

vnto you with mine owne hand.
12 As manie as desire to make a faire shewe
in the flesh, they constraine you to be cir-
cumcised, onely because they wolde not
suffer persecucio for the^l crosse of Christ.
13 For they them selues which are circum-
cised, kepe not the Law, but desire to ha-
ue you circumcised, that they might reioy-
ce^k in your flesh.
14 But God forbid that I shulde reioyce,
but in y^e crosse of our Lord Iesus Christ,
whereby the^l worlde is crucified vnto me,
and I vnto the worlde.

15 For in Christ Iesus nether circumcission
auaileth anie thing, nor vncircumcission,
but a newe^m creature.
16 And as manie as walke according to this
rule, peace shal be vpon them, & mercie,
andⁿ vpon the Israel of God.
17 From hence forthe let no man^o put me
to busines: for I beare in my bodie the
p^r markes of the Lord Iesus.
18 Brethren, the grace of our Lord Iesus
Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

m Which is regenerate by faith.
n That is, vpo the Iewes, as Rom 2. 19.
o Let no man trouble my preaching thro hence forth: for my markes are witnessles how valiantly I haue fought.
p Which are odious to the worlde, but glorious before God.

h By the out-ward ceremonies.
i That is, for preaching the crosse.

k That they haue made you Iewes.

l By y^e worlde he meaneth all outwarde pompe, ceremonies & things, which please mens fantasies.

THE EPISTLE OF Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutacion, he as- surerth them of saluacion, because they were thereunto predestinate by the fre election of God, before they were borne, and sealed vpon to this eternal life by the holie Gost, giuen vnto them by the Gospel, the knowledge of the which myserie he prayeth God to confirme towards them. And to the intent they shulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plon- ged before they knewe Christ, as people without God, Gentiles to whome the promises were not made, and yet by the fre mercie of God in Christ Iesus, they were saued, and he appointed to be their A- postle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the per- fite vnderstanding of his Sonne, & exhorteih them like wise to be mindeful of so great benefites, ne- ther to be moued with the false apostles, which seke to overthrowe their faith, and treade vnder fote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun- sel of God: who by this meanes preseruethe onely his Church. Therefore the Apostle commendeth his ministerie, forasmuche as God thereby reigneth among men, and causeth it to bring forth the moste plentiful frutes, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he de- clareth not onely in general what ought to be the life of the Christians, but also sheweth particularly, what things concerne euerie mans vocacion.

CHAP. I.

After his salutacion, 4 He sheweth that the chief cause of their saluacion standeth in the fre election of God through Christ. 16 He declarerth his good wil towards them, giuing thanks and praying God for their faith. 21 The maiestie of Christ.

ce, wherewith he hathe made vs accepted in his beloued,

7 By whome we haue redemption through his blood, euen the forgiuenes of finnes, ac- cording to his riche grace:
8 Whereby he hathe bene abudant toward vs in all wisdom & vnderstanding,
9 And hathe opened vnto vs the myserie of his wil according to his good pleasure, which he had purposed^f in him,
10 That in the dispensacion of the fulnes of the times he might gather together in one s all things, bothe which are in heaue² and which are in earth, euen in Christ:
11 In whome also we are chosen when we were predestinate according to the pur- pose of him, which worketh all things af- ter the counsel of his owne wil,
12 That^h we, which first trusted in Christ, shulde be vnto the praise of his glorie:
13 In whome also ye haue trusted after that ye heard the worde of truth, euen y^e Gos- pel of your saluacion, wherein also after that ye beleued, ye were sealed with the holie

Paul an Apostle of Iesus Christ, by y^e wil of God, to the^s Saintes, which are at Ephesus, & to the faithful in Christ Iesus:
Grace be with you, & peace fro God our Fa- ther, & from the Lord Iesus Christ.

* Blessed be God euen the Father of our Lord Iesus Christ, which hathe blessed vs with all^a spiritual blessing in heauenlie things in Christ,
* As he hathe^b chosen vs in him, before y^e fundacion of the worlde, y^e we^{*} shulde be^c holie, & without blame before hi in loue:
5 Who hathe predestinate vs, to be^d adop- ted through Iesus Christ vnto him self, ac- cording to the good pleasure of his wil,
6 To the^e praise of the glorie of his gra-



a As with the knowledge of God in Christ, w^h faith, hope, charite and other gitts.

b This electio to life cuerla- sting can neuer be chaged: but in temporal of fices, w^h God hathe appoin- ted for a cer- teine space, when the ter- me is expired, he changeth his election, as we se in Saul and Iudas.

c Whē Christs iustice is impu- ted ours.

d Cor. 1. 2. 1. pet. 1. 3.

e Tim. 1. 9. d Where as we were not y^e natural childre^e he receiued vs 4 by grace, and made vs his children.

Colos. 1. 22. e The princ- pal end of our election is to praise & glori- fic the grace of God.

f That is, in Christ.

g By this he meaneth the whole bodie of the Church, w^h he diuiderh into them, w^h are in heauen, & them w^h are in earth: also y^e faith ful which remaine in earth, stand of the Iewes & the Gentiles. h To wit, the Iewes.

holie Spirit of promes,

i Though we be redeemed fro y^e bondage of sinne by the death of Christ, Rom. 6.22, yet we hope for this seconde redemption which shalbe when we shal possesse our inheritance in the heuens, whereof we haue the holie God for a gage, as Chap. 4.30.
k Or Christ. *l* Made him Governour of all things bothe in heauen & in earth so that Christs bodie is now onely there, or els it shulde not be a true bodie and his ascension shulde be but a fantastical thing and onely imagined.
Col. 2.12. *chap. 3.7.* *Psal. 8.8.* *ebz. 2.8.*
m This is the great loue of Christ towards his Church that he counteth not himself perfect without vs w^h are his members: and therefore the Church is also called Christ, as 1. Cor. 12.12.

14 Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie.
 15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue towards all the Saintes,
 16 I cease not to giue thanks for you, making mention of you in my prayers,
 17 That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of ^khim,
 18 That y^e eyes of your vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,
 19 And what is y^e exceeding greatnes of his power towards vs, which beleue, * according to the working of his mightie power,
 20 Which he wrought in Christ, whē he raised him from the dead, and ^lset him at his right hand in the heauenlie places,
 21 Farre aboue all principaities, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,
 22 * And hathe made all things subiect vnder his fete, & hathe appointed him ouer all things to be the head to the Church,
 23 Which is his bodie, *euē* the ^m fulnes of him that filleth all in all things.

CHAP. II.

To magnifie the grace of Christ, which is the onlie cause of saluation, 11 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.

Col. 2.13. **A**ND * you haue he quickened, that were dead in trespasses and sinnes,
 2 Wherein, in time past ye walked, according to the course of this worlde, & after the * a prince that ruleth in the aire, *euē* the spirit, that now worketh in the childre of disobedience,
 3 Among whome we also had our couerfaction in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, & of the minde, and were ^b by nature the children of wrath, as well as others.
 4 But God which is riche in mercie, through his great loue wherewith he loued vs,
 5 Euen when we were dead by sinnes, hathe quickened vs together ⁿ in Christ, by whose grace ye are saued,
 6 And hathe ^d raised vs vp together, and made vs sit together in the heauenlie places in Christ Iesus,
 7 That he might shew in the ages to come the exceeding riches of his grace, through his kindnes towards vs in Christ Iesus.
 8 For by grace are ye saued through faith, and that not of your selues: it is the gifte

B Not by creation, but by Adams transgression, and so by birth.

c Bothe Iewe and Gentil. *Or, with Christ* *d* We that are the members, are raised vp from death & raigne with our head Christ in heauen by faith.

of God,

9 Not of workes, lest any man shulde boaste him self.
 10 For we are ^e his workmanship created in Christ Iesus vnto good workes, which God hathe ordeined, that we shulde walke in them.
 11 Wherefore ^f remember that ye being in time past Gentiles in the flesh, & called * vncircumcision of them, which are called circumcision in the flesh, made with hands,
 12 That ye were, *I say*, at y^e time without Christ, & were aiantes from the comunion of Israel, & were * strangers fro the scouenants of promes, & had no ^h hope, & were ⁿ without God in the worlde.
 13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ.

e Here he meaneth, as concerning grace, and not by nature.

f He sheweth here that the further y^e Gentiles were of from the grace of God, the greater detters they are now to the same.
1. Sam. 17. 26.

g It was but once counted, but because it was diuers times confirmed & established, the more here he calleth them Couenants.
Or, Atheister.
h Where no promes is, there is no hope.
i That is, the cause of the diuision that was betwene the Iewes and the Gentiles.
k For in Christ all things were accomplished, which were prefigurate in the Law.
l For of the Iewes and the Gentils he made one flocke.
Or, death.
Or, death.

14 For he is our peace, which hathe made of bothe one, & hathe broken the ^l stoppe of the partition wall,
 15 In abrogating through his ^h flesh the hatred, *that is*, the Law of commandements which standeth in ordinances, for to make of twaine one newe man in him self, so making peace,
 16 And that he might reconcile bothe vnto God in one ^l bodie by his ^h crosse, & slaye hatred thereby,
 17 And came, and preached peace to you w^h were a farre of, & to them that were nere.
 18 * For through him we bothe haue an entrance vnto the Father by one Spirit.

2. 44. 7.
Rom. 9. 4.
g It was but once counted, but because it was diuers times confirmed & established, the more here he calleth them Couenants.
Or, Atheister.
h Where no promes is, there is no hope.
i That is, the cause of the diuision that was betwene the Iewes and the Gentiles.
k For in Christ all things were accomplished, which were prefigurate in the Law.
l For of the Iewes and the Gentils he made one flocke.
Or, death.
Or, death.

CHAP. III.

He sheweth the cause of his imprisonment: 13 Desireth them not to fast because of his trouble. 14 And prayeth God to make them steadfast in his Spirit.

FOR this cause, I Paul am the ^a prisoner of Iesus Christ for you Gentiles,
 2 It ye haue heard of the ^b dispensation of the grace of God, which is giuen me to youwarde,
 3 That is, that God by reuelation hathe shewed this mysterie vnto me (as I wrote ^c aboue in fewe wordes,
 4 Whereby whē ye read, ye may know mine vnderstanding in the mysterie of Christ)
 5 Which in other ages was ^d not opened

a He reioiceth in that he suffered imprisonment for the maintenance of Christs glorie.
b Which was his vocation to preache vnto the Gentiles.
c That is, in y^e first chap. of this Epistle, ver. 9.
d Although the fathers, & the Prophetes had reuelations secret, yet it

was not in comparison of that abundance which was shewed whē they were called: neither yet was the time, nor the manner knowne.

The Gentiles inheriters. To the Ephesians. One bodie, one spirit. 32/1224

vnto the sonnes of men, as it is now re-
 veiled vnto his holie Apostles and Pro-
 phetes by the Spirit,

6 That the Gentiles shulde be inheriters
 also, and of the same bodie, and partakers
 of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the
 gifte of the grace of God giuen vnto me
 *through the working of his power.

8 *Euen vnto me the least of all Saintes is
 this grace giuen, that I shulde preache a-
 mong the *Gentiles the vnsearcheable rich-
 es of Christ,

9 And to make cleare vnto all men what the
 fellowship of the *mysterie is, which from
 the beginning of the worlde hathe bene
 hid in God, who hathe created all things
 by Iesus Christ,

10 To the intent, that now vnto^e principa-
 lities and powers in heauēlie places might
 be known^e by the Church the manifold
 wisdom of God,

11 According to the eternal purpose, which
 he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance
 with confidence, by faith in him.

13 Wherefore I desire that ye faint not at
 my tribulations for your sakes, which is
 your glorie.

14 For this cause I bowe my knees vnto the
 Father of our Lord Iesus Christ,

15 (Of whome is named the whole s fami-
 lie in^h heauen and in earth)

16 That he might grante you according to
 the riches of his glorie, y^e ye may be strēg-
 thened by his Spirit in the inner man,

17 That Christ may dwell in your hearts
 by faith, that ye, being rooted and ground-
 ed in loue,

18 May be able to cōprehend with all Sain-
 tes, what is the k breadth, and length, and
 depth, and height:

19 And to knowe the loue of Christ, which
 passeth knowledge, that ye may be filled
 with all^l fulnes of God.

20 *Vnto him therefore that is able to do
 exceeding abundantly about all that we
 aske or thinke, according to the power y^e
 worketh in^m vs,

21 Be praise in the Church by Christ Iesus,
 throughout all generatiōs for euer, Amen.

CHAP. III.

*He exhorteth them vnto mekenes long suffering, vnto
 loue and peace, 3 Euerse one to serue and edifie ano-
 ther with the gift that God hathe giuen him, 14 To
 beware of strange doctrine. 22 To lay aside the olde
 conuersation of griedie lustes, and to walke in a newe
 life.*

1 *Therefore, beig prisoner in y^e Lord,
 I praye you that ye walke worthie of the
 vocation whereunto ye are called,

2 With all humblenes of minde, and me-
 kenes, with long suffring, supporting one

another through loue,

3 Endeuoring to kepe the vnitie of the Spi-
 rit in the bonde of peace.

4 There is^b one bodie, and one^c Spirit, e-
 uen as ye are called in one hope of your
 vocation.

5 There is one Lord, one Faith, one Baptis-
 me,

6 *One God & Father of all, which is^d abo-
 ue all, and^e through all, & in you all:

7 *But vnto euerie one of vs is giuen gra-
 ce, according to the measure of the^f gift
 of Christ.

8 Wherefore he saith, *When he ascended
 vp on hie, he led captiuitie captiue, and
 gaue giftes vnto men.

9 (Now, in that he ascended, what is it but
 that he had also descended first into the lo-
 west partes of the earth?

10 He that descēded, is euen the same that
 ascended, farre about all heaucns, that he
 might fill^h all things)

11 *He therefore gaue some to be Apostles,
 and some Prophetes, & some Euāgelistes,
 and some Pastours, and Teachers,

12 For theⁱ gathering together of the Sain-
 tes, for the worke of the ministerie, ^k and
 for the edificatiō of the bodie of Christ,

13 Til we all mete together (in the vnitie of
 faith & knowledge of the Sonne of God)
 vnto a^l perfite man, & vnto the measure
 of the age of the fulnes of Christ,

14 That we hence forthe be no more chil-
 dren, wauering & caryed about with eue-
 rie winde of doctrine, by the deceit of mē,
 and with craftines, whereby they laye in
 waite to deceue.

15 But let vs followe the trueth in loue, and
 in all things growe vp into him, which is
 the^m head, that is Christ,

16 By whome all the bodie being coupled
 and knit together by euerie ioynt, for the
 furniture thereof (according to the effe-
 ctual power, which is in the measure of e-
 uerie parte) receiueith increasē of y^e bodie,
 vnto the edifying of it self in loue.

17 This I say therefore and testifie in the
 Lord, that ye henceforthe walke not as
 *other Gentiles walke, in vanitie of their
 minde,

18 Hauing their cogitation darkened, and
 being strangers from the life of^o God
 through the ignorāce that is in them, be-
 cause of the^p hardenes of their heart:

19 Which being^q past *felings, haue giuen
 them selues vnto wantonnes, to worke all
 vnclennes, euen with griedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue be-
 netought by him, as the^r trueth is in Ie-
 sus,

22 That is, *that ye cast of, concerning the
 q As they are taught which truly knowe Christ.

^b Which by
 differēces you
 separate ason-
 der.

^c So that ye
 can not differ
 one from ano-
 ther, seing the
 Spirit, which
 ioyneth you in
 one bodie, can
 not differ frō
 him self.

^d Mal. 2. 10.
 In power.
^e By his prou-
 dence.

^f Rom. 12. 3.
 1. Cor. 12. 11.
^g Which he gi-
 ueth vs.

^h 2. Cor. 10. 13.
 psal. 68. 19.

ⁱ The Messias
 came downe
 from heauen
 into the earth,
 to triumph ou-
 er Satā, death
 and sinne, and
 led the as pri-
 soners & sclau-
 es, w^h before
 were conquere-
 rs, and kept
 all in subiectiō:
 which victorie
 he gaue and al-
 so gaue it as a
 most precious
 gift to his
 Church.

^k 1. Cor. 12. 27.
 With his
 gifts & benefi-
 ces.

^l To restore y^e
 which was
 out of order.
^m That the bod-
 ie of Christ
 might be per-
 fect.

ⁿ That we may
 be of a ripe
 Christiā age &
 come to y^e ful
 measure of y^e
 knowledge w^h
 we shal haue
 of Christ.

^o Christ being
 head of his
 Church, nou-
 risheth his mē-
 bres & ioyneth
 them toge-
 ther by ioynt-
 es, so that eue-
 rie parte ha-
 the his iuste
 proportion of
 fode, that at
 length the bod-
 ie may grow
 vp to perfectiō

^p Man not re-
 generat hathe
 his minde, vn-
 derstanding &
 heart corrupt-
 o By y^e which
 God liueth in
 his.

^q The harden-
 es of heart
 is the founte-
 ine of ignorāce.

^r 1. Tim. 4. 2.
 *Or, without re-
 moue of con-
 science.

^s Col. 3. 12.

Chap. 1. 19.

1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. Tim. 1. 10.

Tit. 1. 2.

2. pet. 1. 20.

^e The Angels

^f The Church
 being gathered
 of so many kin-
 des of people,
 is an example,
 or a glasse for
 the Angels to
 beholde the
 wisdom of
 God in, who
 hathe turned
 their particu-
 lar discords in
 to an vniuersal
 concord, & of
 y^e Sinagogue of
 bondage, hathe
 made the
 Church of fre-
 dome.

^g He that is
 not of the bod-
 ie of Christ,
 is in death.

^h The faithful
 which dyed be-
 fore Christ
 came, were ad-
 opted by him,
 & make one fa-
 milie with the
 Sainets which
 yet remaine a-
 liue.

ⁱ For we con-
 fesse that, w^h
 we beleue
^k All perfectiō
 on euerie side
 is in him.

Rom. 16. 25.

^l That all the
 graces of God
 may abounde
 in you.

^m In that we
 seie Christ in
 vs.

Phil. 1. 27.

col. 1. 10.

1. thess. 2. 12.

^a For y^e Lords
 cause.

That is, all
ie natural cor
ruption that is
in vs.

Rom. 6. 4.
col. 3. 8.
ebr. 12. 2.

1. pet. 2. 1.
Eph. 4. 2.

Zacha. 8. 16.
f Which is
created accor
ding to f ima
ge of God.

Psal. 4. 5.

Iam. 4. 7.
e If so be that
ye be angry, o
moderat your
aff. & ion, that
it burst not
out into an y
euill worke.
but be sone ap
peased.

Chap. 5. 3.
col. 4. 6.

u And cause
them to pro
fit in godlines.
x So behaue
your selues y
the holie Gost
may willingly
dwell in you, &
gve him no
occasion to de
parte for sor
row by your a
busing of Gods
graces.

Col. 3. 19.

John 13. 24.
Eph. 15. 12.

1. ioh. 3. 23.
a Alluding to
the perfumes
and incensing in
the Law.

Mar. 7. 21.
chap. 4. 19.

col. 3. 15.

2. thess. 2. 17.

b Which is e
cher vaine, or
els by exaple
and euill spea
king may hurt
your neigh
bour: for other
wise there be
diuers exaples
in the Scrip
tures of pleasant
talk, which is
also godlie, as
1 King. 18. 27.

c Because he
thinketh that
his life stand
eth in his ri
ches.

Mat. 24. 4.
mar. 13. 5.

luk. 21. 8.

2. ioh. 1. 2. 3.

iudgement of
God.

conuerfation in time past, the olde man,
which is corrupt through the deceiueable
lustes,

23 And be renewed in the spirit of your
minde,

24 *And put on the new man, which after
God is created in righteousness, and true
holines.

25 *Wherefore cast of lying, & speake eue
rie man truth vnto his neighbour: for we
are members one of another.

26 *Be angry, but sinne not: let not the sun
ne go downe vpon your wrath,

27 *Nether giue place to the deuil.

28 Let him that stole, steale no more: but
let him rather labour and worke with his
hands the thing which is good, that he may
haue to giue vnto him that nedeth.

29 *Let no corrupt communication proce
de out of your mouths: but that which is
good, to the vse of edifying, that it may
minister grace vnto the hearers.

30 And grieue not the holie Spirit of God
by whome ye are sealed vnto the day of
redemption.

31 Let all bitterness, and angre, and wrath,
crying, and euill speaking be put away fro
you, with all malicioufnes.

32 *Be ye courteous one to another, & ten
der hearted, forgiuing one another, euen
as God for Christs sake forgau you.

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth them to be
ware of vnclennes, couetousnes, foolish talking, and false
doctrine, 17 To be circumspecte. 18 To auoide
drunkennes, 19 To reioyce and to be thankful towar
de God, 21 To submit them selues one to another.
22 He entreateth of corporal marriage and of the spir
itual betwixt Christ and his Church.

1 Be ye therefore followers of God, as
bere children,

2 *And walke in loue, euen as Christ hathe
loued vs; and hathe giuen him self for vs,
to be an offering and a sacrifice of a swete
smelling sauour to God.

3 *But fornication, & all vnclennes, or co
uetousnes, let it not be once named amog
you, as it becommeth Saintes,

4 Nether filthines, nether foolish talking,
nether iesting, which are things not com
melie, but rather giuing of thankes.

5 For this ye knowe, that no whoremoger,
nether vnclane persone, nor couetous
persone, which is an idolater, hathe any
inheritance in the kingdome of Christ, &
of God.

6 *Let no man deceiue you with vaine
wordes: for for suche things commeth the
wrath of God vpon the children of diso
bedience.

7 Be not therefore companions with them.

8 For ye were once darkenes, but are now

d Ether in excusing sinne, or in mocking at the menaces, and

light in the Lord: walke as children of
light,

9 (For the frute of the Spirit is in all good
nes, and righteousnes, and truth)

10 Approuing that which is pleasing to the
Lord.

11 And haue no fellowship with vnfrute
ful workes of darkenes, but euen reprove
them rather.

12 For it is shame eue to speake of y things,
which are done of them in secret.

13 But all things when they are reprov
ed of the light, are manifest: for it is light that
maketh all things manifest.

14 Wherefore he saith, Awake thou that
slepest, & stand vp from the dead, & Christ
shal giue thee light.

15 Take heed therefore that ye walke cir
cumfpectly, not as fooles, but as wise,

16 Redeming the time: for the dayes are
euil.

17 *Wherefore, be ye not vnwise, but vn
derstand what the wil of the Lord is.

18 And be not drunke with wine, wherein
is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes,
and hymnes, and spiritual songs, singing,
and making melodie to the Lord in your
hearts,

20 Giuing thakes alwaise for all things vn
to God euen the Father, in the Name of
our Lord Iesus Christ,

21 Submitting your selues one to another
in the feare of God.

22 *Wiues, submit your selues vnto your
houfbands, as vnto the Lord.

23 *For the houfband is the wiues head, eue
as Christ is the head of the Church, & the
same is the sauour of his bodie.

24 Therefore as the Church is in subiectio
to Christ, euen so let the wiues be to their
houfbands in euerie thing.

25 *Houfbands, loue your wiues, euen as
Christ loued the Church, & gau him self
for it,

26 That he might sanctifie it, & clese it by
the washing of water through y worde,

27 That he might make it vnto him self a
glorious Church, not hauig spot or wrin
cle, or anie suche thing: but that it shulde
be holie and without blame.

28 So ought men to loue their wiues, as their
owne bodies: he that loueth his wife, lo
ueth him self.

29 For no man euer yet hated his owne flesh,
but nourisheth & cherisheth it, eue as the
Lord doeth the Church.

30 For we are members of his bodie, of his
flesh, and of his bones.

conuention with Christ must be considered as Christ is the
we the wife, which are not onely ioyned to him by nature, but also by the co
munion of substance, through the holie Gost and by faith: the seale and testi
mouie thereof is the Supper of the Lord.

e Seing God
hathe adopted
you for his, y
ye shulde be
holie.

f And make
them known
by your honest
and godlie li
fe.

g The worde
of God disco
uereth the vi
ces which we
re hid before.
h God thus
speaketh by
his seruants to
drawe the ius
deles fro their
blindenes.

Colos. 4. 5.

i Selling all
worldlie plea
sures to bye
time.

Rom. 12. 2.

1. ioh. 4. 3.

k In these pe
rilous dayes &
craue of the
aduersaries, ta
ke heed how
to bye againe
the occasions
of godlines, w
the worlde
hathe taken
from you.

Or, songs of
praise and iha
nting.

l And not one
ly with tou
gue.

Col. 3. 18.

1. i. 2. 5.

1. pet. 3. 1

1. Cor. 11. 3.

m Except one
friendship be
ioyned, & knit
in God, it is
not to be este
med

n The Church:
so the houf
band ought to
nourish, go
uerne and de
fend his wife
from perils.

Col. 3. 19.

o Baptisme is
a token that
God hathe co
secrated the
Church to
him self, and
made it holie
by his worde
that is, his pro
mes of fre
stification, and
sanctification
in Christ.

p Because it is
couered and
cledde with
Christs iusti
ce and holi
nes

q This our
houfband, and
we the wife, which are not onely ioyned to him by nature, but also by the co
munion of substance, through the holie Gost and by faith: the seale and testi
mouie thereof is the Supper of the Lord.

Christian armour. To the Ephesians. Prayer for ministers^{134/1224}

Gen. 2.24.
mat. 19.5.
mar. 10.7.
1.cor. 6.16.

31 *For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & cōcerning the Church.
33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euē as him self, & let the wife se that she feare her housband.

CHAP. VI.

2 How children shulde behaue them selues towarde their fathers and mothers, 4 Likewise parents towarde their children, 5 Seruants towarde their masters, 9 Masters towarde their seruants. 13 An exhortation to the spiritual battel and what weapons the Christians shulde fight wth all.

Colos. 3.20.

1 Children, * obey your parents in the Lord: for this is right.

Exo. 20.12.

2 *Honour thy father and mother (which is the first commandement with ^apromes)

deut. 5.16.

3 That it may be wel with thee, and that thou maist lue long on earth.

ecclē. 3.10.

mat. 15.4.

mar. 7.10.

a This is the first commandement of the seconde table and hath the promes with condition.

b By aueritue

Col. 3.22.

1st. 2.9.

2.pet. 2.18.

c That they be not brought vp in wārons, but in the feare of the Lord.

d Which haue dominion ouer your bodies, but not ouer y^e soules.

e Or, bothe yours & theirs masters

e Whether he be seruant or master.

Deut. 10.17.

2.chro. 19.7.

job. 34.19.

wisd. 6.8.

ecclē. 35.16.

act. 10.34.

rom. 2.11.

gal. 2.6.

col. 3.25.

2.pet. 2.17.

f Or, complet her selfe.

f The faithful haue not only to striue against men and them selues, but against Satan the spiritual enemy, who is moſte dangerous: for he is ouer our heades so that we can not reache him, but he must be resisted by Gods grace.

g Innocence & godlie life.

h That ye may be ready to suffer all things for the Gospel

1sa. 59.17.

1 thes. 5.8.

i The saluatiō purchased by Iesus Christ.

Col. 4.13.

2 thess. 3.1.

4 And ye, fathers, prouoke not your childre to ^bwrath: but bring them vp in ^cinstruction and information of the Lord.

5 *Seruants, be obedient vnto them that are your masters, ^d according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,

6 Not with seruite to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

7 With good wil seruing the Lord, and not men.

8 And knowe ye that whatsoever good thing any man doeth, that same shal he receiue of the Lord, whether he be bonde or fre.

9 And ye masters, do the same things vnto them, putting away threatning: & knowe that euē your master also is in heauē, neither is there ^e respect of persone wth him.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuil.

12 For we wrestle not against ^f flesh and

blood, but against ^g principalities, against ^h powers, and against the worldlie gouernours, the princes of the darkenes of this worlde, against spiritual wickednesses, which are in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye, & hauing finished all things, stand fast.

14 Stand therefore, and your loines gird about with veritie, & hauing on the breast plate of ⁱ righteousness,

15 And your fete shod with the ^j preparation of the Gospel of peace.

16 About all, take the shield of faith, wherewith ye may quench all the fyrie dartes of the wicked,

17 *And take the helmet of ^k saluation, and the sworde of ^l Spirit, which is the worde of God.

18 And pray alwaise with all maner prayer and supplicatiō in the Spirit: and ^m watch thereunto with all perseuerāce and supplication for all Saines,

19 *And for me, that vtterance may be giue vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus my deare brother and faithful minister in the Lord, shal shewe you of all things,

22 Whome I haue sent vnto you for ⁿ same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their ^o immortalitie, Amen.

Written from Rome vnto the Ephesians, & sent by Tychicus.

g Innocence & godlie life.
h That ye may be ready to suffer all things for the Gospel

1sa. 59.17.
1 thes. 5.8.
i The saluatiō purchased by Iesus Christ.
Col. 4.13.

2 thess. 3.1.

k Or to be with out corruptiō, that is, to haue life euertlasting, which is the end of this grace.

THE EPISTLE OF Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Gost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preache the Gospel vniuersally to all the Gentiles, he trauiled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, causid him to write this Epistle, wherem he commendeth them that they stode manfully against the false apostles, putting them in minde of his good wil towarde them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace