The Argument vpon the Epi\stile of Saint Paule the Apostle to the Philippians. By D. Erasmus or Roterdaine.

He Philippians are in the first parte of Macedonia, as it is declared in the. xvi. of the Actes, a people deducted outhe of the cite of Philippos, so called of Philip the buyldour of it. And Thessalonica is the head cite of the Philippians, whiche are worthilye muche praysed of the Apostle, bicause they persisted constauntlie in the faythe, after they once receyued it and woulde not allowe the false apostles among them, wheras the Corinthians and Galathians had receyued them and geuen credence vnto them. Unto these Philippians, Paule beyng warned of the holy ghost wente and taried among them a good maynye of dayes, not without greate trauyll. For there Paule was scourged with whippes, and was caste with Silas in to pryson at which tyme the keper of the prison and all his household were Baptized. In this citie was also Lydia the purpleseller, who fyrst beyng cōuerted receaued Paule into her house. There also the souldiours, knowing that Paule was a cetezen of Rome, desired him of theyr owne mynde, to goo whither he woulde: and so the name of Chryste was notified abroade with luckye prosperous successe.

And also whan Paule was in prison at Rome, these Philippians sent to hym suche thynge, as were necessarie for him to lyue with by Epaphroditus: as they had doon afore, whan he was at Thessalonica, as he him selfe witnesseth in this Epistle. For the whiche hauyng set them forthe with prayses and commendacions, he exhorteth them to perseuer and goo forewarde, shewyng them, that they ought to reioyce euen in those afflictions, which make for the aduaūgment of Christes gospel: and that he was not onely not afrayed of death, but also that he woulde gladlye wishe it, yf Christ so would. Than he gyueth them a speciall exhortacion to mutuall concorde, whiche can not possible be amonge suche as be stoute stomaked. And because they shoulde be the better content, he promyseth to sende Tymotheus vnto them, and that he will come againe to them shortlye him selfe. In the meane tyme he sendeth Epaphroditus, whiche was amended of his extreme daungerous sickenesse. These he treateth of, in the two irst chapters, for in the thyrd he confirmeth theyr consciences against the false apostles, alluryng men euerie where vnto the Iewyshe secte: whom he calleth dogges, the workers of wickednes, the enemies of Christes crosse, and makyng their belyes their god, and in no place he is more apertely stomaked against them than in this Epistle. The fourth chapter is ful of commendacions and salutacions, but onely that he intermingleth certain monicions here and there by the way, and thanketh the Philippians for their liberall gentilnesse shewed towards him. This epistle he wrote from the cite of Rome by Epalpbroditus, whâ he was layed the seconde tyme in prison: for after his firste delfense he was leadde agayne in to prison: wherof he maketh reporte in his E|pistle to Tymothee.

The ende of the Argument.
The paraphrase of Erasmus vpon the Epistle of S. Paule the Apostle to the Philippians.

The I. Chapter,

The texte.

Paule and Tymothe the seruauntes of Iesu Christ. To all the sayntes in Christe Iesu whiche are at Philippos with the Bishoppes and Deacons, Grace be vnto you, & peace from God our father and from the Lorde Iesus Christ.

P Aule and Timothe, fellowes in the office of the gospel, and seruauntes of Iesus Christe: To all the companye of the sayn[tes], that purelye and entierlye professe the name of Christe, and to them also, that haue the oversight & ministracion of the Christiā flocke at Philippos: We wishe grace and peace vnto you, from god our father and from the Lorde Iesu Christ.

The texte.

I thanke my God with al remembraunce of you alwayes in al my prayers for you, & praye with gladnes: because ye are come into the felowship of the gospel frō the frist day vnto now: And am surely certified of this, that he which hath begonne a good worke in you, shall performe it vntil the day of Iesus Christ: as it becōmeth me, that he may be pure, and such, as hurte no mans cōscience vntyl y* day of Christ, beyng filled with y* fruit of rightewisenes, whiche fruit cōmeth by Iesus Christ vnto the glory and prayse of God.

Verely as often as I call vpon God in my prayers, as I doo in dede with out ceassyng, I make continuall mention of you all, with rendryng of than[kses] and excedyng reiocyng on all your behalves, that euer synce the fyrst en[traunce of your profession, euen vnto this daye, in that you haue releued me wyth your helpe and gentilnes, you haue shewed youre selues
to be of the fellowshyppe of the gospel. And my continuall prayer is, that you maye encrease in those vertuous doynges more & more: not doubtyng, but God, which hath entred these godly partes in you, wyl performe y*, which he hath begon in you, vnto the day y* Iesus Christ shall come & recompence eternall rewarde to well done dedes. For so it is conuenient, y*I should iudge of you, through y*e helpe of God, in asmuche as alwayses hitherto I haue had suche experience of youre constaunte and true gospellike loue to me warde, as I may easly gather, that of a very good begynnyng, shal come a very good ending. For y*e which cause sake my minde is so affectuously set towards you, y*e euens in these bandes, and whâ I am arraigned at Neroes barre, wher I must pleade for my head giltie or not giltie, & in other mine afflictions, through the which y* power of y* gospel is not hindred nor obscured, but cöfirmed & aduaïced, I haue euer borne you a singuler good will, bicause I haue always perceiued you as glad as my self, that the word of Christ doth florishe through my painful afflictiō. For god him selve knoweth, frō whô nothing is hiddē, how disirously affected I am towar|des you all, not after the maner of mannes affection, either to the intente to get anye thyng of you, or yet in anye wyse to flattre you for youre lyberalitie shewed to me, but I loue you w† a pure christiā affectiō, for none other purpose, but bycause I see, that you loue Iesus Christ constauntly & purely. I thanke God heartely for bestowynge hys gyftes vpon you, & I beseche hym, that this quieres charitie may encrease more and more, in all knowledge and in all vn|derstandyng, that you maye knowe, vnto whome youre dutie is to minister the offices of charitie. For the commaundement of charitie, is, that you should mynde to doo good dedes. And discretion sheweth howe and where you shoulde doo good dedes. Than what so euer you shall bestowe for Christes sake, vpon the preachers and promotours of the gospell, it is best bestowed of all other, bycause you shall receyue it agayne with greate auauntage. And for this cause I wyshe and praye, that you may alaways encrease in both these gyftes, so as you maye be hable to proue, what is best to be done: and that you maye be of a sincere affection, to geue respecte to nothyng but onelye to Christe: and to set out the profession of the gospell, with suche vprightnes of lyfe, that you geue not any man occasion to be offended, but rather allute all men to the true wourshyppe of God, and so perseuer styll vnto the daye of Christes commyng, that you maye than appeare rychy, and abundauntlye ful of good workes, wherof in this world you make as it wer a seedenesse, and shall reap y*e frute therof at y* day w† moste plenteous encrease: by y*e meritours goodnes of Iesus Christ, & not to the glory of you & me, but
to the glorye and praise of god, to whō as y\* foūtaine of al goodnes al
things are to be referred.

The texte.

I would ye should vnderstande (brethren) that the thynges whiche
happened vnto me, chaunced vnto the great furtheraunce of the ghospell:
So that my bondes in Christe, are manifest thorow out all the iudgement hall
and in al other places: In so much that ma\|ny of the brethren in the lorde
beyng encouraged thorowe my bondes, dare more boldly speake the
worde wythout feare. Some preache Christ of enuye and stryfe, and some of
good wyll. The one part preacheth Christ of strife and not sincerely,
supposyng to adde more aduersitie to my bōdes. Agayne the other part
preache of loue, because they know, y\* I am set to defend the gospel. What
then? So that Christe be preached anye maner of waye, whether it be by
occasion, or of true meanyng, I am glad therof, yea and I will be glad. For I
know, that this shall chaunce to my saluacion, thorowe your prayer and
ministrynge of the spirit of Iesu Christ accordyng to my expectation, and
hope, that in nothyng Ishalbe ashamed: but that with all bold nesse, (as
always euen so nowe also) Christ shalbe magnified in my body, whether it
be thorow lyfe, or thorowe death. For Christe is to me lyfe, and death is to
me auaantage If it chaunce me to lyue in the fleshe, that thyng is to me
frutefull for the worke, and what I shal chose I wote nor. •or I am cōstrained
of these two thynges. I desyre to be lo\* ced & to be w\* Christe: which is
moche & farre better. Neuerthelessse, to abyde in the fleshe is more nedfull
for you. And this am I sure of, that I shal abyde, & continue w\* you all, for
youre furtheraunce and ioye of your fayth, that your reioysyng maye be the
more aboundant thorow lesus Christe in me, by my commyng to you agayne.

Now to the intent, ye may the more amplye be partakers of my ioye, I
would ye should vnderstand, brethrē, that y\* emprisonmēt, fetters,
arraignemētes, and my other calamities, wher w\* I was tossed &
turmoyled for y\* gospel of Christ, did not only not hinder y\* sitting abrod,
& cōfirming of y\* doctrine of the gospel, but also happened to the great
furtheraunce of it: & did not only not withdraw the faythfull frō the
profession y\*they had taken vpon thē, but also confirmed thē in it a
greate deale y\* more, & made thē more hartie & of a better courage, so as
they vnderstode, y\* to be most vndoubtedly true, y\* I preache, for y\*
which I am not afraied to suffre these thinges: & made thē bold to
entreprise y\* lyke by myne exāple. For this, for y\* most part, is the cōmen
chaūce, y\* happeneth to mat\ters of honestye & of weightye importaūce:
the more they are holden vnder and turmoyled hereawaye and
thereawaye, so muche more they come forwarde, & appeare, not
withstāding y\* endeuour of y\* wicked, trauailling to the cōtrarie.
So in dede my bondes, gae occasion, that the woorde of Christe came not onelye to a fewe, and those but of the symple sorte of the commune people, as it was afore: but it floryshed also throughoute all Neroes hall, and all the whole cytie, so as sondrye of the brethren, whyche professed the ghospell before that tyme, as men halfe afayed, nowe beynge encouraged wyth my bondes, as the Lorde Iesus ordreth the matter, they begynne alid through myne example, to professe the woorde of the ghospell more freely and boldelye, all drede set aparthe. And albeit, all men dyd it not wyth a lyke synjerity, as they dyd not also wyth lyke dylygence, yet the matter chaunced by occasion to the furtheraunce of the ghospell. For there was among them, some that dyd it of a maliciouse purpose, to procure the greater hatred against me, and to kyndle Neroes stomake so muche the more fearcely agaynst vs, as he sawe thys secte encrease and come forwarde, whiche, in his erronious conceipte, he iudgeth to be hurtefull to his Empire: In consideration whereof they thoughte, he woulde the soner haue dispatched me oute of the waye. Perchaunce there be manye, that hauynge disdeigne at my glorye, (whyche notwythstandynge I chalenge not to my selfe, but resigne it whollye vnto Christe,) haue gone aboute throughe malicious enuye to obscure my commendacion, if they myght seme to be more diligente than wee. Agayne, there be of them, that preache Christe, as I dooe, with a syncere good conscience, thoughghe it be not througlye perfite. For as concernynge fauoure after the outwarde maner of man, I can not wante anye at theyr handes, whych he loue me, and see meendaungered for thys cause, that I goe stedfastlye about, accordyng to the offyce commytted vnto me, to defende the ghospell agaynst the wycked: althoughe, that euen those that preache vpon the moste naughtie purpose, haue furthered the glorye of the ghospell also. For they preache Christe, but not of a Christian conscience, nor of an vpryghte purpose, but labour to the intente, they myghte cause me, nowe I am taken and bounden, to be more greuouslye punyshed, in case throughghe theyr earnest hoote cockled ghospellyng, they coulde haue broughte vs in to more haynous displeasure. Thys, how so euer it shal happen vnto me, shall make no great matter, so that it turne to the glorie of Christe, vnto vs suche entier hartie loue, that I am glad, to haue hym notified vnto all men, by what occasion so euer it be. They deserue the greatest commendation before God, that preache Christe, vpon the same intente that I doe. And they are to be borne wythall, that vpon a certayne pryuate affectioun towards vs, set forwarde the doctrine of the gospel. But those y\* preache Christ, for displeasure of me, in y\* they hurte theselyes I am sorye: in y\* they goe about to hurt me, I defye the: in that their froward purpose turneth to the furtheraunce of y\^ gospel, I am veray glad, so that they teache Christe truelye, althoughe theyr entente be nothyng vpyght. And I doo not onelye reioyce nowe presentelye, but also I wyll reioyce
hereafter, in rase they goe on styl, in despight of me, to set out the doctrine of Christ. It greueth not me, that their intente is by thys meanes to destroye me, seynge I knowe well ynoughe, that wyth the helpe of youre prayers, the spirite of Iesu Christe forwardynge and gouernyng this busines, it shall proue vnto my best commoditie, whether I dye or lyue. And my faythfull truste that I haue cōceyued of hym, shall neuer deseceauve me, whiche is, that I

am moste certaynly perswaded, that he wil neuer leaue me destitute nor put to shame in preaching the gospell, which he hathe cōmytted vnto me, so as I shal not be enforced wyth anye afflictions, either to re•ante it as vayne, or holde my tongue from speakyng the thyng, that I am sure, is mooste true: but rather, lyke as the afflictions whiche I haue suffered at mennes handes after the bodye, haue alwayes hetherto turned to the aduauntage of the gos|pell, eyther when I was stoned, or when I was scourged wyth whyppes, or when I was caste to wylde beastes, euen so, thys afflyction whereby I am in ieoperdye of my heade and lyfe, shall proue also to the glorye and prayse of Christe, whether I chaunc to lyue or dye. For as the former stormes of myne afflictions, although he troubled thys ca•cas, dyd neuer for all that wythdrawe myne harte, nor made me to shrynke from the stedfast preachyng of Christe, no more shall also thys hoote tempest any thyng withdrawe me. Yf I lyue, I shall defende the trueth of the gospell boldely: yf I shall dye, euen my death, whiche I shall gladlye suffer for the gospelles sake, shall further the glorye of Christ. Whether waye so euer happeneth vnto me, I shalbe in sure sauegarde. And as for death, I am not onely not afrayed of it, but I thynke it also rather to be wyshed for; yf it myghte be to the spedye furtheraunce of the gospell. And yet I am not wearye to lyue, thoughe, I lyue in thys payefull estate, for I measure all the felicitie of my lyfe, by the successe of the gospell. And on the other parte, I am not afrayed of death. For it shalbe my vauntage, and brynge me to the ioyes of heauen, where after thys lyfe I shall truely lyue. And yet in the meane tyme, thys vyle corporall lyfe wanteth not his frute, forasmuche as in amplyfyinge of good dedes, the rewarde of immortalitie is amplyfyed also, and besydes that whyle we lyue in thys worlde, the gospell of Christe is set forwarde and confirmed throughe oure trauayll. And it is in the hande of Christe, whethuer hys pleasure be, rather that I lyue or dye. For myne owne parte, I am so readily prepared for eyther waye, that I can not tell, whether is better for me to chose. There is cause, why I shoulde wyshe to dye, and there is cause, why I shoulde not refuse to lyue. But when I haue cast what is best for me• and examyned myne owne hearte, I percyue it were a greate deale better for me, to be losed frome the troubulous toylynges of thys lyfe, and to be in presente companye wyth Christe, and to goe agayne

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vnto that vnspeakeable felicitie, that I had a taste of, whan I was •apte into the thyrde heau\uen. Agayne, whan I consider, what is best and moste expedient for you, I perceyue it profitable, yea rather necessarie for you, that I contynue yet for a whyle in thys myne office. And I knowe this for a certayntie, that I shall tarye stylly yet in this life, and tarye so, as I shall once haue youre com\panye agayne, and be at suche libertie, as you shall goe forwarde more alboundantlye in fai\the, and as I shall haue muche more cause to be glad of the encrease of your fayth, and as you on the other parte maye be glad of my commyng vnto you agayne, whan you shall see, that by the helpe of Christe, I haue not onely not geuen place to these myscheuous troubles, but also that I am preserued for the encrease of your best profite.

The texte.

Onely let your conuersacion be, as it becommeth the gospel of Christ: that whether I come and see you, or els be absent, I may yet here of your condicon, that ye continue in one spirite, and in one soule, labourynge as we doo to mayntayne the faythe of ghospel: and in nothyng fearynge your aduersaries, whiche is to them a cause of perdicion, but to you of saluacion, and that of God. For vnto you it is geuen of Christe that not on\|lye ye shoulde beleue on hym: but also that ye shoulde suffre for hys sake, hauynge euen suche a sight, as ye sawe in me, and nowe heare of me.

Doo you see nowe howe lytle I regarde myne owne feli•itie, in compa\|rison of youre commoditie? What man is it, that woulde not loothe the ca\|res of thys worlde to be in the thyrde heauen? Who woulde not desire to be in the vpper paradise, and to be deleyuered out of these miseries? Who woulde not contemne the communication of man, when he remembreth the secrete wordes that were spoken to him aboue? Who would not in stedde of so many daungiers, so mani ieoperdies, so many deathes, rather chose to be in the quiet\|nesse, that neuer shall haue death? Neuertheles I set so muche by brotherlye charitie, that I regarde more the profyte of others, than myne owne desyre. And therefore it shalbe youre partes to applye youre selues the more diligentlye, that you maye doo lykewyse, accordyenge to my mynde in thys behalfe. And that shalbe, in case you wyl frame your lyfe answerably vnto the ghospell of Christe, for whose sake I abyde all these troubles, that I be not frustrate of this frute, for the whiche onelye thyng, I woulde wyshe to be seperated from the moste blessed felowshyppe of Christe. Therefore endeououre youre selues, that in case I see you agayne, I maye fynde you suche, as I woulde wyshe you to be: or yf there be anye let, that I can not see you
agayne, yet at least, I maye here of you in myne absence, that lyke as you haue done always hitherto, so continue styll in one spirite, whiche you haue commonly receyued: and agree all in one mynde, holding vp wyth your diligence and prayers, the fayth of the ghospell, that warreth agaynst the wycked: and be not a frayed of any persecution, to resist the enemies of Christe manfullye in euery place, whose wycked doynges shall worke nothyng elles, but their owne destruction and your saluation, and cause the glorye of the ghospell the more to flourishe, and theyr owne wycked purposes to proue always worse and worse. It is a very goodly thynge to suffer for Christe, but it is an excellent thynge, by hym to conquere the aduersaries. Howbeit we can in no wyse attribute that to oure selues. For it is geuen you of God, not onelye to beleue in the ghospell of Christ, wythout dyssemblyng, which I preache, but also readily to suffer for it, as you see me doe: And shrynke not to abyde the same conflicte for the ghos|pelles sake, that you haue sene me suffer so manye wayes afore, whan I was there, and you haue harde of me beyng nowe in boundes and in haserd of my heade. These thynges happen not by chaunce, at all aduentures, but are ap|pointed by the goodnesse of God, vnto them specially, whose godlynes he will haue more notablely sene through the afflictions of this life.

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The .ii. Chapter.
The texte.

If ther be therfore any consolacion in Christ, if there be any conforte of loue, if there be any felowshyp of the spirite, yf there be any compassion & mercy: fulfyll ye my ioye, y* ye be lyke mynded, hauyng one loue, beyng of one accorde, and of one mind, that no thing be done through strife or of vayne glory, but in mekenes of mynd, let euery man esteme another better then him selfe. Loke not ye euery man on hys own thynges, but euery man on the thynges that are other mensen.

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Owe therefore, yf there be anye mutuall consolation a|mong them, that haue professed all one Christe: If there be any comfort of brotherly loue, that maketh commune whether it be sadnesse, or gladnesse, among them that the spirite of Christe worketh his efficacye vnto: yf there be anye commune louying affections among you, whereby men are commonly greued with their frendes heauynes: yf there be any merciful compassions, wherby we euen of very natural instincte, mourne and be sory for the hu*tes of them, whô we loue hartely, and suffre for our sakes: by all these, I bes*che you, O Philippians, make good this my ioye,
which I have conceived of you. Whatsoever you owe unto me, in any manner of behalfe, I will acknowledge it for full payment, in case, you sticke together in perfect concorde of harte, in case you have loue among you, one unto another, in case you be all of one mynde, and of one consent. For peace and concorde can not possibly continue among them, that are hot stomaked and hyghe mynded: forasmuch as an hot mynde, and a swellynge stomake causeth contention, causeth ambition, and causeth angre: whiche are the very present poysons of brotherly loue, and friendshipe that ought to be among men. Seyngh than, you are made all one among your selues by the spirite of Christe, and profess the doctrine of Christe, see that no thyng be done by contention, or vayne glorye, that one prouoke not an other by fearce demeanour, while none will gyue place to an other: by meanes whereof among worldly disciples, arise chydynge, braulinges, and dissension. And therfore let not wrahte, or ambition, or pryde be of your counsail, for they are very naughtye counsaillours, but rather brotherly loue, and her companyon, modestie of minde: so that no man preferre him selfe before an other, but thinke every other better than him selfe, and withoute boastes of hys owne doynges, be content and gentlye glad of other mennes better qualities: And let not euery man respect his owne priuate commoditie, for there as they doo so, publique concorde is not lyke to continue. But let euery man regarde the commodities of others before his own, through christian charitie: whose propertie is not to seke after the thinges that be her owne.

Let the same mynde be in you, that was also in Christe Iesu: whiche whan he was in the shape of God, thought it no robbery to be equall wyth God: Neuerthelesse he made hym selffe of no reputacion, takyng on hym the shape of a seruaunte, and became lyke vnto men, and was founde in hys apparell as a man. He humbled hymselfe, and became obedyente vnto the death, euen the death of the crosse. Wherfore God also hath eralted him on hye, and gyuen hym a name which is aboue all names: that in the name of Iesus euerye knee shoulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that all tonges shoulde confesse, that Iesus Christe is the Lorde vnto the prayse of God the father.

Let not this wycked thought come in any of your myndes: why shoulde I, beyng the better, gyue place, wyttynglye and wyllinglye, vnto hym that is worse? Be not ashamed to folowe the example of Christe. For why doth it not become you, beyng companyons and but felowe lyke, to be so louinglye mynded one to an other, as Christe was to vs all? In case he haue chalenged superioritie to hym selffe: In case he haue gredlye soughte after hys owne gayne: than maye you honestlye ynoughge stryue one wyth an
other for suche thynges. But he where he was veray God by nature, and declared hym selfe to be God, by expresse dedes, in that, that he restored dead men vnto lyfe agayne with a becke: in that, he altrd the elementes and natueres of thynges: in that, he maketh deuilles obeydent to his commaundement: in that, he healeth all kyndes of dyseases wyth a worde: yet to the intente, he myghte set vs an example of perfite modestie, he thoughte it no raunye to be equall wyth God, and nevertheles humbled and made hymselfe basse among men, lokynge to receyue glorye of the father: the entraunce wherunto, his exampl teacheth to be, not by proude ambition but by lowe humilitie. And where he was the moste hyghest, he humbled him selfe so lowe neverthelesse, that he was not onelye conuersaunt as a man amonge men, beyng pay\ned for lacke of slepe, and suffryng thurste, honger, wearnesse, pouertie, and other daungiers and injuries after the condicion of vs, but also he toke vpon hym the shape of a seruaunte, and that of an hurtefull seruaunte, wheras he is very innocencie it selfe. For what is it elles, but the desertes of an hurte\full seruaunte, to be taken, to be bounden, to be scourged with whippes and to be spytte vpon? But Christe submitted hym selfe not to abyde thus muche onely, but also, as though he had bene an euell dooer; he humblye suffred the punishment of death, and that the mooste shamefull deathe of the crosse. Suche was the decreed wyll of the father, that Christe shoulde suffre these paynes for oure offences, and he shewed hymselfe wyllye obeydent in all thynges, not shrynkyng in any condition to abyde what so euer was auayle\able to our saluation. They that are of a worldely affected mynde, are corrup\e prouoked vnto fey\ned slaunders, and the entrie vnto immortall thirse, is throughe losse of tran\ctorie thynges, that fade awaye in a moment. It behoueth not to stryue for commendacion, but to deserue commendacion. Will you heare, what Christe deserued by hys humil\tie? Certes he vsed not arrogauntlye amonge men, to boaste of hys maiestie before the time: but God the father aduaunced his sonne vnto mooste excellente hyghnesse, and throughe humilitie, and shame of the crosse, exalted hym and gaue him a name that passeth all the glorye that man can reporte of: y\ is to say, y\ in the name of y\ same Iesus, which was spitte vp\ & cruciied, euery knee should bowe & make courtesie, not only of thynges that that are on earth, but of al thinges also y\ are ether vnder ye\ earth or in the heau\ens aboue. And y\ there should be no kynd of tongue, either of men or of aun\elles or deuilles, but it shoulde confesse that lesus is the prince and Lorde of all thynges, and that he sytteth on God the fathers ryghte hande,
as equall possessor of all his kingdom and glory, and that unto the
glory of God the father, from whom proceeded, and unto whom
redoundeth all the glory of the sonne. What mannes ambition, what
riches, what kingdom, what humaine diligence, dyd ever wynne any
man so excellente renoume with men, as Christes humilitie wonne unto
hym? And as for these thynges, he did all for our sakes, and not for his
owne. For he neyther deserued to be brought

lowe, nor needed to be aduanced hygher: But that you should learn to
practice lyke humilitie, in asmuche as without it you can not possyblye be
preserved.

Wherfore (my dearely beloued) as ye haue alwayes obeyed, not whē I was
present onely, but now much more in myne absence, euen so worke our
your owne salvation, with feare and tremblyng. For it is God, which
worketh in you, bothe the will and also the deed, euen of good wyl. Do al
thyng without murmuring and disputing, that ye maye be suche as no man
can complainne on: and vnfaigned sonnes of god without rebuke, in y'*middles
of a crooked and peruerse nation, among whom see that ye shine as lightes
in the world, holding fast the worde of lyfe, that I maye rejoyce in the daye
of Christ, how that I haue not tunne in vayne, neither haue laboured in
vayne. Yea, & though I be offered vp vpon the offryng and sacrifice of your
faith: I rejoyce, & rejoyce w't you all. For the same cause also do ye rejoyce,
and rejoyce with me.

Nowe therefore my dearely beloued brethren, see that you goe forward
also in thys behalfe, to be lyke youre selues styl, that euen lyke as
accordyng to the example of Christ, you haue alwayes obeied the gospell
preached by vs, so loke you do styll herafter, not onely when we shall be
present, but much more nowe when we are absente, and shewe that
diligente endeavour one to another, that I would haue bestowed vnto you,
in case I had ben present with you. Doe the businesse of youre salvation,
not carelessly, but with all carefulnes and trembling: and considre, howe
weyghte a cause you muste take in hande, to defende, and what maner of
adversaties you muste haue to doe with all. There is no oportunitie to
slepe or to be careles: and agayne, there is no cause why you should be
discouraged. For youre parte is, to stycke to it with all your possyble
powers: But it is God, that worketh thys hability in you, that as
pertynyenge to youre salvation, you maye bothe wyll and doe the thyng,
that your good purpose putteth you in mind, that you should not be
ignoraunt, vu to whom it is to be ascribed, yf your will put any thyng in to your mynde. It standeth you in hande, with all circumspect behauiour to commende the doctrine of the ghospell expressly in your owne conuersacion, euen to them that be straungers to it. Whiche thing you shall doe, in case they see you lyue in perfite concorde, and like trusly affiaũce: and that, what so euer you doe, be done without murmurynges and puttyng of doubtes: of which the one apperteyneth to them, that doe thynges agaynst theyr wille, the other commeth of theym, that haue none affiaunce in that they doe. But be you rather sinceree vryghte in all thynges, and of so pure and vnsptotted demeanour, that no man be hable iustlye to complayne of you: and that it maye euindently appeare vnto al men, that you are the veraye ryghte chyldren of God, and no bastardes nor vnlawfull chyldren: but perfiteelye resembling youre heauenlye father in youre heauenlye conuersacyon: and so ordre youre lyfe in the myddles of a fre|warde, cruell, corrupte nation, that youre sincere vpryghtenesse be not spotted in any condicion, but rather let youre innocencie of lyfe so shyne amonge their darkenesse, as it were certayne lyghtes of the world set before all mennes eyes. For you are they, of whome Christe speaketh in the ghospell, sayeng: you are the lyghte of the worlde, whiche holde vp the lyuelye woorde of the ghospell, that euery bodye maye see, and expresse the doctryne of Christe euen

in your conuersacion: so as I am in assured trust, that at the cōming of Christ, I shall also reioyce in you for your constaunt perseuerynge, that I haue not laboured in vayne, nor runne vnprofitablye in this rase of the ghospel, in that I haue wonne suche disciples vnto Christe. And I doo not onely not repente my labours, whereby I haue offred you as a moste acceptable sacrifice vnto God, but also incase I my selfe chaunce to be offred vpon the oblation and sacrifice of your fayth, I shalbe gladly contente bothe on youre behalfe and myne owne. On youre behalfe, in that I haue converted you vnto the gospel, and offered you as a most acceptable sacrifice vnto Christe: and on myne owne behalfe that hauing fynished suche a sacrifice, I shall also be offered vp all together my selfe. For lyke as I see well, that myne afflictions chaunced vnto the furtheraunce of you, euene so I knowe, that my death shall chaunce to the furtheraunce of the ghospel: And for this cause sake, death shalbe euenn hartely welcome to me. And yf it be conueniente, that you shoulde be equall parteners of my ioye, you oughte in no wise to be sorye for my death, whiche shalbee so pleaunstly welcome to me.

The texte.
I trust in the lorde Iesus, for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I know what case ye stand in. For I haue no man that is so lyke minded to me, which with so pure affection will care for your matters. For al other seke their own, and not the thinges which are Iesus Christes. Ye know the profe of him, how y's as a sonne with the father, so hath he with me bestowed his setuice in the gospel. Him therfore I hope to send, assone as I know how it wil go with me. I trust in y's lorde, that I also my selfe shall come shortly.

Nowe ye perceyue in what behalfe you are bounden to be glad of my state: but I trust, through the grace of the Lorde Jesu, to see you shortly by Tymotheus, inasmuche as I can not come my selfe as yet. Therefore I sende him, even as it were my selfe, to the intent, lyke as you are glad, now you know what state I am in: so I maye be as glad when Timotheus commeth hither agayne, to knowe what state you are in. For I thought him chieflye the most mete man to sende vpon this message, seyng there is neuer a one of all the rest, that contenteth my mynde so wel as he in the ghospelles businesse: & bicause in applyinge youre necessaries, he wyll be as willinglye diligent and faithful as I my selfe: For you must vnderstande, I haue iuste cause to regarde hym as myne owne sonne. There be other, whose ministerye I might better spar, than his, but I woulde sende neuer a one, but of throughly tried integritie. For all the rest almost seke to be sent on suche messages, not to doo so muche good vn|to other, as to prouide for their owne gayne, rather than to wynne vnto Iesus Christe. And you knowe that I haue always abhorted suche purposed i|ntentes. I thynke it not necessarie, that I shoulde prayse hym vnto you, bicause you haue all ready seen his demeanour, and can remembre, afterwhat sorte he behaued him selfe wyth me in the ghospelles affaires, and as a ryght sonne did represent me his father in all thynges. Hym therefore I truste to sende, as soone as I see to what vnde my matters wyll growe. And I truste for all thys, by the grace of the Lorde, that I my selfe shall also shortly come vnto you.

The texte.

But I supposed it necessarie to sende brother Epaphroditus vnto you, my companyon in labour and felowe souldier, youre Apostle, whych also ministreth vnto me at nede. For he longed after you all, and was full of heuynesse, because that ye had hearde saye, that he had bene sicke. And no
doubte he was sicke, in somuche that he was nye vnto death. But god had
mercye on hym: and not on hym onelye, but on me also, leste I shoulde haue
sorowe vpon sorowe. I sente hym therefore the more dylygently that when
ye see hym, ye maye reioyce agayne, and that I maye be the lesse sorowfull.
Receynt hym therefore in the Lorde wyth all gladnesse, and make muche of
sucche, because that for the worke of Christ he weute so farre, that he was
naye vnto death, and regarded not his lyfe: to fulfyll that which was lackyng
on your part towarde me.

Furthermore I thoughte thys also veray requisite, that Epaphroditus, who
is bothe my brother, and companyon and felowe souldier, and youre
Apostle, shoulde beare Tymotheus companye vnto you, to the entente he
myghte be commendablye welcome vnto you bothe for my sake and for
youre owne: who also broughte vnto me youre louyng charitie, therewith
you are wonte to releue me at my nedes. He was a good while a goe
muche desyrous to come see you, and was wonderfully afrayed, lest it
greuwd you to sore, to heare tell that he was so perylouslye sycke. It was
ture that you hearde saye, for he was so sooze sycke, that he was in
ieoperdye of hys lyfe, and vearye lyke to haue dyed. But God restored
hym agayne, and had compassyon vpon hys seruaunte, and not vpon him
onelye, but also vpon me (that was in ieoperdye, when he was in
ieoperdye) leste vpon the sorowe, that I conceaued by his sickenesse, I
should haue had double sorowe, for the death of so faythfull a
felowsouldyour. And therfore I was the more diligent to sende hym vnto
you, specyally, that you myghte be glad to see hym well amended agayne,
and peraduenture not beleue the tale as it was tolde you: than that all my
sorowe maye be wyped cleane oute of my mynde, yf I perceaued you
vnfeynedye ioyous and glad of hys welfare.

Receyue hym therefore with a louynge Christian affection in all ioyfulnes:
and haue not hym in price onely, but all them also that are lyke him. For
he, whan you sente hym hyther, was not onelye nothyng afrayed of
Neroes crueltie, whome he knewe to be muche greued at me, but also for
the ghsopell of Cristhe he put hym selfe in suche haserde, that he was
verye lyke to haue died, preferryng the doctrine of the ghsopell, before
his owne healthe, for this consideracion, that bycause of his beyng
awaye, he thoughte he dyd not the of{ices, that were lackyng on youre
parte toward me: and that by meanes of him you myghte be in a maner
presentlye here with me, in that he broughte youre charitable tokens vnto
me, and with hys ministeries serued me in this daun|ger, that he myghte
one alone represente you all vnto me.

¶ The .iii. Chapter.
Moreouer (brethren) reioyce ye in the Lorde. It greueth me not to wryte one thing often to you. For to you it is a sure thing. Beware of dogges, beware of eyll worckers. Beware of dissencion. For we are circumcision whiche serue God in the spirite, and rejoyce in Christ Iesu, and haue no confidence in the flesshe: though I might also rejoyce in the flesshe. Yf eny other man thincketh that he hath wherof he might trust in the flesshe: I haue more: beyng circumsed the cyght daye, of the kynred of Israell, of the try be of Beniamin, an Hebrue borne of the Hebrues: as concernyng the lawe, a Pharisaye: as concernyng feruentnes, I persecuted the congregacion, as touchinge the right wysnes which is in the lawe, I was vnrebukeable. But the things that were vauntage vnto me, those I counted losse for Christes sake. Yee I thynke all thinges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whome I haue counted all thing losse, and do iudge them but vyle, that I maye wynne Christe, and be founde in him, not hauynge myne owne tyghtewesnes of the lawe: but that which is thorow the faith of Christ euen that righte wesnes whiche commeth of God thorowe faith, that I maye knowe him and the veriue of his resurreccion, and the felowshyppe of his passions, while I am confor|mable vn|to his (death) yf by eny meanes I might attaine vn|to the resurreccion of y|deed. Not that I haue attained vn|to it already, or that I am already perfect: but I folowe, yf that I maye comprehende that, wherin I am comprehended of Christ Iesu.

Brethren, I counte not my selfe that I haue gotten it as yet: but this one thing I saye: I forget those thinges which are behynde, and endeuoure my selfe vn|to those thinges which are be|fore, and (accordynge to the marke appoynted) I preace to the rewarde of the hye cal|lyng of God thorowe Christ Iesu. Let vs therefore as many as be perfect, be thus wyse mynded: and yf ye be other wyse mynded, God shall open the same also vn|to you. Neuer|thelesse, vn|to that whiche we haue attayned vn|to, let vs proceade by one rule, that we maye be of one accorde.

Ow brethren, this remayneth moreouer, that whan you knowe what thinges are doen here, and hauing Epa|phroditus sent to you againe in health, you maye reioyce: and neglectinge the affliccions, therewith the world hath turmoiled vs, you may be glad, y* our lord Iesus Christes busynesse goeth alwayes forward better and better: On the behalfe wherof I am not so muche afrayed of them that be Ethnikes, whiche impugne the gospell openly, as of these halfe christians, whiche preach Christe after suche wyse, that they myngle the Iewes maner of doctrine, in withall. Of this matter, I haue with muche carke and care oftentimes warned you, but yet it shall be no payne vn|to me, to put the same in wryting that you maye be more sure. For you can all|moost neuer be ware onouge of these pestilent wycked, shameles kynde of mē, that alwayes lye in wayte in euery place. They haue enuye at your lybertye, they barke
against sincere doctrine, they deprave other mennes lyuinges, they laboure in the gospelles busynesse: howbeit to none other ende, but to cortupe it. They bragge of their foreskynnes circumcision, whan their inwarde mynde is all together vncircumcised. Beware brethren, that they begyle you not, take hede of such dogges, take hede of naughtye workers, beware of the vn circumcision, yea rather concision. They haue no cause to bragge of them selues, though they beare about the filthy marke of their highe bragge, wher|as their conscience is vncleane and wicked. If circumcision be worthye y* boast|ing, we are circumcised in dede, we are very Iewes in dede, we are the ryghte children of Abraham, that worship God, not with beasts bloude but in spirite (for so he woulde be wourshypped:) we boaste not in the lytell skynne cut from a parte of the bodye, nor yet in Moses, but in Christ Iesus, who, by his spirite, hath cut awaye all our synnes from our soules, and hathe pryned in our har|tes a very excellent goodlye marke, wherby it maye manifestye appeare that we are the sonnes of God. This nowe is a glorious and a true circumcision.

God from hence forthe estemeth not man after the state of his bodye. But these men neclecting the care of yede soule, repose al their whole trust in the fleshe, wherin yf any man maye boaste, I for my parte wyll geue place in this behalfe to none of them all: so as they can not haue, to quarell, that I set naught by circumcision because I haue it not. If any man stande in his owne cöceite bicause of his circumcision, I maye bragge of my selfe a greate deale more, for I was lawfully circumcised the eyght daye accordynge to the commandement of the lawe. I am an Israelite, not by engraffynge, but by kyndred: not a strange foundlyng, but a Iewe, beynge borne of the Iewes: and not of an vncertayne kyndred, but of a special chiefe kynored, that is, of Benjamin, whiche hath ben always ioyned to tyne tribe of Iuda, wherof Kynges and Leuites and priestes also are ordayned: wher as many suppose them selues Israelites, bycause they descende of the kyndred of the concubines of Israel. I am an Hebrew of the Hebrewes, after my birthe, and after the sectes of the law, a Pharisee, whose or|dre hathe had always the highest dygnitie. And yf they wyll esteme any man after the studye and obseruacion of the lawe: they haue not also in any of these, wherin to preferte themselues before me. For I regarded the dyligent study of the lawe of my fathers so earnestlye muche, that for the defence of it, I persecuted the congregacion of Christ by all possyble means: and I so entierlye observed those things, that the lawe commaundeth, that there was no|thinge, wherin I could be iustlye founde withall, as a transgressour. And yf any of this geare deserued any prerogatyue, I might with iuster cause boast, than these men, that woulde seme to be halfe goddes, because they be
circumcised. At that time in deed, forasmuch as I was not yet taught Christ, I thought my selfe a iolye fortunate man, aswell for the nobylitie of my kyndred, and dignitie of my secte, as also for my sitayte obseruyng of y law. But as sone as I learned by the gospel of Christ, in what thinges true righteousnesse cõsisteth and that matters of ferre greater excellêcie wer signified by these figures and shadowes of Moses lawe: by and by I cast awaye and renounced the things, that I haunted before as matters of wonderous holynesse, and thought it da∫mage vnto me, what soeuer it were, that hindred me neuer so litell from the doctrine of Christ: not that I condemne the lawe, yf a man vse it as it ought to be, but that I attribute so muche vnto the gospell of Christe my lorde, that I doo not onely set lesse by the carnall lawe of Moses, wherin these men boast, thâ the excellent knowledge of Christ, but also I thinke it losse, what soeuer this world hathe, of how excellent or of howe glittering a shewe soeuer it be. This knowledge therefore as sone as I begonne any whitte to taste, there is no aduaun∫age of any thing, how goodly so euer it be, but I esteme it as losse, yea I relgarde it no more than the rubyshe of a rotten wall, or yf any thinge be more vyle than it: so that with the losse of it I maye wynne Christe the fountayne of all good things, that are truely good. I take myne owne ryghteousnesse to be nothing worthe (where in obseruyng of Moses lawe, my ryghteousnesse was thought among men to haue ben muche auayleable) so that I maye atteyne vnto true righteousnes: which I may not call myne, forasmuch as it is not got∫ten by our owne merits, but frelye geuen to them, y∫dystrust them selues, & put their whole côfydence sympley in Christ. Neuertheles there springeth a certaine ryghteousnes also of the lawe, howbeit it is not auaylable to geue saluacion.

But that righteousnes, whiche is geuen of god, is so not ours, that notwith∫standynge it geueth vs true perfite saluacion, in case we beleue the gospel, and through faith come to the knowledge of Iesus Christ, whose natuuitie is more wanderful, than can be vnderstanden by any mortall mannes wysedom: whose resurrection is of more power, than can be perswaded by any argumentes of man. Onlye faith is hable to perswade these vnto vs, and hathe so perswaded in deed, that beyng estabishlyed in the hope of the promysses, I am gladly content to come vnto the felowshyp of his affliccions, to be bounden and to dye for his gospelles sake, lyke as he was beaten and crucified for vs: that it maye by some meanes chaunce vnto me, that lyke as I folowe the example of hys death, so I maye come to the glory of his resurrection, beyng rayed vp by him. This most certaine constaunt hope doeth so confort me in these afflictions, bycause I assuredly trust in the promysses of Christe, who hath promysed the feloweshyp of his kyndome to them, that wyll not shrynke
from the fellowship of his cross. Notwithstanding I meant not to speak thus, as though it were in me, to attain so high a worthynesse. For I am not come as yet to the end of my race, I have not yet won the game, the match is not yet all together at an end, howbeit I preach unto it to the uttermost of my power, that I may attain the thing that I pursue after. For every body winneth not the game, how so ever he runneth, but he that preacheth lustily, and he that laboureth constanlye. I am in good hope, that I shall catche it, inasmuch as Christ hath caught me to this same ende, that being pulled backe in the myddle of my race (which in times past I purposed wickedly against his congregation) I might run well in the race of the gospel, and winne the game of immortalitie, lest you should fall into sloth and naughty securitie, in trustyng to the promised game. Brethren, I doo not thinke, that I have yet atteyned the thinge that I goe about, and hope to atteyne. It is a very weightye matter of importaunce, that I followe, and is not lyghtlye atteyned by any man. I knowe that Christ is true, but the nature of man is so frayle and so mutable, that it will not suffre me as yet to be careles. Wherefore by the meanes of this excellente greate hope, I set all thinges a syde, and goe about this one thing onely, that in the race of the gospel, I maye forget, as it were, the thinges that are behynde me, and preach with all my possible endeavoure to those thinges, that are afore me: howbeit I rush not here awaye and there awaye rashely I care not whither, for he loseth his game, that runneth naught. But I bende my selfe streyghe towards the pricke of the gospel, that is set before our eyes, and to the rewarde of immortalitie, wherunto God the maister of our game lokying out of heauen vpon our endeavoure, calleth vs, by the helpe of Christ Iesus. Therefor, what other thing goe those men about, that myngle the law with the gospel, than to hyndre vs in our race. And for that cause, as many of vs as be perfite, let vs be of this affected mynde, that we set nothinge before vs to runne at, but the very marke of the gospel. And yf there be any amonge you that be somewhat weaker, than can vtherly contemne the law of their fathers, wherin they haue ben noueslyned, let them be borne withall, vntyll they waxe perfite also. God hathe shewed vnto you that the ayde of the lawe is nothing necessarie: and so peraduenture it shall come to passe, that he will reveal the same also vnto them.
is in heauen, from whence we lake for the sauiour, euen the Lorde Iesus Christ, whiche shall chaunge our vyle body, y* he maye make it lyke vnsto his glo|rious body: accordyng to the workyng, wherby he is able also to subdue all thinges vnsto him selfe.

Now whyle we are in this worlde, let vs goo on styll in the race, that we haue taken in hande, accordynge to the rule prescribed vnsto vs: and let vs truely agree in it, that we suffre not oure selues, to be drawne backe from that purpose: but let vs make spedye haste, every man to his power, to atteine the game of immortalitie. Ther be some, y* kepe not the race a right, them it is not good to folowe. But rather folowe me: for I runne streyght to the gospelles game. And marke them, that you see treade forwarde after the example of vs. Christ hath set vs the best facion of example, after the whiche you see me preace to the same place, that he went vnsto. All they that runne in this race, wyune not the game: and therfore it is not good folowing of euery one, that runneth befor. For there be very many, whome I haue oftentymes tolde you of before, and now I tell you againe with wepyng teares, that preache Christ after such sorte, that they are the enemyes of Christes crosse for all that. For they wyll in no wyse folowe the example of his lyfe and deathe, to the intent they may euerlastinglye lyue with him: but for their owne lucre and vayne gloryes sake, in stede of true godlynesse they teache lewyshe obseruations, circumcision of the foreskynne, choyse of meates, dyfference of dayes, to the intent, that other men beying burthened with these wares, they them selues maye reigne and lyue at ease for all that, as though after this lyfe they loked after none other. But let the ende of them fraye vs awaye from their condicions. For lyke as through slaunderous reproche of man, we drawe to eternall glorye, and by afflictions of this world, preace vnsto immortall felicitie: euen so they by transitorye pleasures of the worlde, procure to them selues euerlastyng destruction, bycause in stede of God they honour their belye that can not helpe them: and by countrefaitce vayne glorye among men, whiche they repose not in Christe, but in thinlges that they ought to be ashamed of, they make spede to euerlastyng shame. For what soeuer is earthly, is but temporall and countrefayte? and what so euer is heauenly, is true and euerlastyng. But they studye for nothynge elles but those thinges that are of the earthe. In them they repose their glorye, in them they set their pleasure, in them they put theyr hope of helpe, and so runne astraye ferre from the marke of the gospell. But we, that folowe Christ aright, though our bodyes be deteyned vpon earthe, yet in soule our conversacion is in heauê, sighing continuallye thither, as our head is gonne afore, from whence also through faythe we loke for our lorde lesus Christ, whiche shall rayse vs from death, and delyuer vs possession of those thinges, that he promyseth vs: and shall transforme this vyle naughtye bodye of ours, and make it lyke vnsto his owne glorious bodye, for this consyderacion, that the membres, which wer felowes of his afflictions in this worlde, shoulde
be called there into the fellowship of his felicitye. This matter shall not seeme incredible to any man, that will diligently ponder the great power of him, that shall do this deed. For there is nothing, but he can bring it to passe, in whose hand it is also, to subdue all thinges to himselfe at his owne pleasure. This power he shall openly shewe than vnto all men, although in the meane season he doo many times kepe it close.

The .iii. Chapter.

The texte.

¶ Therefore my brethren (dearly beloued and longed for) my ioye and crowne, so continue in the Lorde ye beloued. I praye Euodias, and beseche Sintiches, that they be of one accorde in the Lorde. Yee and I beseche the faithfull rockefelowe, helpe the wemen which laboured with me in the ghospell, and with Clement also, and with other my labourfelowes, whose names are in the boke of lyfe.

Inasmuch therefore as you are established with the hope of such great hyghe matters, my dearly beloued brethren and longed for, whose good successe I repute to be myne owne ioye, whose victorye, I take to be my crowne: lyke as you haue begonne, see y• you so continue, & suffre not your selues to be drawē away frō Iesus Christ. Moreover, my welbeloued brethren, I eftesones beseche Euodias, and I desire Sintiches and eyther of them by them selues, that they agree in one true concorde of myndes in promytynge the gospell of Christe. And I also require the, myne owne true naturall wyfe, whiche agreist with me in the trauayle of the gospel, helpe these women that were partetakers of my labours and daungers in the gospel, and Clement also, with the rest, that wet my labourfelowes in y• gospell. Whose names, what nedeth me to rehearse, inasmuch as they are wrytten in the boke of lyfe and shall neuer be scraped out. In that boke are the names of all them wrytten, that with their dilygences helpe forewarde the businesse of the gospell, of whose nombre you are also.

The texte.

¶ Rejoyce in the Lorde alwaye, and againe I saye: rejoyce. Let youre softenesse be kno|wen vnto all men. The Lorde is euen at hande. Be careful for nothinge, but in all prayer and supplycation let youre pericions be
manifest vnto God with geuynge of thanckes. And the peace of God (whiche passeth all vnderstandynge) kepe your hertes and myndes thorow Christ Iesu.

For these causes sakes, reioyce alwayes, euen in the myddes of your afflyc|tions: Againe I eftesones saye, reioyce and be of good cheare. And how hot|tely so euer the iniquitie of the wicked rage against you, yet let youre patience and modest softenes be knownen and seen vnto all manner of men, not only vnto the brethren, but to them also that are straungers from Christe, so that they beyng prouoked the rather by your good demenoure, maye be allured vnto the felowshyp of the gospell. For gentilnesse of behauioure wynneth and breaketh the vngodly. Couet not in any wise to reuenge you of thē, nor yet enuy not them their pleaasunt deyltes. For the commyng of Christ is at hande, whiche shall rendre vnto you the ioyes of immortalitie, for contemnyng the commodities of this worlde. And as for them, they shall suffre the peynes of their owne fonde folyshenes. Lyue you for your parte without care for any thinge. But care for this onely, that whan Christe shall come, he maye fynde you readyly prepared: of him depende you entierlye with all youre hartes. Yf you haue nede of any thinge, truste not to the helpe of the worlde, but call vpon god with continuall supplicacions, and make your moane to him with feruent desire, whan you requere any thing. And geue him thankes, what so euer chaunceth to you, pros|peritie or aduersite, beynge certainlye assured, that he wyll also turne your aduersitie into prosperitie. For he knoweth well ynoughe, what is profytable for you, althoughe you aske nothyngye: But yet he loueth to be called vpon with suche manner of intercessions, he loueth to be entreated, and (as it wer) enforced, with godly besechinges. And so the peace, wherby you are reconsyled vnto god, (beyng a thing of more gracious efficacie than mannnes reason is hable to per{|ceaue) shall strengthen your hartes and your consciences, against all terrouts that can possiblye happen in this worlde. For what should that man be afraied of, whiche knoweth that God loueth him dearly through Iesus Christ? Ther|fore lyke as I woulde haue you without care of those thinges, wherwith this worlde either flattereth or maketh afrayed• euen so you must applye your sel|ues with all your diligent endeuours, to ware •iche in vertues, whiche maye make you acceptable to God.

The texte.

Furthermore brethren, whatsoeuer things are true, what soeuer things are hon•••, whatsoeuer things are iust, what soeuer things are pure, what
soeuer thinges are cō•nyent, what soeuer thinges are of honeste reporte:
y• there be any vertue, y• there be any prayse of lernynge those same haue ye in youre mynde, whiche ye haue both learned and receaued, hearde also and sene in me: those thinges d•, and the God of peace shalbe with you. I reioyce in the Lorde greatly, that nowe at the last youre •are is reuyued againe for me, in that wherin ye were also carefull: but ye lacked oportunitie. I speake out because of necessyte. For I haue learned in whatsoeuer estate I am, therwith to be content. I can both be lowe, and I can be hye. Every where and in all things I am instructed, bothe to be full and to be hongrye, bothe to haue plentye and to suffre neade. I can do all things thorowe Christ whiche strengthneth me. Nethwithstandinge ye haue well done, that ye bare parte with me in my tribulacion.

In consideracion wherof, what soeuer thinges are true, and without coun|trefaicte: what soeuer are honest and comelye, and worthye of them that deteste folysh vyle trifles: what soeuer are iuste, what soeuer are pure and holye, what soeuer are cōmodious to the nouryshement of concorde, what soeuer be of good reporte: yf there be any vertue, yf there be any prayse, that bea•eth vertue com|panye, let these thinges delite you to studye and care for, let these thinges be alwayes in your myndes: these, I saye, and suche lyke, whiche you lately learned and receaued of vs: and not hearde of me onely but also seen in me. For I haue not taught you, but as I haue done my selfe in dede. Loke therefore, that you haue not onely these thinges in your remembraunce, but doo them also in dede, accordinge as you see example in vs. And to suche as doo thus, God that is the authour of peace, wyll be ready with his presente helpe, where as he is at con|corde with none, but those that are folowers of vertues. To be briefe, it pleased my mynde excedynglye, that your accustommed louyng charitablenesse towar|des me, (whiche was entermitted for a small space,) encreaced againe, & was as freshe as euer it was towards me. Howbeit your good wil was not slaked, but though it were as louynge as euer it was, yet you wanted oportunitie to sende the thinges that you woulde haue done. Wherefore I am glade, not s muche for myne owne commoditie, as for your louinge kyndenesse, wherby I reioyce, that you are made worthilye acceptable to God. For it moueth me not muche, that my poore penurie is releued by your good liberalitie. For I am not vn•acquainted nor vnskylled in those matters: bycause I haue ben a greate deale practised in learnyng to suffre these incommodities patientlye. I haue learned to be content with my presente fortune whatsoever it be. I can be poore and basse amonge the poore, and I haue learned to excede amonge the riche. Yf I want, I am more sparing: and yf I haue plentye, I bestowe it to the vse of o|thers,
and playe the lyberall geuer. Lacke is the surer, and wealth the better felowe. As for me, I haue learned to conforme my selfe to all places, to all tylmes, and to all occasions, I am so framed and taught to abyde fortune, whethewayesoever it be. Nether plente corrupteth me, thoughhe I haue abou[n]daunce of thinges: nor honger throweth me downe, thoughhe I haue nothinge to put in my belye. Nether wealth maketh me highe, whan I haue more than Inede: nor want dyscourageth me, thoughhe I haue lesse than is necessarype for me to lyue withal. For why should these thinges greue my stomake, seyng that I passe not vpon fetters and whyppes for the gospelles sake? There is neuer a one of these, but I can suffre them patientlye ynowe without grefe of stomacke, beyng confirmed and strengthened by Iesus Christe, throughge whose ayde I am stronge, wheras of my selfe I am nothing. Neuerthelesse I meane not by these wordes, as thoughhe I set no stoore by your kynde lyberalitie, but I excedyngly commende your godlynesse, in that you haue planted your selues in to the felowshyp of myne afflictions: for the whiche, God shal also make you partakers of my rewardes. Certes I take the vndesyred readynesse of your good wyll, in very thankefull parte. For I am not vsed to demaunde any such duties at any mannes hande.

Ye of Philippos knowe also that in the begynnynge of the gospel, when I departed from Macedonia, no congregaciō bare parte with me, as concernynge geuynge and recea[uy]nge, but ye onely. For when I was in Thessalonica, ye sent once and afterwarde again vnto my necessite: not that I desire gyftes: but I desyre aboundaunt fru•e on your parte. Neuertheles, I receaued all, and haue plenty. I was euen fylled after that I receaued of Epaphroditus the thinges whiche were sente from you, an odoure of a swete smell, a sacrifice accepted and plea[saunt to ged. My God shall supplye all your neade thorowe •ys glorious tyches by Iesu Christ. Unto God and our father be prayse for euermore: Amen. Salute all the sainetes in Christ Iesu. The brethren whiche are with me, grete you. All the sa[n•es salute you moost of all they whiche are of the Emperours housholde. The grace of our Lorde Iesu Christ be with you all: Amen.

You of Philippos are witnesses your selues, that, whan I fyrst preached the gospel of Christ in the countrieis there about you, and departed from Macedonian, no congregacion, did communicate vnto me, I meane, as concernyng the matter of geuyng and receauyng. For they neyther gaue me any thing, nor I loked to receaeu any thing of them. But you onely gaue me, of your owne free mocions, aswell whan I was there with you, as also whan I was at Thessalonica, you sent to me in myne absence once and afterwarde againe, such thinges as you thought necessaraye for me. The Thessalonians were welthyer thā you, but you were a great deale kinder harted than they. I fynde no faulte at them, but I rejoyce at your
good forewardenes: and am glad rather for your auaungtage than for myne. For verely he wynneth a great gayne, that for Christes gospelles sake diminysheeth his stocke of worldey substauence, and exchaungeth transitori riches for true riches that neuer shall decaye. I doe not require gyftes, but I requyre the fruyte, that apperteigneth vnto you, through your prompte and vndesired lyberal geuyng. Somwhat is decreased in your money reckenynges, & somwhat is abated in the stocke of your householdes: But it is a great encrease of heauenly rewardes, that you maye surely reckon vpon. And as thouchinge my parte, you nede not to be sorye, as thoughe your frendely liberalitie had not be very acceptable vnto me. I haue receaued every thing, and now I am afloate, by your lyberall sendyng. And I am fullye re|freshed

by the thinges, that Epaphroditus brought me from you, you sente me so muche. Howbeit I receaued it not as a gyft sent from men to a man, but as a mooste thankeful oblacion to God: vnto whome no smell of sacrifice is more acceptable, than the wyllynge ministracion of a gospellyke charitie done vndesired. Fynallye, lyke as you passe not for your owne habilitie, so that I wante nothing: euon so on the other parte, I beseche my God, fulfyll vnto you, what so euer you wante in this lyfe. For in asmuche he is aboundaundyche tyche, he wyll not suffre, that any thinge shall wante vnto the necessarype vses of you, whiche waxe poore for his gospelles sake. For that perteyneth to the glorye of him and of Christe. Now therfore, all glorye be to god our father euerlastynglye worlde without ende. Amen.

Salute all them, that accordyng to the doctrine of Iesus Christe, leade a godly and an vpright cleane lyfe. The christian brethren that are with me here at Rome commende them hartelye vnto you: And not these onely, that are falmylatlye consuersaunt with me, but all the rest also, especially those of the Em|perours housholde, y* haue embraced y* doctrine of Christe, and are not afrayed to professe Christe, for all their *aging lorde and maister as cruell as he is. The gracious sauour and goodnesse of our lorde Iesus Christ be alwayes with your spirite.

Amen.

The ende of the Paraphrase vpon the Epistle of Paule to the Philippians.