

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a base and small matter, yet according to his manner mounteth aloft vnto God. 8 Sending againe to Philemon his ragaound and then his seruante, he entreateth pardon for him, and very grauely preacheth of Christian equitie.



Paul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house :

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the fellowship of thy faith may be made effectuell, and that whatsoever good thing is in you through Christ Iesus, may be knowne.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints bowels are comforted.

8 Wherefore, though I be very bold in Christ to command thee, that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paulaged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee & to me.

12 Whom I haue sent againe : thou therefore receiue him, that is mine owne bowels.

13 Whom I would haue receined with me, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel.

14 But without thy mind would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a season, that thou shouldst receiue him for euer,

16 Nor now as a seruant, but about a seruant, euen as a brother beloued, especially to me : how much more then vnto thee, both in the flesh and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue writtē this with mine owne hand : I will recompense it, albeit I doe not say to thee, that thou owest moreouer vnto mee euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shall bee freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ, be with your spirit, Amen.

¶ Written from Rome to Philemon, and sent by Onesimus a seruant.

* 1. Thef. 1. 2.
2. Thef. 1. 3.
a By fellowship of faith, he meaneth those diuinit of charitie which are bestowed vpon the Saints, and flowe forth of an effectiue all faith.
b That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charitie, and all downfalnesse.
c Because thou diddest so dutifully and cheerfully respect the Saints, that they conceiued inwardly a maruelous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that men haue one of anothers state, but also that ioy and comfort which encreth into the very bowels, as though the heart were refreshed and comforted.
d An example of a Christian exercise & commendation for an other man.
e Colos. 4. 9.
f At mine owne sonne, and as if I had begotten him of mine owne body.

e That thou mightest not seeme to haue lent mee thy seruant vpon constraint, but willingly.
f Time be allowed the harder kind of speech, which is to say, he ranne away.
g For a little time, because he is thy seruant, or other seruants are, and because he is the Lords seruant, so that thou must needs loose him both for the Lords sake, and for thine owne sake.
i Good brother let me obtaine this benefit at thine hand.

THE EPISTLE TO THE HEBREWES.

The drift and end of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man is that true eternal & only Prophet, King and high Priest, that was shadowed by the figures of the old law, and is now in deed exhibited: of whom the whole Church ought to be taught, governed, & sanctified.

CHAP. I.

1 To shewe that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all propheties, 4 hee advanceth him above the Angels: 10 And prooueth by diuers testimonies of the Scripture, that hee farre surpasseth all other.



1 fundrie times and in diuers maners God spake in the olde time to our fathers by the Prophets: in these last dayes hee hath spoken vnto vs by his Sonne,

2 Whome hee hath made heire of all things, by whom also he made the worlds,

3 Who being the brightnes of the glory, and the ingraued forme of his person, & bearing vp all things by his mighty word, hath by himselfe purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

yea, and himselfe also to be beholden of vs, who beareth vp and sustaineth all things by his wil and pleasure. c Possessor and equall counterpart of all things with the Father. d That is, whatsoever hath beene at any time, or shall be. e Col. 1. 15. f Hee is whom that glory and Maiestie of the Father sheweth, who is otherwise infinite, and cannot be beholden. g His Fathers person. h Suffereth, defendeth, and cherissheth. i The third part of the same proposition: The same Sonne executed the office of the high Priest in offering vp himselfe, and is our onely and most mightie Mediatour in heauen. k This sheweth that the favour of that his sacrifice is not onely most acceptable to the Father, but also is everlasting, and furthermore how farre this high Priest surpasseth all the other high Priests.

1 The first part of the generall proposition of this Epistle: the sonne of God is in deed that Prophet or teacher, which hath actually now performed that that God after a sort & in shadowes signified by his Prophets, and hath fully opened his Fathers wil to the world. a So that the former declaration made by the Prophets was not full, & nothing might be added to this later. b Which our Sonne is God & man.

2 The second part of the same proposition: The same Sonne is appointed of the Father to be our King and Lord, by whom also he made all things: and in whome onely he setteth forth his glory.