

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

How S. Paul was called by a vifion into Macedonia, we read *Act. 16.* and how he came to Philippi being the firft citie therof, and of his preaching, miracles, and fuffering there. And againe *Act. 19.* *Paul purpofed in the Spirit, when he had paffed through Macedonia and Achaia, to goe to Hierufalem, faying: After I haue been there, I muft fee Rome alfo.* Which purpofe he executed *Act. 20.* taking his leaue at Ephefus. And being afterward come into Achaia, *He had counfel to re-terne 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 firft.

Eph. 3. In it he confirmeth them (as he did the Ephefians alfo about the fame time) againft the tentation that they might haue in hearing that he were executed. Therefore

Phil. 1. v. 12. he firft faith: *And I wil haue you know, Brethren, that the things about me, are come to the more furtherance of the Ghospel: fo that my bands were made manifelt in Chrift in al the Court &c.* Secondly he fignifieth that
23. his defire is, *to be diffolued and to be with Chrift.* But
26. yet (left they should be difcomforted) that he hopeth

Phil. 2. v. 23. *to come againe to them.* Wherof, notwithstanding that he hath yet no certaintie, he fignifieth in faying: *I hope to fend Timothee vnto you immediately as I fhall fee 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.*

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.