

Chapter 1

Hauing signified that he vseth to thanke God for their vertue, 9. and also to pray for their increafe, 12. he certi-fieth them (for their confirmation & comfort) what good was come through his trouble at Rome, 24. & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27. exhorting them to liue as they ought to doe, 28. and namely not to shrinke for persecution.

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

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 Ghospel of Chrif from the first day vntil now. ⁶ Trufing this fame thing, that he which hath begun in you a good worke, wil perfit it vnto the day of Chrif 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 defenfe, and the confirmation of the Ghospel, al you to be partakers of my ioy. ⁸ For God is my witnes, how I couet you al in the bowels of IESVS Chrif. ⁹ And this I pray, that your charitie may more and more abound in knowledge and in al vnderftanding: 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 Ghospel: ¹³ fo that my bands were made manifest in Chrif in al the court, and in al the rest, 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 also for good wil preach

Christ. ¹⁶ Some of charitie: knowing that I am fet vnto the defence of the Ghospel. ¹⁷ And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. ¹⁸ But what? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea & will rejoice. ¹⁹ For I know that this shall fall out to me vnto salvation by your prayer and the administration of the Spirit of IESVS Christ, ²⁰ according to my expectation & hope; because in nothing shall I be confounded, but in all confidence as always, not also shall Christ be magnified in my body, whether it be by life, or by death. ²¹ For vnto me, to live is Christ: and to die is gain. ²² And if to live in the flesh, this vnto me be the fruit of the worke, and what I shall choose I know not. ²³ And I am straitened of the two: having desire to be dissolved & to be with Christ, a thing much more better. ²⁴ But to abide in the flesh, 'necessarie' for you. ²⁵ And trusting this, I know that I shall abide and continue with you all, vnto your furtherance and joy of the faith: ²⁶ that your gratulation may abound in Christ IESVS in me, by my coming againe to you.

more necessarie

Eph. 4, 1.

²⁷ Only conuerse ye worthy of the Ghospel of Christ: that whether when I come and see you, or else be absent, I may heare of you that you stand in one Spirit, of one mind labouring together to the faith of the Ghospel. ²⁸ And in nothing be ye terrified of the Adversaries, which to them is ^a) cause of perdition: but to you of salvation, & this of God: ²⁹ for to you it is given for Christ, not only that you believe in him, but also that you suffer for him, ³⁰ having the same combat like as you have seen in me, and now 'have heard' of me.

ἐχαρίσθη

doe heare

ANNOTATIONS

1 Bishops and Deacons.) Wicliffe 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

Bishops and Priests always distinct functions.

^a ἔνδειξις, A manifest prooffe and euidence.

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

heresie of Aerijs, 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, Theophylactus*, and the rest of the Græcians vpon this place.