matrimonie a Sacrament of Chrif and his Church: in that, that as the married man muft forfake father and mother and cleaue vnto his wife, fo Chrif as it were left his father, exinaniting himfelf by his incarnation, and left the Synagogue his mother & ioyned himfelf to the Church. *li. 12. c. 8. cont. Fauft.* In diuers other places he maketh it alfo a Sacrament, fpecially in that it is an infeparable bond betwixt two, & that can neuer be diffolued but by death: fignifying Chrif's perpetual and indiffoluble coniunction with the Church his one only Spoufe. *de Gen. ad lit. li. 9. c. 7. cont. Pelag. de pec. ori. li. 2. c. 34. De fid. & op. c. 7. De bono coniug. c. 7. & 18.* And in another place, *The good of Marriage* (faith he) *among the people of God is in the holines of a Sacrament. De bono coniugali. c. 24.*

The grace giuen
by this Sacrament.

The Proteftants fleshly
eftimation of marriage.

μυστήριον.
Sacramentum.

Who would haue thought fuch myfteries & Sacraments to be in Marriage, that the ioyning of man & wife together should repreſent fo great a myfterie, if the Apofle himfelf, & after him this holy Father and others, had not noted it? or who can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of ſanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and poſſeſſe their veſſel (as the Apofle ſpeaketh) in ſanctification and honour, and not in paſſion of luſt and ignominie, as the Heathen doe which know not God, and as our brutiſh new Maſters ſeeme to doe that commend marriage aboue al things fo farre as it feedeth their concupiſcences, but for grace, Sacrament, myfterie, or ſanctification thereby, they care no more then the Heathen or brute beaſts doe? And thus we gather that Matrimonie is a Sacrament, and not of the Greek word *Myſterie* only as Caluin falſely faith, nor of the Latin word *Sacramentum*, both which we know haue of their nature a more general ſignification, and that in the Scriptures alſo: but whereas theſe names are here giuen to Matrimonie by the Apofle, & are not giuen in the Scriptures to Baptiſme and the Eucharift, let them tel vs why they alſo apply theſe words from their general ſignification to ſignifie ſpecially & peculiarly thoſe two Sacraments neuer ſo named expreſſly in Scripture, and doe not likewiſe follow the Catholike Church in calling matrimonie by the ſame name, which is here ſo called of the Apofle, ſpecially whereas the ſignification in it, is as great as in any other of the Sacraments, and rather greater.

1. Theſ. 4.

Chapter 6

Likewife children and parents he exhorteth, 5. item seruants and maifters. 10. Then that al take courage in the might of God, but fo, that withal they arme themfelues (confidering what mightie enemies they haue) with al peeces of fpiritual armour, 18. praying alwaies feruently, and for him alfo.

Col. 3, 20.
Ezo. 20, 12.
Deut. 5, 6.

Children, obey your parents in our Lord. For this is iuft. ² *Honour thy father & thy mother* (which is the firft cōmandment in the promife) ³ *that it may be vvel with thee & thou maieft be long-liued vpon the earth.* ⁴ And you fathers, prouoke not your children to anger: but bring them vp in the difcipline & correption of our Lord.

Col. 3, 22.
Tit. 2, 9.
1. Pet. 2, 8.

⁵ Seruants, be obedient to your Lords according to the flefh, with feare and trembling, in the fimplicite of your hart as to Chrift: ⁶ not feruing to the eye, as it were pleafing men, but as the feruants of Chrift doing the wil of God from the hart, ⁷ with a good wil feruing, as to our Lord and not to men. ⁸ Knowing that euery one what good foeuer he fhall doe, that fhall he ^areceiue of our Lord, whether he be bond, or free. ⁹ And you Maifters, doe the fame things to them, remitting threatnings: knowing that both their Lord and yours is in Heauen: and acceptation of Perfons is not with him.

Deu. 10, 17.
πανοπλίαν

¹⁰ Hence-forth, Brethren, be ftrengthened in our Lord, and in the might of his power. ¹¹ Put you on the armour of God, that you may ftād againft the deceits of the Diuel. ¹² For our wreftling is not againft flefh and bloud: but againft Princes and Potestates, againft the Rectours of the world of this darknes, againft the fpiritualls of wickednes in the celestials. ¹³ Therefore take the armour of God, that you may refift in the euil day, and ftand in al things perfect. ¹⁴ Stand therfore hauing your

Eph. 2, 2.

^a God leaueth no good worke vnrewarded.

loines girded in truth, and ^{a)}clothed with the breafst-plate of iuftice, ¹⁵ & hauing your feet fhod to the preparation of the Ghofpel of peace: ¹⁶ in al things taking the fhield of faith, wherwith you may extinguiſh al the fire darts of the moſt wicked one. ¹⁷ And take vnto you the helmet of faluation: and the fword of the ſpirit (which is the word of God) ¹⁸ in al praier and fupplication praying at al time in ſpirit: and in the fame watching in al inſtance and fupplication for al the Saints: ¹⁹ and for me, that ſpeech may be giuen me in the opening of my mouth with confidence, to make knowen the myſterie of the Ghofpel, ²⁰ for the which I am a Legate in this chaine, ſo that in it I may be bold according as I ought, to ſpeake.

Ef. 59, 17.

1. Theſ. 5, 8.

²¹ And that you alſo may know the things about me, what I doe, Tychicus my deareſt Brother and faithful Miniſter in our Lord, wil make you vnderſtand al things: ²² whom I haue ſent to you for this fame purpoſe, that you may know the things about vs, and he may comfort your harts. ²³ Peace to the Brethren and ^{b)}charitie with faith from God the Father, and our Lord IESVS Chriſt. ²⁴ Grace with al that loue our Lord IESVS Chriſt in incorruption. Amen.

ANNOTATIONS

^a If man could not be truly iuſt or haue iuſtice in himſelf, how could he be clothed with iuſtice?

^b S. Auguſtin noteth in fundrie places vpon this fame text, that faith without charitie ſerueth not to ſaluatiō. *li. 50. hom. 7.*