

Chapter 2

He exhortheth them most instantly to keep the vnitie of the Church, and to humble themfelues for that purpose one to another, 5. by the example of the maruelous humilitie of Chrif, 9. fpecially feeing 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 commendeth: 25. as alfo Epaphroditus, whom he prefently fendeth.

If therefore there be any confolation in Chrif, if any folace of charitie, if any focietie of fpirit, if any bowels of commiferation; ² fulfil my ioy, that you be of one meaning, hauing the fame charitie, of one mind, agreeing in one. ³ Nothing by contention, neither by vaine glorie: but in humilitie, each counting other better then themfelues: ⁴ euery one not confidering the things that are their owne, but thofe that are other mens. ⁵ For this thinke in your felues, which alfo in Chrif IESVS; ⁶ who when he was in the forme of God, thought it no robberie, himfelf to be equal to God: ⁷ but he exinanited himfelf, taking the forme of a feruant, made into the fimilitude of men, and in fhape found as a man. ⁸ He humbled himfelf, made obedient vnto death: euen the death of the croffe. ⁹ ¶ For the which thing God alfo hath exalted him, and hath giuen him a name which is aboue al names: ¹⁰ that in the ¶ name of IESVS euery knee bow of the celeftials, terreftrials, and infernals: ¹¹ and euery tongue confeffe that our Lord IESVS Chrif is in the glorie of God the Father.

¹² Therefore, my Deareft, (as you haue alwaies obeied) not as in the prefence of me only, but much more now in my abfence, ¶ with feare and trembling worke your faluation. ¹³ For it is God that ¶ worketh in you both to wil and to accomplifh, according to his good wil. ¹⁴ And doe ye al things without murmurings and ftaggerings:

*Ro. 12, 10.
1. Cor. 10, 24.*

Heb. 1, 9.

*Ef. 45, 14.
Ro. 14, 11.*

¹⁵ that you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and peruerse Generation. Among whom you shine as lights in the world: ¹⁶ conteyning the word of life ^a)to my glorie in the daie of Chrif, because I haue not runne in vaine, nor in vaine laboured. ¹⁷ But and if I be ^b)immolated, vpon the ^d)Sacrifice and feruice of you faith, I reioyce and congratulate with you al. ¹⁸ And the self-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 so of one mind that with sincere affection is careful for you. ²¹ For ^c)al seeke the things that are their owne; not the things that are IESVS Chrif. ²² And know ye an experiment of him, that as a sonne the Father, so hath he ferued with me in the Ghospel. ²³ This man therefore I hope to fend vnto you, immediately as I shal see the things that concerne me. ²⁴ And I trust in our Lord that my self also shal come to you quickly. ²⁵ But I haue thought it necessary to fend to you Epaphroditus my brother and coadiutor and fellow-souldiar, but your Apofle, and minister of my necessity. ²⁶ Because indeed he had a desire toward you al: and was penitue, for that you had heard that he was sicke. ²⁷ For indeed he was sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorrow vpon sorrow. ²⁸ Therefore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be without sorrow. ²⁹ Receiue him therefore with all ioy in our Lord: and such intreat with honour, ³⁰ because for the worke of Chrif, he came to the point of

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

^b Pastours ought to be so zelous of the saluation of their flock, that with S. Paul they should offer themselues to death for the same.

^c Many forsake their Teachers when they see them in bands and prison for their faith, because most men preferre the world before Chrif's glorie.

death: yealding his life, that he might fulfil that which on your part wanted toward my feruice.

ANNOTATIONS

9 For the which.) Caluin doth fo abhorre the name of merit in Chriftian men toward their owne faluation, that he wickedly and vnlearnedly denieth Chrift himself to haue deferued or merited any thing for himself: though thefe words (which he shamefully writheth from the proper and plaine fenfe, to fignifie a fequele and not a caufe 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 flaine, is worthie to receiue power and Diuinitie.* And *Heb. 2. We fee IESVS for the pafsion of death, crowned with glorie and honour.* See *S. Auguftin vpon thefe words of the Pfsalme 109. propterea exaltabit caput.*

Caluin's blafphemie againft Chrift's owne merits.

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 therin, but the fyllables or letters or other material elements wherof the word written or fpoken confifteth; and al this, by fophiftication to draw the people from due honour and deuotion toward CHRIST IESVS, which is Satans drift by putting fcruples into poore fimple mens minds about his Sacraments, his Saints, his Croffe, his name, his image, & fuch like, to abolifh al true religion out of the world, and to make them plaine Atheifts. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reafon, warranteth and teacheth al her children to doe reuerence when fo-euer IESVS is named. Befaufe 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 Chrift, by fight, hearing, or vfe of the fame figes: 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 subtelties 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 Chrift it muft be fuperftitious.

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

How Catholikes honour the name of IESVS, and other things pertaining to him.

12 With feare and trembling.) Againft the vaine prefumption of Heretikes that make men fecure of their predeftination 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 fecuritie 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*

S. Auguftin anwereth the obiECTION againft free-wil.

wil and worke, must we thinke he taketh away our free-wil. For if it were so, then would he not a litle before haue willed them to worke their owne saluation with feare and trembling. For when they be commanded to worke, their free-wil is called vpon: but, with trembling and feare, is added, lest by attributing their working to themselues, they might be proud of their good deeds as though they were of themselues. *August. de gratia & lib. arbit. c. 9.*

17 The Sacrifice.) The obedience of faith and Martyrdom be so 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.