

Christian armour. To the Ephesians. Prayer for ministers<sup>134/1224</sup>

Gen. 2.24.  
mat. 19.5.  
mar. 10.7.  
1.cor. 6.16.

31 \*For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.  
32 This is a great secret, but I speake concerning Christ, & cōcerning the Church.  
33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euē as him self, & let the wife se that she feare her housband.

CHAP. VI.

2 How children shulde behaue them selues towarde their fathers and mothers, 4 Likewise parents towarde their children, 5 Seruants towarde their masters, 9 Masters towarde their seruants. 13 An exhortation to the spiritual battel and what weapons the Christians shulde fight wth all.

Colos. 3.20.

1 Children, \* obey your parents in the Lord: for this is right.

Exo. 20.12.  
deut. 5.16.  
eccl. 3.10.  
mat. 15.4.  
mar. 7.10.

2 \*Honour thy father and mother (which is the first commandement with promises)  
3 That it may be wel with thee, and that thou maist lue long on earth.

a This is the first commandement of the seconde table and hath the promes with condition.  
b By aueritue  
Col. 3.22.  
1st. 2.9.

4 And ye, fathers, prouoke not your childre to wrath: but bring them vp in instruction and information of the Lord.

2.pet. 2.18.  
e That they be not brought vp in wrones, but in the feare of the Lord.

5 \*Seruants, be obedient vnto them that are your masters, <sup>d</sup> according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,

d Which haue dominion ouer your bodies, but not ouer your soules.

6 Not with seruite to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

Or, bothe yours & theirs masters  
e Whether he be seruant or master.  
Deu. 10.17.  
2.chro. 19.7.  
job. 34.19.  
wisd. 6.8.

7 With good wil seruing the Lord, and not men.

Deu. 10.17.  
2.chro. 19.7.  
job. 34.19.  
wisd. 6.8.

8 And knowe ye that whatsoever good thing any man doeth, that same shal he receiue of the Lord, whether he be bonde or fre.

eccl. 35.16.  
ecc. 10.34.  
rom. 2.11.  
gal. 2.6.  
col. 3.25.

9 And ye masters, do the same things vnto them, putting away threatning: & knowe that euē your master also is in heaue, neither is there \* respect of persone w him.

2.pet. 2.17.  
Or, complet her selfe.  
f The faithful haue not only to strue against men and them selues, but against Satan the spiritual enemy, who is moke dangerous: for he is ouer our heades so that we can not reache him, but he must be resisted by Gods grace.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuil.

12 For we wrestle not against flesh and

blood, but against \* principalities, against powers, and against the worldlie gouernours, the princes of the darkenes of this worlde, against spiritual wickednesses, which are in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye, & hauing finished all things, stand fast.

14 Stand therefore, and your loines girded about with veritie, & hauing on the breast plate of righteousness,

15 And your fete shod with the preparation of the Gospel of peace.

16 About all, take the shield of faith, whereby ye may quench all the fyrie dartes of the wicked,

17 \*And take the helmet of saluation, and the sworde of the Spirit, which is the worde of God.

18 And pray alwaie with all maner prayer and supplication in the Spirit: and watch thereunto with all perseuerance and supplication for all Saines,

19 \*And for me, that vtterance may be giue vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus my deare brother and faithful minister in the Lord, shal shewe you of all things,

22 Whome I haue sent vnto you for the same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their immortalitie, Amen.

Written from Rome vnto the Ephesians, & sent by Tychicus.

g Innocencie & godlie life. h That ye may be ready to suffer all things for the Gospel

Isa. 59.17.  
1 thes. 5.8.  
i The saluatiō purchased by Iesus Christ.  
Col. 4.13.

2. Theff. 3.1.

k Or to be with out corruptiō, that is, to haue life euertlasting, which is the end of this grace.

THE EPISTLE OF Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Gost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preache the Gospel vniuersally to all the Gentiles, he trauiled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stode manfully against the false apostles, putting them in minde of his good wil towards them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace

embrace modestie, promising to send Timotheus vnto them, who shulde instruct them in matters more amply yea, and that he him self wolde also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he consisteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certeine admonitions bothe particular and general, with testification of his affection towards them, and thankesful accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart towards them, 3 By his thankes giuing, 4 Prayers, 5 And wishes for their faith and saluatiō. 7. 12. 20. He sheweth the frute of his crosse. 15. 27 And exhorteth them to vntie. 28 And paciēcie.

**P**AUL & Timotheus the seruants of I E S U S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the <sup>a</sup> Bissshops, and Deacons:

2 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. \* I thanke my God *hauing* you in perfect memorie,

4 (Alwaise in all my prayers for all you, praying with gladnes)

5 Because of the <sup>b</sup> fellowship which ye haue in the Gospel, from the <sup>c</sup> first day vnto now.

6 And I am perswaded of this same thing that he that hath begone *this* good worke in you, wil performe it vntil the <sup>d</sup> day of Iesus Christ,

7 As it becometh me so to iudge of you all because I haue you in remembrance \* that bothe in my <sup>e</sup> bades, and in my defense, and confirmation of the Gospel you all were partakers of my <sup>f</sup> grace.

8 For God is my recorde, how I long after you all from the verie heart rote in Iesus Christ.

9 And this I pray, that your loue may abude, yet more and more in knowledge, and in all iudgement,

10 That ye may discern things that *differe one from another*, that ye may be pure, and <sup>g</sup> without offence, vntil the day of Christ,

11 Filled with the frutes of <sup>h</sup> righteousnes, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I wolde ye vnderstode, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Gospel,

13 So that my <sup>i</sup> bades in Christ are famous throughout all the <sup>k</sup> iudgement hall, and in all other <sup>l</sup> places,

14 In so muche that manie of the brethren in the Lord are boldned through my bandes, and dare more frankly speake the <sup>m</sup> worde.

15 Some preache Christ euē through enuie and strife, and some also of good wil.

16 The one parte preacheth Christ of contentiō & not <sup>n</sup> purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defense of the Gospel.

18 What then? yet Christ is preached all maner wayes, whether it <sup>o</sup> be vnder a pretence, or syncerely: and I therein ioye: yea, and wil ioye.

19 For I knowe that this shal turne to my saluation, through your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, so now Christ shal be magnified in my bodie, whether it be by life or by death.

21 For Christ <sup>p</sup> is to me bothe in life, and in death aduantage.

22 And whether to <sup>q</sup> liue in the flesh were profitable for me, and what to chose I know not.

23 For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, which is beste of all.

24 Neuertheles, to abide in the <sup>r</sup> flesh is more nedeful for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of <sup>s</sup> your faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 \* Onely let your cōuersation be, as it becometh <sup>t</sup> Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters that ye <sup>u</sup> continue in one Spirit, & in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a <sup>v</sup> token of perdition, & to you of saluation, and <sup>w</sup> that of God.

29 For vnto you it is giuen <sup>x</sup> for Christ, that not onely ye shulde beleue in him, but also suffer for his sake,

30 Hauing the same fight, which ye sawe in me, and now heare to be in me.

CHAP. II.

3 He exhorteth them aboute all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus wil speedely come vnto them, 27 And excuseth the long tarrying of Epaphroditus.

<sup>m</sup> But with a corrupt minde

<sup>o</sup> Or, lie in bādes

<sup>n</sup> Their pretence was to preache Christ, & therefore their doctrine was true: but they were full of ambition & enuie thinking to deface Paul & preferre themselves.

<sup>o</sup> To liue in the flesh is to liue in this brittle bodie, til we be called to liue euerslastingly: but to liue according to the flesh, or to be in the flesh, signifies, to be destitute of the Spirit and to be plunged in the filthy concupiscences of the flesh.

<sup>o</sup> Or, bodie.

<sup>r</sup> Ephes. 4. 1. col. 1. 10. 1. thess. 2. 12.

<sup>u</sup> Or, stand.

<sup>p</sup> The more they tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe constatly perseuerance for Christs sake is an euident signe of saluation.

<sup>q</sup> God sheweth by this meanes of bearing the crosse who are his, and who are not. <sup>u</sup> Or, Christs cause.

<sup>a</sup> By bishops here he meaneth them that had charge of the worde & gouerning, as pastours, doctors, elders: by deacons, such as had charge of the distribution, & of the poore and sicke. <sup>b</sup> Thess. 1. 2. <sup>c</sup> With other Churches. <sup>d</sup> That ye receiued the Gospel. <sup>e</sup> When you shal receiue the crowne of glorie. <sup>f</sup> It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, & in prison, euen as if they had bene prisoners with him. <sup>g</sup> Of this peculiar benefite to suffer for Christs sake. <sup>h</sup> Or, are excellent. <sup>i</sup> That you to increate in godlines that not onely ye can put difference betweene good & euill: but also that ye profite more and more without slipping backe, or standing in a staye. <sup>k</sup> Righteousnes is the true good worke of the frute. <sup>l</sup> Which I susteine for Christs cause. <sup>m</sup> That is, in the court or Palais of the Emperour Nero. <sup>n</sup> Or, professe the Gospel, considering my conscience.

# Christ humbleth him self. To the Philippians. All seke there owne.

<sup>a</sup> If you so loue me that you desire my comferte.

**I**f there be therefore anie <sup>a</sup> consolation in Christ, if anie cōfort of loue, if anie felowship of the Spirit, if anie compassion and mercie,

<sup>2</sup> Fulfil my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of <sup>b</sup> one iudgement,

<sup>3</sup> That nothing be done through contentiō or vaine glorie, but that in mekenes of minde <sup>\*</sup> euerie man esteeme other better then him self.

<sup>4</sup> Loke not euerie mā on his owne things, but euerie man also on the things of other men.

<sup>5</sup> Let the same minde be in you that was euen in Christ Iesus,

<sup>6</sup> Who being in the forme of God, thought it no <sup>d</sup> robbery to be equal with God:

<sup>7</sup> <sup>\*</sup>But he made him self of no reputation, and toke on him the <sup>e</sup> forme of a seruant, and was made like vnto men, and was founde in <sup>f</sup> shape as a man.

<sup>8</sup> <sup>\*</sup>He humbled him self, and became obedient vnto the death, euen the death of the crosse.

<sup>9</sup> Wherefore God hathe also highly exalted him, and giuen him a Name aboute euerie name,

<sup>10</sup> <sup>\*</sup>That at the Name of Iesus shulde euerie knee bowe, *bothe* of things in heauen, and things in earth, and things vnder the earth,

<sup>11</sup> <sup>\*</sup>And that euerie tongue shulde confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

<sup>12</sup> Wherefore my beloued, as ye haue alwaife obeyed, not as in my presence onely, but now muche more in mine absence, so <sup>h</sup> make an end of your owne saluatiō with <sup>i</sup> feare and trembling.

<sup>13</sup> For it is God which worketh in you, bothe the wil and the dede, *euen* of his <sup>k</sup> good pleasure.

<sup>14</sup> Do all things without <sup>\*</sup>murmuring and reasonings,

<sup>15</sup> That ye may be blameles, and pure, <sup>e</sup> the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as <sup>\*</sup>lights in the worlde,

<sup>16</sup> <sup>l</sup> Holding forthe the <sup>m</sup> worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, nether haue labored in vaine.

<sup>17</sup> Yea, and though I be <sup>n</sup> offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

<sup>18</sup> For the same cause also be ye glad, and reioyce with me.

<sup>19</sup> And I trust in the Lord Iesus, to send

<sup>\*</sup>Timotheus shortly vnto you, that I also may be of good comferte, when I knowe your state.

<sup>20</sup> For I haue no man like minded, who wil faithfully care for your matters.

<sup>21</sup> <sup>\*</sup>For all <sup>p</sup> seke their owne, <sup>e</sup> not <sup>y</sup> which is Iesus Christs.

<sup>22</sup> But ye knowe the profe of him, that as a sonne with <sup>y</sup> father, he hathe serued with me in the Gospel.

<sup>23</sup> Him therefore I hope to send assone as I knowe how it wil go with me,

<sup>24</sup> And trust in the Lord, that I also my self shal come shortly.

<sup>25</sup> But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, eue your messenger, and he that ministred vnto me suche things as I wanted.

<sup>26</sup> For he longed after all you, and was full of heaumes, because ye had heard, that he had bene sicke.

<sup>27</sup> And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe.

<sup>28</sup> I sent him therefore the more diligētly, that when ye shulde se him againe, ye might reioyce, and I might be the lesse sorowful.

<sup>29</sup> Receiue him therefore in the Lord with all gladnes, and make muche of suche:

<sup>30</sup> Because that for <sup>q</sup> the worke of Christ he <sup>r</sup> was nere vnto death, & regarded not his life, to fulfil that seruice which was lacking on your parte towarde me.

### CHAP. III.

<sup>1</sup> He warneth them to beware of false teachers. <sup>2</sup> Against whome he setteth Christ. <sup>3</sup> Likewise him self. <sup>4</sup> And his doctrine. <sup>5</sup> And reproveth mans owne righteousness.

**M**oreouer, my brethren, reioyce in the Lord. It grieueth me not to write <sup>a</sup> the same things to you, and for you it is a sure thing.

<sup>2</sup> Beware of <sup>b</sup> dogges: beware of euil workers: beware of the <sup>c</sup> concision.

<sup>3</sup> For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence <sup>d</sup> in the flesh:

<sup>4</sup> Though I might also haue confidence in the flesh. If anie other man thinketh that he hathe whereof he might trust in <sup>y</sup> flesh, muche more I:

<sup>5</sup> Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, <sup>\*</sup> an Ebrewer of <sup>y</sup> Ebrewes, <sup>\*</sup> by the law a Pharise.

<sup>6</sup> Concerning zeale, I persecuted <sup>y</sup> Church: touching the righteousness which is in the Law, I was vnrebukeable.

<sup>7</sup> But <sup>y</sup> things that were vantage vnto me, the same I counted losse for Christs sake.

<sup>8</sup> Yea, doubtles I thinke all things but losse for the

Act. 16. 11

1. Cor. 10. 24.

p They rather sought profite by their preaching then Gods glorie.

q He calleth it here <sup>y</sup> worke of Christ to visit Christ who was bode in the persone of Paul, & was in neede of necessaries r He approacheth them & hazard their life to relieue the prisoners of Christ

a Which ye haue often heard of me b Which barre against the true doctrine to fill their bellies.

c The false apostles gloried in their circumcision, whereunto S Paul here alludeth, calling them concision, & is cutting of and rearing a stunde of the Church. d In outward things.

1. Cor. 11. 22.

Act. 23. 6.

Or. professiō.

<sup>o</sup> From the consent of wils & mindes be proceeded to the agreement in doctrine, that there might be full and perfect concord. Rom. 12. 10.

Mat. 20. 28.

<sup>e</sup> If Christ being verie God equal with <sup>f</sup> Father, laid aside his glorie, and being Lord, became a seruant, and willingly submitted him self to moste shameful death, shal we which are nothing but vile slaues, through arrogancie treade downe our brethren, & preferre our selues?

Ebr. 2. 9.

<sup>d</sup> For he that was God, shulde haue done none iniurie to the Godhead.

Rom. 14. 11.

Isa. 45. 23.

Iohn 13. 13.

2. Cor. 8. 6.

12. 3.

<sup>e</sup> The poore and weake nature of man. <sup>f</sup> He was sene and heard of men, so that his behaviour and persone declared that he was as a miserable man.

1. Pet. 4. 9.

<sup>g</sup> Worship. & be subiect to him.

Mat. 5. 19.

<sup>h</sup> Runne forward in that race of righteousness, wherein God hathe frely placed you through Iesus Christ and cōducieth you his children by his spirit to walke in good workes, and so to make your vocation sure.

<sup>i</sup> Which may make you careful & diligent.

<sup>k</sup> Which is his free grace.

<sup>l</sup> As they which in the night set forthe a candle to giue light to others.

<sup>m</sup> The Gospel. <sup>n</sup> The worde signifieth power out as the drinke offering was powred on the sacrifice.

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<sup>o</sup> To confirme you in your faith.

for the excellēt knowledge sake of Christ Iesus my Lord, for whome I haue couēted all things losse, and do iudge them to be dongue, that I might winne Christ,

e As one grafed in him by faith.

9 And might be e founde in him, that is, not hauing mine owne righteoufnes, which is of the Law, but that which is through the faith of Christ, euen y righteoufnes which is of God through faith,

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by anie meanes I might atteine vnto the resurrection of the dead:

f That is, to liue euēlastig. g Or haue now taken ful possession thereof, not that he douted to atteine vnto it, but because he wolde declare the excellēcie thereof. h We can rine no furth, the God giueth vs strength, and sheweth vs y way. i That is, to obtē the crowne of glorie in the heauens. k Or, haue more profited the others. Rom. 15. 5. 1. cor. 1. 10. l This perfection standeth in forsaking sinne, & to be renewed through faith by him which is onely perfecte. Rom. 16. 17. m That is, that this is y true wisdom, and straight rule of liuing. n That is, of the Gospel, w is y preaching of the crosse. o Or, rewarde. 1. Cor. 1. 7. site 2. 11 o The vaine glorie which they seke after in this worlde, shal turne to their confusō, and thame. p In minde, & affection.

12 s Not as thogh I had alreadie attained to it, ether were alreadie perfect: but I followe, if that I may comprehend that for whose sake also I am h comprehended of Christ Iesus.

13 Brethren, I counte not my self, that I haue attained to it, but one thing I do: I forget that which is behinde, and endeouore my self vnto that which is before,

14 And followe hard toward the i marke, for the prise of the hie calling of God in Christ Iesus.

15 Let vs therefore as manie as k be l perfect, be thus minded: and if ye be otherwise minded, God shal reueile euē the m same vnto you.

16 Neuertheles, in that whereunto we are come, let vs procede by one rule, \* that we may minde one thing.

17 Brethren, be folowers of me, and loke on them, which walke so, as ye haue vs for an ensample.

18 \* For manie walke, of whome I haue tolde you often, & now tell you weping, that they are the enemies of the a Crosse of Christ,

19 Whose n end is damnacion, whose God is their belie, and whose o glorie is to their shame, which minde earthlie things.

20 But our p conuersacion is in heauen, frō whence also we loke for the \* Sauour, euen the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him self.

CHAP. IIII.

1 He exhortheth them to be of honest conuersacion, 15 And thanketh them, because of the prouision that they made for him being in prison. 21 And so concludeth with salutations.

1 Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, & besече Syntyche, that they be of one accorde in the Lord,

3 Yea, and I besече thee, faithful yokefese-

lowe, helpe those women, which laboured with me in the Gospel, with Clemente also, and with other my felowe laborers, whose names are in the \* a boke of life.

Psal. 69. 28. luk. 10. 20.

4 Reioyce in the Lord alway, againe I say, reioyce.

reuel. 3. 5. & Mat. 6. 25.

5 Let your patient minde be known vnto all men. The Lord is b at hand.

a This boke Ezekiel calleth the writing of the house of Israel, & y secrect of the Lord. Chap. 13. 9. b To succour you.

6 \* Be nothing careful, but in all things let your requestes be shewed vnto God in praier, and supplicacion with giuing of thanks.

c From Satana who seketh to take from vs this peace of conscience.

7 And the peace of God which passeth all vnderstanding, shal e preferue your hearts and mindes in Christ Iesus.

8 Furthermore, brethré, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good reporte, if there be anie vertue, or if there be anie praise, thinke on these things,

9 Which ye haue bothe learned and receiued, and heard, and sene in me: those thigs do, and the God of peace shal be with you.

10 Now I reioyce also in the Lord greatly, that now at the last ye are d reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

d That is, be-ginne anew to helpe me.

11 I speake not because of e want: for I haue learned in whatsoeuer state I am, the rewith to be content.

e That I was not able to endure my pouer tie.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

13 I am able to do all things through the helpe of f Christ, which strēgtheneth me.

f Not of his owne vertue or stre wil.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippians knowe also that in the s beginning of the Gospel, when I departed from Macedonia, no Church communicated with me cōcerning the h matter of giuing and receiuing, but ye onely.

g When I first preached the Gospel vnto you.

16 For euen when I was in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

h He had giue of his parte in communicatig w them spiri-tual things, but he receiued no thing of them, w ought at least to haue re- lieued him in his necessitie.

17 Not that I desire a gift: but I desire the frute which may further your reckening.

i Or, abunde towards your counte.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are w me, grete you.

1 Of suche as did belong to the Emperour Nero.

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

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

# THE EPISTLE OF Paul to the Colofsiens.

## THE ARGUMENT.

**I**N this Epiſtle S. Paul putteth difference betwene the liuelie, effectual and true Chriſt, and the ſained, contrefait and imagined Chriſt, whom the falſe apoſtles taught. And firſt, he confirmeſh the doctrine which Epaphras had preached, wiſhing them increaſe of faith, to eſtyme the excellencie of Gods benefite towards them, teaching them alſo that ſaluacion, and whatſoener good thing can be deſired, ſtandeth onely in Chriſt, whom onely we embrace by the Goſpel. But forasmuche as the ſalſe brethren wolde haue mixed the Law with the Goſpel, he toucheth thoſe flatterers Vehemently, and exhorteth the Colofsiens to ſtaye onely on Chriſt, without whom 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 Praiſeth for the increaſe of their faith. 13 He ſheweth vnto them the true Chriſt, and diſcouereth the contrefait Chriſt of the falſe apoſtles. 21 He approueth his autoritie & charge, 23 And of his faithfull executing of the ſame.

**P**AUL an Apoſtle of Ieſus Chriſt, by the wil of God, & Timotheus our brother,

To the Colofſe, Sautes & 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 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 fruteſull, 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 ſelowe ſeruant, which is for you a faithfull miniſter of Chriſt:

8 Who hath alſo declared vnto vs your loue, which ye haue 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 his wil, in all wiſdome, & ſpiritual vnderſtanding,

10 \* That ye might walke worthie of the Lord, and pleaſe him in all things, being fruteſull 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 ioyfulnes,

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 of his deare Sonne,

14 In whome we haue redemption through his blood, that is, the forgiuenes of finnes,

15 Who is the image of the inviſible God, the 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 inviſible: 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, & 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 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.

Ephes. 4.1. philip. 1.27. 1. theſ. 2.12. 1. Cor. 1.5.

Mat. 3.17. & 17.5.

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

c 1. Cor. 1.3. f Borne before any thing was created. Iohn 1.3.

g He that roſe firſt againe from the dead to take poſſeſſion of life euerlaſting: which riſing may be called a new birth

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

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

i That is, the whole Church.

a Which was a ſuite of Phrygia.

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

c Which cometh of the holie God.