

Chapter 2

He is careful for them though he were neuer with them: that they rest 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, in it inftructed in charitie, and vnto al the riches of the fulnes of vnderftanding, vnto the knowledge of the myfterie of God the Father of Chrift IESVS, ³ in whom be al the treasures of wifedom and knowledge hid. ⁴ But this I fay ^a)that no man deceiue you in loftines of words. ⁵ For although I be abfent in body, yet in Spirit I am with you; reioycing, and feeing your order, and the conftancie 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 alfo you haue learned, abounding ‘in him’ in thanks-giuing.

⁸ Beware left any man deceiue you [♠]by Philofophie, & 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 fulneffe 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 circumcifion not made by hand in fpoiling of the body of the flefh, in the circumcifiō

^a Heretikes doe moft commonly deceiue the people with eloquēce namely fuch as haue it by the gift of nature, as the Heretikes of al Ages had, & lightly al feditious perfōs, which draw the vulgar fort to fedition by allurement of their tongue. Nothing (faith S. Hierom, *ep. 2. ad Nepotian.*) is fo eafie as with volubilitie of tongue to deceiue the vnlearned multitude, which whatfoeuer it vnderftandeth not, doth the more admire & wonder at the fame. The Apoftle here calleth it, *πιθανολογία*, perfuafible fpeech.

of Chrifft, ¹² buried with him in Baptifme: in whom alfo
Eph. 2, 1. you are rifen againe by the faith of the operation of God,
 who raifed him vp from the dead. ¹³ And you when
 you were dead in the offenfes and the prepuce of your
 flefh, did he quicken together with him; pardoning you
 by decree al offenfes, ¹⁴ wpying out the hand-writing ‘of decree’
 that was againft vs, which was contrarie to vs. And the
 fame he hath taken out of the way, faftning it to the
 croffe: ¹⁵ and fpoiling the Principalities & Poteftates,
ἔδειγματίσεν. hath lead them confidently in open fhew, triumphing
 them in himfelf. ¹⁶ Let no man therfore iudge you [♣]in
 meat or in drinke, or in part of a feftiual day, or of the
 New-moon, or of Sabboth: ¹⁷ which are a fhadow of
 things to come, but the body Chrifts.

¹⁸ Let no man feduce you, ^a)willing in the humilitie
 and [♣]religion of Angels, walking in the things which he
 hath not feen, in vaine puffed vp by the fenfe of his flefh,
¹⁹ and [♣]not holding the Head, wherof the whole body by
 ioynts and bands being ^b)ferued and compacted, groweth
 to the increafe of God. ²⁰ If then you be dead with
 Chrifft, 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 vfe, according to the precepts and doctrines
 of men. ²³ Which are indeed [♣]hauing a fhew of wifedom
 in fuperftition and humilitie, and not to fpare the body,
 not in any honour to the filling of the flefh.

ANNOTATIONS

8 By Phylofophie.) Philifophie and al humane fciences, fo
 long as they be fubiect and obedient to Chrifft (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

Philofophie &
 other humane
 fciences how prof-
 itable or hurtful
 to the Church of
 God.

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

^b ἐπιχορηγούμενον, That is taking fubminiftration of fpiritual life
 & nourifhmēt by grace from Chrifft the head.

commandeth faith, there it is pernicious & the cause of all heresie & infidelitie. For the which, S. Hierom & before him Tertul. call Philofophers, *the Patriarkes of Heretikes*, & declare that all the old heresies rose only by too much admiring of prophane Philofophie, *Hier. ad Ctesiph. cont. Pelaf. c. 1. Tertul. de præf. & cõt Marcio. li. 5.* And so doe these new Sects no doubt in many things. For, other argumēts haue they none against the preference of Chriftness in the B. Sacramēt but such as they borrow of Aristotle & his like, concerning quantitie, accidents, place, position, dimensions, senses, fight, taste, and other traits of reason, to which they bring Chriftness myfteries. All Philofophical arguments therefore against any article of our faith be here condemned as deceitful, and are called also here, *the tradition of men, and the elements of the world.* The better to resist which fallacies and traditions of Heathen men, the Schoole learning is necessary, which keepeth Philofophie in awe and order of faith, and vseth the same to withstand the Philofophical and sophistical deceits of the Heretikes and Heathen. So the great Philofophers S. Denys, S. Auguftin, Clemens Alexandrinus, Iuftine, Lactantius and the rest, vset the same to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greek Fathers, furnished with all secular learning vnto the studie of Diuinitie, wherof see S. Hierom, *ep. 84. ad Magnum Oratorem.*

16 In meate.) The Protestants wilfully or ignorantly apply all these kinds of forbearing meats, to the Christian fasts: but it is by the circumstance of the text plaine (as S. Auguftin also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vnclane meats is forbidden to the Coloffians, who were in danger to be seduced by certaine Iewes, vnder pretence of holines to keep the Law touching meats & feftiuities & other like, which the Apostle sheweth were only shadowes of things to come: which things are come, & therefore the said shadowes to cease. Where he nameth the Sabbath & feasts of the new moone, that no mā need to doubt but that he speaketh only of the Iewish daies & kinds of fasts and feasts, and not of Christian holidays or fasting daies at all.

18 Religion of Angels.) By the like false application of this text as of the other before, the Heretikes abuse it against the inuocation or honour of Angels vset in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus & others (See S. Chryf. *ho. 7. in hunc locum* and *Epiph. hæc. 21.*) who taught, Angels to be our Mediatours and not Chriftness, *non tenens Caput, not holding the Head*, as the Apostle speaketh, & prescribed Sacrifices to be offered vnto them, meaning indifferently as well the ill Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirits (which he calleth *dæmons*) were to be honoured as Mediatours next to God. Against which S. Auguftin disputeth *li. 8, 9, & 10. de ciuit.* as he

The Protestants abuse Philofophie against the B. Sacrament.

Schoole learning.

Scriptures abused by the Protestants against Christian fasting, and holidays.

S. Pauls place concerning religion of Angels, explicated and that the Protestants wickedly abuse it against the due honour & inuocation the Angels.

Aug. ep. 59. ad Paulin. in solut. 7. quæst.

condemneþ alfo the fame vndue worſhip *li. 10. confeſ. cap. 42.* S. Hierom (*q. 10. ad algafiam*) expoundeth this alfo of al ſpirits 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 alfo to Angels Theodoret ſpeaketh *vpon this place*, declaring, that the Iewes defended their ſuperſtition 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 Chriſt and his Church and feruice, and committed idolatrie to the ſaid Angels. Againſt which abominations the *Council of Laodicea Cap. 35.* tooke order, accuſing al that forfooke our Sauour and comitted idolatrie to Angels, & contemning Chriſt, kept conuenticles in the name of ſpirits and Idols. Of which kind of worſhip of Angels and Diuels ſee Clemens Alexand. *Strom. 3.* Tertullian (*li. 5. cont. Marc.*) expoundeth this place of the falſe Teachers that feined themſelues 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 abſtaining from meats after the Iewiſh or heretical manner, *the doctrine of Diuels*: wherof ſee more in the *annotation vpon that place*. Haimo a godly ancient writer, *vpon this place*, faith further, that ſome Philoſophers of the Gentils and ſome of the Iewes alfo taught, that there were foure Angels Prefidents of the foure elements of man’s body, and that in feined hypocriſie (which the Apoſtle here calleth humilitie) they pretended to worſhip by Sacrifice the ſaid Angels. Theophylact expoundeth this feined humilitie, of certaine Heretikes, that pretēding the mediaturſhip to be a derogation to Chriſt’s maieſtie, worſhipped Angels as the only Mediatours. Al which we ſet downe with more diligence, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence & reſpect 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 Miniſters and meſſengers. *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. Auguſtin *li. 10. de ciuit. Dei. c. 12. Bede li. 4. de Cantic. c. 24.*

1. *Tim. 4, 1.*

19 Not holding the Head.) Becauſe he hath much adoe with ſuch falſe Preachers as taught the people to preferre the Angels which gaue the Law, or other whatfoeuer, before Chriſt, in this Epiftle and to the Ephesians, he often affirmeth Chriſt to be our Head, yea and to be exalted aboue al creatures, Angels, Potefſtates, 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 Chrif 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 Chrif in the Scriptures, or the Holy Ghoft in the Church, or any lawful authoritie of fuch whom Chrif 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.) Againe the Heretikes of our time obiect, that these 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 fallfely 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 Chrif, S. Iohn Baptift, the Apoftles, and other bleffed men, doe that lawfully, godly, religiously, & fincerely indeed to the end a forefaid, which these falfe 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 Iudaisme & other
abominable errours, did but pretend thefe things in hypocrifie.