

THE EPISTLE OF S. PAVL TO THE PHILIPPIANS

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.

How S. Paul was called by a vision into Macedonia, we read *Act. 16.* and how he came to Philippi being the first citie therof, and of his preaching, miracles, and suffering there. And againes *Act. 19.* *Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierufalem, saying: After I haue been there, I must see Rome also.* Which purpose he executed *Act. 20.* taking his leaue at Ephesus. And being afterward come into Achaia, *He had counsel to returne through Macedonia,* and so at length from Philippi he began his nauigation toward Hierufalem, and from Hierufalem being caried prisoner to Rome (*Act. 28.*) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension; about 10. yeares after the first.

Eph. 3. In it he confirmeth them (as he did the Ephesians also about the same time) against the temptation that they might haue in hearing that he were executed. Therefore

Phil. 1. v. 12. he first faith: *And I wil haue you know, Brethren, that the things about me, are come to the more furtherance of the Gospell: so that my bands were made manifest in Chrif in al the Court &c.* Secondly he signifieth that

23. his desire is, *to be dissolued and to be with Chrif.* But

26. yet (lest they should be discomfited) that he hopeth *to come againe to them.* Whereof, notwithstanding that

Phil. 2. v. 23. he hath yet no certaintie, he signifieth in saying: *I hope to send Timothee vnto you immediately as I shal see the things that concerne me.* Thirdly therefore he prepareth

17. them against the worst, saying: *I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate with*

you al, and the self-fame thing doe you alfo reioyce and congratulate with me.

Moreouer he partly warneth them (as he had done *Phil. 3.* before) of thofe Iudaical Falfe-Apofles who preached circumcifion and Moyfes law to the Chriftian Gentils: partly he exhorteth them to fuffer perfecution, to liue wel, and fpecially to humble themfelues one to another, rather then by any pride to breake the peace & vnitie of the Church.

Chapter 1

Hauing fignified that he vſeth to thanke God for their vertue, 9. and alfo to pray for their increafe, 12. he certiſieth them (for their confirmation & comfort) what good was come through his trouble at Rome, 24. & that he doubteth not (though he rather defire martyrdom) but to come againe vnto them, 27. exhorting them to liue as they ought to doe, 28. and namely not to shrink for perfecution.

Paule and Timothee the feruants of IESVS Chrift; to al the Saints in Chrift IESVS that are at Philippi, with the ¹Bifhops and Deacons. ² Grace to you and peace from God our Father, and our Lord IESVS Chrift.

³ I giue thanks to my God in al memorie of you (⁴ alwaies in al my praiers for al you, with ioy making petition) ⁵ for your communicating in the Ghofpel of Chrift from the firft day vntil now. ⁶ Truſting this fame thing, that he which hath begun in you a good worke, wil perfit it vnto the day of Chrift IESVS. ⁷ As it is reaſon for me, this to thinke for al you, for that I haue you in hart, & in my bands, and in the denſe, and the confirmation of the Ghofpel, al you to be partakers of my ioy. ⁸ For God is my witnes, how I couet you al in the bowels of IESVS Chrift. ⁹ And this I pray, that your charitie may more and more abound in knowledge and in al vnderſtanding: ¹⁰ that you may approue the better things,

that you may be fincere and without offence vnto the day of Chrif, ¹¹ replenifhed with the fruit of iuftice by IESVS Chrif, vnto the glorie and praife of God.

¹² And I wil haue you know, Brethren, that the things about me are come to the more furtherance of the Ghofpel: ¹³ fo that my bands were made manifef in Chrif in al the court, and in al the reft, ¹⁴ that many of our Brethren in our Lord, hauing confidence in my bands, were bold more abundantly without feare to fpeake the word of God. ¹⁵ Some indeed euen for enuie and contention: but fome alfo for good wil preach Chrif. ¹⁶ Some of charitie: knowing that I am fet vnto the defence of the Ghofpel. ¹⁷ And fome of contention preach Chrif not fincerely: fuppoing that they raife affliction to my bands. ¹⁸ But what? So that by al meanes, whether by occafion, or by truth, Chrif be preached: in this alfo I reioyce, yea & wil reioyce. ¹⁹ For I know that this fhall fal our to me vnto faluation by your praier and the fubminiftration of the Spirit of IESVS Chrif, ²⁰ according to my expectation & hope; becaufe in nothing fhall I be confounded, but in al confidence as alwaies, not alfo fhall Chrif be magnified in my body, whether it be by life, or by death. ²¹ For vnto me, to liue is Chrif: and to die is gaine. ²² And if to liue in the flefh, this vnto me be the fruit of the worke, and what I fhall choofe I know not. ²³ And I am ftraitned of the two: hauing defire to be diffolued & to be with Chrif, a thing much more better. ²⁴ But to abide in the flefh, ‘neceffarie’ for you. ²⁵ And truſting this, I know that I fhall abide and continue with you al, vnto your furtherance and ioy of the faith: ²⁶ that your gratulation may abound in Chrif IESVS in me, by my comming againe to you.

more neceffarie

Eph. 4, 1.

²⁷ Only conuerſe ye worthie of the Ghofpel of Chrif: that whether when I come and fee you, or els be abſent, I may heare of you that you ſtand in one Spirit, of one mind labouring together to the faith of the Ghofpel. ²⁸ And in nothing be ye terrified of the Aduerſaries, which to them is ^a)cauſe of perdition: but to you of faluation,

^a ἔνδεξις, A manifef prooffe and euidence.

& this of God: ²⁹ for to you it is giuen for Chrift, not
 only that you beleue in him, but also that you suffer for
 him, ³⁰ hauing the same combat like as you haue seen in
 me, and now 'haue heard' of me. ἐχαρίσθη
doe heare

ANNOTATIONS

Bishops and Priests al-
 waies distinct functions.

¹ Bishops and Deacons.) Wicleffe and other Heretikes
 would proue by this that Priests are not here named; & for that
 there could not be many Bishops of this one towne, that there
 is no difference betwixt a Bishop and a Priest, which was the old
 heresie of Aerius, of which matter, in other places. For this present
 it is enough to know that in the Apostles time there were not
 obserued alwaies proper distinct names of either function, as they
 were quickly afterward, though they were alwaies diuers degrees
 & distinct functions. See *S. Chrysoftom, Occumenius, Theophy-*
lactus, and the rest of the Græcians vpon this place.

See *Annot. Tit. 1. v. 5.*

Chapter 2

*He exhorteth them most instantly to keep the vnitie of
 the Church, and to humble themselues for that purpose
 one to another, 5. by the example of the maruelous hu-
 militie of Chrift, 9. specially feeling how marueloufly he
 is not exalted for it. 12. Item to obedience, feare, and
 perfeuerance. 17. InfINUATING (left it should afterwards
 trouble them) that he may be martyred at this time.
 19. Timothee he hopeth to fend, whom he highly com-
 mendeth: 25. as also Epaphroditus, whom he presently
 fendeth.*

If therefore there be any consolation in Chrift, if
 any folace of charitie, if any societie of spirit, if
 any bowels of commiseration; ² fulfil my ioy, that
 you be of one meaning, hauing the same charitie, of one
 mind, agreeing in one. ³ Nothing by contention, nei-
 ther by vaine glorie: but in humilitie, each counting
 other better then themselues: ⁴ euery one not confider-
 ing the things that are their owne, but those that are
 other mens. ⁵ For this thinke in your felues, which also

Ro. 12, 10.

1. Cor. 10, 24.

in Chrift IESVS; ⁶ who when he was in the forme of God, thought it no robberie, himself to be equal to God: ⁷ but he exinanited himself, taking the forme of a seruant, made into the fimilitude of men, and in fhape found as a man. ⁸ He humbled himself, made obedient vnto death: euen the death of the croffe. ⁹ ^aFor the which thing God also hath exalted him, and hath giuen him a name which is aboue al names: ¹⁰ that in the ^aname of IESVS euery knee bow of the celestials, terrestrials, and infernals: ¹¹ and euery tongue confesse that our Lord IESVS Chrift is in the glorie of God the Father.

Heb. 1, 9.

Ej. 45, 14.

Ro. 14, 11.

¹² Therefore, my Deareft, (as you haue alwaies obeied) not as in the prefence of me only, but much more now in my abfence, ^awith feare and trembling worke your faluation. ¹³ For it is God that ^aworketh in you both to wil and to accomplifh, according to his good wil. ¹⁴ And doe ye al things without murmurings and ftaggerings: ¹⁵ that you may be without blame, and the fimple children of God, without reprehention in the middes of a crooked and peruerfe Generation. Among whom you fhine as lights in the world: ¹⁶ containing the word of life ^ato my glorie in the daie of Chrift, becaufe I haue not runne in vaine, nor in vaine laboured. ¹⁷ But and if I be ^bimmolated, vpon the ^aSacrifice and feruice of you faith, I reioyce and congratulate with you al. ¹⁸ And the felf-fame thing doe you also reioyce, and congratulate with me.

¹⁹ And I hope in our Lord IESVS to fend Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. ²⁰ For I haue no man fo of one mind that with fincere affection is careful for you. ²¹ For ^cal feeke the things that are their owne; not the things that are IESVS Chrifts. ²² And

^a Such as haue by their preaching gained any to Chrift, shal ioy and glorie therein exceedingly at the day of our Lord.

^b Pastours ought to be fo zelous of the faluation of their flock, that with S. Paul they should offer themfelues to death for the fame.

^c Many forsake their Teachers when they see them in bands and prifon for their faith, becaufe moft men preferre the world before Chrift's glorie.

know ye an experiment of him, that as a fonne the Father, fo hath he ferued with me in the Ghospel. ²³ This man therefore I hope to fend vnto you, immediately as I fhall fee the things that concerne me. ²⁴ And I truſt in our Lord that my ſelf alſo ſhall come to you quickly. ²⁵ But I haue thought it neceſſarie to fend to you Epaphroditus my brother and coadiutor and fellow-fouldiar, but your Apoftle, and miniſter of my neceſſitie. ²⁶ Becauſe indeed he had a defire toward you al: and was penſiue, for that you had heard that he was ficke. ²⁷ For indeed he was ficke euen to death: but God had mercie on him: and not only on him, but on me alſo, left I ſhould haue forrow vpon forrow. ²⁸ Therefore I ſent him the more ſpeedily: that feeling him, you may reioyce againe, and I may be without forrow. ²⁹ Receiue him therefore with al ioy in our Lord: and ſuch intreat with honour, ³⁰ becauſe for the worke of Chriſt, he came to the point of death: yealding his life, that he might fulfil that which on your part wanted toward my ſeruice.

ANNOTATIONS

Caluin's blaſphemie
againſt Chriſt's owne
merits.

9 For the which.) Caluin doth ſo abhorre the name of merit in Chriſtian men toward their owne ſaluation, that he wickedly and vnlearnedly denieth Chriſt himſelf to haue deſerued or merited any thing for himſelf: though theſe words (which he ſhamefully writheth from the proper and plaine ſenſe, to ſignifie a ſequel and not a cauſe of his exaltation) and diuers other in holy writ, proue that he merited for himſelf according to al learned mens iudgement. As *Apoc. 5. The Lamb that was ſlaine, is worthie to receiue power and Diuinitie.* And *Heb. 2. We ſee IESVS for the paſſion of death, crowned with glorie and honour.* See *S. Auguſtin vpon theſe words of the Pſalme 109. propterea exaltabit caput.*

The Proteſtants wil
haue no reuerence done
at the name of IESVS.

10 Name of IESVS.) By the like wickednes they charge the faithful people for capping or kneeling when they heare the name of IESVS. As though they worſhipped not our Lord God therein, but the ſyllables or letters or other material elements wherof the word written or ſpoken conſiſteth; and al this, by ſophiſtication to draw the people from due honour and deuotion toward CHRIST IESVS, which is Satans drift by putting ſcruples into poore ſimple mens minds about his Sacraments, his Saints, his Croſſe, his name, his image, & ſuch like, to abolish al true religion out of the world, and to make them plaine Atheiſts. But the Church

How Catholikes ho-
nour the name of
IESVS, and other things
pertaining to him.

knoweth Satans cogitations, and therefore by the Scriptures and reason, warranteth and teacheth al her children to doe reuerence when fo-euer IESVS is named. Because Catholikes doe not honour thefe things nor count them holy, for their matter, colour, found, and fyllables, but for the refpect and relation they haue to our Sauour, bringing vs to the remembrance and apprehenfion of Chrif, by fight, hearing, or vfe of the fame figures: els why make we not reuerence at the name of Iefus the fonne of Sirach, as wel as of IESVS CHRIST? And it is a pitieful cafe to fee thefe prophane fubteltyes of Heretikes to take place in religiō, which were ridiculous in al other trade of life. When we heare our Prince or Soueraigne named, we may without thefe fcruples doe obeifance, but towards Chrif it muft be fuperfstitious.

12 With feare and trembling.) Againft the vaine prefumption of Heretikes that make men fecure of their predefination and faluation, he willeth the Philippians to worke their faluation with feare and trembling, according to that other Scripture, *Bleffed is the man that alwaies is fearful. Prouerb. 28, 14.*

Veine securitie of faluation.

13 Worketh in you.) Of this thus faith S. Auguftin: *Not becaufe the Apofle faith, it is God that worketh in you both to wil and worke, muft we thinke he taketh away our free-wil. For if it were fo, then would he not a litle before haue willed them to worke their owne faluation with feare and trembling. For when they be commanded to worke, their free-wil is called vpon: but, with trembling and feare, is added, left by attributing their wel-working to themfelues, they might be proud of their good deeds as though they were of themfelues. Auguft. de gratia & lib. arbit. c. 9.*

S. Auguftin anfwereth the obiection againft free-wil.

17 The Sacrifice.) The obedience of faith and Martyrdom be fo acceptable actes to God, when they be voluntarily referred to his honour, that by a metaphore they be called Sacrifice & pleafant Hofts to God.

Martyrdom.

Chapter 3

He warneth them of the Falfe-Apofles, 4. shewing that himfelf had much more to brag of in Iudaifme then they: but that he maketh price of nothing but only of Chrif, and of Chriftian iuftice, and of fuffering with him (12. wherein yet he acknowledgeth his imperfection) 17. exhorting them to beare Chriftes Croffe with him, and not to imitate thofe belly-Gods.

From hence-forth, my Brethren, reioyce in our Lord. To write the fame things vnto you, to

me furely it is not tedious, and to you it is
 neceffarie. ² See the dogs, fee the euil workers, fee the
 concifion. ³ For we are the ^{a)} circumcifion, which in
 fpirit ferue God: and we glorie in Chrift IESVS, and
 not hauing confidence in the flesh, ⁴ albeit I alfo haue
 confidence in the flesh, if any other man feeme to haue
 confidence in the flesh, I more, ⁵ circumcifed the eight
 day of the ftocke of Ifrael, of the tribe of Beniamin, an
 Hebrew of Hebrewes: according to the Law, a Phariffee:
⁶ according to emulation, perfecuting the Church of God:
 according to the iuftice that is in the Law, conuerfing
 without blame. ⁷ But the things that were gaines to
 me, thofe haue I efteemed for Chrift, detriments. ⁸ Yea
 but I efteeme al things to be detriment for the paffing
 knowledge of IESVS Chrift my Lord: for whom I haue
 made al things as detriment, and doe efteeme them as
 dung, that I may gaine Chrift: ⁹ and may be found in
 him not hauing [♣]my iuftice which is of the Law, but
 that which is of the faith of Chrift, which is of God,
 iuftice in faith: ¹⁰ to know him, and the vertue of his
 refurrection, and the focietie of his paffions, configured
 to his death, ¹¹ ^{b)}if by any meanes I may come to the
 refurrectiō which is from the dead. ¹² [♣]Not that now
 I haue receiued, or now am perfect: but I purfue, if
 I may comprehend, wherein I am alfo comprehēded of
 Chrift IESVS. ¹³ Brethren, I doe not account that I haue
 comprehended. Yet one thing: forgetting the things that
 are behind, but ftretching forth my felf to thofe that
 are before, ¹⁴ I purfue to the marke, to the prize of
 the fupernal vocation of God in Chrift IESVS. ¹⁵ Let vs
 therfore as many as are perfect, be thus minded: and
 if you be any [♣]otherwife minded, this alfo God ‘hath

κατατομή
 περιτομή

2. Cor. 11, 22.
 Act. 23, 6.

ad brauium

^a By allufion of words, he calleth the carnal Chriftiā Iewes that yet
 boafed in the circumcifion of the flesh, *concifion*; & himfelf &
 the reft that circumcided their hart and fenfes fpiritually, the true
circumcifion. *S. Chryf. Theophylact.*

^b If S. Paul ceafed not to labour ftill, as though he were not fure to
 come to the marke without continual endeauour; what fecuritie
 may we poore finners haue of Heretikes perfuafions & promifes of
 fecuritie and faluation by only faith?

wil reueale reuealed' to you. ¹⁶ Neuertheleffe wherunto we are come, that we be of the fame mind, let vs continue in the fame rule.

Ro. 16, 17. ¹⁷ Be followers ^{a)}of me, Brethren, & obserue them that walke fo as you haue our forme. ¹⁸ For many walke whom often I told you of (and now weeping alfo I tel you) the enemies of the croffe of Chrift: ¹⁹ Whose end is destruction: whose God, is the belly: and their glorie in their confufion, which mind worldly things. ²⁰ But our conuerfation is in Heauen: whence alfo we expect the Sauour, our Lord IESVS Chrift, ²¹ who wil reforme the body of our humilitie, configured to the body of his glorie, according to the operation whereby alfo he is able to fubdue al things to himfelf.

ANNOTATIONS

Magdeburg.
cent. 1. li. 2.
c. 4. pag. 222.

9 My iuftice.) Diuers Lutherans in their tranflations doe shamefully mangle this fentence by tranfpofing the words, and falfe pointing of the parts therof, to make it haue this fenfe, That the Apoftle would haue no iuftice of his owne, but only that iuftice which is in Chrift: Which is a falfe and heretical fenfe of the words, and not meant by S. Paul: who calleth that a man's owne iuftice, which he chalengeth by the workes of the Law or nature without the grace of Chrift: and that God's iuftice (as S. Auguftine expoundeth this place) not which is in God, or by which God is iuft, but that which is in man from God and by his guift. *li. 3. cont. 2. ep. Pelag. c. 7. de Sp. & lit. c. 9.*

The obiection
againft inherent
iuftice, answered.

12 Not that now.) No man in this life can attaine the abfolute perfectnes either of iuftice or of that knowledge which fhall be in heauen: but yet there is alfo another perfectnes, fuch as according to this ftate a man may reach vnto, which in refpect of the perfection in glorie, is fmal, but in refpect of other leffe degrees of man's iuftice and knowledge in this life, may be called perfectnes. And in this fenfe the Apoftle in the next fentence calleth himfelf and others perfect, though in refpect of the abfolute perfectnes in Heauen, he faith here, he is not yet perfect nor hath yet attained therunto.

Double perfection:
here, and in the
life to come.

^a It is a goodly thing when the Pafteur may fo fay to his flocke. Neither is it any derogation to Chrift, that the people should imitate their Apoftles life & doctrine, & other holy men, S. Auguftin, S. Benedict, S. Dominike, S. Francis.

THE EPISTLE OF S. PAVL TO THE PHILIPPIANS

The heretikes foolish
defence of their
diffentions and diuisions
among themfelues.

The difference between
the difagreeing of an-
cient Fathers or other
Catholikes, and the
Heretikes diffentiōs
among themfelues.

The fpiteful writ-
ings of Heretikes, one
Sect againft another.

A notable place
of S. Auguftin.

15 Otherwife minded.) When Catholike men now a-daies charge Heretikes with their horrible diuisions, diffentions, combates, contentions, and diuerfities among themfelues, as the Catholikes of al other Ages did challenge their Aduerfaries moft truly and iuftly for the fame, (both becaufe where the Spirit of God is not, nor any order or obedience to Superiours, there can be no peace nor vnitie, and fpecially for that it is, as S. Auguftin faith (*li. de agone Chrift. c. 29.*) the iuft iudgement of Gods, that they which feek nothing els but to diuide the Church of Chrift, should themfelues be miferably diuided among themfelues) therefore (I fay) when men charge the Proteftants with thefe things, they fly for their defence to this, that the old Fathers were not al of one iudgement in euery point in religion: that S. Cyprian ftood againft others, that S. Aug. and S. Hier. wrote earnestly in a certaine matter one againft another, that our Dominicans and Franciscans, our Thomifts & Scotifts be not al of one opinion in diuers matters, and therefore diuisions and contentions should not be fo prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themfelues: but ridiculoufly and againft the rule of S. Paul here, acknowledging that in this imperfection of mens fcience in this life, euery one can not be free from al error, or thinke the fame that another thinketh: wherupon may rife differences of vnderftanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therefore that fuch diuerfitie is tolerable and agreeable to our humane condition and the ftate of the way that we be in: alwaies prouided, that the controuerfie be fuch and in fuch things, as be not againft the fet known rule of faith, as he here fpeaketh, & fuch as breake not mutual focietie, fellowship, & communion in praier, feruice, Sacraments, and other offices of life and religion. For fuch diuisions and differences come neuer but of Schifme or Herefie; and fuch are among the Heretikes, not only in refpect of vs Catholikes, but among themfelues: as they know that be acquainted with the writings of Luther againft Zwinglius, or Weftphalus againft Caluin, or the Puritans againft the Proteftants, not only charging one another with Herefie, Idolatry, Superftition, and atheifme, but alfo cōdemning each others ceremonies or manner of adminiftratiō, til it come to excōmunication, and banishment, yea fometimes burning one of another. Thus did not S. Cyprian, S. Auguftin, S. Hierom, the Dominicans, Franciscans, Thomifts, Scotifts, who al agree in one rule of faith, al of one communion, al moft deare one to another in the fame, al (thanks be to God) come to one holy Maffe & receiue the fame Sacraments, and obey one Head throughout al the world. S. Auguftin *li. 2. de Bapt. c. 5.* shal make vp this matter with this notable fentence: *We are men (faith he) and therefore to thinke fomewhat otherwife then the thing is, is an humane tentation: but by louing our owne fentence too much, or by enuying*

our betters, to proceed vnto the sacredge of diuiding the mutual societie, and of making schisme, or heresie, is diuelish presumption: in nothing to haue other opinion then the truth is, that is Angelical perfection. And a litle after: If you be any otherwise minded; this God wil reueale: but to them only (faith he) that walke in the way of peace, and that ftray aside into no diuision or feparation. Which faying would God al our deare Countrie-men would marke, and come into the Church, where only, God reuealeth truth.

Chapter 4

He exhorteth them to perfeuerance, and certaine by name to vnitie, 5. to modestie, 6. to peace without folicitude or careful anxietie, 8. to al that good is, 9. to fuch things as they fee in himfelf. 10. That he reioyced in their contribution, not for his owne need, but for their merit.

Eudoia **T**herfore, my deareft Brethren and moft defired, my ¹ioy and my crowne: fo ftand in our Lord, my deareft. ² ‘Euchodia’ I defire and Syn-tyche I befeech to be of one mind in our Lord. ³ Yea and I befeech thee my ⁴fincere Companion, help thofe women that haue laboured with me in the Ghofpel with ^aClement, and the reft my Coadiutours, whose names are in the booke of life. ⁴ Reioyce in our Lord alwaies: againe I fay reioyce. ⁵ Let your modestie be knowne to al men. Our Lord is nigh. ⁶ Be nothing careful: but in euery thing by praier & fupplication with thanks-giuing let your petitions be knowne with God. ⁷ And the peace of God which paffeth al vnderftanding, keep your harts and intelligences in Chrift IESVS.

ἐν παντί τῇ
προσευχῇ

⁸ For the reft, Brethren, what things foeuer be true, whatfoeuer honeft, whatfoeuer iuft, whatfoeuer holy, whatfoeuer amiable, whatfoeuer of good fame, if there be any vertue, if any praife of difcipline, thefe things thinke vpon. ⁹ Which you haue both learned,

^a This Clement was afterward the 4. Pope of Rome from S. Peter, as S. Hierom writeth, according to the cōmon fupputation.

and receiued, and heard, & feen in me; theſe things doe ye, and the God of peace ſhal be with you. ¹⁰ And I reioyced in our Lord exceedingly, that once at the length you haue ^a)reflouriſhed to care for me, as you did alſo care: but you were occupied. ¹¹ I ſpeake not as it were for penurie. For I haue learned, to be content with the things that I haue. ¹² I know both to be brought low, I know alſo to abound: (euery-where, and in al things I am inſtructed) both to be ful, & to be hungrie, both to abound, and to ſuffer penurie. ¹³ I can al things in him that ſtrengthneth me. ¹⁴ Neuertheleſſe you haue done wel, communicating to my tribulation.

¹⁵ And you alſo know, ô Philippians, that in the beginning of the Ghospel, when I departed from Macedonia, no Church communicated vnto me in the account of giſt and ^b)receit, but you only: ¹⁶ For vnto Theſſalonica alſo, once and twiſe you ſent to my vſe. ¹⁷ Not that I feeke the giſt, but I feeke the fruit abounding in your account. ¹⁸ But I haue al things, and abound: I was filled after I receiued of Epaphroditus the things that you ſent, an odour of ſweetneſſe, an acceptable Hoſt, pleaſing God. ¹⁹ And my God ſupply al your lack according to his riches in glorie, in Chriſt IESVS. ²⁰ And to God & our Father be glorie world without end. Amen.

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²¹ Salute ye euery Saint in Chriſt IESVS. ²² The Brethren that are with me, ſalute you. Al the Saints ſalute you: but eſpecially they that are of Cæſars houſe. ²³ The grace of our Lord IESVS Chriſt be with your ſpirit. Amen.

ANNOTATIONS

The reward of Preachers.

1 My ioy.) He calleth them his ioy and crowne, for that he expected the crowne of euerlaſting life as a reward of his labours

^a This reflourishing is the reuiuing of their old liberalitie, which for a time had been flacke & dead. *S. Chryſ.*

^b He counteth it not mere almes or a free giſt that the people beſtoweth on their Paſtours or Preachers, but a certaine mutual traffike as it were, and enterchange: the one giuing ſpiritual, the other rēdering tēporal things for the fame.

towards them. Wherby we may learne alfo, that besides the effential glorie which shal be in the vifion and fruition of God, there is other manifold felicitie incident in respect of creatures.

3 Sincere companion.) The English Bibles with one confent interpret the Greek words, *faithful yoke-fellow*, perhaps to fignifie (as fome would haue it) that the Apoftle here fpeaketh to his wife: but they muft vnderftād that their Maifters Caluin & Beza mislike that expofition, and al the Greek Fathers almoft much more reiect it: and it is againft S. Paules owne words fpeaking to the vnmarried, That it is good for them to remaine fo, euen as himfelf did. *1. Cor. 7, 8.* Whereby it is euident he had no wife, and therfore meaneth here fome other his coadiutour & fellow-labourer in the Ghofpel.

Sufpicious tranflation.

S. Paul had no wife.

18 Acceptable.) How acceptable almes are before God, we fee here: namely when it is giuen for religion to deuout perfons for a recōpenfe of fpiritual benefits. For fo it putteth on the condition of an oblation or Sacrifice offered to God, and is moft acceptable and fweet in his fight.

Almes giuen religiously.

*S. Chryf.
Theodore. Oc-
cum. Theophyl.*

