

Eternal predestinacion. To the Ephesians. Redemption in Christ.

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 crosse of Christ.
 13 For they them selues which are circum-
 cised, kepe not the Law, but desire to ha-
 ue you circumcised, that thei might reioyce
 in your flesh.
 14 But God forbid that I shulde reioyce,
 but in y^e crosse of our Lord Iesus Christ,
 whereby the worlde is crucified vnto me,
 and I vnto the worlde.

h By the out-
 ward cer-
 monies.
 i That is, for
 preaching
 Christ crucifi-
 ed.

k That thei
 haue made you
 Iewes.

l By y^e worlde
 he meaneth all
 outward pom-
 pe, ceremonies
 & things, which
 please mens
 fantasies.

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

m Which is
 regenerate by
 faith.

n That is, vpō
 the Iewes, as
 Rom 2, 19.

o Let no man
 trouble my
 preaching fro
 hence forth:

p For my markes
 are witness
 how valiantly
 I haue fought.

q Which are
 odious to the
 worlde, but
 glorious befo-
 re God.

Vnto the Galatians written from Rome.

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 salutation, he as- sureth them of saluacion, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vnto this eternal life by the holie Gost, giuen vnto them by the Gospel, the knowledge of the which mystrie he prayeth God to confirme towards them. And to the intent they shoulde 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 free 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, & exhorteth them like wise to be mindesful 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 preferueth 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.

a As with the
 knowledge of
 God in Christ,
 & faith, hope,
 & charitie and o-
 ther gifts.

b Or, place.

c This electio
 to life euera-
 sting can neuer
 be chaged: but
 in temporal of-
 fices, & God
 hath appointed
 for a cer-
 teine space,
 when the ter-
 me is expired,
 he changeth
 his election, as
 we se in Saul
 and Iudas.

d Cor. 1, 2.
 e Whe Christs
 iustice is impu-
 ted ours.

f Cor. 1, 3.

g Pet. 1, 3.

h Tim. 1, 9.

i Where as
 we were not y^e
 natural childre
 he receiued vs
 by grace, and
 made vs his
 children.

j Colos. 1, 28.

k The princi-
 pal end of our
 election is to
 praise & glori-
 fie the grace
 of God.

CHAP. I.

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

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

* Blessed be God euen the Father of our
 Lord Iesus Christ, which hath blessed vs
 with all spiritual blessing in heauenlie
 things in Christ,

* As he hath chosen vs in him, before y^e
 fundacion of the worlde, y^e we shulde be
 holie, & without blame before hi in loue:

Who hath predestinate vs, to be adop-
 ted through Iesus Christ vnto him self, ac-
 cording to the good pleasure of his wil,

To the praise of the glorie of his gra-

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

By whome we haue redemption through
 his blood, euen the forgiveness of sinnes, ac-
 cording to his riche grace:

Whereby he hath bene abūdant toward
 vs in all wisdome & vnderstanding,

And hath opened vnto vs the mystrie
 of his wil according to his good pleasure,
 which he had purposed in him,

That in the dispensacion of the fulnes
 of the times he might gather together in
 one all things, bothe which are in heauē
 and which are in earth, euen in Christ:

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,

That we, which first trusted in Christ,
 shulde be vnto the praise of his glorie:

In whome also ye haue trusted after that
 ye heard the worde of trueth, euen y^e Gos-
 pel of your saluacion, wherein also after
 that ye beleued, ye were sealed with the
 holie

f That is, in
 Christ.

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

The head of the Church. Chap.II.III. Christ our peace. 90

holie Spirit of promes,

14 Which is the earnest of our inheritance, until the redēption 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 toward 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 him,

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 toward 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 set him at his right hand in the heauenlie places,

21 Farre aboue all principallitie, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,

22 * And hath made all things subiect vnder his fete, & hath appointed him ouer all things to be the head of the Church,

23 Which is his bodie, *owne* the fulnes of him that filleth all in all things.

CHAP. II.

5 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. 1 **A**Nd * you haue been quickened, that were dead in trespasses and sinnes,

2 Wherein, in time past ye walked, according to the course of this worlde, & after the * prince that ruleth in the aire, *euen* the spirit, that now worketh in the childre of disobedience,

3 Among whome we also had our conuersation 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 rich in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hath quickened vs * together in Christ, by whose grace ye are saued,

6 And hath ^a 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 kinnes toward vs in Christ Iesus.

8 For by grace are ye saued through faith, and that not of your selues: it is the gifte

of God,

9 Not of workes, lest any man shulde boast himself.

10 For we are * his workmanship created in Christ Iesus vnto good workes, which God hath ordeined, that we shulde walke in them.

11 Wherefore 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 aliens from the comune welth of Israel, & were * strangers fro the scouenants of promes, & had no ^b hope, & were 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.

14 For he is our peace, which hath made of bothe one, & hath broken the ittoppe of the partition wall,

15 In abrogating through his ^k flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one newe man in him self, making peace,

16 And that he might reconcile bothe vnto God in one ^l bodie by his crosse, & slaye hatred thereby,

17 And came, and preached peace to you which were a farre of, & to them that were nere.

18 * For through him we bothe haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers & foreners: but citizens with the Saintes, and of the household of God,

20 And are buylt vpon the fundacion of the Apostles and Prophetes, Iesus Christ himself being the chief corner stone,

21 In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,

22 In whome ye also are buylt together to be the habitation of God by the Spirit.

CHAP. III.

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

1 **F**OR this cause, I Paul am the prisoner of Iesus Christ for you Gentiles, 2 If ye haue heard of the ^b dispensation of the grace of God, which is giuen me to youwarde,

3 That is, that God by reuelatiō hath shewed this mysterie vnto me (as I wrote about in fewe wordes,

4 Whereby whē ye read, ye may know mine vnderstanding in the mysterie of Christ)

5 Which in other ages was not opened

^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.

^g Rom. 9. 4.

^h It was but once cōuenant, but because it was diuers times confirmed & established, therefore here he calleth them Cōuenants.

ⁱ Or, Abrahams. ^k Where no promes is, there is no hope. ^l That is, the cause of the diuision that was betwene the Iewes and the Gentiles.

^m For in Christ all things were accomplished, which were prefigurate in the Law.

ⁿ For of the Iewes and the Gentiles he made one flocke.

^o Or, de. a. b.

^p Rom. 5. 2.

ⁱ Though we be redeemed fro y^e bondage of sinne by the death of Christ, Rom. 6. 22, yet we hope for this f. code redemption which shalbe when we shal possesse our inheritance in the hea. uns, wherof we haue the ho. lie Gost for a p. gage. Chap. 4. 30.

^k Of Christ. ^l I shalbe him Gouernour of all things bothe in heauen & in earth: so that Christ's bodie is now onely there, or els it shulde not be a true bodie and his attention shulde be but a fantastical thing and onely imagined.

^m Col. 2. 12. ⁿ Chap. 3. 7. ^o Psal. 1. 6. ^p Ebr. 2. 8.

^q This is the great loue of Christ toward his Church that he counter not him self perfect without vs, & are his members: and therefore the Church is also called Christ, as 1. Cor. 12. 12.

^r Col. 2. 13.

^s Chap. 6. 15. ^t Meaning Satan.

^u Not by creation, but by Adams transgression, and so by birth.

^v Bothe Iewes and Gentil. ^w Or, with Christ. ^x We that are the members, are raised vp from death & raigne with our head Christ in heauen by faith.

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

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

vnto the sonnes of men, as it is now reueiled vnto his holie Apostles and Prophetes by the Spirit,

6 That the Gentiles shulde be inheriters also, and of the same bodie, and partakers of his promises 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.

Chap. 1. 19.

1. Cor. 1. 19.

Gal. 1. 16.

8 Euen vnto me the least of all Saintes is this grace giuen, that I shulde preach among the Gentiles the vnsearchable riches of Christ,

Rom. 16. 25.

col. 1. 26.

2. tim. 1. 10.

tit. 1. 2.

2. pet. 1. 10.

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

e The Angels

f The Church being gathered of so many kindes of people, is an example, or a glasse for the Angels to beholde the wisdom of God in, who hath turned their particular discord in to an vniuersal concord, & of Synagogue of bondage, hath made the Church of freedom.

g He that is not of the bodie of Christ, is in death.

h The faithful which dyed before Christ came, were adopted by him, & make one familie with the Saintes which yet remaine aliue.

i For we confesse that, w we beleue.

k All perficō on euerie side is in him.

l That all the graces of God may abound in you.

m In that we seele Christ in vs.

10 To the intent, that now vnto principalities and powers in heauēlie places might be knowne 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 familie in heauen and in earth)

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

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

18 May be able to comprehend with all Saintes, what is the 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 fulnes of God.

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

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

CHAP. IIII.

He exhorteth them vnto mekenes long suffering, vnto loue and peace, 1 Euerie one to serue and edifie another with the gift that God hath 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.

Phil. 1. 27.

col. 1. 10.

1. thess. 2. 18.

a For y^e Lords cause.

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

2 With all humblenes of minde, and mekenes, with long suffering, supporting one

another through loue,

3 Endeuoring to kepe the vnitie of the Spirit in the bonde of peace.

4 There is one bodie, and one Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 One God & Father of all, which is above all, and through all, & in you all.

7 But vnto euerie one of vs is giuen grace, according to the measure of the 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 lowest partes of the earth?

10 He that descended, is euen the same that ascended, farre above all heauens, that he might fill all things)

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

12 For the gathering together of the Saintes, for the worke of the ministerie, and for the edificatiō of the bodie of Christ,

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

14 That we henceforth be no more children, wauering & caryed about with euerie winde of doctrine, by the deceit of men, and with craftines, whereby they laye in waite to deceiue.

15 But let vs followe the trueth in loue, and in all things growe vp into him, which is the 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 effectual power, which is in the measure of euerie parte) receiueth increase of y^e bodie, vnto the edifying of it self in loue.

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

18 Having their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their heart:

19 Which being past & feeling, 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 bene taught by him, as the truth is in Iesus,

22 That is, that ye cast of, concerning the

q As they are taught which truly knowe Christ.

b Which by dissensions you separate asunder.

c So that ye can not dissent one from another, seeing the Spirit, which ioyneth you in one bodie, can not dissent from him self.

Mal. 2. 10.

d In power.

e By his promise.

Rom. 12. 3.

1. Cor. 12. 11.

f Which he giueth vs.

2. Cor. 10. 13.

psal. 68. 19.

g The Messias came downe from heauen into the earth, to triumph ouer Satā, death and sinne, and led the as prisoners & slaves, w before were conquerers, and kept all in subiectiō: which victorie he gate and al so gaue it as a most precious gift to his Church.

1. Cor. 12. 27.

h With his gifts & benedictions.

i To restore y^e which was out of order.

k That the bodie of Christ might be perfected.

l That we may be of a ripe Christia age & come to y^e full measure of y^e knowledge w we shal haue of Christ.

m Christ being head of his Church, nourisheth his members & ioyneth them together by ioyners, so that euerie parte hath the his iuste proportion of fode, that at length the bodie may grow vp to perfectiō.

n Man not regenerate hath his minde, vnderstanding & heare corrupt.

o By y^e which God liueth in his.

p The hardness of heart is the fountain of ignorance.

1. Tim. 4. 2.

Or, without remission of conscience.

Col. 3. 12.

con-

r That is, all the natural corruption that is in vs.

conuerſation in time paſt, the olde man, which is corrupt through the deceiucable luſtes,

23 And be renewed in the ſpirit of your minde,

Rom. 6. 4. col. 3. 2.

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

1. pet. 2. 1. & 4. 2.

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

Zach. 8. 16.

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

Psalm. 4. 5.

27 *Nether giue place to the deuil.

Iam. 4. 7.

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.

t If ſo be that ye be angry, ſo moderat your affection, that it burſt not out into any euill worke, but be ſome ap- preſed.

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

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

u And cauſe them to pro- fit in godlines.

30 And *griue not the holie Spirit of God by whom ye are ſealed vnto the day of redemption.

x So beſeue your ſelues y the holie Goſt may willingly dwell in you, & giue him no occaſion to de- partte for ſor- row by youra- buſing of Gods graces.

Col. 3. 19.

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

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

CHAP. V.

a 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 drunkenneſs, *19* To ioyce and to be thankful toward God, *21* To ſubmit them ſelues one to another. *22* He entreateth of corporall marriage and of the ſpiri- tual betwixt Chriſt and his Church.

1. John 13. 24. & 15. 12.

1 **B**E ye therefore followers of God, as dere children,

1. Ioh. 3. 23.

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

a Alluding to the perſumes and incenſe in the Law.

Mar. 7. 21. chap. 4. 19. col. 3. 5.

3 *But fornication, & all vnclennes, or couetouſnes, let it not be once named among you, as it becommeth Saintes,

2. theſſ. 2. 17.

4 Nether filthines, nether fooliſh talking, nether beſting, which are things not comelie, but rather giuing of thanks.

b Which is co- ther vaine, or els by ex- ample and euil ſpea- king may hurt your neigh- bours for other wiſe there be diuers ex- amples in the Scrip- tures of pleaſant talke, which is alſo godlie, as 1 King. 18. 27.

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

c Becauſe he thinketh that his life ſtandeth in his riches.

1 King. 18. 27.

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

Mat. 24. 4. Mar. 13. 5.

7 Be not therefore companions with them.

luk. 21. 2.

8 For ye were once darkenes, but are now

2. theſſ. 2. 3.

d Either in excuſing ſinne, or in mocking at the menaces, and iudgements of God.

light in the Lord: walke as children of light,

e Seeing God hath adopted you for his, y ye ſhulde be holie.

9 (For the frute of the Spirit is in all goodnes, and righteouſnes, and trueth)

10 Approouing that which is pleaſing to the Lord.

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

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

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

13 But all things when they are reprovē of theſe light, are maniſeſt: for it is light that maketh all things maniſeſt.

g The worde of God diſco- uereth the vi- ces which we re hid before. h God thus ſpeaketh by his ſeruantes to drawe the in- delicates fro their blindenes.

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

Coloſ. 4. 5.

15 Take hede therefore that ye walke circumſpectly, not as fooles, but as wiſe,

i Selling all worlde- lie plea- ſures to bye time.

16 Redeming the time: for theſe dayes are euil.

Rom. 12. 2.

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

1. theſ. 4. 3.

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

k In theſe pe- rious dayes & craſte of the aduerſaries, in ke hede how to bye againe the occaſions of godlines, w the worlde hath taken from you.

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

Or, ſing of praife and than- kſgiving.

20 Giuing thākes alwaie for all things vn- to God euen the Father, in the Name of our Lord Ieſus Chriſt,

l And not onely with tongue.

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

Col. 3. 18.

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

tit. 2. 5.

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

1. pet. 3. 1.

24 Therefore as the Church is in ſubiection to Chriſt, euen ſo the wiues be to their houſbands in euerie thing.

1. Cor. 11. 3.

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

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

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

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

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

Col. 3. 19.

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

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

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

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

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

q This our

coniunction with Chriſt muſt be conſidered as Chriſt is the houſband, 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- monie thereof is the Supper of the Lord.

q This our

Christian armour. To the Ephesians. Prayer for ministers.

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.

- 1 How children shulde behaue them selues toward their fathers and mothers. 4 Like wise parents toward their children. 5 Seruants toward their masters. 9 Masters toward their seruants. 13 An exhortation to the spiritual battel and what weapons the Christians shulde fight with all.

Colos. 3, 20.

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

Exo. 20, 12.

- * Honour thy father and mother (which is the first commandment with * promises)

deut. 5, 16.

- 3 That it may be wel with thee, and that thou maiest liue long on earth.

eccl. 3, 10.

- 4 And ye, fathers, prouoke not your childre to wrath: but bring them vp in * instruction and information of the Lord.

mat. 18, 4.

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

mar. 7, 10.

- 6 Not with seruice to the eye, as men please, but as the seruants of Christ, doing the wil of God from the heart,

a This is the first commandment of the seconde table and hath the promises with condition.

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

b By austeritie

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

col. 3, 22.

- 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 * respect of personē w him.

tit. 2, 9.

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

2. pet. 2, 18.

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

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

- 12 For we wrestle not against flesh and

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

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

e Or, be to your masters as their masters

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

f Whether he be seruant or master.

- g Innocence & godlie life.

Deu. 10, 17.

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

2. thro. 19, 7.

- i The saluatiō purchased by Iesus Christ.

job. 34, 19.

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

wisdo. 6, 8.

- l That ye may be able to stand against the assaults of the deuil.

eccl. 10, 16.

2. pet. 2, 17.

act. 10, 34.

2. cor. 10, 3.

gal. 2, 6.

2. pet. 2, 17.

col. 3, 25.

2. pet. 2, 17.

2. cor. 10, 3.

2. pet. 2, 17.

2. cor. 10, 3.

2. pet. 2, 17.

2. cor. 10, 3.

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