

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 Apofte 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 Ghospel not of Epaphras alone, but of the vniuerfal Church, and of Paul himself who alfo suffereth for it.

Paul an Apofte of IESVS Chrift by the wil of God, and Brother Timothee: ² to 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 Ghospel, ⁶ that is come to you, as alfo ^ain 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 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

^a He sheweth that the Church and Chriftes Ghospel should daily grow and be fped 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.*

ἀξίως 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 becaufe in him were created al things in Heauen, and in earth, vifible, and inuifible, whether Thrones or Dominations, or Principalities, or Potestates: 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 sometime 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 the Ghofpel which you haue heard, which is preached among al creatures that are vnder Heauen, wherof I Paul am made a Minifter. ²⁴ Who now reioyce in fuffering for you, and ^ddoe accomplifh thofe things that want of the paffions of Chrift, in my flefh for his body which is the CHVRCH: ²⁵ wherof I am made a Minifter

^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.

according to the difpenfation 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 knowne the riches of the glorie of this Sacrament in the Gentiles, which is Chrift, in you the hope of glorie, ²⁸ whom we preach, admonifhing euery man, and teaching euery man in al wifedō, that we may prefent euery man perfect in Chrift IESVS. ²⁹ Wherin alfo I labour ftriuing according to his operation which he worketh in me in power.

ANNOTATIONS

24 Doe accomplish that wanteth.) As Chrift the Head and his body make one perfon myftical & one ful Chrift, the Church being therfore his plenitude, fulnes, or complement *Ephes. 1.* fo the paffions of the Head and the afflictions of the body & members make on complete maffe of paffions. With fuch difference for al that, between the one fort and the other, as the preeminence of the Head (and fpecially fuch a Head) aboue the body, requireth and giueth. And not only thofe paffions which he fuffered in himfelf, which were fully ended in his death, & were in themfelues fully fufficient for the redemption of the world & remiffion of al finnes, but al thofe which his body and members fuffer, are his alfo, and of him they receiue the condition, qualitie, and force to be meritorious and fatisfactorie. For though there be no infufficiencie in the actions or paffions of Chrift the Head, yet his wifedom, wil, and iuftice requireth and ordaineth, that his body and members should be fellowes of his paffions, as they looke to be fellowes of his glorie: that fo fuffering with him & by his exāple, they may applie to thēfelues and others the general medicine of Chriftes merits and fatisfactiōs, as it is effectually alfo applied to vs by Sacramēts, Sacrifice, and other waies alfo: the one fort being no more iniurious to Chriftes death then the other, notwithstanding the vaine clamours of the Proteftants, that would vnder pretence of Chriftes paffion take away the valure 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 Chrift 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

There is no want in Chriftes paffions, which he fuffered in himfelf as Head: but there is want in thofe paffiōs of Chrift which he daily fuffereth in his body the Church & the members therof.

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

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

between the Head & the body, but also between one member & another are not only satisfactory and many ways profitable for the sufferers themselves, but also for others their fellow-members in Christ. For though one member can not merit for another properly, yet may one bear the burden and discharge the debt of another, both by the Law of God and nature. And it was a ridiculous Heresy of Wicliffe to deny the same. Yea (as we see here) the passions of Saints are always suffered for the common good of the whole body, and sometimes withal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle joyeth in his passions for the Corinthians, in another place his afflictions be for the salvation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to Origen's exposition (*in li. Nu. ho. 10. § 24.*) a Sacrifice for the Jews, and he often speaketh of his death as of a libation, host, or offering, as the Fathers do of all Martyrs' passions. All which dedicated & sanctified in Christ's blood & Sacrifice, make the plenitude of his Passion, and have a forcible cry, intercession, & satisfaction for the Church & the particular necessities thereof. In which, as some do abound in good works & satisfactions (as S. Paul, who reckoneth up his afflictions and gloryeth in them *2. Cor. 11.* and ^a*Iob.* who auoucheth that his penalties farre surmounted his finnes; and our Ladies much more, who neuer finned, and yet suffered so great dolours) so others some do want, and are to be holpen by the abundance of their fellow-members.

The works of one may satisfy for another.

2. Cor. 1, 6.

Ro. 9, 3.

Phil. 2.

2. Tim. 4.

Which intercourse of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, whereof is treated before out of S. Cyprian (See the *Annotations 2. Cor. 2. v. 10.*) and of all indulgences or pardons, which the Church daily dispenseth with great justice and mercie, by their hands in whose Christ hath put the word of our reconciliation, to whom he hath committed the keys to keep and loose, his commission to remit and retain, and the stewardship of his familie to give every one their meat and sustenance in due season.

The ground of Indulgences or pardons.

^a *Iob. 6.*