

# THE ARGVMENT OF THE EPIS- TLE OF S. PAVL TO THE PHILIP- PIANS.

How S. Paul was called by a vifion 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 muft see Rome alfo.* Which purpose he executed *Act. 20.* taking his leaue at Ephesus. And being afterward come into Achaia, *He had counfel to retorne through Macedonia,* and fo at length from Philippi he began his nauigation toward Hierufalem, and from Hierufalem being caried prifoner to Rome (*Act. 28.*) he wrote from thence this Epiftle to the Philippians: or rather in his fecond apprehenfion; about 10. yeares after the first.

*Eph. 3.* In it he confirmeth them (as he did the Ephesians alfo about the fame time) againft the tentation 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 Ghofpel: fo that my bands were made manifelt in Chrif in al the Court &c.* Secondly he fignifieth that

23. his defire is, *to be diffolued and to be with Chrif.* But

26. yet (left they should be difcomforted) that he hopeth *to come againe to them.* Wherof, notwithstanding that

*Phil. 2. v. 23.* he hath yet no certaintie, he fignifieth in faying: *I hope to fend Timothee vnto you immediately as I fhall see the things that concerne me.* Thirdly therefore he prepareth

17. them againft the worft, faying: *I hope to come againe to you: but and if I be immolated, vpon the facrifice and feruice of your faith, I reioyce and congratulate with you al, and the felf-fame thing doe you alfo reioyce and congratulate with me.*

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE PHILIPPIANS.

*Phil. 3.* Moreouer he partly warneth them (as he had done 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.