

THE EPISTLE OF S. PAUL TO THE COLOSSIANS

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

The Epistle to the Colossians is not only in sense, but almost in words also, al one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus: *c. 4. v. 7.* And in it he maketh like mention of his bands and sufferings. *c. 1. v. 24.* and *c. 4. v. 3, 18.* And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer been, as he signifieth, *c. 2. v. 1.* Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who fought to corrupt thē with some ceremonies of Moyfes law; & also of the Platonike Philosophers, who reiected Christ (who is indeed the Head of the Church and the Mediatour to bring vs to God) and instead of him, brought in certaine Angels as more excellent then he, whom they termed, *Minores Dij*, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long time deceived many, as we read in *Epiphan. Hæref. 21.*

Against such therefore S. Paul telleth the Colossians, that Christ is the Creatour of al the Angels, God in person, the Head of the Church, the principal in al respects: that he is the Redeemer, Mediatour, and pacifier between God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any

other in earth or in Heauen to pray for vs, al muft be done (as the Cath. Church in euery Collect doth) *Per Chriftum Dominum noftrum*, that is, *through Chrift our Lord*, or *per Do. noftrum Iefum Chriftum filium tuum, qui tecum viuit & regnat, &c.* Whereby the Church profeffeth continually againft fuch feduction, both the Mediatourship, and the Godhead of Chrift.

Chapter 1

Saying, that he thanketh God for their excellent faith and charitie, and continually praieth for their encrease, he doeth withal giue witnes to the preaching of their Apoftle Epaphras, and extolleth the grace of God in bringing them to Chrift, who is cheefe aboue al & peace-maker by his bloud. This is the Ghofpel not of Epaphras alone, but of the vniuerfal Church, and of Paul himfelf who alfo fuffereth for it.

Paul an Apoftle of IESVS Chrift by the wil of God, and Brother Timothee: ²to them that are at Coloffa Saints and faithful Brethren in Chrift IESVS.

³ Grace to you and peace from God our Father and our Lord IESVS Chrift.

We giue thanks to God and the Father of our Lord IESVS Chrift alwaies for you, praying: ⁴ hearing your faith in Chrift IESVS, and the loue which you haue toward al the Saints, ⁵ for the hope that is laid vp for you in Heauen, which you haue heard in the word of the truth of the Ghofpel, ⁶ that is come to you, as alfo ^a) in the whole world it is, and fructifieth, and groweth, euen as in you fince that day that you heard and knew the grace of God in truth, ⁷ as you learned of Epaphras

^a He sheweth that the Church and Chriftes Ghofpel should daily grow and be fpred at length through the whole world. Which can not ftand with the heretikes opinion of the decay therof fo quickly after Chriftes time, nor agree by any meanes to their obfcure Conuenticles. See S. Auguftin *ep. 80. in fine.*

our deareft fellow-feruant, who is a faithful Minifter of IESVS Chrift for you, ⁸ who alfo hath manifested to vs your loue in fpirit. ⁹ Therefore we alfo from the day that we heard it, ceafe not praying for you and defiring, that you may be filled with the knowledge of his wil, in al wifedom, and fpiritual vnderftanding: ¹⁰ that you may
 ἄξιως τοῦ κυρίου walke ^{a)} worthie of God, in al things pleafing: Fructifying in ^{b)}al good worke, & increafing in the knowledge of God: ¹¹ in al power ftrengthened according to the might of his glorie, in al patience and longanimitie with ioy ¹² giuing thanks to God and the Father, who hath made vs ^{c)}worthy vnto the part of the lot of the Saints in the light: ¹³ Who hath deliuered vs from the power of darkenes, and hath tranflated vs into the Kingdom of the Sonne of his loue, ¹⁴ in whom we haue redemption, the remiffion of finnes: ¹⁵ who is the Image of the inuifible God, the firft-borne of al creature: ¹⁶ be-
 Heb. 1, 3. Ioa. 1, 3. caufe in him were created al things in Heauen, and in earth, vifible, and inuifible, whether Thrones or Dominations, or Principalities, or Poteftates: al by him & in him were created: ¹⁷ and he is before al, and al confift in him. ¹⁸ And he is the Head of the body, the CHVRCH, who is the beginning, Firft-borne of the dead: that he may be in al things holding the primacie: ¹⁹ becaufe in him it hath wel pleafed, al fulnes to inhabit: ²⁰ and by him to reconcile al things vnto himfelf, pacifying by the bloud of his croffe, whether the things in earth, or the things that are in Heauen. ²¹ And you, wheras you were fometime alienated and enemies in fenfe, in euil workes: ²² yet now he hath reconciled in the body of his flefh by death, to prefent you holy & immaculate, and blameles before him: ²³ if yet ye continue in the faith, grounded and ftable, and vnmoueable from the hope of

^a So S. Ambr. & the Gr. Doctours, or thus *worthily pleafing God*, &c.

^b Many things requifit, and diuers things acceptable to God befide faith.

^c We are not only by acceptation or imputation partakers of Chriftes benefits, but are by his grace made worthie therof & deferue our faluation condignely.

the Ghospel which you haue heard, which is preached among al creatures that are vnder Heauen, wherof I Paul am made a Minister. ²⁴ Who now reioyce in suffering for you, and ²⁴ doe accomplish those things that want of the passions of Christ, in my flesh for his body which is the CHVRCH: ²⁵ wherof I am made a Minister according to the dispensation of God, which is giuen me toward you, that I may fulfil the word of God, ²⁶ the myfterie that hath been hidden from worlds and Generations, but now is manifested to his Saints, ²⁷ to whom God would make known the riches of the glorie of this Sacrament in the Gentiles, which is Christ, in you the hope of glorie, ²⁸ whom we preach, admonishing euery man, and teaching euery man in al wisedō, that we may present euery man perfect in Christ IESVS. ²⁹ Wherin also I labour striving according to his operation which he worketh in me in power.

ANNOTATIONS

There is no want in Christes passions, which he suffered in himself as Head: but there is want in those passiōs of Christ which he daily suffereth in his body the Church & the members therof.

²⁴ Doe accomplish that wanteth.) As Christ the Head and his body make one person myftical & one full Christ, the Church being therefore his plenitude, fulnes, or complement *Ephes. 1.* for the passions of the Head and the afflictions of the body & members make on complete masse of passions. With such difference for al that, between the one sort and the other, as the preeminence of the Head (and specially such a Head) aboue the body, requireth and giueth. And not only those passions which he suffered in himself, which were fully ended in his death, & were in themselves fully sufficient for the redemption of the world & remission of al finnes, but al those which his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. For though there be no insufficiencie in the actions or passions of Christ the Head, yet his wisedom, wil, and iustice requireth and ordaineth, that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering with him & by his exāple, they may apply to themselves and others the general medicine of Christes merits and satisfactiōs, as it is effectually also applied to vs by Sacramēts, Sacrifice, and other waies also: the one sort being no more iniurious to Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence

Ro. 8, 17. Leo fer. 19. de passione.

of Chriftes paffion take away the value of al good deeds. Hereupon it is plaine now, that this accomplishment of the wants of Chriftes Paffions, which the Apoftle and other Saints make vp in their flesh, is not meant but of the penal & fatisfactorie workes of Chrif in his members, euery good man adding continually (and fpecially Martyrs) fomewhat to accomplish the ful meafure therof: and thefe be the plenitude of his paffions and fatisfactions, as the Church is the plenitude of his perfon: and therefore thefe alfo through the communion of Saints & the focietie that is not only between the Head & the body, but alfo between one member & another are not only fatisfactorie and many waies profitable for the fufferers themfelues, but alfo for other their fellow-members in Chrif. For though one member can not merit for another properly, yet may one beare the burden and difcharge the debt of another, both by the Law of God and nature. And it was a ridiculous Herefie of Wicleffe to deny the fame. Yea (as we fee here) the paffions of Saints are alwaies fuffered for the common good of the whole body, and fometimes withal by the fufferers fpecial intention they are applicable to fpecial perfons one or many: as here the Apoftle ioyeth in his paffions for the Coloffians, in another place his afflictions be for the faluation of the Corinthians, fometimes he wifeth to be *Anathema*, that is according to Origenes expofition (*in li. Nu. ho. 10. & 24.*) a Sacrifice for the Iewes, and he often fpeaketh of his death as of a libation, hoft, or offering, as the Fathers doe of al Martyrs paffions. Al which dedicated & fanctified in Chriftes bloud & Sacrifice, make the plenitude of his Paffion, and haue a forcible crie, interceffion, & fatisfaction for the Church & the particular neceffities therof. In which, as fome doe abound in good workes & fatisfactions (as S. Paul, who rekneeth vp his afflictions and glorieth in them *2. Cor. 11.* and ^a*Iob.* who auoucheth that his penalties farre furmounted his finnes; and our Ladie much more, who neuer finned, and yet fuffered fo great dolours) fo other-fome doe want, and are to be holpen by the abundance of their fellow-members.

Which entercoufe of fpiritual offices and the recompense of the wants of one part by the ftore of the other, is the ground of the old libels of Indulgence, wherof is treated before out of S. Cyprian (See the *Annotations 2. Cor. 2. v. 10.*) and of al indulgences or pardons, which the Church daily difpenfeth with great iuftice and mercie, by their hands in whō Chrif hath put the word of our recōcilement, to whom he hath committed the keies to keep and loofe, his commiffion to remit and reteine, and the ftewardship of his familie to geue euery one their meat and futenance in due feafon.

How Chrif's merits are applied to vs, without any iniurie to his death.

The workes of one may fatisfie for another.

The ground of Indulgences or pardons.

2. Cor. 1, 6.

Ro. 9, 3.

Phil. 2.

2. Tim. 4.

^a *Iob. 6.*

Chapter 2

He is careful for them though he were neuer with them: that they rest in the wonderful wisedom which is in Chriftian religion, and be not caried away either with Philosophie, to leaue Chrift and to sacrifice to Angels; or with Iudaisme, to receiue any ceremonies of Moyfes law.

For I wil haue you know, Brethren, what manner of care I haue for you and for them that are at Laodicia, and whofoeuer haue not seene my face in the flesh: ² that their harts may be comforted, instructed in charitie, and vnto al the riches of the fulnes of vnderstanding, vnto the knowledge of the mysterie of God the Father of Chrift IESVS, ³ in whom be al the treasures of wisedom and knowledge hid. ⁴ But this I say ^a)that no man deceiue you in loftines of words. ⁵ For although I be absent in body, yet in Spirit I am with you; reioycing, and seeing your order, and the constancie of that your faith which is in Chrift. ⁶ Therefore as you haue receiued IESVS Chrift our Lord, walke in him, ⁷ rooted and built in him and confirmed in the faith, as also you haue learned, abounding ‘in him’ in thanks-giuing.

in it

⁸ Beware lest any man deceiue you [♣]by Philosophie, & vaine fallacie; according to the tradition of men, according to the elements of the world, and not according to Chrift. ⁹ For in him dwelleth al the fulnesse of the Godhead corporally: ¹⁰ and you are in him replenished, who is the Head in al principalitie and power: ¹¹ in whom al you are circūcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcisiō of

^a Heretikes doe most commonly deceiue the people with eloquēce namely such as haue it by the gift of nature, as the Heretikes of al Ages had, & lightly al feditious perfōs, which draw the vulgar fort to fedition by allurement of their tongue. Nothing (saith S. Hierom, *ep. 2. ad Nepotian.*) is so easie as with volubilitie of tongue to deceiue the vnlearned multitude, which whatfoeuer it vnderstandeth not, doth the more admire & wonder at the same. The Apostle here calleth it, *πθανολογία*, persuable speech.

Chrift, ¹² buried with him in Baptifme: in whom alfo you
Eph. 2, 1. are rifen againe by the faith of the operation of God,
 who raifed him vp from the dead. ¹³ And you when
 you were dead in the offenfes and the prepuce of your
 flefh, did he quicken together with him; pardoning you
 by decree al offenfes, ¹⁴ wpying out the hand-writing ‘of decree’
 that was againft vs, which was contrarie to vs. And the
ἐδειγμάτισεν. fame he hath taken out of the way, faftning it to the
 croffe: ¹⁵ and fpoiling the Principalities & Poteftates,
 hath lead them confidently in open fhew, triumphing
 them in himfelf. ¹⁶ Let no man therfore iudge you [♣]in
 meat or in drinke, or in part of a feftiual day, or of the
 New-moon, or of Sabboths: ¹⁷ which are a fhadow of
 things to come, but the body Chrifts.

¹⁸ Let no man feduce you, ^{a)}willing in the humilitie
 and [♣]religion of Angels, walking in the things which he
 hath not feen, in vaine puffed vp by the fenfe of his
 flefh, ¹⁹ and [♣]not holding the Head, wherof the whole
 body by ioynts and bands being ^{b)}ferued and compacted,
 groweth to the increafe of God. ²⁰ If then you be dead
 with Chrift, from the elemēts of this world; [♣]why doe you
δογματίζεσθε yet decree as liuing in the world? ²¹ [♣]Touch not, taft
 not, handle not: ²² which things are al vnto deftruction
 by the very vfe, according to the precepts and doctrines
 of men. ²³ Which are indeed [♣]hauing a fhew of wifedom
 in fuperftition and humilitie, and not to fpare the body,
 not in any honour to the filling of the flefh.

ANNOTATIONS

8 By Phylofophie.) Philifophie and al humane fcience, fo
 long as they be fubiect and obedient to Chrift (as they be in the
 Schooles of Chriftian Catholike men) be nor forbidden, but are
 greatly commended and be very profitable in the Church of God.
 Otherwife where fecular learning is made the rule of religion and

Philofophie &
 other humane
 fcienes how prof-
 itable or hurtful
 to the Church of
 God.

^a That is, wilful or felfwilled in voluntarie religiō. For that is, θέ-
 λων ἐν θρησκείᾳ wherof commeth the word following ἐθελοθρησκία
Superftition. v. 23. See Annot. v. 23.

^b ἐπιχορηγούμενον, That is taking fubminiftration of fpiritual life
 & nourifhmēt by grace from Chrift the head.

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commandeth faith, there it is pernicious & the caufe of al herefie & infidelitie. For the which, S. Hierom & before him Tertul. cal Philofophers, *the Patriarkes of Heretikes*, & declare that al the old herefies rofe only by too much admiring of prophane Philofophie, *Hier. ad Ctefiph. cont. Pelaf. c. 1. Tertul. de præf. & cõt Marcio. li. 5.* And fo doe thefe new Sects no doubt in many things.

The Proteftäts abufe
Philofophie againft
the B. Sacrament.

For, other argumēts haue they none againft the prefence of Chrift in the B. Sacramēt but fuch as they borow of Ariftotle & his like, cōcerning quantitie, accidents, place, pofition, dimenfions, fenfes, fight, taft, and other ftraits of reafon, to which they bring Chriftes myfteries. Al Philofophical arguments therfore againft any article of our faith be here condemned as deceitful, and are called alfo here, *the tradition of men, and the elements of the world.* The better to refift which fallacies and traditions of Heathen men, the Schoole learning is neceffarie, which keepeth Philofophie in awe and order of faith, and vfeth the fame to withftand the Philofophical and fophiftical deceits of the Heretikes and Heathen. So the great Philofophers S. Denys, S. Auguftin, Clemens Alexandrinus, Iuftine, Lactantius and the reft, vfed the fame to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrofe, S. Hierom, and the Greek Fathers, furnished with al fecular learning vnto the ftudie of Diuinitie, wherof fee S. Hierom, *ep. 84. ad Magnum Oratorem.*

Schoole learning.

16 In meate.) The Proteftants wilfully or ignorantly applie al thefe kinds of forbearing meats, to the Chriftian fafts: but it is by the circumftāce of the text plaine (as S. Auguftin alfo teacheth) that the Iudaical obferuation and diftinction of certaine cleane and vncleane meats is forbidden to the Coloffians, who were in danger to be feduced by certaine Iewes, vnder pretence of holines to keep the Law touching meats & feftiuities & other like, which the Apoftle sheweth were only shadowes of things to come: which things are come, & therfore the faid shadowes to ceafe. Where he nameth the Sabbath & feasts of the new moone, that no mā need to doubt but that he fpeaketh only of the Iewish daies & kinds of fafts and feasts, and not of Chriftian holidiaies or fasting daies at al.

Scriptures abufed
by the Proteftants
againft Chriftian
fasting, and holydaies.

*Aug. ep. 59. ad Paulin.
in folut. 7. quæft.*

18 Religion of Angels.) By the like falfe application of this text as of the other before, the Heretikes abuse it againft the inuocation or honour of Angels vfed in the Catholike Church, where the Apoftle noteth the wicked doctrine of Simon Magus & others (See S. Chryf. *ho. 7. in hunc locum* and *Epiph. hæc. 21.*) who taught, Angels to be our Mediatours and not Chrift, *non tenens Caput, not holding the Head*, as the Apoftle fpeaketh, & prefcribed Sacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the faid Heretike had of Plato, who taught, that fpirits (which he calleth *dæmons*) were to be honoured as Mediatours next to God. Againft which S. Auguftin difputeth *li. 8, 9, & 10. de ciuit.* as he condemneth

S. Paules place con-
cerning religion of An-
gels, explicated and
that the Proteftäts
wickedly abuse it againft
the due honour & in-
uocation the Angels.

also the same vndue worship *li. 10. confef. cap. 42.* S. Hierom (*q. 10. ad algafiam*) expoundeth this also of al fpirits or Diuels, whom he proueth (out of S. Steuen's fermon *Act. 7.*) that the Iewes did worship, auouching that they ferue them ftill, fo many of them and fo often as they obferue the Law. Of which Idolatrie also to Angels Theodoret fpeaketh *vpon this place*, declaring, that the Iewes defended their fuperftition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Coloffians, both to keep the law, & to honouring of the Angels as the giuers of the fame. Wherby diuers of the faithful were fo feduced, that they forfooke Chrift and his Church and feruice, and committed idolatrie to the faid Angels. Againft which abominations the *Council of Laodicea Cap. 35.* tooke order, accurfing al that forfooke our Sauour and cōmitted idolatrie to Angels, & contemning Chrift, kept conuenticles in the name of fpirits and Idols. Of which kind of worship of Angels and Diuels fee Clemens Alexand. *Strom. 3.* Tertullian (*li. 5. cont. Marc.*) expoundeth this place of the falfe Teachers that feined themfelues to haue reuelation of Angels, that the Law should be kept touching difference of cleane and vncleane meats. Which is very agreeable to that in the Epiftle to Timothee, where S. Paul calleth abftaining from meats after the Iewish or heretical manner, *the doctrine of Diuels*: wherof fee more in the *annotation vpon that place*. Haimo a godly ancient writer, *vpon this place*, faith further, that fome Philofophers of the Gentils and fome of the Iewes alfo taught, that there were foure Angels Prefidents of the foure elements of man's body, and that in feined hypocrifie (which the Apoftle here calleth humilitie) they pretended to worship by Sacrifice the faid Angels. Theophylact expoundeth this feined humilitie, of certaine Heretikes, that pretēding the mediatourship to be a derogation to Chrift's maieftie, worshipped Angels as the only Mediatours. Al which we fet downe with more diligence, that the Heretikes may be afhamed to abufe this place againft the due reuerence & refpect or praiers made to the holy Angels. Whom the Scriptures record fo often to offer our praiers vp to God, & to haue been lawfully reuerēced of the Patriarkes, neuer as Gods, but as God's Minifters and meffengers. *Iof. 5, 14. Tob. 12. Gen. 48, 16. Angelus qui eruit me, 1. Tim. 5, 21.* And that they may be praied vnto, & can help & heare vs, See S. Hierom *in cap. 10. Danielis.* S. Ambrofe *in Pf. 118. ferm. 1.* S. Auguftin *li. 10. de ciuit. Dei. c. 12.* Bede *li. 4. de Cantic. c. 24.*

19 Not holding the Head.) Becaufe he hath much adoe with fuch falfe Preachers as taught the people to preferre the Angels which gaue the Law, or other whatfoeuer, before Chrift, in this Epiftle and to the Ephesians, he often affirmeth Chrift to be our Head, yea and to be exalted aboue al creatures, Angels, Potestates, Principalities, or whatfoeuer.

1. *Tim. 4, 1.*

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Heretical tranflation.

20 Why doe you.) A maruelous impudēt tranflation of thefe words in the English Bibles thus: *Why are you burnded with traditions?* Whereas the Greek hath not that fignification: but to make the name of Tradition odious here they put it of purpofe, not being in the Greek & in other places where Traditions are cōmended (*1. Cor. 11. & 2. Theff. 2.*) & where the Greek is fo moft flatly (παράδοσις) there they tranflate it, *Intructions, Ordinances, &c.*

δογματίζεσθε

Scriptures abufed againft
the Churches fafts.

21 Touch not.) The Heretikes (as before and alwaies) very vainely allége this againft the Catholike faftings: when it is moft cleer that the Apoftle reprehendeth the forefaid falfe Teachers that thought to make the Chriftians fubiection to the obferuation of the ceremonies of the old Law, of not eating hogs, conies, hares-flesh, and fuch like, not to touch a dead corps nor any place where a woman in her floures had fittē, & other infinit doctrines of touching, tafting, washing, eating, and the reft, either commanded to the old people by God, or (as many things were) voluntarily taken vp by themfelues, fometime cleane againft God's ordinance, & often friuolous and fuperftitious. Which fort as Chrift in the Ghofpel, fo here S. Paul calleth the precepts and doctrines of men, and fuperftitiō, and (as the Greek word fignifieth) voluntarie worship, that is inuented by Heretikes of their owne head without the warrant of Chrift in the Scriptures, or the Holy Ghofp in the Church, or any lawful authoritie of fuch whom Chrift commandeth vs to obey. Againft fuch Sect-Maifters therfore as would haue yoked the faithful againe with the Iewish or Heretical fafts of Symon Magus and the like, S. Paul fpeaketh, and not of the Churches fafts or doctrines.

ἐβελοθησκει

The hypocritical
abftinence of old
Heretikes, maketh
nothīg againft true
& fincere fafting,
but cōmendeth it.

23 Hauing a shew.) Again the Heretikes of our time obiection, that thefe forefaid falfe Teachers pretended holines, wifedom, & chaftifement of their bodies (for fo S. Paul faith) by forbidding certaine meats according to the Iewes obferuation, euen as the Catholikes doe: It is true they did fo, and fo doe moft vices imitate vertues. For if chaftifing of mens bodies & repreffing their cōcupifcences & luftes were not godly, and if abftinence frō fome meats were not laudably & profitably vfed in the Church for the fame purpofe, no Heretikes (to induce the abolished obferuations & differences of meats of the Iewes, or the condemnation of certaine meats & creatures as abominable, according to others) would haue fallfely pretended the chaftifement of their flesh, or made other shew of wifedom and pietie, to found their vnlawful Heretical or Iudaical fuperftition concerning the fame. The Catholike Church & her children, by the example of Chrift, S. Iohn Baptift, the Apoftles, and other bleffed men, doe that lawfully, godly, religiously, & fincerely indeed to the end a forefaid, which thefe falfe Apoftles only pretended to doe. So S. Paul did chaftife his body indeed, by watching, fafting, and many other afflictions, and that was lawful, and was true wifedom and pietie indeed. The forefaid

1. Cor. 9. 27. 2. Cor. 11, 27.

Heretikes not fo, but to induce the Coloffians to Iudaisme & other abominable errours, did but pretend thefe things in hypocrifie.

Chapter 3

He exhortheth to mortifie & put off al corrupt manners of the old man, & to put on fuch vertues as are for the new man. 18. In particular alfo, wiues, and husbands, children and parents and maifters, each fort to doe their duetie.

Therfore if you be rifen with Chrift, feeke the things that are aboue; where Chrift is fitting on the right hand of God. ² Mind the things that are aboue, not the things that are vpon the earth.

³ For you are dead; and your life is hidde with Chrift in God. ⁴ When Chrift fhall appeare, your life; then you alfo fhall appeare with him in glorie.

Eph. 5, 3.

ειδωλολατρία

⁵ Mortifie therefore your members that are vpon the earth, fornication, vncleanefse, luft, euil concupifcence, and [♠]auarice, which is the feruice of Idols. ⁶ For which things the wrath of God commeth vpon the children of incredulitie. ⁷ In which you alfo walked fometime, when you liued in them. ⁸ But now lay you alfo away anger, indignation, malice, blafphemie, filthie talke out of your mouth. ⁹ Lie not one to another: [♠]spoiling your felues of the old man with his actes, ¹⁰ and [♠]doing on the new, him that is renewed vnto knowledge, according to the image of him that created him. ¹¹ Where there is not, Gentile & Iew, circumcifion and prepuce, Barbarous and Scythian, bond and free: but al, and in al Chrift.

Eph. 4, 22.

Gen. 1, 26.

¹² Put ye on therfore as the elect of God, holy, and beloued, the bowels of mercie, benignitie, humilitie, modeftie, patience, ¹³ fupporting one another, & pardoning one another, if any haue a quarel againft any man. As alfo our Lord hath pardoned vs: fo you alfo. ¹⁴ But aboue al thefe things haue charitie, which is the

Eph. 4, 32.

band of perfection: ¹⁵ and let the peace of Chrif^at exult in your harts, wherin alfo you are called in one body: and be thankful. ¹⁶ Let the word of Chrif^at dwel in you aboũdantly, in al wifedom: teaching and admonifhing your owne felues, with pfalmes, hymnes, and fpiritual canticles, in grace finging in your harts to God. ¹⁷ Al whatfoeuer you doe in word or in worke, al things in the name of our Lord IESVS Chrif^at, giuing thanks to God and the Father by him.

¹⁸ Women be fubiect to your husbands, as it be-
houeth in our Lord. ¹⁹ Men, loue your wiues and be not
bitter toward them. ²⁰ Children obey your parents in al
things: for that is wel pleafing to our Lord. ²¹ Fathers
prouoke not your children to indignation; that they be-
come not difcouraged. ²² Seruants, obey in al things
your Maifters according to the flefh, not feruing the eye,
as pleafing men, but in fimplicite of hart, fearing God.
²³ Whatfoeuer you doe, worke it from the hart as to our
Lord, and not to men: ²⁴ knowing that you fhall receiue
of our Lord the ^bretributiõ of inheritance. Serue our
Lord Chrif^at. ²⁵ For he that doeth iniurie, fhall receiue
that which he hath done vniuftly: and there is not ac-
ceptation of perfons with God.

Eph. 5, 22.

1. Pet. 3, 7.

Eph. 6, 1.

Eph. 6, 5. Tit. 2, 9.

1. Pet. 2, 11.

Deu. 10, 17.

Ro. 2, 11. Gal. 2, 6.

ANNOTATIONS

Heretical and fool-
ish tranflation.

5 Auarice, which is the feruice of Idols.) Here is a mar-
velous impudent and foolish corruptiõ in the vulgar *English Bible*
printed the yere 1577 and (as it feemeth) moft authorifed. Where
for their errour againft the Images of Chrif^at and his Saints, and
to make image and Idol, alone; the tranflatour, for that which the
Apoftle faith in Greek, *Couetoufnes in idolatrie*, maketh him fay in
English *Couetoufnes in worshipping of Images*: as alfo *Eph. 5, 4.*
he tranflateth thus, *The couetous perfon is a worshipper of Im-
ages*: for that which the Apoftle faith: *The couetous man is an*
idolater, meaning fpiritual idolatrie, becaufe he maketh money his
God. In which fenfe to cal this fpiritual idolatrie, worshipping of
Images, is too ridiculous, and muft needs proceed of blind herefie.

^a βραβεύέτω triumph and haue the victorie.

^b Retribution or reward for good workes: ἀνταπόδοσις, which figni-
fieth rendring one for another.

10 Doing on the new.) By this and the whole difcoursfe of this chapter conteining as exhortation to good life and to put on the habit of the new man with al vertues we may fee, our iuftice in Chrifft to be a very qualitie and forme inherent in our foul, adorning the fame, and not an imputation only of Chriftes righteoufnes, or a hiding only of our finnes and wickednes, which the Heretikes fallfely affirme to remaine in vs after Baptifme and alwaies during life. See S. Auguftin *de pec. mer. & remif. li. 2. c. 7. & cont. Iulian. .ib. 6. c. 7.*

Iuftice an inherent qualitie in vs.

Chapter 4

He exhortheth to instance in praier, 5. and to wifedom in behaiour. 7. He fendeth Tychicus. 10. He doeth commendations, 15. and inioyneth to be done.

You Maifters, that which is iuft and equal, doe to your feruants: knowing that you alfo haue a Maifter in heauen. ² Be infant in praier; watching in it in thanks-giuing, ³ praying withal ^afor vs alfo, that God may open vnto vs the doore of fpeach to fpeake the myfterie of Chrifft (for the which alfo I am bound) ⁴ that I may manifelt it, fo as I ought to fpeake. ⁵ Walke with wifedom toward them that be without; redeeming the time. ⁶ Your talke alwaies, in grace let it be feafoned with falt: that you may know how you ought to anfwer euery man.

Luc. 18, 1.

Eph. 6, 18.

2. Thef. 18, 2.

Eph. 5, 25.

⁷ The things that are about me, Tychicus, our deareft Brother, and faithful Minifter, & fellow-feruant in our Lord, wil make you vnderftand al, ⁸ whom I haue fent to you for this fame purpofe, that he may know the things that concerne you, and may comfort your harts, ⁹ with Onesimus, the moft deare and faithful Brother who is of you. Al things that are done here, shal they doe you to vnderftand.

Phile. 10.

¹⁰ Ariftarchus my fellow-prifoner faluteth you, & Marke the cofin-german of Barnabas (concerning whom

^a S. Paul euer much defireth the praiers of the faithful: wherby we learne the great efficacie of them.

you haue receiued commandements, If he come to you, receiue him) ¹¹ and Iefus that is called Iuftus: who are of the Circumcifion. Thefe only are my coadiutours in the Kingdom of God: which haue been a comfort to me. ¹² Epaphras faluteth you who is of you, the feruant of Chrift IESVS, alwaies careful for you in prayers, that you may ftand perfect and ful in al the wil of God. ¹³ For I giue him teftimonie that he hath much ^alabour for you, & for them that be at Laodicia, and that are at Hierapolis. ¹⁴ Luke, the moft deare phyficion, faluteth you; and Demas. ¹⁵ Salute the Brethren that are at Laodicia; and Nymphas, and the Church that is in his houfe. ¹⁶ And when the epiftle shal be read with you, make that it be read alfo in the Church of the Laodicians: and that you read that which is of the Laodicians. ¹⁷ And fay to Archippus: See the Minifterie which thou haft receiued of our Lord, that thou fulfil it. ¹⁸ The falutation: with mine owne hand, Paules. Be mindful of my bands. Grace be with you. Amen.

2. Tim. 4, 10. 11.

ANNOTATIONS

^a He did not only pray, but tooke other great paines to procure God's grace for the Coloffians: perhaps by watching, fafting, & doing other pennance of body; that God would not fuffer them to fal from their receiued faith to the Sect of Simon Magus or the Iudaizing Chriftians.