

Chapter 2

He calleth euen themfelues to witnes, that his preaching vnto them was as he faid, in moft commendable manner. 13. And againe on the other fide he thanketh God for their manner of receiuing it: that is, with al ioy, notwithstanding the perfecution of their owne citizens.

Act. 16, 12. 23. **F**or your felues know, Brethren, our entrance vnto you, that it was not vaine: ² but ^a)hauing suffered before and been abufed with contumelies (as you know) at Philippi, we had confidence in our God, to fpeake vnto you the Ghofpel of God in much carefulnes. ³ For our exhortation was not of errour, nor of vncleanneffe, nor in deceit: ⁴ but as we were approued of God that the Ghofpel should be committed to vs, fo we fpeake: not as pleafing men, but God, who proueth our harts. ⁵ For neither haue we been, at any time in the word of adulation, as you know; nor in occafion of auarice, God is witnes: ⁶ nor feeking glorie of men, neither of you, nor of others. ⁷ Wheras we might haue been a burden to you, as the Apoftles of Chrift; but we became ‘children’ in the middes of you, as if a nource should cherish her children: ⁸ fo hauing a defire to you, we would gladly deliuer vnto you not only the Ghofpel of God, but alfo our owne foules: becaufe you are become moft deare vnto vs. ⁹ For you are mindful, Brethren, of our labour and toile. Day and night working, left we should charge any of you, we preached among you the Ghofpel of God. ¹⁰ You are witneffes and God, how holily, and iuftly & without blame, we haue been to you that did beleue. ¹¹ As you know in what manner we defiring and comforting you, haue adiured euery one of you (as a father his children) that you would walke worthe of God, who hath called you into his Kingdome and glorie.

Act. 20, 34.
1. Cor. 4, 12.
2. Theff. 3.

milde

^a A notable example for Catholike Preachers, and paffing comfortable, when in the middes of perfecutions and reproches they preach fincerely, to pleafe God & not men.

ἀπορφά-
νισθέντες

¹² Therefore we also giue thanks to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed) the word of God, who worketh in you that haue beleued. ¹³ For you, Brethren, are become followers of the Churches of God that be in Iewrie, in Chrifte IESVS: for you also haue suffered the same things of your owne lineage, as they also of the Iewes, ¹⁴ who both killed our Lord IESVS, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to all men, ¹⁵ prohibiting vs to speake to the Gentils that they may be faued, to make vp their finnes alwaies. For the wrath of God is come vpon them euen to the end. ¹⁶ But we, Brethren, depriued of you for a short time, in fight, not in hart; haue haftned the more abundantly to see your face with much desire. ¹⁷ For we would haue come to you, I Paul certes, once and againe: but Satan hath hindred vs. ¹⁸ For what is our hope, or ioy, or crowne of glorie? ^a) Are not you, before our Lord IESVS Chrifte in his comming? ¹⁹ For you are our glorie and ioy.

ANNOTATIONS

¹² The word of God.) The Adversaries will haue no word of God but that which is written and contained in the Scripture: but here they might learne that all Pauls preaching before he wrote to them, was the very word of God. They might also learne that whatsoever the lawful Apostles, Pastors, and Priests of God's Church preach in the vnitie of the same Church, is to be taken for God's owne word, & ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsely call canons, precepts, and decrees of holy Church.

Not only the written word is the word of God.

^a If the Apostle without iniurie to God, in right good sense call his scholars the Thessalonians, his hope, ioy, glorie; why blaspheme the Protestants the Cath. Church and her children for terming our B. Ladie or other Saints, their hope, for the special confidence they haue in their prayers?