

# THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

The Epistle to the Colossians is not only in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus: *c. 4. v. 7.* And in it he maketh like mention of his bands and sufferings. *c. 1. v. 24.* and *c. 4. v. 3, 18.* And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer been, as he signifieth, *c. 2. v. 1.* Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt thẽ with some ceremonies of Moyse's law; & also of the Platonike Philosophers, who reiected Christ (who is indeed the Head of the Church and the Mediatour to bring vs to God) and instead of him, brought in certaine Angels as more excellent then he, whom they termed, *Minores Dij*, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long time deceiued many, as we read in *Epiphan. Hæres. 21.*

Against such therefore S. Paul telleth the Colossians, that Christ is the Creatour of all the Angels, God in person, the Head of the Church, the principal in all respects: that he is the Redeemer, Mediatour, and pacifier between God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in Heauen to pray for vs, all must be

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done (as the Cath. Church in euery Collect doth) *Per Christum Dominum nostrum*, that is, *through Christ our Lord*, or *per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c.* Whereby the Church professeth continually against such seduction, both the Mediatourship, and the Godhead of Christ.