

## 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 Chrif, who is cheefe aboue al & peace-maker by his bloud. This is the Ghofpel not of Epaphras alone, but of the vniuerfal Church, and of Paul himfelf who alfo fuffereth for it.*

**P**aul an Apofte of IESVS Chrif by the wil of God, and Brother Timothee: <sup>2</sup> to them that are at Coloffa Saints and faithful Brethren in Chrif IESVS.

<sup>3</sup> Grace to you and peace from God our Father and our Lord IESVS Chrif.

We giue thanks to God and the Father of our Lord IESVS Chrif alwaies for you, praying: <sup>4</sup> hearing your faith in Chrif IESVS, and the loue which you haue toward al the Saints, <sup>5</sup> for the hope that is laid vp for you in Heauen, which you haue heard in the word of the truth of the Ghofpel, <sup>6</sup> that is come to you, as alfo <sup>a)</sup> in 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, <sup>7</sup> as you learned of Epaphras our deareft fellow-feruant, who is a faithful Minifter of IESVS Chrif for you, <sup>8</sup> who alfo hath manifefted to vs your loue in fpirit. <sup>9</sup> 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: <sup>10</sup> that you may walke <sup>b)</sup>

ἀξίως τοῦ  
κυρίου

<sup>a</sup> He sheweth that the Church and Chriftes Ghofpel 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.*

<sup>b</sup> So S. Ambr. & the Gr. Doctours, or thus *worthily pleafing God, &c.*

worthie of God, in al things pleafing: Fructifying in <sup>a</sup>al good worke, & increafing in the knowledge of God: <sup>11</sup> in al power ftrengthened according to the might of his glorie, in al patience and longanimitie with ioy <sup>12</sup> giuing thanks to God and the Father, who hath made vs <sup>b</sup>worthy vnto the part of the lot of the Saints in the light: <sup>13</sup> Who hath deliuered vs from the power of darkenes, and hath tranflated vs into the Kingdom of the Sonne of his loue, <sup>14</sup> in whom we haue redemption, the remiffion of finnes: *Heb. 1, 3.* <sup>15</sup> who is the Image of the inuifible God, the firft-borne *Ioa. 1, 3.* of al creature: <sup>16</sup> becaufe in him were created al things in Heauen, and in earth, vifible, and inuifible, whether Thrones or Dominations, or Principalities, or Potefstates: al by him & in him were created: <sup>17</sup> and he is before al, and al confift in him. <sup>18</sup> 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: <sup>19</sup> becaufe in him it hath wel pleafed, al fulnes to inhabit: <sup>20</sup> 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. <sup>21</sup> And you, wheras you were fometime alienated and enemies in fenfe, in euil workes: <sup>22</sup> yet now he hath reconciled in the body of his flefh by death, to prefent you holy & immaculate, and blameles before him: <sup>23</sup> 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. <sup>24</sup> Who now reioyce in fuffering for you, and <sup>d</sup>doe accomplifh thofe things that want of the paffions of Chrif, in my flefh for his body which is the CHVRCH: <sup>25</sup> wherof I am made a Minifter according to the difpenfation of God, which is giuen me toward you, that I may fulfil the word of God, <sup>26</sup> the

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<sup>a</sup> Many things requifit, and diuers things acceptable to God befide faith.

<sup>b</sup> We are not only by acceptation or imputation partakers of Chriftes benefits, but are by his grace made worthie therof & deferue our faluation condignely.

myfterie that hath been hidden from worlds and Generations, but now is manifested to his Saints, <sup>27</sup> 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, <sup>28</sup> whom we preach, admonishing euery man, and teaching euery man in al wifedō, that we may preſent euery man perfect in Chrift IESVS. <sup>29</sup> Wherin alſo I labour ſtriving 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 perſon myſtical & one full Chrift, the Church being therefore his plenitude, fulneſſe, or complement *Ephes. 1.* ſo the paſſions of the Head and the afflictions of the body & members make on complete maſſe of paſſions. With ſuch difference for al that, between the one ſort and the other, as the preeminence of the Head (and ſpecially ſuch a Head) about the body, requireth and giueth. And not only thoſe paſſions which he ſuffered in himſelf, which were fully ended in his death, & were in themſelues fully ſufficient for the redemption of the world & remiſſion of al finnes, but al thoſe which his body and members ſuffer, are his alſo, and of him they receiue the condition, qualitie, and force to be meritorious and ſatisfactorie. For though there be no inſufficiencie in the actions or paſſions of Chrift the Head, yet his wiſdom, wil, and iuſtice requireth and ordaineth, that his body and members ſhould be fellowes of his paſſions, as they looke to be fellowes of his glorie: that ſo ſuffering with him & by his exāple, they may applie to theſelues and others the general medicine of Chriſtes merits and ſatisfactiōs, as it is effectually alſo applied to vs by Sacramēts, Sacrifice, and other waies alſo: the one ſort being no more iniurious to Chriſtes death then the other, notwithstanding the vaine clamours of the Proteſtants, that would vnder pretence of Chriſtes paſſion take away the valure of al good deeds. Hereupon it is plaine now, that this accompliſhment of the wants of Chriſtes Paſſions, which the Apoſtle and other Saints make vp in their fleſh, is not meant but of the penal & ſatisfactorie workes of Chrift in his members, euery good man adding continually (and ſpecially Martyrs) ſomewhat to accompliſh the full meaſure therof: and theſe be the plenitude of his paſſions and ſatisfactions, as the Church is the plenitude of his perſon: and therefore theſe alſo through the communion of Saints & the ſocietie that is not only between the Head & the body, but alſo between one member & another are not only ſatisfactorie and many waies profitable for

There is no want in Chriſtes paſſions, which he ſuffered in himſelf as Head: but there is want in thoſe paſſiōs of Chrift which he daily ſuffereth in his body the Church & the members therof.

*Ro. 8, 17.*  
*Leo ſer. 19.*  
*de paſſione.*

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

the sufferers themselves, but also for other 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 Herefie of Wicleffe to deny the same. Yea (as we see here) the passions of Saints are alwaies 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 ioyneth in his passions for the Colossians, in another place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to Origenes exposition (*in li. Nu. ho. 10. & 24.*) a Sacrifice for the Iewes, and he often speaketh of his death as of a libation, host, or offering, as the Fathers doe of all Martyrs passions. All which dedicated & sanctified in Christes blood & Sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, & satisfaction for the Church & the particular necessities thereof. In which, as some doe abound in good workes & satisfactions (as S. Paul, who rekeneth vpon his afflictions and glorieth in them *2. Cor. 11.* and <sup>a)</sup>*Iob.* who auoucheth that his penalties farre furmounted his finnes; and our Ladie much more, who neuer finned, and yet suffered so great dolours) so other some doe want, and are to be holpen by the abundance of their fellow-members.

The workes of one may satisfie for another.

Which entercourse 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, wherof 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 iustice and mercie, by their hands in whō Christ hath put the word of our recōcilement, to whom he hath committed the keies to keep and loofe, his commiffion to remit and reteine, and the stewardship of his familie to geue euery one their meat and sustenance in due season.

The ground of Indulgences or pardons.

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<sup>a</sup> *Iob.* 6.