

Chapter 1

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

Paul an Apoftle of IESVS Chrift by the wil of God: to al the Saints that are at Ephesus; & to the faithful in Chrift IESVS. ² Grace to you and peace from God our Father, and our Lord IESVS Chrift.

³ Bleffed be God and the Father of our Lord IESVS Chrift, which hath bleffed vs in al fpiritual bleffing in celeftials, in Chrift: ⁴ as he chofe vs in him before the cōftitution of the world, that we fhould be holy and immaculate ^a)in his fight in charitie. ⁵ Who hath predeftinated vs vnto the adoption of fonnes, by IESVS Chrift, vnto himfelf; according to the purpofe of his wil: ⁶ vnto the praife of the glorie of his grace, wherin he hath gratified vs in his beloued Sonne. ⁷ In whom we haue redemption by his blood (the remiffion of finnes) according to the riches of his grace. ⁸ Which hath fuperabounded in vs in al wifedom and prudence, ⁹ that he might make knowen vnto vs the facrament of his wil, according to his good pleafure, which he purpofed in himfelf, ¹⁰ in the difpenfation of the fulnes of times, to perfite al things in Chrift, that are in heauen and in earth, in him. ¹¹ In whom we alfo are called by lot: predeftinate according to the purpofe of him that worketh al things, according to the counfel of his wil: ¹² that we may be vnto the praife

ἐχαρίτωσεν

ἀνακεφα-
λαίωσασθαι

^a 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: ¹³ in whom you also, when you had heard the word of truth (the Ghospel of your saluation:) in which also beleeu- ing you were ^a)signed with the holy Spirit of promise, ¹⁴ which is the pledge of our inheritance, to the redemption of acquifition, vnto the praise of his glorie.

¹⁵ Therefore I also hearing your faith that is in our Lord IESVS, and loue toward al the Saints, ¹⁶ ceafe not to giue thanks for you, making a memorie of you in my praier, ¹⁷ that God of our Lord IESVS Chrift, the Father of glorie, giue you the spirit of wifedom and of reuelation, in the knowledge of him, ¹⁸ 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, ¹⁹ and what is the passing greatnes of his power toward vs that beleue: according to the operation of the might of his power, ²⁰ which he wrought in Chrift, raising him vp from the dead, and setting him on his right hand in celestials ²¹ aboute [♠]al Principallitie & Potestatie & Power, and Domination, & euery name that is named not only in this world, but also in that to come. ²² And he hath subdued al things vnder his feet: and hath made him [♠]Head ouer al the Church, ²³ which is his body, the ^b)fulnes of him, which is filled al in al.

Pf. 8, 8.

ANNOTATIONS

²¹ Al Principallitie.) The Fathers vpon this, and other places of the old and new Testament, where they find the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the *Epistle to the Coloffians*, the order of Thrones is specified,

Nine orders of Angels.

^a Some referre this to the grace of Baptisme: but to many learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the signe of the Croffe & holy Chrisme. For that was the vse in the Apostles time, as els-where we haue proued. *Annot. Act. 8.*

^b Chrift is not full, 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

*Cal. vpon
this place.*

Caluins and others infidelitie, which blaſphemouſly blame and condemne the holy Doctours diligence in this point, of curioſitie and impietie. The whole endeauour of theſe Heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

22 Head.) It maketh a high prooffe among the Proteſtants, that no man can be Head of the Church, becauſe it is a calling and dignitie proper to Chriſt. But in truth by as good reaſon there ſhould be no King nor Lord, becauſe *He is King and Lord*: neither ſhould there be Biſhop or Paſtour, becauſe he is *the Biſhop and Paſtour of our ſoules*: nor Pontifex, nor Apoſtle, for by thoſe titles S. Paul termeth him *Heb. 3.* none ſhould be pillar, foundation, rock, light, or Maſter of the Church or truth, becauſe Chriſt is properly al theſe. 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 ſword more then God, and would find as good Scriptures to be deliuered of them, as they now find to difcharge themſelues of obedience to Popes.) Yet (I fay) they wil not deny, al the former titles and dignities (notwithſtanding Chriſtes ſoueraigne right in the ſame) to be giuen and communicated to the Princes and Magiſtrates of the earth both ſpiritual and temporal. Though Chriſt in a more diuine, ample, abſolute, excellent, and tranſcendent fort, haue al theſe things attributed or appropriated to himſelf. So then, though he be the Head of the Church, and the only Head in ſuch ſoueraigne 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 ſubiects or Countrie, or any Pope or Prelate to the Church wherof he is Gouvernour, euen ſo farre that it is called his body Myſtical: life, motion, ſpirit, grace iffuing downe from him to it and the members of the ſame, as from the head to the natural body: Though in this fort (we fay) no man can be Head but Chriſt, nor the Church be body to any but to Chriſt; yet the Pope may be the miniſterial Head, that is to fay, the cheefe Gouvernour, Paſtour, and Prelate of the ſame, 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 higheſt Prieſt*: and the Apoſtle faith of this miniſterial Head, *The head can not fay to the feet, you are not neceſſarie for me.* For therein alſo is a great difference between Chriſt and euery mortal Prelate, that (as the Apoſtle here faith) he is Head of the whole Church, meaning of the triumphant (& of al Angels alſo, though in another fort) no leſſe then of the Church

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

As Chriſt is King,
and yet men are
Kings alſo: ſo
Chriſt is Head of
the Church, and
yet man may be
Head therof alſo.

Chriſt 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 Christ in this case, the Church is not called the body myftical of any Governour, Peter, Paul, or what Prelate or Pope foever.