

The Epistle Of Paul To The Colossians

The Argument

In this Epistle Paul putteth difference between the lively, effectual and true Christ, and the feigned, counterfeit and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteem the excellency of God's benefit toward them, teaching them also that salvation, and whatsoever good thing can be desired, standeth only in Christ, whom only we embrace by the Gospel. But for as much as the false brethren would have mixed the Law with the Gospel, he toucheth those flatterers Vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but mere vanity. And as for Circumcision, abstinence from meats, external holiness, worshiping of Angels as means whereby to come to Christ, he utterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate; so that now the exercises of the Christian's stand in mortification of the flesh, newness of life, with other like offices appertaining both generally and particularly to all the faithful.

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Colossians 1

1 After the salutation, 4 he praiseth them the more, to make them the more, to make them attentive unto him. 7 He reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth God's grace towards them, 20 and sheweth that all the parts of our salvation consist in Christ alone.

1 Paul an Apostle of Jesus Christ, by the (a) will of God, and Timothy *our* brother,

(a) By the free bountifulness of God.

2 To them which are at (b) Colosse, Saints and faithful brethren in Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(b) Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend towards Lycia and Pamphylia.

3 (1) We give thanks to God even the (c) Father of our Lord Jesus Christ, always praying for you;

(1) He commendeth the doctrine that was delivered them by Epaphras, and their readiness in receiving it.

(c) We cannot otherwise consider of God to our salvation, but as he is Christ's Father, in whom we are adopted.

4 Since we heard of your faith (*) in Christ Jesus, and of *your* love toward all Saints,

(*) For without Christ there is no faith to be saved by, but only a vain opinion.

5 For the (d) hope's sake, which is laid up for you in heaven, whereof ye have heard before by the word of truth, *which is* the Gospel,

(d) For the glory that is hoped for.

6 Which is come unto you, even as *it is* unto all the world, and is fruitful, as *it is* also among you, from the day that ye heard and truly knew the grace of God,

7 As ye also learned of Epaphras our dear fellow servant, which is for you a faithful minister of Christ;

8 (2) Who hath also declared unto us your love in the (e) (*) Spirit.

(2) He declareth his good will towards them, telling them that they must not still remain at one stay, but go on further both in the knowledge of the Gospel, and also in the true use of it.

(e) Your spiritual love, or your love which cometh from the Spirit.

(*) Which cometh of the holy Ghost.

9 For this cause we also, since the day we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of (f) his will in all wisdom, and spiritual understanding,

(f) God's will.

10 (*) That ye might walk worthy of the Lord, and please *him* in all things, being (♣) fruitful in all good works, and increasing in the knowledge of God,

(*) Ephesians 4:1; Philippians 1:27; 1 Thessalonians 2:12 .

(♣) 1 Corinthians 1:5 .

11 (3) Strengthened with all might through his glorious power, unto all patience, and long suffering with (g) joyfulness,

(3) The gift of continuance is not of us, but it proceedeth from the virtue of God, which he doeth freely give us.

(g) It must not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyful mind.

12 (4) Giving thanks unto the (5) Father, which hath made us meet to be partakers of the inheritance of the Saints in (h) light,

(4) Having ended the preface, he goeth to the matter itself, that is to say, to an excellent description (although it be but short) of whole Christianity, which is fitly divided into three treatises; for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verse to verse 24; Colossians 1:12-24 . And from thence he beginneth to apply the same to the Colossians with divers exhortations to the sixth verse of the second Chapter; Colossians 1:22-2:6 . And last of all in the third place, even to the third Chapter; Colossians 2:6-23 , he refuteth the corruption of true doctrine.

(5) The efficient cause of our salvation is only the mercy of God the Father, who maketh us meet to be partakers of eternal life, delivering us from the darkness wherein we were born, and bringing us to the light of the knowledge of the glory of his Son.

(h) In that glorious and heavenly kingdom.

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom (*) of his dear Son,

(*) Matthew 3:17; Matthew 17:5; 2 Peter 1:17 .

14 (6) In whom we have redemption through his blood, *that is*, the forgiveness of sins,

(6) The matter itself of our salvation, is Christ the Son of God, who has obtained remission of sins for us, by the offering up of himself.

15 (7) Who is the (*) (♣) image of the invisible God, (i) the firstborn of every creature.

(7) A lively description of the person of Christ, whereby we understand that in him only, God sheweth himself to be seen; who was begotten of the Father before anything was made, that is, from everlasting, by whom also all things that are made, were made without any exception, by whom also do consist, and whose glory they serve.

(*) Hebrews 1:3 .

(♣) For God is made visible in the flesh of Christ, and the divinity dwelleth in him corporally.

(i) Begotten before anything was made, and therefore the everlasting Son of the everlasting Father.

16 (*) For by him were all things created, which are in heaven, and which are in earth, things visible and invisible, whether *they be* (k) Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him,

(*) John 1:3 .

(k) He setteth forth the Angels with glorious names, that by the comparison of most excellent spirits we may understand how far passing the excellency of Christ is, in whom only we have to content ourselves, and let go all Angels.

17 And he is before all things, and in him all things consist.

18 (8) And he is the head of the body of the Church; he is the beginning, (*) *and* (♣) the (l) firstborn of the dead, that in all things he might have the preeminence.

(8) Having gloriously declared the excellent dignity of the person of Christ, he describeth his office and function, to wit, that he is the same to the Church, that the head is to the body, that is to say, the prince and governor of it, and the very beginning of true life, as who rising first from death, is the Author of eternal life, so that he is above all, in whom only there is most plentiful abundance of all good things, which is poured out upon the Church.

(*) 1 Corinthians 15:20; Revelation 1:5 .

(♣) He that rose first again from the dead to take possession of life everlasting; which rising may be called a new birth.

(l) Who so rose again that he shall die no more, and who raiseth others from death to life by his power.

19 (*) For it pleased *the Father*, that in him should (m) all (♣) fullness dwell,

(*) John 1:14; Colossians 2:9 .

(m) Most plentiful abundance of all things pertaining to God.

(♣) That the Church, which is his body, might receive of his abundance.

20 (9) And by him to reconcile (n) all things unto himself, to set at peace through the blood of his cross, through him, *I say*, both the things in earth, and the things in heaven.

(9) Now he teacheth how Christ executed that office which his Father joined him, to wit, by suffering the death of the cross (which was joined with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men as well them which believed in him to come, and were already under this hope gathered into heaven, as them which should upon the earth believe in him afterwards. And thus is justification is described by the Apostle, which is one and the chiefest part of the benefit of Christ.

(n) The whole Church.

21 (10) And you which were in times past strangers and enemies, because *your* minds *were set* in evil works, hath (o) he now also reconciled,

(10) Sanctification is another work of God in us by Christ, in that which he restored us (which hated God extremely, and were wholly and willingly given to sin) to his gracious favor, in such sort, that he therewithal purifieth us with his holy Spirit, and consecrateth us to righteousness.

(o) The Son.

22 In that body of his (p) flesh through death, to make you (*) holy, and unblameable, and without fault in his sight,

(p) In that fleshly body, to give us to understand that his body was not a fantastical body, but a true body.

(*) Luke 1:75; Ephesians 1:4; Titus 2:11 .

23 (11) (*) If ye continue, grounded and stablished in the faith, and be not moved away from the hope of the Gospel, whereof ye have heard, and which hath been preached to (q) every creature which is under heaven, (12) whereof I Paul am a minister.

(11) The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is nowhere any other true Gospel.

(*) John 15:6 .

(q) To all men; whereby we learn that the Gospel was not shut up within the corners to Judea alone.

(12) He purchased authority to this doctrine by his Apostleship, and taketh a most sure proof thereof, of his afflictions which he suffereth for Christ his Name to instruct the Churches with these examples of patience.

24 Now rejoice I in my sufferings (r) for you, and fulfill (*) the (s) rest of the afflictions of Christ in my flesh, for his body's sake, which is the Church,

(r) For your profit and commodity.

(*) As Christ hath once suffered in himself to redeem his Church, and to sanctify it; so doeth he daily suffer in his members, as partaker of their infirmities, and therefore are revenger of their injuries.

(s) The afflictions of the Church are said to be Christ's afflictions, by reason of that fellowship and knitting together, that the body and the head have the one with the other, not that there is any more need to have the Church redeemed, but that Christ sheweth his power in the daily weakness of his, and that for the comfort of the whole body.

25 (13) Whereof I am a minister, according to the dispensation of God, which is given me towards you, to fulfill the (*) word of God,

(13) He bringeth another proof of his Apostleship, to wit, that God is the author of it, by whom also he was appointed peculiarly Apostle for the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles.

(*) Which is the promises of Christ, and of the calling of the Gentiles.

26 (*) Which is the mystery hid since the world began, and from *all* ages, but now is made manifest to his (t) (♣) Saints,

(*) Romans 16:25; Ephesians 3:9; 2 Timothy 1:10; Titus 1:2; 1 Peter 1:20 .

(t) Whom he chose to sanctify unto himself in Christ; moreover he saith that the mystery of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily.

(♣) Whom he hath elected and consecrated to him by Christ.

27 To whom God (u) would make known what is the riches of this glorious mystery among the Gentiles, which *riches* is Christ in you, (*) the hope of glory,

(u) This Paul bridleth the curiosity of men.

(*) 1 Timothy 1:1 .

28 (14) Whom we preach, admonishing every man, and teaching every man in (x) all wisdom, that we may present every man perfect in Christ Jesus,

(14) He protesteth that he doeth faithfully execute his Apostleship in every place, bringing men unto Christ only, through the Lord's plentiful blessings of his labors.

(x) Perfect and sound wisdom, which is perfect in itself, and shall in the end make them perfect that follow it.

29 Whereunto I also labor and strive, according to his working which worketh in me mightily.

Colossians 2

4 He condemneth, as vain, whatsoever is without Christ, 11 entreating specially of circumcision, 16 of abstinence from meats, 18 and of worshipping of Angels. 20 That we are delivered from the traditions of the Law through Christ.

1 For I (1) would ye knew what great (*) fighting I have for your sakes, and for them of Laodicea, and for as many as have not seen my (a) person in the flesh,

(1) The taking away of an objection: in that which he visited not the Colossians, nor the Laodiceans, he did it not of any negligence but is so much the more careful for them.

(*) Or, pain and care.

(a) Me present in body.

2 (2) That (b) their hearts might be comforted, and they knit together in love, and in all riches of the (c) full assurance of understanding, to know the mystery of God, even the Father, and of Christ;

(2) He concludeth shortly the sum of the former doctrine, to wit, that the whole sum of true wisdom and most secret knowledge of God, consisteth in Christ only, and that this is the use of it touching men, that they being knit together in love, rest themselves happily in the knowledge of so great a goodness, until they come fully to enjoy it.

(b) Whom he never saw.

(c) Of that understanding, which bringeth forth certain and undoubted persuasion in our minds.

3 In whom are hid all the treasures of (d) wisdom and knowledge.

(d) There is no true wisdom without Christ.

4 (3) And this I say, lest any man should beguile you with (e) enticing words;

(3) A passing over to the treatise following against the corruptions of Christianity.

(e) With a framed kind of talk made to persuade.

5 (*) For though I be absent in the (♣) flesh, yet am I with you in the (♣) spirit, rejoicing and beholding your (f) order, and your (g) steadfast faith in Christ.

(*) 1 Corinthians 5:3 .

(♣) In body.

(♣) In mind.

(f) The manner of your Ecclesiastical discipline.

(g) Doctrine.

6 As ye have therefore (h) received Christ Jesus the Lord, so walk in him.

(h) So then Christ hangeth not upon men's traditions.

7 Rooted and built in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 (4) Beware lest there be any man that (i) spoil you through (*) philosophy, and vain deceit, (5) through the traditions of men, (6) according to the (k) rudiments of the world, (7) and not after Christ.

(4) He bringeth all corruptions to three kinds: The first is that which resteth of vain and curious speculations, and yet beareth a shew of a certain subtil wisdom.

(i) This is a word of war, and it is as much as to drive or carry away a spoil or booty.

(*) Teaching you vain speculations, as worshipping of Angels, of blind ceremonies and beggarly traditions; for now they have none use seeing Christ is come.

(5) The second which is manifestly superstitious and vain, and standeth only upon custom and feigned inspirations.

(6) The third kind was of them which joined the rudiments of the world (that is to say, the ceremonies of the Law) with the Gospel.

(k) Principles and rulers, wherewith God ruled his Church, as it were under a schoolmaster.

(7) A general confutation of all corruptions is this, that which must needs be a false religion, which addeth anything to Christ.

9 (8) (*) For (l) in him (m) dwelleth (n) all the fullness of the (♣) Godhead (o) (♣) bodily.

(8) A reason: Because only Christ, being God and man, is most perfect, and passeth far above all things, so that whosoever hath him, may require nothing more.

(*) Colossians 1:19; John 1:14 .

(l) By these words, is shewed a distinction of the natures.

(m) This word (Dwelleth) noteth out unto us the joining together of those natures, so that God and Man, is one Christ.

(n) These words set down most perfect Godhead to be in Christ.

(♣) In saying that the Godhead is really in Christ, he sheweth that he is very God; also saying, in him, he declareth two distinct natures, and by this word dwelleth he proveth that it is there forever.
(o) The knitting together of God and man, is substantial and essential.
(♣) Or, essentially.

10 And ye are complete in him, which is the head of all principality and power;

11 (9) In whom also ye are circumcised with (*) circumcision made without hands, by putting off the (p) sinful body of the flesh, through the circumcision (♣) of Christ,

(9) Now he dealeth perfectly against the third kind, that is to say, against them which urged the Jewish religion: and first of all, he denieth that we have need of the Circumcision of the flesh, seeing that without it we are circumcised within, by the virtue of Christ.
(*) Romans 2:29
(p) These many words are used to shew what the old man is, whom Paul in other places calleth the bodies of sin.
(♣) Made by the Spirit of Christ.

12 (10) In that ye are (*) (q) buried with (r) him through baptism, (11) in whom ye are also raised up together through the faith (♣) of the operation of (s) God, which raised him from the dead.

(10) The taking away of an objection: we need not so much as the eternal sign which our fathers had, seeing that our baptism is a most effectual pledge and witness, of that inward restoring and renewing.
(*) Romans 6:4; Ephesians 1:19 .
(q) Look at Romans 6:4 .
(r) So then all the force of the matter cometh not from the very deed done, that is to say, it is not the dipping of us into the water by a Minister that maketh us to be buried with Christ, as the Papists say, that even for the very act's sake, we become verily Christians, but it cometh from the virtue of Christ, for the Apostle addeth the resurrection of Christ and faith.
(11) One end of Baptism is the death and burial of the old man, and that by the mighty power of God only, whose virtue we lay hold on by faith, in the death and resurrection of Christ.
(♣) In believing that God by his power raised up Christ, whereof we have a sure token in our baptism.
(s) Through faith which cometh from God.

13 (*) (12) And you which were dead in sins, (13) and in the uncircumcision of your flesh, hath he quickened together with him, forgiving (♣) you all *your* trespasses,

(*) Ephesians 2:1 .
(12) Another end of Baptism is, that we which were dead in sin, might obtain free remission of sins and eternal life, through faith in Christ who died for us.
(13) A new argument which lieth in these few words, and it is thus: Uncircumcision was no hindrance to you, why you being justified in Christ should not obtain life therefore you need not circumcision to the argument of salvation.
(♣) Or, us all our.

14 (14) And putting out the (*) (t) (♣) (♣) handwriting of ordinances that was against us, which was contrary to us, he even took it out of the way, and fastened it upon the cross,

(14) He speaketh now more generally against the whole service of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obtained remission of all his sins in Christ require those helps of the Law? Secondly, because that if a man do rightly consider those rites, he shall find that they were so many testimonies of our guiltiness, whereby we manifestly witnessed as it were by our own handwriting that we deserved damnation. Therefore did Christ put out that handwriting by his coming, and fastening it to the cross, triumphed over all our enemies, were they never so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guilty of sin, and subject to the tyranny of our enemies.

(*) Ephesians 2:15 .

(t) Abolishing the rites and ceremonies.

(♣) Or, obligation.

(♣) The ceremonies, and rites were as it were a public profession, and handwriting of the miserable state of mankind; for circumcision did declare our natural pollution; the purifyings, and washings signified the filth of sin; the sacrifices testified that we were guilty of death, which were all taken away by Christ's death.

15 And hath (*) spoiled the (u) Principalities, and Powers, and hath (x) made a shew of them openly, and hath triumphed over them in the (y) same *cross*.

(*) As Satan and his Angels from whom he hath taken all power.

(u) Satan and his angels.

(x) As a conqueror made by a shew of those captives, and put them to shame.

(y) The cross was as a chariot of triumph. No conqueror could have triumphed so gloriously in his chariot, as Christ did upon the cross.

16 (15) Let no man therefore condemn you in meat and drink, or in respect of a (*) holy day, or of the new moon, or of the Sabbath *days*,

(15) The conclusion: wherein also he nameth certain kinds as the difference of days and meats, and proveth it by a new argument that we are not bound unto them, to wit, because those things were shadows of Christ to come but we possess him now exhibited unto us.

(*) Or, distinction, as to make difference between days.

17 Which are *but* a shadow of things to come; but the (z) body is in Christ.

(z) The body as a thing of substance and pith, he setteth against shadows.

18 (16) (*) Let no man (♣) at his pleasure (♣) bear rule over you by (a) humbleness of mind, and worshipping of Angels, (17) advancing himself in those things which he never saw, (18) (b) rashly puffed up with his fleshly mind,

(16) He disputeth against the first kind of corruptions, and setteth down the worshipping of Angels for an example: which kind of false religion he confuteth, first, this way; because that they which being in such a worship, attribute that unto themselves which is proper only to God, to wit, authority to bind men's consciences with religion although they seem to bring in these things by humbleness of mind.

(*) Matthew 24:4 .

(♣) Meaning that the hypocrites led them at their pleasure into all superstition and error.

(♣) Or, defraud you of your prize.

(a) By a foolish humbleness of mind; for otherwise humbleness is a virtue. For these Angel worshippers blamed such of pride, as would go straight to God, and use no other under means besides Christ.

(17) Secondly, because they rashly thrust upon them for oracles, those things which they neither saw nor heard, but devised of themselves.

(18) Thirdly, because these things have no other ground, whereupon they are built, but only the opinion of men, which please themselves without all measures in their own duties.

(b) Without reason.

19 (19) And holdeth not the (c) head, whereof all the body furnished and knit together by joints and bands, increaseth with the increasing of (d) God.

(19) The fourth argument, which is of great weight, because they spoil Christ of his dignity, who only is sufficient both to nourish, and also to increase his whole body.

(c) Christ.

(d) With the increasing which cometh from God.

20 (20) Wherefore if ye *be* dead with Christ from the ordinances of the world, why, (e) as though ye lived in the world, are ye burdened with traditions?

(20) Now last of all he fighteth against the second kind of corruptions, that is to say, against mere superstitions, invented of men, which partly deceive the simplicity of some with their craftiness, and partly with very foolish superstitions and to be laughed at; as when godliness, remission of sins, or any such like virtue is put in some certain kind of meat and such like things, which the inventors of such rites themselves understand not, because indeed it is not. And he useth an argument taken of comparison. If by the death of Christ who establisheth a new covenant with his blood, you be delivered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certain rudiments to that full knowledge of true religion, why would ye be burdened with traditions. I wrote not what, as though ye were citizens of this world, that is to say, as though ye depended upon this life, and earthly things? Now this is the cause why before verse eight he followed another order than he doeth in the confutation, because he sheweth thereby what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise after which in process of time succeeded gross superstition, against which mischiefs the Lord set at length that service of the Law, which some abused in like sort; but in the confutation he began with the abolishing of the Law service, that he might shew by comparison, that those false services ought much more to be taken away.

(e) As though your felicity stood in these earthly things, and the kingdom of God were not rather spiritual.

21 (21) *As, Touch not, Taste not, Handle not.*

(21) An imitation in the person of these superstitious men, rightly expressing their nature and use of speech.

22 (22) Which all (*) perish with the using, (23) *and are* after the commandments and doctrines of men.

(22) Another argument: The spiritual and inward kingdom of God cannot consist in these outward things, and such as perish with the using.

(*) And appertain nothing to the kingdom of God.

(23) The third argument: Because God is not the author of these traditions, and therefore they do not bind the conscience.

23 (24) Which things have indeed a shew of (f) wisdom, in (g) (*) voluntary religion and humbleness of mind, and in (h) not sparing the body, which are things of no value, *since they pertain* to the (i) filling of the (*) flesh.

(24) The taking away of an objection. These things have a goodly shew, because men by this means, seem to worship God with a good mind and humble themselves, and neglect the body, which the most part of men curiously pamper up and cherish; but yet notwithstanding the things themselves are of no value, for so much as they pertain not to the things that are spiritual and everlasting, but to the nourishment of the flesh.

(f) Which seem indeed to be some exquisite thing, and so wise devices as though they came from

heaven.

(g) Hence sprang the works of supererogation, as the Papists term them, that is to say, needless works, as though men performed more than is commanded them, which was the beginning and the very ground whereupon Monk's merits were brought in.

(*) Such as men have chosen according to their own fantasy.

(h) A lively description of Monkeny.

(i) Seeing they stand in meat and drink, wherein which the kingdom of God doeth not stand.

(♣) They pinch and defraud their body to shew themselves greater hypocrites.

Colossians 3

1 Against earthly exercises, which the false apostles urged, 2 he setteth heavenly; 5 and beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular duties which depend on each man's calling.

1 If (1) ye then (2) be (a) (*) risen with Christ, (3) seek those things which are above, where Christ sitteth at the right hand of God.

(1) Another part of this Epistle, wherein he takes occasion by reason of those vain exercises, to shew the duty of a Christian life, which is an ordinary thing with him after he hath once set down the doctrine itself.

(2) Our renewing or new birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holiness, out of which sundry arms or rivers do afterwards flow.

(a) For if we are partakers of Christ, we are carried as it were into another life, where we shall need neither meat nor drink, for we shall be like unto the Angels.

(*) After that ye have been dead to beggarly ceremonies.

(3) The end and mark which all the duties of Christian life shoot at, is to enter into the kingdom of heaven, and to give ourselves to those things which lead us thither, that is, to true godliness, and not to those outward and corporal things.

2 Set your affections on things which are above, *and* not on things which (*) are on the (b) earth.

(*) Which either serve but for a time, or else are invented by men.

(b) So he calleth that shew of religion, which he spake of in the former Chapter.

3 (4) For ye are (*) dead, (5) and your life is hid with Christ in God.

(4) A reason taken of the efficient causes and others: you are dead as touching to the flesh, that is, touching to the old nature which seeketh after all transitory things, and on the other side, you have begun to live according to the Spirit, therefore give yourselves to spiritual and heavenly, and not to carnal and earthly things.

(*) With Christ.

(5) The taking away of an objection: whiles we are yet in this world, we are subject to many miseries of this life, so that the life that is in us, is as it were hidden; yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof which lieth now in Christ's and in God's hand, shall be assuredly and manifestly performed in the glorious coming of the Lord.

4 When Christ which is our life, shall appear, then shall ye also appear with him in glory.

5 (6) (*) (♣) Mortify therefore your (c) members which are on the earth, fornication, uncleanness, the inordinate affection, evil concupiscence, and covetousness which is idolatry.

(6) Let not your dead nature be any more effectual in you, but let your living nature be effectual. Now the force of nature is known by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spiritual, live. And he reckoneth up a great long scroll of vices, and their contrary virtues.

(*) Ephesians 5:3 .

(♣) Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh.

(c) The motions and lusts that are in us, are in this place very properly called members, because that the reason and will of man is corrupted, doeth use them as the body doeth his members.

6 For the which things' sake the wrath of God (d) cometh on the children of disobedience.

(d) Useth to come.

7 Wherein ye also walked once, when ye lived in them.

8 (*) But now put ye away even all these things, wrath, anger, maliciousness, cursed speaking, filthy speaking, out of your mouth.

(*) Romans 6:4; Ephesians 4:25; Hebrews 12:2; 1 Peter 2:1; 1 Peter 4:1 .

9 Lie not one to another, (7) seeing that ye have put off the old man with his works,

(7) A definition of our new birth taken from the parts thereof, which are the putting off of the old man, that is to say, of the wickedness which is in us by nature, and the restoring, and repairing of the new man, that is to say, of pureness which is given us by grace, but both of them are but begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

10 And have put on the new, (8) which is renewed in (e) knowledge (*) after the image of him that created him,

(8) Newness of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and pureness of the whole soul.

(*) Genesis 1:26; Genesis 5:1; Genesis 9:6 .

(e) He speaketh of an effectual knowledge.

11 (9) Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free; but Christ is all, and in all things.

(9) He telleth them again, that the Gospel doeth not respect those external things, but true justification and sanctification in Christ only, which have many fruits, as he reckoneth them up here; but he commendeth two things especially, to wit, godly concord, and continual study of God's word.

12 (*) Now therefore as the elect of God, (♣) holy and beloved, (f) put on the (g) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

(*) Ephesians 6:11 .

(♣) He sheweth what fruits are in them that are dead to the world and are risen again with Christ.

(f) So put on, that you never put off.

(g) Those most tender affections of exceeding compassion.

13 Forbearing one another, and forgiving one another, if any man have a quarrel to another; even as Christ forgave you, even so do ye.

14 And above all these things *put on* love, which is the (h) bond of perfectness.

(h) Which bindeth and knitteth together all the duties that pass from man to men.

15 And let the peace of God (i) (*) rule in your hearts, to the which ye are called in (k) one body, and be ye (♣) thankful.

(i) Rule and govern all things.

(*) Let it guide all your doings.

(k) You are joined together into one body through God's goodness, so that you might help one another as fellow members.

(♣) Or, amiable, or gracious.

16 Let the (♣) word of Christ dwell in you plenteously in all wisdom, teaching and admonishing your own selves, in (l) (♣) psalms, and hymns, and spiritual songs, singing with a (*) (♠) grace in your hearts to the Lord.

(♣) The doctrine of the Gospel.

(l) By Psalms he meaneth all godly songs, which were written upon divers occasions, and by hymns, all such as contain the praise of God, and by spiritual songs, other more peculiar and artificial songs which were also in praise of God, but they were made fuller of music.

(♣) Psalms properly contain complainings to God, narrations, and expostulations; hymns, only thanksgiving; songs contain praises, and thanksgiving, but not so largely and amply, as hymns do.

(*) Ephesians 4:29 .

(♠) Or, thanksgiving.

17 (*) And whatsoever ye shall do, in word or deed, *do* all in the (m) Name of the Lord Jesus, giving thanks to God even the Father by him.

(*) 1 Corinthians 10:31 .

(m) Call upon the name of Christ, when you do it, do it to Christ's praise and glory.

18 ¶ (*) (10) Wives, submit yourselves unto your husbands, as it is (n) comely in the Lord.

(*) Ephesians 5:22 .

(10) He goeth from precepts which concern the whole civil life of man, to precepts pertaining to every man's family, and requireth of wives, subjection in the Lord.
(n) For those wives do not well, that do not set God in Christ before them in their love; but this Philosophy knoweth not.

19 (*) (11) Husbands, love your wives, and be not bitter unto them.

(*) 1 Peter 3:1 .
(11) He requireth of husbands, that they love their wives, and use them gently.

20 ¶ (*) (12) Children, obey your parents in (o) all things, for that is well pleasing unto the Lord.

(*) Ephesians 6:1 .
(12) He requireth of children, that according to God's commandment they be obedient to their parents.
(o) In the Lord; and so it is expounded in Ephesians 6:1 .

21 (13) Fathers, (*) provoke not your children to anger, lest they be discouraged.

(13) Of parents, that they are gentle towards their children.
(*) By much rigor.

22 ¶ (14) (*) Servants, be obedient unto them that are *your* masters according to the flesh, in all things, not with eye service as men pleasers, but in singleness of heart, fearing God.

(14) Of servants that fearing God himself to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters.
(*) Ephesians 6:5; Titus 2:9; 1 Peter 2:8 .

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men,

24 Knowing that of the Lord ye shall receive the (p) reward of the inheritance, for ye serve the Lord Christ.

(p) For that which you shall have duly obeyed your masters, the time shall come, that you shall be made from sons to servants, and then shall you know this of a surety, which shall be when you are made partakers of the heavenly inheritance.

25 (15) But he (♣) that doeth wrong, shall receive for the wrong that he hath done, and there is no (*) (♣) respect of persons.

(15) He requireth of masters, that being mindful how that they themselves also shall render an account before that heavenly Lord and Master, which will revenge wrongful doings without any respect of masters or servants, they shew themselves just and upright with equity, unto their servants.
(♣) The cruel master.
(*) Deuteronomy 10:17; Romans 2:11; Galatians 2:6; Ephesians 6:9 .
(♣) Whether he be master or servant.

Colossians 4

2 He returneth to general exhortations, 3 touching prayer and gracious speech, 7 and so endeth with greetings and commendations.

1 Ye masters, do unto your servants, that which is just, and equal, knowing that ye also have a master in heaven.

2 (1) (*) (2) Continue in prayer, and watch in the same with thanksgiving,

(1) He addeth certain general exhortations, and at length endeth his Epistle with divers familiar and godly salutations.

(*) Luke 18:1; 1 Thessalonians 5:17; .

(2) Prayers must be continual and earnest.

3 (3) (*) Praying also for us, that God may open unto us the (a) door of utterance, to speak the mystery of Christ, wherefore I am also in bonds,

(3) Such as minister the word, must especially be commended to the prayers of the Church.

(*) Ephesians 6:18; 2 Thessalonians 3:1 .

(a) An open and free mouth to preach the Gospel.

4 That I may utter it, as it becometh me to speak.

5 ¶ (4) (*) Walk (b) (♣) wisely toward them that are without, and (♣) redeem the (c) time.

(4) In all parts of our life, we ought to have good consideration even of them which are without the Church.

(*) Ephesians 5:15 .

(b) Advisedly and circumspectly.

(♣) To the commodity of your neighbors.

(♣) Bestow the time well, which the malice of men everywhere plucketh from you and causeth you to abuse it.

(c) Seek occasion to win them, although you lose your own by it.

6 (5) Let your speech *be* (d) gracious always, and powdered with (e) (*) salt, that ye may know how to answer every man.

(5) Our speech and talk must be applied to the profit of the hearers.

(d) Framed to the profit of your neighbor.

(e) Against this is set filthy communication, as in Ephesians 4:29 .

(*) Pertaining to edification, and mixed with no vanity.

7 ¶ Tychicus *our* beloved brother and faithful minister, and fellow servant in the Lord, shall declare unto you my whole state;

8 Whom I have sent unto you for the same purpose that he might know your state, and might comfort your hearts,

9 (*) With Onesimus a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

(*) Philemon 1:10 .

10 Aristarchus my prison fellow saluteth you, and Marcus, Barnabas' cousin (touching whom ye received commandments; if he come unto you, receive him.)

11 And Jesus which is called Justus, which are of the circumcision. These (f) (*) only are my workfellows unto the (g) kingdom of God, which have been unto my consolation.

(f) Hence, Peter was not at that time at Rome.

(*) If they only did help him to preach the Gospel at Rome, where was Peter? Or those five and twenty years that they feigned he abode at Rome?

(g) In the Gospel.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and always striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

14 (*) Luke the beloved physician greeteth you, and Demas.

(*) 2 Timothy 4:11 .

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the Epistle (*) written from Laodicea.

(*) Either to Paul, or else which they would write as an answer to this epistle sent to the Colossians.

17 And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bands. Grace *be* with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.