

## Chapter 1

*He magnifieth the grace of Gods eternal predestination and temporal vocation, 11. both of the Iewes, 13. and also of the Ephesians being Gentils. 15. For whose excellēt faith and charitie he reioyceth, and continually praieth for their increafe, that they may see more clearly the greatnes both of the inheritance in heauen, & also of God's might which helpeth them therunto: 20. an example of which might they may behold in the supereminent exalting of Chrift.*

**P**aul an Apofle of IESVS Chrift by the wil of God: to al the Saints that are at Ephesus; & to the faithful in Chrift IESVS. <sup>2</sup> Grace to you and peace from God our Father, and our Lord IESVS Chrift.

<sup>3</sup> Bleffed be God and the Father of our Lord IESVS Chrift, which hath bleffed vs in al fpiritual bleffing in celestials, in Chrift: <sup>4</sup> as he chofe vs in him before the cōftitution of the world, that we fhould be holy and immaculate <sup>a</sup>in his fight in charitie. <sup>5</sup> Who hath predestinated vs vnto the adoption of fonnes, by IESVS Chrift, vnto himself; according to the purpose of his wil: <sup>6</sup> vnto the praise of the glorie of his grace, wherein he hath gratified vs in his beloued Sonne. <sup>7</sup> In whom we haue redemption by his blood (the remiffion of finnes) according to the riches of his grace. <sup>8</sup> Which hath superabounded in vs in al wifedom and prudence, <sup>9</sup> that he might make knownen vnto vs the facrament of his wil, according to his good pleafure, which he purpofed in himself, <sup>10</sup> in the difpenfation of the fulnes of times, to perfite al things in Chrift, that are in heauen and in earth, in him. <sup>11</sup> In whom we also are called by lot: predestinate according to the purpose of him that worketh al things, according to the counfel of his wil: <sup>12</sup> that we may be vnto the praise

ἐχαρίτωσεν

ἀνακεφαλαιώσασθαι

<sup>a</sup> We learne here that by God's grace men be holy and immaculate, not only in the fight of men, not by imputation, but truely and before God: contrarie to the Doctrine of the Caluiniftes.

of his glorie, which before haue hoped in Chrift: <sup>13</sup> in whom you alfo, when you had heard the word of truth (the Ghofpel of your faluation:) in which alfo beleeu-  
<sup>14</sup> ing you were <sup>a</sup>figned with the holy Spirit of promife, which is the pledge of our inheritance, to the redemption of acquifition, vnto the praife of his glorie.

<sup>15</sup> Therefore I alfo hearing your faith that is in our Lord IESVS, and loue toward al the Saints, <sup>16</sup> ceafe not to giue thanks for you, making a memorie of you in my praiers, <sup>17</sup> that God of our Lord IESVS Chrift, the Father of glorie, giue you the fpirit of wifedom and of reuelation, in the knowledge of him, <sup>18</sup> the eyes of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the Saints, <sup>19</sup> and what is the paffing greatnes of his power toward vs that beleue: according to the operation of the might of his power, <sup>20</sup> which he wrought in Chrift, raifing him vp from the dead, and fetting him on his right hand in celeftials <sup>21</sup> aboute <sup>♠</sup>al Principalitie & Poteftate & Power, and Domination, & euery name that is named not only in this world, but  
*Pf. 8, 8.* alfo in that to come. <sup>22</sup> And he hath fubdued al things vnder his feet: and hath made him <sup>♠</sup>Head ouer al the Church, <sup>23</sup> which is his body, the <sup>b</sup>fulnes of him, which is filled al in al.

## ANNOTATIONS

<sup>21</sup> Al Principalitie.) The Fathers vpon this, and other places of the old and new Teftament, where they find the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which fome be here counted and called, as we fee: in the *Epiftle to the Coloffians*, the order of Thrones is fpecified,

Nine orders of Angels.

<sup>a</sup> Some referre this to the grace of Baptifme: but to many learned it feemeth that the Apoftle alludeth to the giuing of the Holy Ghoft in the Sacrament of Confirmation, by figning the baptized with the figne of the Croffe & holy Chriftme. For that was the vfe in the Apoftles time, as els-where we haue proued. *Annot. Act. 8.*

<sup>b</sup> Chrift is not ful, whole, and perfect without the Church no more then the head without the body.

which maketh fieve: to which if we adde thefe foure Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy writ, in al there be nine. *S. Denys cal Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athan. li. de Communi iffent. in fine. Gregor. Moral. li. 32. c. 18.* Therefore good Reader, make no account of Caluins and others infidelitie, which blafphemoufly blame and condemne the holy Doctours diligence in this point, of curiofitie and impietie. The whole endeauour of thefe Heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

*Cal. vpon  
this place.*

22 Head.) It maketh a high prooffe among the Proteftants, that no man can be Head of the Church, becaufe it is a calling and dignitie proper to Chrift. But in truth by as good reafon there should be no King nor Lord, becaufe *He is King and Lord*: neither should there be Bishop or Paftour, becaufe he is *the Bishop and Paftour of our foules*: nor Pontifex, nor Apoftle, for by thofe titles S. Paul termeth him *Heb. 3.* none should be pillar, foundation, rock, light, or Maifter of the Church or truth, becaufe Chrift is properly al thefe. And yet our new Doctours (though they be exceeding feditious and would for the aduantage of their Sect be gladly ridde of Kings and al other Superiours temporal, if they feared not the fword more then God, and would find as good Scriptures to be deliuered of them, as they now find to difcharge themfelues of obedience to Popes.) Yet (I fay) they wil not deny, al the former titles and dignities (notwithftanding Chriftes foueraigne right in the fame) to be giuen and communicated to the Princes and Magiftrates of the earth both fpiritual and temporal. Though Chrift in a more diuine, ample, abfolute, excellent, and tranfcendent fort, haue al thefe things attributed or appropriated to himfelf. So then, though he be the Head of the Church, and the only Head in fuch foueraigne and Principal manner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent fort of coniunction, then any King is to his fubiects or Countrie, or any Pope or Prelate to the Church wherof he is Gouvernour, euen fo farre that it is called his body Myftical: life, motion, fpirit, grace iffuing downe from him to it and the members of the fame, as from the head to the natural body: Though in this fort (we fay) no man can be Head but Chrift, nor the Church be body to any but to Chrift; yet the Pope may be the minifterial Head, that is to fay, the cheefe Gouvernour, Paftour, and Prelate of the fame, and may be his Vicar or Viceregent in the regiment of that part which is in earth: as S. Hierom calleth Damafus the Pope, *Summum Sacerdotum, the cheefe and higheft Prieft*: and the Apoftle faith of this minifterial Head, *The head can not fay to the feet, you are not neceffarie for me.* For therein alfo is a great difference between Chrift and euery mortal Prelate, that (as the Apoftle here faith) he is Head of the whole Church, meaning of the triumphant (& of al Angels alfo, though in another fort) no leffe then of the Church

*Apo. 19.  
1. Pet. 2, 25.*

As Chrift is King,  
and yet men are  
Kings alfo: fo  
Chrift is Head of  
the Church, and  
yet man may be  
Head thereof alfo.

Chrift is Head of  
his Church in a  
farre more excel-  
lent fort, then any  
man can be.

*Hier. ep. 123.*

*1. Cor. 12, 21.*

militant. So Peter was not, nor any Pope, nor any man can be. Where you must obserue, that for this foueraigne preeminence of Chrif in this cafe, the Church is not called the body myftical of any Gouvernour, Peter, Paul, or what Prelate or Pope foeuer.