

Chapter 4

He exhorteth them to perfeurance, and certaine by name to vnitie, 5. to modeftie, 6. to peace without follicitude or careful anxietie, 8. to al that good is, 9. to fuch things as they fee in himfelf. 10. That he reioyced in their contribution, not for his owne need, but for their merit.

Eudoia

Therfore, my deareft Brethren and moft defired, my ^aioy and my crowne: fo ftand in our Lord, my deareft. ² ‘Euchodia’ I defire and Syn-tyche I befeech to be of one mind in our Lord. ³ Yea and I befeech thee my ^afincere Companion, help thofe women that haue laboured with me in the Ghofpel with ^aClement, and the reft my Coadiutours, whose names are in the booke of life. ⁴ Reioyce in our Lord alwaies: againe I fay reioyce. ⁵ Let your modeftie be knowen to al men. Our Lord is nigh. ⁶ Be nothing careful: but in euery thing by praier & fupplication with thanks-giuing let your petitions be knowen with God. ⁷ And the peace of God which paffeth al vnderftanding, keep your harts and intelligences in Chrift IESVS.

ἐν παντί τῇ
προσευχῇ

⁸ For the reft, Brethren, what things foeuer be true, whatfoeuer honeft, whatfoeuer iuft, whatfoeuer holy, whatfoeuer amiable, whatfoeuer of good fame, if there be any vertue, if any praife of difcipline, thefe things thinke vpon. ⁹ Which you haue both learned, and receiued, and heard, & feen in me; thefe things doe ye, and the God of peace fhall be with you. ¹⁰ And I reioyced in our Lord exceedingly, that once at the length you haue ^breflourifhed to care for me, as you did alfo care: but you were occupied. ¹¹ I fpeake not as it were for penurie. For I haue learned, to be content with the things that I haue. ¹² I know both to be brought low, I

^a This Clement was afterward the 4. Pope of Rome from S. Peter, as S. Hierom writeth, according to the cōmon fuppotation.

^b This reflourifhing is the reuiuing of their old liberalitie, which for a time had been flacke & dead. *S. Chryf.*

know also to abound: (euery-where, and in al things I am instructed) both to be ful, & to be hungrie, both to abound, and to suffer penurie. ¹³ I can al things in him that strengthneth me. ¹⁴ Neuertheleffe you haue done wel, communicating to my tribulation.

¹⁵ And you also know, ô Philippians, that in the beginning of the Ghospel, when I departed from Macedonia, no Church communicated vnto me in the account of guift and ^a)receit, but you only: ¹⁶ For vnto Theffalonica also, once and twise you sent to my vse. ¹⁷ Not that I seeke the guift, but I seeke the fruit abounding in your account. ¹⁸ But I haue al things, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetnes, an acceptable Hoft, pleasing God. ¹⁹ And my God supply al your lack according to his riches in glorie, in Chrif IESVS. ²⁰ And to God & our Father be glorie world without end. Amen.

Χριστῷ

²¹ Salute ye euery Saint in Chrif IESVS. ²² The Brethren that are with me, salute you. Al the Saints salute you: but especially they that are of Cæfars houfe. ²³ The grace of our Lord IESVS Chrif be with your spirit. Amen.

ANNOTATIONS

1 My ioy.) He calleth them his ioy and crowne, for that he expected the crowne of euerlasting life as a reward of his labours towards them. Wherby we may learne also, that besides the essential glorie which shall be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

The reward of Preachers.

3 Sincere companion.) The English Bibles with one consent interpret the Greek words, *faithful yoke-fellow*, perhaps to signifie (as some would haue it) that the Apostle here speaketh to his wife: but they must vnderstand that their Maisters Caluin & Beza mislike that exposition, and al the Greek Fathers almost much more reiect it: and it is against S. Paules owne words speaking to the vnmarried, That it is good for them to remaine so, euen as

Suspicious translation.

*S. Chryf.
Theodore. Oc-
cum. Theophyl.*

^a He counteth it not mere almes or a free guift that the people bestoweth on their Pastours or Preachers, but a certaine mutual traffike as it were, and enterchange: the one giuing spiritual, the other redëring tēporal things for the fame.

himself did. *1. Cor. 7, 8.* Whereby it is euident he had no wife, and therefore meaneth here some other his coadiutor & fellow-labourer in the Gospel.

S. Paul had no wife.

18 Acceptable.) How acceptable almes are before God, we see here: namely when it is giuen for religion to deuout persons for a recompense of spiritual benefits. For so it putteth on the condition of an oblation or Sacrifice offered to God, and is most acceptable and sweet in his sight.

Almes giuen religiously.