

1 Of suche as did belong to the Emperour Nero.

22. All the Saintes salute you, and moste of all they which are of Cæsars houf- holde.
23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Philippians from Rome, & sent by Epaphroditus.

THE EPISTLE OF Paul to the Colossians.

THE ARGUMENT.

IN this Epistle S. Paul putteth difference betwene the liuelie, effectual and true Christ, and the fained, contrefait and imagined Christ, whome the false apostles taught. And first, he confirmeith the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite towards them, teaching them also that saluacion, and whatsoeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers Vehemently, and exhorteth the Colossians to staye onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshiping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newenes of life, with other like offices appertaining to the generally & particularly to all the faithfull.

CHAP. I.

2 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discovereth the contrefait Christ of the false apostles. 25 He approueth his autoritie & charge, 28 And of his faithful executing of the same.

1 **P**aul an Apottle of Iesus Christ, by the wil of God, & Timotheus our brother,

2 To the, which are at Colosse, Saïtes & faithfull brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euē the Father of our Lord Iesus Christ, alwaies praying for you:

4 Since we heard of your faith ^b in Christ Iesus, and of your loue towards all Saintes,
5 For the hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the worde of trueth, which is the Gospel,

6 Which is come vnto you, even as it is vnto all the worlde, and is frutefull, as it is also among you, from the day that ye heard and truly knewe the grace of God,

7 As ye also learned of Epaphras our deare fellowe seruant, which is for you a faithful minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue ^c by the Spirit.

9 For this cause we also, since the daye we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with

knowledge of ^d his wil, in all wisdome, & spiritual vnderstanding,

10 * That ye might walke worthie of the Lord, and please him in all things, being ^e frutefull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all pacience, & long suffring with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs mete to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome ^f of his deare Sonne,

14 In whome we haue redemption through his blood, that is, the forgiuenes of sinnes,
15 Who is the ^g image of the inuisible God, the ^h first borne of euerie creature.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principaities, or Powers, all things were created by him and for him,

17 And he is before all things, and in him all things consist.

18 And he is the head of the bodie of the Church: he is the beginning, ⁱ & the first borne of the dead, that in all things he might haue the preeminence.

19 * For it pleased the Father, that in him shulde all ^j fulnes dwell,

20 And by him to reconcile all things vnto him self, and to set at peace through the blood of his crosse bothe the things in

^d That is Gods.

^e Ephes. 4.1. philip. 1.27. 1. thess. 2.12. 1. Cor. 1.3.

^f Mat. 3.17. & 17.5.

^g 2. pet. 1.17. For God is made visible in the flesh of Christ, & the diuinitie wel left in him corporally.

^h 1. Cor. 1.3. borne before anye thing was created. Iohn 1.3.

ⁱ He that rose first againe frō the dead to take possession of life euerlasting: which thing may be called a new birth

1. Cor. 15.20. reuel. 1.5. Iob. 1.14. chap. 2.9.

^j That the Church, which is his bodie, might receiue of his abundance.

^k That is, the whole Church.

^a Which was a suite of Phrygia.

^b For without Christ there is no faith to be faued by, but onely a vaine opinion.

^c Which cometh of the holie God.

earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because *your* mindes were set in euil workes, hathe he now also reconciled,

22 In the bodie of his flesh through death, to make you* holie, and vnblameable and without faute in his sight,

23 *If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to euerie creature which is vnder heauē whereof I Paul am a minister.

24 Now reioyce I in my sufferings for *you*, and fulfil *l* the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensatiō of God, which is giuen me vnto youwarde, to fulfil the *m* worde of God,

26 *Which is the mysterie hid since the worlde began, and from *all* ages, but now is made manifest to his *n* Saintes,

27 To whome God wolde make known what is the riches of this glorious mysterie among the Gentiles, *w* riches is Christ in you, *the hope of glorie,

28. Whome we preache, admonishing euerie man, and teaching euerie man in all wisdom, that we may present euerie man perfect in Christ Iesus:

29 Whereunto I also labour and stryue, according to his working which worketh in me mightly.

CHAP. II.

1 *Having protested his good wil toward them. 4 He admonisheth them not to turne backe fro Christ. 8 To the seruice of angels or anie other inuention, or els ceremonies of the Law. 17 Which haue finished their office, and are ended in Christ.*

Or, pefus and care.

FOR I wolde ye knewe what great *f*ighting I haue for your sakes, and for the of Laodicea, and for as manie as haue not sene my *a* persone in the flesh,

a Me present in bodie.

2 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstāding, to knowe the mysterie of God euen the Father, and of Christ:

In whome are hid all the treasures of wisdom and knowledge.

3 And this I say, lest anie mā shulde beguile you with enuising wordes.

a Cor. 5. 2. b In bodie. c In minde.

4 *For thogh I be absent in the *b* flesh, yet am I with you in the *c* spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

5 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

6 Roted and buylt in him, and stablished in the faith, as ye haue *bene taught, abū-

a Cor. 5. 5.

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through *d* philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 *For in him dwelleth all the fulnes of the *e* Godhead *b*odely.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whome also ye are circumcised with *circumcision made without hāds, by putting of *y* sinful bodie of the flesh, through the circumcision *f* of Christ,

12 In that ye are *buried with him through baptisme, in whome ye are also raised vp together through *the faiths of the operation of God which raised him from the dead.

13 *And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hathe he quickened together with him, forgiuing *you* all *your* trespases.

14 And putting out the **h* hand writing of ordinances that was against vs, *w* was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hathe *i* spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an *k* holie day, or of the new moone, or of the Sabbath *dayes*,

17 Which are *but* a shaddowe of things to come: but the bodie is in Christ.

18 *Let no man *l* at his pleasure beare rule ouer you by humblenes of minde, & worshiping of Angels, aduancing him self in those things which he neuer sawe, rashly puft vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasung of God.

20 Wherefore if ye *be* dead with Christ from the ordinances of the worlde, why, as thogh ye liued in the worlde, are ye buried with traditions?

21 *M*s, Touche not, Taste not, Handel not.

22 Which all *m* perish with the vsing, *and* are after the commandements and doctri- nes of men.

23 Which things haue in deed a shewe of wisdom, in *v*oluntarie religion and humblenes of minde, and in not sparing the bodie: *n*ether haue they it in anie estimation to satisfie the *o* flesh.

and error. *m* And apperteyne nothing to the kingdome of God *o* Or, but they are of no value saue for the filling of the flesh. *n* Suche as men haue chosen according to their owne fantasie. *o* They pinche and defraude their bodie to shewe them selues greater hypocrites.

d Teaching you vaine speculations, as worshiping of Angels, of blinde ceremonies and beggerlie tradition: set now they haue none vfe seing Christ is come.

Chap. 1. 19. iohn 1. 14.

Rom. 2. 19. e In saying that the God- head is really in Christ, he sheweth that he is verie God: also saying, in him, he declareth two distincte natures, and by this worde dwelleth he proueth that it is there for euer.

Or, essentially. Or, vs all out.

Rom. 8. 4. Ephe. 1. 19.

Ephe. 2. 1. Ephe. 2. 13.

f Made by the Spirit of Christ.

g In beleuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

Or, obligation.

h The ceremonies, and rites were as it were a publicke profession, and hand writing of the miserable state of man kinde: for circumcision did declare our natural pollution: the purifyings, & washings signified the filth of sinne: the sacrifices testified that we were gilty of death, which were all taken away by Christs death.

Mat. 24. 4.

i As Satan & his Angels fro whome he hathe taken all power.

k Or, distinction, as to make difference betwixt dayes

Or, defraude you of your prife.

l Meaning, that the hypocrites led them at their pleasure into all superstitiō

Or, but they

that the hypocrites led them at their pleasure into all superstitiō

CHAP. III.

1 *He sheweth where we shoulde seke Christ. 5 He exhorteth to mortification, 10 To put of the olde man and to put on Christ. 12 To the which he addeth exhortations, bothe general and particular to charitie & humilitie.*

a After that ye haue bene dead to beggerie ceremoniest

IF ye then be ^a risen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

b Which ether serue but for a time, or els are inuened by men.
c With Christ.

2 Set your affections on things which are aboue, and not on things, which are on the earth.

3 For ye are ^c dead, and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glorie.

Eph. 5. 3.
d Extinguish all the strength of the corrupt nature which resisteth agaiſt the Spirit, that ye may liue in the Spirit, and not in y^e flesh.

5 ^d Mortifie therefore your members which are on the earth, fornicatio, vnclennes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

6 For the which things takes the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

Rom. 6. 4.
ephe. 4. 25.
eb. 12. 2.
1. pet. 2. 1.
1. 4. 1.

8 ^{*} But now put ye away euē all these things, wrath, angre, maliciouſnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seing that ye haue put of the olde man with his workes,

Gene. 1. 26.
1. 5. 1. 26

10 And haue put on the newe, which is renewed in knowledge ^{*} after the image of him that created him,

11 Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

Eph. 6. 12.
e *ie* sheweth what truces are in the that are dead to y^e worlde & are risen againe with Christ.
Or, the bowels of mercies.

12 ^{*} Now therefore as the elect of God shoulie & beloued, put on ^e tender mercie, kindness, humblenes of minde, mekenes, long suffring:

13 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgauē you, euen so do ye.

f Let it guide all your doings
Or, gracious, or thankful.
g The doctrine of the Gospel.

14 And aboue all these things put on loue, which is the bonde of perfectnes.

15 And let the peace of God ^f rule in your hearts, to the which ye are called in one bodie, and be ye ^a amiable.

h Psalms & perly containe complainings to God, narrations, & exhortations, hymnes, onely thakes giuing: sōgs containe praises, & thakes giuing, but not largely and amply, as hymnes do.

16 Let y^s worde of Christ dwell in you plentifully in all wisdome, teaching & admonishing your owne selues, in ^h psalmes, and hymnes, and spiritual songs, singing with a ^{*} grace in your hearts to the Lord.

17 ^{*} And whatsoever ye shal do, in worde or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

Eph. 4. 29.
Or, thankes giuing.
1. Cor. 10. 31.
Eph. 5. 2.
1. Pet. 3. 2.

18 ^{*} Wiues, submit your selues vnto your housbands, as it is comelie in the Lord.

19 ^{*} Housbands, loue your wiues, and be not bitter vnto them.

20 ^{*} Children, obey your parentes in ⁱ all things: for that is wel pleasing vnto the Lord.

Eph. 6. 1.
i Which art in the Lord.

21 Fathers, ^k prouoke not your children to anger, lest they be discouraged.

k By to muche rigour.

22 ^{*} Seruants, be obedient vnto the ^e that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

Eph. 6. 5.
tit. 2. 9.
1. pet. 2. 18.

23 And whatsoever ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he ^l that doeth wrong, shal receiue for the wrong that he hath done, & there is no ^m respect of persones.

l The cruel master.

Deu. 10. 27.
wis. 6. 8.
eccle. 35. 26.

CHAP. IIIII.

2 *He exhorteth them to be seruant in prayer, 5 To walke wisely towards them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.*

rom. 2. 11.
gal. 2. 6.
ephe. 6. 9
m Whether he be master or seruant.

Y^e masters, do vnto your seruants, that which is iuste, and equal, knowing that ye also haue a master in heauen.

2 ^{*} Continue in prayer, and watch in the same with thankes giuing,

Luk. 18. 1.
1. thes. 5. 17.
2. the. 6. 18.
Eph. 5. 1.
a That I may freely preache the Gospel.
Eph. 5. 15.

3 ^{*} Praying also for vs, that God may open vnto vs the ^a dore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

4 That I may vtter it, as it becometh me to speake.

5 ^{*} Walke ^b wisely towards them that are without, and ^c redeme the time.

b To the com moditie of your neighbours.

6 Let your speache be gracious alwaies, and powdred with ^d salt, that ye may knowe how to answer euerie man.

c Bestowe the time wel. *w* the malice of men euerie where plucketh from you and causeth you to abuse it.

7 ^{*} Tychicus ^{our} beloued brother, and faithful minister, and felowe seruant in the Lord, shal declare vnto you my whole state,

d Pertaining to edification, and mixt with no vanitie.

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,

9 ^{*} Wish Onesimus a faithful & a beloued brother, who is one of you. They shal shewe you of all things here.

Phile 10.

10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued comandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These ^e onely are my ^f worke fellows vnto the kingdome of God, which haue bene vnto my cosolatio.

e If they onely did helpe him to preache the Gospel at Rome, where was Peter? or those five & twentie yeres that thei saue he abode at Rome?
f In preaching the Gospel.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwaies strueth for you in prayers, that ye may stande perfite, and ful in all the wil of God.

13 For I beare him recorde, that he hath a great zeale for you, & for the of Laodicea, and

and them of Hierapolis.
 14 * Luke the beloued phisitio greteth you, and Demas.
 15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.
 16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistles written from Laodicea.

g Ether to Paul, or els w they wolde write as an answere to this epistle fct so y Colosiãis

17 And say to Archippus, Take hede to the ministerie, that thou hast receiued in the Lord, that thou fulfil it.
 18 The salutation by the hand of me Paul. Remember my bades. Grace be with you, Amen.

Written from Rome to the Colosians and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE of Paul to the Theffalonians.

THE ARGUMENT.

After that the Theffalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as moste careful for them) sent Timothee to strengthen them, who sone after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, & to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godlie liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to knowe the times, willing them rather to watche lest the sudden comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith & good workes. 6 And receiue the Gospel with suche earnestnes. 7 That they are an example to all others.

1 **P**AUL and Siluanus, and Timotheus, vnto the Church of the Theffalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

a For there is no Church w is not ioyned together in God.

2 Theff. 1. 3.

Philip. 1. 3.

b Which declareth it selfe by moſte liuelie frutes.

c Whereby you declared your selues moſte readie and painful to helpe the poore. d The effectual preaching of the Gospel is an euident token of our election.

e To beleue, & to be tully persuaded to haue the gifts of the holie God, and ioyfully to suffer

2 * We giue God thanks alwayes for you all, making *mencion of you in our prayers Without ceasing, remébring your b effectual faith, & diligent loue & the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,
 4 Knowing, beloued brethren, that ye are elect of God.
 5 For our d Gospel was not vnto you in worde onely, but also in power, and in the holie Gost, & in muche assurãce, as ye knowe after what maner we were among you for your sakes.
 6 And ye became followers of vs, and of the Lord, and receiued the worde in muche affliction, with e ioye of y holie Gost, for Christs sake, are moſt certeine signes of our election.

7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.

8 For from you founded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towarde God, spred abroade in all quarters, that we nede not to speake any thing.

9 For f they them selues shewe of you what maner of entring in we had vnto you, and how ye turned to God from idoles, to serue the s liuing and true God,

10 And to loke for his Sonne from heauen, whome he raised from the dead, euen Iesus which deliuereth vs from the h wrath to come.

f To wit, all y faithful.

g For idoles are dead things and onely fained fantasies.

h Which he shal execute vpon the wicked.

CHAP. II.

1 To the intent they shoulde not faint vnder the crosse. 2 He comendeth his diligence in preaching. 13 And theirs in obeying. 18 He excuseth his absence, that he colde not come and open his heart to them.

1 **F**OR ye your selues knowe, brethren, that our entrance in vnto you was not in a vaine,

2 But euen after that we had suffred before, and were shamefully entreated at *Phillippi (as ye knowe) we were bolde b in our God, to speake vnto you the Gospel of God with muche struiuing.

3 For our exhortatiõ was not by deceit, nor by vnclennes, nor by guile.

4 But as we were allowed of God, that the

a Not in outwarde shewe and in pompe, but in trauel & in the feare of God.

b Act. 16. 22. By his helpe and grace.