

Chapter 2

He is careful for them though he were neuer with them: that they reft in the wonderful wifedom which is in Chriftian religion, and be not caried away either with Philofophie, to leaue Chrift and to facrifice to Angels; or with Iudaifme, 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 feen my face in the flefh: 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 wifedom 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 feeing 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 in it haue learned, abounding ‘in him’ in thanks-giuing.

⁸ Beware left 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 replenifhed, who is the Head in al principalitie and power: ¹¹ in whom al you are circūcified with circumciſion not made by hand in ſpoiling of the body of the flefh, in the circumciſiō of

^a Heretikes doe moſt commonly deceiue the people with eloquēce namely ſuch as haue it by the giſt of nature, as the Heretikes of al Ages had, & lightly al feditious perſōs, which draw the vulgar fort to ſedition by allurement of their tongue. Nothing (faith S. Hierom, *ep. 2. ad Nepotian.*) is ſo eaſie as with volubilitie of tongue to deceiue the vnlearned multitude, which whatſoeuer it vnderſtandeth not, doth the more admire & wonder at the fame. The Apoſtle here calleth it, *πιθανολογία*, perſuaſible ſpeech.

Eph. 2, 1. Christ, ¹² buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. ¹³ And you when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him; pardoning you al offenses, ¹⁴ wying out the hand-writing ‘of decree’ that was against vs, which was contrarie to vs. And the same he hath taken out of the way, fastning it to the croffe: ¹⁵ and spoiling the Principalities & Potestates, hath lead them confidently in open shew, triumphing them in himself. ¹⁶ Let no man therefore iudge you in meat or in drinke, or in part of a festiual day, or of the New-moon, or of Sabbathos: ¹⁷ which are a shadow of things to come, but the body Christs.

Christ, ¹² buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. ¹³ And you when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him; pardoning you all offenses, ¹⁴ wiping out the hand-writing 'of decree' that was against vs, which was contrarie to vs. And the same he hath taken out of the way, fastning it to the crosse: ¹⁵ and spoiling the Principalities & Potestates, hath led them confidently in open shew, triumphing them in himself. ¹⁶ Let no man therefore iudge you in meat or in drinke, or in part of a festiual day, or of the New-moon, or of Sabbathos: ¹⁷ which are a shadow of things to come, but the body Christs.

18 Let no man seduce you, ^{a)}willing in the humilitie
and [♣]religion of Angels, walking in the things which he
hath not seen, in vaine puffed vp by the sence of his
flesh, ¹⁹ and [♣]not holding the Head, wherof the whole
body by ioynts and bands being ^{b)}serued and compacted,
groweth to the increafe of God. ²⁰ If then you be dead
with Chrif, 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 vse, according to the precepts and doctrines
of men. ²³ Which are indeed [♣]hauing a shew of wifedom
in superstition and humilitie, and not to spare the body,
not in any honour to the filling of the flesh.

18 Let no man seduce you, ^{a)}willing in the humilitie and religion of Angels, walking in the things which he hath not seen, in vaine puffed vp by the sense of his flesh, ¹⁹ and not holding the Head, wherof the whole body by ioynts and bands being ^{b)}serued and compacted, groweth to the increase of God. ²⁰ If then you be dead with Christ, from the elemēts of this world; why doe you yet decree as liuing in the world? ²¹ Touch not, taft not, handle not: ²² which things are al vnto destruction by the very vse, according to the precepts and doctrines of men. ²³ Which are indeed hauing a shew of wisdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

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

Philosophie &
other humane
sciences how prof-
itable or hurtful
to the Church of
God.

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

^b ἐπιχορηγούμενον, That is taking subministratiōn of spiritual life & nourishmēt by grace from Chrīst the head.

commandeth faith, there it is pernicious & the caufe of al heresie & infidelitie. For the which, S. Hierom & before him Tertul. cal Philofophers, *the Patriarkes of Heretikes*, & declare that al the old heresies 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. For, other argumẽts haue they none againft the prefence of Chrift in the B. Sacramẽt but fuch as they borow of Ariftotle & his like, cõcerning 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.*

16 In meate.) The Proteftants wilfully or ignorantly applie al thefe kinds of forbearing meats, to the Chriftian fafts: but it is by the circumftãce 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 Sabboth & feafts of the new moone, that no mã need to doubt but that he fpeaketh only of the Iewish daies & kinds of fafts and feafts, and not of Chriftian holidiaies or fasting daies at al.

18 Religion of Angels.) By the like falfe application of this text as of the other before, the Heretikes abufe 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. hæ. 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

The Proteftãts
abufe Philofophie
againft the
B. Sacrament.

Schoole learning.

Scriptures abufed
by the Proteftants
againft Chriftian
fafting, and holy-
daies.

S. Paules place
concerning reli-
gion of Angels,
explicated and
that the Proteftãts
wickedly abufe it
againft the due ho-
nour & inuocation
the Angels.

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

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. Ambrose *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.

20 Why doe you.) A maruelous impudēt tranflation of these words in the English Bibles thus: *Why are you burnded with traditions?* Wheras the Greek hath not that signification: but to make the name of Tradition odious here they put it of purpose, 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, *Infructions, Ordinances, &c.*

Heretical tranflation.

21 Touch not.) The Heretikes (as before and alwaies) very vainely alleage this againft the Catholike faftings: when it is moft cleer that the Apoftle reprehendeth the forefaid falfe Teachers that thought to make the Chriftians fubiect 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 Ghoft 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.

Scriptures abufed againft the Churches fafts.

23 Hauing a shew.) Againē the Heretikes of our time obiect, 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 purpose, 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 falſely 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 falſe 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

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

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

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