

THE ACTES OF THE APOSTLES.

THE ARGUMENT OF THE ACTES OF THE APOSTLES.

The Ghospel hauing shewed, how the Iewes most impiously reiecte Chrift (as also Moyfes and the Prophetes had foretold of them:) and therefore deserued to be reiecte themselves also of him: now followeth this booke of *the Actes of the Apostles* written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61.) and sheweth, how notwithstanding their deferts, Chrift of his mercy (as the Prophetes also had foretold of him) offered himselfe vnto that vnworthy people, yea after that they had Crucified him, sending vnto them his twelue Apostles to moue them to penance, and so by Baptisme to make them of his Church: and whiles al the Twelue were so occupied about the Iewes; how of a persecuting Iewe he made an extraordinarie Apostle (who was Saint Paul) and to auoid the scandal of the Iewes (to whom only himselfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his known Apostles, vnto the Gentils, who neuer afore had heard of Chrift, and were worshippers of many Gods, to moue them also (for, that likewise the Prophetes had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euery where refuted the same Apostle and his preaching to the Gentils, persecuting him and seeking his death, and neuer ceasing vntil he fel into the handes of the Gentils: that so (as not only he euery where, but also the Prophetes afore him, and Chrift had foretold) the Ghospel might be taken away from them, and giuen to the Gentils: euen from Hierusalem (whose reprobation also by name had been often foretold) the head-citie of the Iewes, where it began, translated to Rome the head-citie of the Gentils. Al this wil be euident by the partes of the booke: which may be these fixe.

(Hier. in Catal.)
Act. 13, 46.
18, 6. 19, 9.
28, 18.
Efa. 1.
Mat. 21, 23.
Luc. 13, 33.

Firft, how Chrift Afcending in the fight of his Difciples, promifed vnto them the Holy Ghoft, foretelling that of him they fhould receiue ftrength, and fo begin his Church in Hierufalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria alfo, yea into al Nations of the Gentils, be they neuer fo farre off. *You fhall receiue (faith he) the vertue of the Holy Ghoft comming vpon you: and you fhall be witneffes vnto me in Hierufalem, and in al Iurie, and Samaria, and euen to the vtmoft of the earth. Chap. 1.*

Secondly, the beginning of the Church in Hierufalem, accordingly. *Chap. 2.*

Thirdly, the propagation of it confequently into al Iurie, and alfo to Samaria. *Cha. 8.*

Fourthly, the propagation of it to the Gentils alfo. *Chap. 10.*

Fifthly, the taking of it away from the obftinate Iewes, and giuing of it to the Gentils, by the minifterie of S. Paul and S. Barnabee. *Chap. 13.*

Sixthly, of taking it away from Hierufalem it felfe, the head-citie of the Iewes, and fending it (as it were) to Rome the head-citie of the Gentils, and that, in their perfecuting of Paul fo farre, that he appealed to Cæfar, and fo deliuering him after a fort vnto the Romanes: as they had before deliuered to them alfo Chrift himfelfe. *Act. 25, 11.*
Luc. 23, 5.
 Wheras S. Peters firft comming thither, was vpon another occafion, as fhall be faid anone. Of which Romanes and Gentils therefore, the fame S. Paul being now come to Rome (the *laft Chap. of the Actes*) foretelleth the obftinate Iewes there, faying: *Et ipfi audient: You wil not heare, but, they wil heare.* That fo the prediction of Chrift aboue might be fulfilled: *And euen to the vtmoft of the earth.* And there doth S. Luke end the booke, not caring to tel fo much as the fulfilling of that which our Lord had foretold (*Act. 27, 24.*) to S. Paul: *Thou muft appeare before Cæfar.* Becaufe his purpofe was no more but to shew the new Hierufalem of the Chriftians, where Chrift would place the cheefe feat of his Church: as alfo indeed the Fathers, and al other Catholikes haue in al Ages looked thither, when they were in any great

doubt: no leffe then the Iewes to Hierufalem, as they were appointed in the old Testament. *Deut. 17, 8.*

And fo this Booke doth shew the true Church, as plainly, as the Ghospel doth shew the true Chrift, vnto al that doe not wilfully shut their owne eyes. To wit, this to be the true Church, which beginning vifibly at Hierufalem, was taken from the Iewes, and tranflated to the Gentils (and namely to Rome) continuing vifibly, and vifibly to continue hereafter alfo, *Vntil the fulnes of the Gentils fhall be come in: that then alfo All Iſrael may be faued.* And then is come the end of the world. For fo did Chrift moſt plainly foretel vs: *This Ghospel of the Kingdō ſhall be preached in the whole world, for a teſtimonie to all Nations: and then ſhall come the confummation.* For the conuerſion of which Nations and accompliſhing the fulnes of all Gentils, the foreſaid Church Catholike, being mindful of her office, *to be Chriſtes witneſſe euen to the vtmoſt of the earth,* doth at this preſent (as alwaies) ſend preachers to conuert and make them alfo Chriſtians: whereas the Proteſtants and all other Heretikes doe nothing els but ſubuert ſuch as before were Chriſtians.

And this being the Summe and ſcope of this Booke, thus to giue vs hiſtorically a iuſt fight of the fulfilling of the Prophets & Chriſtes prediction about the Church: it is not to be maruelled at, why it telleth not of S. Peters comming to Rome: conſidering that his firſt comming thither was not, as S. Paules was, by the Iewes deliuerie of him, working ſo to their owne reprobation, but vpon another occaſion, to wit, to confound Simon Magus. *Euf. Hiſt. li. 2. c. 12. 13.* For who alſo ſeeth not, that it maketh no mention of his preaching to any Gentils at all, thoſe few only *Act. 10.* excepted, who were the firſt, and therefore (left the Gentils ſhould ſeeme leſſe cared for of God, then the Iewes) Peter being the Head of all, was elected of God, to incorporate them into the Church, as before he had done the Iewes. *God (faith he) among vs choſe, that by my mouth the Gentils ſhould heare the word of the Ghospel, and beleue.*

And S. Iames thereupon: *Simon hath told how God*

first visited to take of the Gentils a people to his name. But otherwife (I fay) here is no mention of Peters preaching to any Gentils: no nor of the other eleuen Apostles. Wil any man therefore inferre, that neither Peter, not the other Eleuen preached to any Nation or citie of the Gentils? No, the meaning of the Holy Ghost was not to write al the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentils, but only to the Iewes: therby to fet out vnto the world, the great mercy of Chrifft toward thofe vnworthy Iewes, and confequently their moft worthy reprobation for contemning fuch grace and mercy. As alfo on the other fide to shew, how readily the Gentils in fo many Nations, were conuerted by one Apostle only, who *From Hierufalem euen to Illyricum replenished the Gospell of Chrifft.* And this parting of the worke fo made by S. Peter with the reft doth S. Paul himfelfe touch: *That we vnto the Gentils, and they vnto the Circumcifion.* Neuer theleffe before his coming to Rome, not only was the Church come to Rome (as is euident *Act. the laft chap.*) there planted by Saint Peter and others (as likewise by Saint Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the tranflating of it to the multitude of the Gentils) but alfo fo notable was the fame Church of Rome, that S. Paul writing his Epiftle to the Romanes, before he came thither, faith: *Your faith is renowned in the whole world.* And therefore they with the reft of the Gentils, be that Nation whereof Chrifft told the Iewes, faying: *The Kingdom of God fhall be taken away from you, and fhall be giuen to a Nation yealding the fruits thereof.*

Gal. 2, 9.

Rom. 1, 8.

Mat. 21, 43.

Chapter 1

The 1. part. The expectation of the Holy Ghost between the Ascension of Chrifft, and the beginning of the Church.

Chrifft now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should cary it. 9. After his Ascension they are warned by two Angels to fet

their mindes vpon his fecond comming. 14. In the daies of their expectation, 15. Peter beginneth to execute his vicarship, giuing instruction and order, by which Mathias is elected Apoftle in the place of Iudas.

Lu. 1, 3. **T**he firft treatife I made of ^aal things, O Theophilus, which IESVS began to doe and to teach, ² vntil the day wherein [♠]giuing commandement by the Holy Ghoft to the Apoftles whom he chofe, he was affumpted: ³ to whom he fhewed alfo himfelf aliue after his paffion in many arguments, for fourtie daies appearing to them, and fpeaking of the Kingdom of God. *Lu. 24, 49.* ⁴ And eating with them, he commanded them, that they fhould not depart from Hierufalem, but fhould expect the promife of the Father, which you haue heard (faith he) by my mouth: ⁵ for Iohn indeed baptized with *Io. 14, 26.* ^bwater, but you fhall be ^cbaptized with the Holy Ghoft *Lu. 3, 16.* after thefe few daies. ⁶ They therfore that were affembled, asked him, faying: Lord, whether at this time wilt thou reftore the Kingdom of Ifrael? ⁷ but he faid to them: [♠]It is not for you to know times or moments, which the Father hath put in his owne power: ⁸ but you fhall receiue the vertue of the Holy Ghoft comming vpon *Lu. 24, 49.* you, and you fhall be witneffes vnto me in Hierufalem, *Act. 2, 1.* and in al Iewrie, and Samaria, and euen to the vtmoft of the earth. ⁹ And when he had faid thefe things, in *Mr. 16, 19.* their fight he was eleuated: & a cloud receiued him out *Lu. 24, 31.* of their fight. ¹⁰ And when they beheld him going into Heauen, behold two men flood befide them in white garments, ¹¹ who alfo faid: Ye men of Galilee, why ftand you looking into Heauen? This IESVS which is [♠]affumpted from you into Heauen, fhall fo come as you haue feen him going into Heauen.

^a Not al particularly, (for the other Euangelifts write diuers things not touched by him) but al the principal and moft neceffarie things.

^b Iohns Baptifme gaue not the Holy Ghoft.

^c The abundant powring of the Holy Ghoft vpon them on whitfun-day, he calleth Baptifme.

¹² Then they returned to Hierufalem from the mount that is called Oliuet, which is by Hierufalem, distant a Sabbath's iourney. ¹³ And when they were entred in, they went vp into an vpper chamber, where abode ^a)Peter & Iohn, Iames and Andrew, Philippe and Thomas, Bartholomew and Matthew, Iames of Alphæus and Simon Zelotes, and Iude of Iames. ¹⁴ Al these were perfeuering with one mind in praier with the ^b)women and •MARIE the mother of IESVS, and his brethren. ¹⁵ In thofe daies •Peter rifing vp in the middes of the Brethren, faid: (and the multitude of perfons together, was almoft an hundred and twentie.) ¹⁶ You men, Brethren, the fcripture muft be fulfilled which the Holy Ghoft fpake before by the mouth of Dauid concerning Iudas, who was the captaine of them that apprehended IESVS: ¹⁷ who was numbered among vs and obtained the lot of this minifterie. ¹⁸ And he indeed hath poffeffed a field of the reward of iniquitie, and being hanged he burft in the middes, and al his bowels guffhed out. ¹⁹ And it was made notorious to al the inhabitants of Hierufalem: fo that the fame field was called in their tōgue, *Hacel-dema*, that is to fay, the field of bloud. ²⁰ For it is written in the booke of Pfalmes: *Be their habitation made defert, & be there none to dwel in it. And his Bishoprike let another take.* ²¹ Therefore, of thefe men that haue affembled with vs, al the time that our Lord IESVS went in and went out among vs, ²² beginning from the Baptifme of Iohn vntil the day wherein he was affumpted from vs, ^c)there muft one of thefe be made a witnes with vs of his refurrection.

Pf. 40, 9. Io. 13, 18.

Luc. 22, 47.

Io. 18, 3.

Mt. 27, 5. 7.

Pfa. 68, 26.

Pf. 108, 8.

^a This vifible companie was the true Church of Chrift, which he left, & commanded to keepe together til the comming of the Holy Ghoft, by him to be further informed & furnished to gaine al Nations to the fame Societie.

^b The Heretikes, fome in the text, other in the margēt, tranflate, *wiues*, to wit, of the Apoftles, moft impudently; knowing in their confciences that he meaneth the Maries & other holy women that followed Chrift as *Lu. 8, 2. 24, 10.* See Beza and the *Engl. Bible. 1579.*

^c No fmal myfterie, that the number of the twelue Apoftles muft needes be made vp againe.

²³ And they appointed two, Ioseph, who was called Barfabas, who was furnamed Iuftus: and Matthias. ²⁴ And praying they faid: Thou Lord that knoweft the harts of al men, fhew of thefe two, one, whom thou haft chofen, ²⁵ to take the place of this minifterie & Apoftlefhip, from the which Iudas hath preuaricated that he might goe to his owne place. And they gaue them ♦lots, and the lot fel vpon Matthias, and he was numbred with the eleuen Apoftles.

ANNOTATIONS

2 Giuing commandement.) He meaneth the power giuen them to preach, to baptize, to remit finnes, and generally the whole commiffion and charge of gouernement of the Church after him, and in his name, fteed, & right: the which regiment was giuen them together with the Holy Ghofte to afsift them therein for euer.

7 It is not for you.) It is not for vs, nor needful for the Church, to know the times & moments of the world, the comming of Antichrift, and fuch other Gods fecrets. This is enough in that cafe, to be affured that Chrifs faith fhall be preached, and the Church fpred throughout al Nations, the Holy Ghofte concurring continually with the Apoftles & their Succelfours for the fame.

The times and moments of things to come pertaine not to vs.

11 Affumt from you.) By this vifible Afcending of Chrift to Heauen and like returne from thence to iudgement, the Heretikes doe increduloufly argue him not to be in the Sacrament. But let the faithful rather giue eare to S. Chryfoftome faying thus: *O miracle! he that fitteth with the Father in Heauen aboue, at the very fame time is handled of men beneath. Chrift afcending to Heauen, both hath his flesh with him, and left it with vs beneath. Elias being taken vp, left to his Difciples his cloke only: but the Sonne of man afcending, left his owne flesh to vs. Li. 3. de Sacerd. Ho. 2. ad Po. Ant. in fine. Ho. de diuit. & paup. in fine.*

Chrift is afcended, and yet really in the B. Sacrament.

14 MARIE the mother of IESVS.) This is the laft mention that is made in holy Scripture, of our B. Lady. For though she were ful of al diuine wifedom, & opened (no doubt) vnto the Euangeliftes and other Writers of holy Scriptures, diuerfe of Chrifs actions, fpeeches, and myfteries, wherof she had both experimental and reuealed knowledge: yet for that she was a woman, and the humbleft creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the reft of her time with the Chriftians (as here she is peculiarly named

Our B. LADY.

Her life.

and noted among them) and specially with S. Iohn the Apofle, to whom our Lord recommended her: Who provided for her all neceffaries, her fpoufe Iofeph (as it may be thought) being deceased before. The common opinion is that she liued 63. yeares in al. At the time of her death, (as S. Denys firft, & after him S. Damascene *de dormit. Deipara.* writeth) al the Apoftles then difperfed into diuers Nations to preach the Ghofpel, were miraculoufly brought together (fauing S. Thomas who came the third day after) to Hierufalem, to honour her diuine departure and funeral, as the faid S. Denys witneffeth. Who faith that himfelf, S. Timothee, and S. Hierotheus were prefent: teftifying alfo of his owne hearing, that both before her death and after for three daies, not only the Apoftles and other holy men prefent, but the Angels alfo and Powers of Heauen did fing moft melodious Hymnes. They buried her fared body in Gethfemani. But for S. Thomas fake, who defired to fee & to reuerence it, they opened the fepulcher the third day; and finding it void of the holy body, but exceedingly fragrant, they returned, affuredly deeming that her body was affumpted into Heauen; as the Church of God holdeth: being moft agreeable to the fingular priuiledge of the mother of God, & therefore celebrateth moft folemnly the day of her Affumption. And that is confonant not only to the faid S. Denys and S. Damascene, but to Holy Athanafius alfo, who auoucheth the fame, *Serm. in Euang. de Deipara.* Of which Affumption of her body, S. Bernard alfo wrote fiae notable Sermons extent in his workes.

Io. 19, 26. 27.

Dionyf. ep ad Timotheum.

Her ASSVMPTION.

The Proteftants haue no feaft of her at al, as they haue of other Saints.

But neither thefe holy Fathers, nor the Churches tradition and teftimonie doe beare any fway now a daies with the Proteftants, that haue abolifhed this greateft feaft of her Affumption, who of reafon fhould at the leaft celebrate it as the day of her death, as they doe of other Saints. For though they beleeeue not that her body is affumpted, yet they wil not (we trow) deny that she is dead, & her foule in glorie: neither can they afke fcriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, & other, which be not mentioned in fcriptures, & yet are ftill celebrated by the Proteftants. But concerning the B. Virgin MARIE, they haue blotted out alfo both her Natiuitie, & her Conception: So as it may be thought the Diuel beareth a fpecial malice to this woman whofe feed brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Chrifts Conception, the other to his Prefentation. So that she by this meanes fhall haue no feftiuitie at al.

How the Primitive Church & ancient Fathers honoured our B. Lady.

But contrawife, to confider how the ancient Church & Fathers efteemed, fpake, and wrote of this excellent veffel of grace, may make vs deteft thefe mens impietie, that can not abide the praifes of her whom al Generations fhould call BLESSED, & that efteeme her honours a derogation to her Sonne. Some of their fpeeches we wil fet downe, that al mē may fee, that we neither praife her, nor pray to her more amply then they did. S. Athanafius in

Lu. 1, 49.

S. Athanafius.

the place alleaged, after he had declared how al the Angelical Spirits & euery order of thē honoured & praifed her with the AVE, wherewith S. Gabriel faluted her: We alfo, faith he, of al degrees vpon the earth extol thee with loude voice faying: Aue gratia plena &c. Haile ful of grace, our Lord is with thee. Pray for vs, o Maiftrefle, and Lady, and Queene, and mother of God. Moft holy & ancient Ephrem, alfo in a fpecial oration made in praife of our Lady, faith thus in diuerfe places thereof: *Intemerata Deipara* &c. Mother of God vndefiled, Queene of al, the hope of them that defpaire, my Lady moft glorious, higher then the Heauenly Spirits, more honourable then the Cherubins, holier then the Seraphins, & without comparifon more glorious then the fupernatural hoftes, the hope of the Fathers, the glorie of the Prophets, the praife of the Apoftles. And a litle after: *Virgo ante partum, in partu, & poft partum*; by thee we are reconciled to Chrift my God, thy fonne: thou art the helper of finners, thou the hauen for them that are toffed with ftormes, the folace of the world, the deliuerer of the emprifoned, the help of orphans, the redemption of captiues. And afterward Vouchfafe me thy feruant to praife thee. Haile Lady MARIE ful of grace, haile Virgin moft Bleffed among women. And much more in that fenfe which were to long too repeate.

Saint Ephrem.

S. Cyril hath the like vvonderful fpeeches of her honour, *hom. 6. contra Neftorium*. Praife and glorie be to thee, o holy Trinitie: to thee alfo be praife, holy mother of God, for thou art the precious pearle of the world, thou the candel of vnquencheable light, the crowne of Virginitie, the fcepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee Heauen reioyceth, Angels & Archangels are glad, Diuels are put to flight, and man is called againe to Heauen, and euery creature that was held with the errour of Idols, is turned to the knowledge of the truth. By thee churches are founded through the world: thou being their helper, the Gentils come to penance. and much more which we omit. Likewife the Greeke Liturgies or Maffes of S. Iames, S. Bafil, and S. Chryfoftom, make moft honourable mention of our B. Lady, praying vnto her, faluting her with the Angelical hymne, Aue Maria, and vfiing thefe fpeeches: Moft holy, vndefiled, bleffed aboue al, our Queene, our Lady, the mother of God, MARIE, a virgin foreuer, the facred arke of Chriffs Incarnation, broder then the Heauens that didft beare thy Creatour; holy mother, of vnfpreakable light, we magnifie thee with Angelical hymnes. Al things paffe vnderftanding, al things are glorious in thee, o mother of God. By thee are the myfterie before vnknownen to the Angels is made manifefte & reuealed to thē on the earth, thou art more honourable then the Cherubins, and more glorious then the Saraphins. To thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, Which art a fanctified temple, a fpiritual Paradife, the glorie of Virgins,

Saint Cyril.

The Greeke
Liturgies of
S. Iames, S. Bafil,
S. Chryfoftom.

of whom God tooke flesh and made thy womb to be his throne, &c.

S. Auguftine. And S. Auguftine *Serm. 18. de Sanctis to. 10.*: or (as fome thinke) S. Fulgentius: *O Bleffed MARIE, who can be able worthily to praife or thanke thee? Receiue our praiers, obtaine vs our requettes for thou art the fpecial hope of finners. By thee we hope for pardon of our finnes, & in thee, o moft Bleffed, is the expectation of our rewards.* And then follow thefe wordes now

vnica fpes.

Sancta Maria fuccurre miferis, &c.

vfed in the Churches feruice: *Sancta Maria fuccurre miferis, iuuu pufillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto fœmineo fexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God which didft deferue to beare the Redeemer of the world, who liueth and reigneth for euer.*

S. Damafcene.

S. Damafcene alfo *fer. de dormitione Deiparæ. Let vs crie with Gabriel: Aue gratia plena, Haile ful of grace, Haile fea of ioy that can not be emptied; haile the only eafe of greefes, haile holy*

Vnicū leuamen.

S. Irenæus.

Virgin, by whom death was expelled, and life brought in. See S. Ireneus li. 3. c. 33. & li. 5. circa medium. & S. Aug. de

As Adam and Eue, fo Chrif & our Lady.

fide & Symbolo & de agone Chriftiano. Where they declare how both the fexes concurre to our faluation, the man and the woman, Chrif and our Lady; as Adam & Eue both were the caufe of our fal: though Adam farre more then his wife, and fo Chrif farre more excellently and in another fort then our Lady: who (though his mother) yet is but his creature and handmaid, himfelf being truly both God & man. In al which places alleaged & many other like to thefe, if it pleafe the Reader to fee and read, & make his owne eyes witneffes, he fhall perceiue that there is much more faid of her, & to her, then we haue here recited, and that the very fame or the like fpeeches & termes were vfed then, that the Church vfeth now, in the honour and inuocation of the B. Virgin: to the confufion of al thofe that wilfully wil not vnderftand in what fenfe al fuch fpeeches are applied vnto her: to wit, either becaufe of her praier and interceffion for vs, whereby she is our hope, our refuge, our aduocate &c. or becaufe she brought forth the Authour of our redemption & faluation, whereby she is the mother of mercie, and grace, & life, and whatfoeuer goodnes we receiue by Chrif.

See S. Greg. Naziã. in fi. Trag. Chriftus patiens.

The meaning of the titles & termes giuen to our B. Lady.

Peter beginneth to practife his Primacie.

15 Peter rifing vp.) Peter in the meane time practifed his Superioritie in the companie or Church, publishing an election to be made of one to fupply Iudas roome. Which Peter did not vpon commandement of Chrif written, but by fuggeftion of Gods Spirit and by vnderftanding the Scriptures of the old Teftament to that purpofe: the fenfe whereof Chrif had opened to the Apoftles before his departure, though in more ful manner afterward at the fending of the Holy Ghoft. And this acte of Peter in prefcribing to the Apoftles and the reft, this election, and the manner thereof, is fo euident for his Supremacie, that the Aduerfaries confeffe here

Beza in *no. Teft. Græcol. an. 1565.*

that he was, *Antiftes*, the cheefe & Bishop of this whole College and companie.

25 Lots.) When the euent or fal of the lot is not expected of Diuels, nor of the ftarres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saints: thẽ may lots be vfed lawfully. And fometimes to difcerne betwixt two things mere indifferent, they may be neceffarie, as S. Auguftine teacheth. *ep. 180. ad Honoratium.*

Cafting of lottes.

Chapter 2

The Holy Ghofl comming to the Faithful vpon whitfun-day, 5. Iewes in Hierufalem of al Nations doe wonder to heare them fpeake al tongues. 14. And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghofl, which Ioel did prophecie of, which IESVS (whom they crucified) being now rifen againe and afcended (as he sheweth alfo out of the Scriptures) hath powred out from Heauen: concluding therfore that he is CHRIST, and they moft horrible murderers. 37. Whereat they being compunct, and fubmitting themfelues, he telleth them that they muft be baptized, and then they alfo fhall receiue the fame Holy Ghofl, as being promifed to al the baptized. 41. And fo 3000. are baptized that very day. 42. Whole godly exercifes are here reported, and alfo their liuing in ftate of perfection. The Apoftles worke many miracles, and God daily increafeth the number of the Church.

The 2. part.
The comming
of the Holy
Ghofl and
beginning of
the Church in
Hierufalem.

Act. 1, 4.

And when the daies of ¹Pentecoft were accomplished, they were al together in one place: ²and fodenly there was made a found from Heauen, as of a vehement wind comming, & it filled the whole houle where they were fitting. ³And there appeared to them parted tongues as it were of fire, and it fate vpon euery one of them: ⁴and they were ¹al replenifhed with the Holy Ghofl, and they began to fpeake with diuerfe tongues according as the Holy Ghofl gaue them to fpeake.

Mt. 3, 11.

Io. 7, 39.

⁵ And there were dwelling at Hierufalem Iewes, deu-
out men of euery Nation that is vnder Heauen. ⁶ And
when this voice was made, the multitude came together,
and was aftonifhed in mind, becaufe euery man heard
them fpeake in his owne tongue. ⁷ And they were al
amafed, and marueled faying: Are not, loe, al thefe
that fpeake, Galilæans, ⁸ and how ‘haue we heard,’ each do we heare
man our owne tōgue wherein we were borne? ⁹ Parthiās,
& Mediās, & Elamites, & that inhabite Mefopotamia,
Iewrie, & Capadocia, Pontus, and Afia, ¹⁰ Phrygia, and
Pamphilia, Ægypt & the partes of Lybia that is about
Cyrenee, & ftrangers of Rome, ¹¹ Iewes alfo, and Profelytes,
Cretenfians, and Arabians: we ‘haue heard,’ them fpeake do heare
in our owne tongues the great workes of God. ¹² And
they were al aftonifhed, and marueled, faying one to an-
other: What meaneth this? ¹³ But others deriding faid:
That thefe are ful of new wine.

¹⁴ But ^aPeter fstanding with the Eleuen, lifted vp
his voice, and fpake to them: Ye men, Iewes, and al
you that dwel in Hierufalem, be this known to you,
and with your eares receiue my wordes. ¹⁵ For thefe
are not drunke, as you fuppoſe, whereas it is the third
houre of the day: ¹⁶ But this is it that was faid by the
Prophet Ioel: *And it ſhal be, in the laſt daies (faith Ioel. 2, 28.*
our Lord) of my Spirit I wil powre out vpon al fleſh:
and your fonnes and your daughters ſhal prophecie, and
your yong men ſhal ſee viſions, and your Ancients ſhal
dreame dreames. ¹⁷ And vpon my ſeruants truly, and
vpon my handmaides wil I power out in thoſe daies of
my Spirit, and they ſhal prophecie: ¹⁸ and I wil giue
wonders in the Heauen aboue, and ſignes in the earth
beneath, bloud and fire, and vapour of ſmoke. ¹⁹ The
funne ſhal be turned into darkenes, and the moone into
bloud before the great and manifeſt day of our Lord doth
come. ²⁰ And it ſhal be, euery one whoſoeuer calleth
vpon the name of our Lord, ſhal be ſaued.

^a Peter the Head of the reft and now newly replenifhed with al
knowledge & fortitude, maketh the firft Sermon.

¹⁷ Ye men of Ifrael heare thefe wordes: IESVS of Nazareth a man approued of God among you, by miracles & wonders and fignes which, God did by him in the middes of you, as you alfo know; ¹⁸ this fame ^aby the determinate counfel & prefciencie of God being deliuered, you by the handes of wicked men haue crucified and flaine. ¹⁹ Whom God hath raied vp ^aloofing the forrowes of Hel, according as it was impoffible that he fhould be holden of it. ²⁰ For Daudid faith concerning him: *I forefaw the Lord in my fight alwaies: becaufe he is at my right hand that I be not moued.* ²¹ for this, my hart hath been glad and my tongue hath reioyced: moreouer my flefh alfo fhall reft in hope. ²² *Becaufe thou wilt not leaue ^amy foul ^a)in Hel, nor giue thy Holy one to fee ^b)corruption.* ²³ *Thou haft made knowne to me the waies of life: thou fhalt make me full of ioyfulnes with thy face.* ²¹ Ye men, Brethren, let me boldly fpeake to you of the Patriarch Daudid: that he died, and was buried; and his fepulchre is with vs vntil this prefent day. ²² Whereas therfore he was a Prophet, and knew that by an othe *God had fworne to him, that of the fruit of his loynes there fhould fit vpon his feat;* ²³ forfeeing he fpake of the refurrection of Chrift. For neither was he left in Hel, neither did his flefh fee corruption. ²⁴ This IESVS hath God raied againe, whereof al we are witneffes.

²⁵ Being exalted therfore by the right hand of God, and hauing receiued of his Father the promife of the Holy Ghoft, he hath powred out ‘this whom’ you fee and heare. ²⁶ For Daudid afcended not into Heauen; but he faith: *Our Lord hath faid to my Lord, fit on my right hand,* ²⁷ *vntil I make thine enemies the foote-ftoole of thy feet.* ²⁷ Therfore let al the houfe of Ifrael know moft certainly that God hath made him both Lord, & CHRIST, this IESVS, whom you haue crucified.

^a Who but an infidel (faith S. Auguftine) wil deny Chrift to haue defcended to Hel? *ep. 99.*

^b As his foul fuffered no paines in Hel, fo neither did his body take any corruption in the graue.

Contrition.

²⁸ And hearing theſe things, they were compunct in hart, and ſaid to Peter and to the reſt of the Apoſtles: What ſhal we doe men, Brethren? ²⁹ But Peter ſaid to them, ^a)doe pennãce, & be euery one of you baptized in the name of IESVS CHRIST for remiſſion of your finnes; and you ſhal receiue the giſt of the Holy Ghoſt. ³⁰ For to you is the promiſe, and to your children, and to al that are farre off, whomſoeuer the Lord our God ſhal cal. ³¹ With very many other wordes alſo did he teſtifie and exhorted them, ſaying: Saue your ſelues from this peruerſe Generation. ³² They therfore that receiued his word, were baptized & there were added in that day about ^b)three thouſand ſoules.

³³ And they were perfeuering in the doctrine of the Apoſtles, and in the communication of ^c)the breaking of bread, and praiers. ³⁴ And feare came vpon euery ſoul; many wonders alſo and ſignes were done by the Apoſtles in Hieruſalem, and there was great feare in al. ³⁵ Al they alſo that beleued, were together, & had ^d)al things common. ³⁶ Their poſſeſſions and ſubſtance they ſold, and deuided them to al, according as euery one had need. ³⁷ Daily alſo continuing with one accord in the Temple, and breaking bread from houſe to houſe, they tooke their meate with ioy and ſimplicite of hart: ³⁸ praifing God, and hauing grace with al the people. And our Lord ^e)increaſed them that ſhould be ſaued, daily together.

Act. 4, 32.

ANNOTATIONS

The feaſtes of Paſche
and Pentecoſt.

1 The daies of Pentecoſt.) As Chriſt our Paſche, for correſpondence to the figure, was offered at the Iewes great feaſt of Paſche, ſo fifty daies after (in Greeke, Pentecoſt) for accompliſhing the like figure of the Law-giuing in Mount Sinai, he ſent downe the

^a Not only amendment of life, but penãce alſo required before Baptiſme, in ſuch as be of age, though not in that fort as afterward in the Sacrament of penance. *Aug. de fid. & oper. c. 11. & ep. 108.*

^b Three thouſand were conuerted at this firſt Sermon, & they were put to the other viſible companie & Church.

^c This was the B. Sacrament, which the Apoſtles dayly miniſtred to the Chriſtians at leaſt in one kinde. See *c. 20, 7.*

Holy Ghoſt iuſt on the day of their Pētecoſt: which was alwaies on Sunday, as appeareth *Leuit. 23, 15*. Both which daies the Church keepeth yearely for memorie of Chriſts death and Refurrection, and the fending downe of the Holy Ghoſt; as they did the like for record of their deliuerie out of Ægypt, & their Law-giuing aforeſaid: the ſaid Feaſtes with vs containing, beſides the remembrance of benefites paſt, great Sacraments alſo of the life to come. *Aug. ep. 119. c. 16.*

4 Al replenished.) Though the Apoſtles and the reſt were baptized before, and had thereby receiued the grace of the Holy Ghoſt to ſanctification and remiſſion of finnes, as for diuers other purpoſes alſo: yet as Chriſt promiſed them they ſhould be further indowed with ſtrength and vertue from aboue, ſo here he fulfilled his promiſe, viſibly powring downe the Holy Ghoſt vpon al the companie and vpon euery one of them, thereby replenishing the Apoſtles ſpecially with al truth, wiſedom, and knowledge neceſſarie for the gouernement of the Church, & giuing both to them and to al other preſent, the grace and effect of the Sacrament of Confirmation, accompliſhing, corroborating, and ſtrengthening them in their faith and the confeſſion of the ſame. And laſtly for a viſible token of Gods Spirit, he indowed them al with the giſt of diuers ſtrange tongues: al (I ſay) there preſent, as wel our Ladie, as other holy women and Brethren, beſides the Apoſtles. Though the Heretikes fondly argue, for the deſire they haue to diſhonour Chriſts mother, that neither ſhe nor they were there preſent, nor had the giſt of tongues, contrarie to the plaine text that faith, *They were al together*, to wit, al the 120. mentioned before. *c. 1, 15.*

*Beza Annot.
in hoc c. v. 1.*

18 By the determinate counſel of God deliuered.) God deliuered him, and he deliuered himſelf, for loue and intention of our ſaluation; & ſo the act was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpoſe, & their fact was damnable, and not of Gods counſel or cauſing; though he tolerated it, for that he could and did turne their abominable fact to the good of our ſaluation. Therefore abhorre thoſe new Manichees of our time, both Lutherans and Caluinifts, that make God the Authour and cauſe of Iudas betraying of Chriſt, no leſſe then of Pauls conuerſion; beſides the falſe tranſlation of Beza, ſaying for Gods preſcience or foreknowledge (in the Greeke, *πρόγνωσις*) *Gods providence.*

The ſending of the Holy Ghoſt on whitſunday and the effects thereof.

Our B. Ladie.

Gods determination that Chriſt ſhould die, excuſeth not the Iewes.

Beza.

*Li. 12. c. 13.
de Gen. ad lit.*

19 Loofing the forrowes.) Chriſt was not in paines himſelf, but loofed other men of thoſe dolours of Hel, wherewith it was impoſſible himſelf ſhould be touched. See S. Auguſt.

22 My ſoul in Hel.) Where al the Faithful, according to the Creed, euer haue beleued that Chriſt according to his ſoul, went downe to Hel, to deliuer the Patriarches and al iuſt men there holden in bondage til his death, & the Apoſtle here citing the

Corrupt tranſlation againſt the Article of Chriſts deſcēding into Hel.

פשוט ופשוט
שארל שזר

Prophets wordes, moſt euidently expreffeth the fame, diſtinguiſhing his foule in Hel, from his body in the graue: yet the Caluinifts to defend againſt Gods expreſſe wordes, the blaſphemie of their Maifter, that Chriſt ſuffered the paines of Hel, and that no where but vpon the Croffe, and that otherwiſe he deſcended not into Hel, moſt falſely and flatly here corrupt the text, by turning and wreſting both the Hebrew and Greeke wordes from their moſt proper and vſual ſignifications of, *Soule*, and *Hel*, into, *body*, and *graue*: ſaying for, *my foule in Hel*, thus, *my body, life, perſon*, yea (as Beza in his *New Teſtament an. 1556.*) *my carcas* in the *graue*. And this later they corrupt almoſt throughout the Bible for that purpoſe. But for refelling of both corruptions, it ſhal be ſufficient in this place: firſt, that al Hebrewes & Greekes, & al that vnderſtād theſe tongues, know that the foreſaid Hebrew & Greeke wordes are as proper, peculiar & vſual to ſignifie *foul* & *Hel*, as *anima* & *infernus* in Latin; yea as *foul* and *Hel* in Engliſh doe properly ſignifie the foule of man, and Hel that is oppoſite to Heauen; and that they are as vnproperly vſed to ſignifie body and graue, as to ſay in Engliſh, foul for body, or Hel for graue. Secondly, it doth ſo miſlike the Heretikes themſelues, that Caſtaleo one of their fine Tranſlatours refelleth it, and to make it the more ſure, he for *in inferno*, tranſlateth, *in Orco*; that is *in Hel*. Thirdly, Beza himſelf partly recanteth in his later edition, and confeſſeth that, *Carcas*, was no fit word for the body of Chriſt, & therefore, *I haue*, (ſaith he) *changed it, but I retaine and keepe the fame ſenſe ſtil*, meaning, that he hath now tranſlated it, *foule*, but that he meaneth thereby as before, Chriſts dead body. Fourthly, he ſaith plainly that tranſlating thus: *Thou ſhalt not leaue my carcas in the graue*, he did it of purpoſe againſt *Limbus Patrum*, Purgatorie, and Chriſts deſcending into Hel; which he calleth four errors, and marueleth, *that moſt of the ancient Fathers were in that error*: namely of Chriſts deſcending into Hel, and deliuering the old Fathers. What need we more? He oppoſeth himſelf both againſt plaine ſcriptures and al Ancient Fathers, peruerſing the one, and condemning the other, to ouerthrow that truth which is an Article of our *Creed*. Whereby it is euidently falſe which ſome of them ſay for their deſenſe, that none of them did euer of purpoſe tranſlate falſely. See the *Annotation vpon 1. Pet. 3. v. 19.*

Eng. Bible. 1579.

No. Teſt. an. 1556. an-
not in 2. Act. v. 27. &
24. & in 1. Pet. 3, 19.

Liuing in cōmon.

35 Al things common.) This liuing in common is not a rule or a precept to al Chriſtian men, as the Anabaptiſtes falſely pretend: but a life of perfection and counſel followed of our Religious in the Catholike Church. See S. Aug. in *Pf. 112. in principio. & ep. 109.*

The increaſe &
perpetuitie of the
Viſible Church.

38 Increaſed.) Moe and moe were added to the Church (as the Greeke more plainly expreſſeth) that we may ſee the viſible propagation & increaſe of the fame. From which time a diligent man may deduce the very fame viſible Societie of men ioyned in Chriſt, through the whole booke, and afterward by the

προστίθεται τῇ ἐκκλησίᾳ

Ecclesiastical storie, downe til our daies, againft the pretended inuifible Church of the Heretikes.

Chapter 3

A miracle, and a Sermon of Peters to the people, shewing that IESVS is Chrif, and exhorting them to faith in him and pennance for their finnes, and fo they shal haue by him (in Baptifme) the Benediction which was promifed to Abraham.

And Peter and Iohn went vp into the Temple, at the ^aninth houre of praier. ² And a certaine man that was lame from his mothers wombe, was caried; whom they laid euery day at the gate of the Temple, that is called Specious, that he might aske almes of them that went into the Temple. ³ He, when he had feen Peter and Iohn about to enter into the Temple, asked to receiue an almes. ⁴ But Peter with Iohn looking vpon him, faid: Looke vpon vs. ⁵ But he looked earnestly vpon them, hoping that he should receiue something of them. ⁶ But Peter faid: Siluer and gold I haue not, but ⁴that which I haue, the fame I giue to thee: In the name of IESVS CHRIST of Nazareth arise, and walke. ⁷ And taking his right hand, he lifted him vp, and forthwith his feet & soles were made strong. ⁸ And springing he stood, & walked; & went in with them into the Temple walking & leaping & praifing God. ⁹ And al the people saw him walking and praifing God. ¹⁰ And they knew him, that it was he which fate for almes at the Specious gate of the Temple: and they were exceedingly astonifhed and agast at that that had chanced to him. ¹¹ And as he held Peter and Iohn, al the people ranne to them vnto the porch which is called Salomons, wondering.

^a This maketh for distinction of Canonical houres and diuerfitie of appointed times to pray in. See *Annot. c. 10, 9.*

¹² But Peter feeling them, made answer to the people: Ye men of Israel, why maruel you at this, or why looke you vpon vs, as though ^aby our power or holines we haue made this man to walke? ¹³ The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our Fathers hath glorified his Sonne IESVS, whom you indeed deliuered & denied before the face of Pilate, he iudging him to be releafed. ¹⁴ But you denied the Holy and the Iust One, and asked a mankiller to be giuen vnto you. ¹⁵ But the Authour of life you killed, whom God hath raied from the dead, of which we are witneses. ¹⁶ And in the ^afaith of his name, this man whom you see and know, his name hath strengthned; & the faith which is by him, hath giuen this perfect health in the sight of al you. Luc. 23, 18.

¹⁷ And now (Brethren) I know that you did it through ignorance, as also your Princes. ¹⁸ But God who foreflewed by the mouth of al the Prophets that his CHRIST should suffer, hath so fulfilled it. ¹⁹ Be Penitent therefore & cōuert, that your finnes may be put out. ²⁰ That, when the times shal come of refreshing by the sight of our Lord, and he shal fend him that hath been preached vnto you IESVS CHRIST. ²¹ Whom ^bHeauen truly muft receiue ὃν δεῖ οὐρανὸν μὲν
δέξασθαι vntil the times of the restitution of al things, which God spake by the mouth of his holy Prophets from the beginning of the world. ²² Moyfes indeed said: *That a Prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al things whatsoever he shal speake to you.* ²³ And it shal be, euery soule that shal not heare that Prophet, shal be destroyed out of the people. ²³ And al the Prophets from Deu. 18, 25.

^a This faith was not the faith of the lame man (for he looked only for almes) nor a special faith of the Apostles own saluation: but the whole beleefe of Christian Religion.

^b Some Heretikes fouly corrupt this place, thus: *Who muft be contained in Heauen*, of purpose (as they protest) to hold Christ in Heauen from the B. Sacrament. *Beza*. As though his presence there, drew him out of Heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latin, and as we translate.

Samuel and afterward that haue fpoken, told of theſe daies. ²⁴ You are the children of the Prophets and of the Teſtament which God made to our Fathers, ſaying to Abraham: *And in thy ſeed ſhal al the families of the earth be bleſſed.* ²⁵ To you firſt God raiſing vp his Sonne hath ſent him bleſſing you: that euery one ſhould conuert himſelf from his naughtines.

*Gen. 12, 18.
26, 4.*

ANNOTATIONS

6 That which I haue.) This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, & in & by him executed the ſame. Therefore he faith: *That which I haue, I giue to thee.* And the Heretikes are ridiculous that note here, *a miracle done by Chriſt by the handes of the Apoſtles*, to make the ſimple beleeeue that they had no more to doe then a dead inſtrument in the workemans hand.

Saints doe miracles and the like, but by the power of God.

12 By our power.) When the Apoſtles remit finnes or doe any other miracles, they doe it not by any humane, proper, or natural power in themſelues: but of ſupernatural force giuen them from aboue, to proue that the faith of Chriſt is true, and that he is God whom the Iewes crucified, in whoſe name and faith they worke, and not in their owne.

Chapter 4

The Rulers of the Iewes oppoſe themſelues and imprifon Peter & Iohn. 4. But yet thouſands of the people are conuerted: 5. and to the Rulers alſo Peter boldly a-oucheth by the foreſaid miracle, that IESVS is Chriſt, telling them of their heinous fault out of the Pfalmes, & that without him they can not be ſaued. 13. They though confounded with the miracle, yet proceed in their obſtinacie, forbidding them to ſpeake any more of IESVS, adding alſo threatens. 23. Whereupon the Church flyeth to praier, wherein they comfort themſelues with the omnipotencie of God, and prediction of Dauid, and aſke for the giſt of boldnes and miracles againſt thoſe threatens. 31. And God ſheweth miraculoſly that he hath heard their praier. 32. The whole Churches vnitie and communitie of life. 36. Of Barnabas by name.

And when they were ſpeaking to the people, the Prieſts and Magiſtrates of the Temple & the Sadducees came vpon them, ² being greeued that they taught the people, and fhewed in IESVS the refurrection from the dead: ³ and they laid handes vpon them, and put them into ward, vntil the morow, for it was now euening. ⁴ And ^a)many of them that had heard the word, beleeued: and the number of the men was made fiue thouſand.

⁵ And it came to paſſe on the morow, that their Princes, and Ancients, and Scribes were gathered into Hieruſalem. ⁶ And Annas the high Prieſt, and Caiphas and Iohn, and Alexander, and as many as were of the Prieſts Stocke. ⁷ And fetting them in the middes, they asked: In what power or in what name haue you done this? ⁸ Then Peter replenifhed with the Holy Ghoſt, ſaid to them: Ye Princes of the people and Ancients: ⁹ If we this day be examined for a good deed vpon an impotent man, in what he hath been made whole, ¹⁰ be it knownen to al you and to al the people of Ifrael, that in the name of IESVS CHRIST of Nazareth, whom you did crucifie, whom God hath raied from the dead, in this ſame this man ſtandeth before you whole. ¹¹ This is *the ſtone that was reiected of you the builders: which is made into the head of the corner*: ¹² And there is not ſaluation in any other. For neither is there any other name vnder Heauen giuen to men, wherein we muſt be ſaued. ¹³ And ſeeing Peters conſtancie and Iohns, vnderſtanding that they were men vnlettered, and of the vulgar fort, they marueled; and they knew them that they had been with IESVS: ¹⁴ ſeeing the man alſo that had been cured, ſtanding with them, they could ſay nothing to the contrarie. ¹⁵ But they commanded them to goe aſide forth out of the Councel: and they conferred together, ¹⁶ ſaying: What ſhal we doe to theſe men? for a notorious ſigne indeed hath been done by them, to al the inhabitants of Hieruſalem: it is manifeſt, and we can not denie it. ¹⁷ But that it be no further ſpred abroad among the

The name of
IESVS. See *An-*
not. Philip. 2, 10.

Pf. 117, 22.

The Apoſtles
conſtâcie, learning,
& wifedō after the
comming of the Holy
Ghoſt, being but id-
iotes, that is, ſim-
ple vnlettered men
& timorous before.

^a Here againe we ſee the proceeding & increaſe of the Church viſibly.

people, let vs threaten them, that they speake no more in this name to any man. ¹⁸ And calling them, they charged them that they should not speake at al, nor teach in the name of IESVS. ¹⁹ But Peter and Iohn anfwering, said to them: ^aIf it be iust in the sight of God, to heare you rather then God, iudge ye. ²⁰ For we can not but speake the things which we haue seen and heard. ²¹ But they threatning, difmiffed them: not finding how they might punish them, for the people, because al glorified that which had been done, in that which was chanced. ²² For the man was more then fourtie yeares old in whom that signe of health had been wrought.

²³ And being difmiffed they came to theirs, and shewed al that the cheefe Priests and Ancients had said to them. ²⁴ Who hauing heard it, with one accord lifted vp their voice to God, and said: Lord, thou that didst make Heauen & earth, the sea, and al things that are in them, ²⁵ who in the Holy Ghoft by the mouth of our Pf. 2, 1. Father Dauid thy seruuant haft said: *Why did the Gentils rage, and the people meditate vaine thinges: ²⁶ the Kings of the earth stand vp, and the Princes assem-ble together against our Lord, and against his CHRIST?* ²⁶ For there assembled indeed in this citie against thy holy Child IESVS whom thou haft anointed, Herod, and Pontius Pilate, with the Gentils and the people of Israel, ²⁷ to doe what ^bthy hand and thy counfel decreed to be done. ²⁸ And now Lord looke vpon their threatnings, and giue vnto thy seruants with al confidence to speake thy word, ²⁹ in that, that thou extend thy hand to cures & signes and wonders to be done by thy name of thy holy Sonne IESVS. ³⁰ And when they had praied, the place was moued wherein they were gathered: and they

^a Marke their constancie and courage after their confirmation, being so weake before. And if any Magistrate command against God, that is to say, forbid Catholike Chriftiā mē to preach or serue God, this same must be their answer; though they be whipped and killed for their labour. See c. 5. v. 19.

^b Chriftes death, as needful for mā's redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwise then by permiffion.

were al replenished with the Holy Ghoſt, and they fpake the word of God with confidence.

³¹ And the multitude of beleeuers had one hart and one foule: neither did any one ſay that ought was his owne of thoſe things which he poſſeſſed, but al things were cōmon vnto thē. ³² And with great power did the Apoſtles giue teſtimonie of the refurrection of IESVS CHRIST our Lord: and great grace was in al them. ³³ For neither was there any one needie among them. For as many as were owners of landes or houſes ^a)fold and brought the prices of thoſe things which they fold, ³⁴ and laid it before the feete of the Apoſtles. And to euery one was deuided according as euery one had need. ³⁵ And Ioseph who was furnamed of the Apoſtles Barnabas (which is by interpretation, the ſonne of conſolation) a Leuite, a Cyprian borne, ³⁶ whereas he had a peece of land, fold it, and brought the price, and laid it before the feete of the Apoſtles. *Act. 2, 44.*

ANNOTATIONS

Reuerence to holy
perſons.

³⁶ Before the feete.) He, as the reſt, did not only giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apoſtles holy feete, as S. Luke alwaies expreſſeth, and gaue them not into their handes. The Sunamite fel downe and embraced Eliſæus feete. Many that asked benefites of Chriſt (as the woman ſicke of the bloody fluxe) fel downe at his feete & Marie kiſſed his feet. Such are ſignes of due reuerence done both to Chriſt and to other ſacred perſons either Prophetes, Apoſtles, Popes, or others repreſenting his perſon in earth. See in S. Hierom of Epiphanius Biſhop in Cypres, how the people of Hieruſalem *of al ſortes flocke together vnto him, offering their children* (to take his bleſſing) *kiſſing his feet, plucking the hemmes of his garment, ſo that he could not moue for the throng.* *Ep. 61. c. cont. erro. Io. Hieroſol.*

4. Reg. 4, 27.
Luc. 8, 47.
Luc. 7, 38.

Kiſſing the feet
of holy perſons.

^a Note the ardent charitie & contempt of worldly things ī the firſt Chriſtians: who did not only giue great almes, but fold al their land to beſtow on the Apoſtles & the reſt that were in neceſſitie, according to Chriſtes counſel. *Mt. 16, 21.* Note alſo the great honour & credit giuen to the Apoſtles, in that the Chriſtian men put al the goods & poſſeſſions they had, to their diſpoſition.

Chapter 5

Ananias and his wife Saphira, for their sacriledge, at Peters word fal downe dead, to the great terrour of the rest. 12. By the Apostles miracles, not only the number, but also their faith so increaseth, that they seeke in the strectes to the very shadow of Peter, the townes also about bringing their diseased to Hierusalem. 17. The Rulers againe oppose themselues, but in vaine. 19. For out of prison an Angel deliuereth them, bidding them preach openly to al: 27. & in their Councel Peter is nothing afraid of their bigge wordes: 34. Yea Gamaliel being one of themselues casteth a doubt among them, left the matter be of God, and therefore impoossible to be dissolued. 40. Finally, the Apostles being scourged by them, count it an honour, & cease no day from preaching.

But a certaine man named Ananias, with Saphira his wife sold a peece of land, ² and ¹defrauded of the price of the land, his wife being priuie thereto: and bringing a certaine portion, laid it at the feet of the Apostles. ³ And ¹Peter said: Ananias, why hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraud of the price of the land? ⁴ Remaining, did it not remaine to thee: and being sold, was it not ¹in thy power? Why hast thou put this thing in thy hart? Thou hast not lied ¹to men, but to God. ⁵ And Ananias hearing these wordes, fel downe, and gaue vp the ghost. And there came great feare vpon al that heard it. ⁶ And yong men rising vp, remoued him, & bearing him forth buried him. ⁷ And it was the space as it were of three houres, and his wife, not knowing what was chanced, came in. ⁸ And Peter answered her: Tel me woman, whether did you sel the land for so much? But she said: Yea, for so much. ⁹ And Peter vnto her: Why haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that haue buried thy husband, at the doore, and they shal beare thee forth. ¹⁰ Forthwith she fel before his feete, and gaue vp the ghost. And

the yong men going in, found her dead: and caried her forth, & buried her by her hufband. ¹¹ And there fel great ^afeare in the whole Church, and vpon al that heard thefe things.

¹² And by the handes of the Apoftles were many signes and wonders done among the people. And they were al with one accord in Salomons porch. ¹³ But of the reft none durft ioyne themfelues vnto them: but the people magnified them. ¹⁴ And the multitude of men and women that beleued in our Lord, was more increafed: ¹⁵ fo that they did bring forth the fick into the ftreetes, & laid them in beddes and couches, that when Peter came, ¹⁶ his fhadow at the leaft might ouerfhadow any of them, and they al might be deliuered from their infirmities. ¹⁶ And there ranne together vnto Hierufalem the multitude alfo of the cities adioyning, bringing ficke perfons and fuch as were vexed of vncleane Spirits; who were al cured.

An Angel leadeth
them out of prifon.

¹⁷ And the high Prieft rifing vp, and al that were with him, which is the herefie of the Sadducees, were replenifhed with zeale: ¹⁸ laid hands vpon the Apoftles, and put them in the common prifon. ¹⁹ But an Angel of our Lord by night opening the gates of the prifon, & leading them forth, faid: ²⁰ Goe; and ftanding fpeake in the Temple to the people al the wordes of this life. ²¹ Who hauing heard this, early in the morning entred into the Temple, and taught. And the high Prieft coming, and they that were with him, called together the Councel & al the Ancients of the children of Ifraël: and they fent to the prifon that they might be brought. ²² But when the minifters were come, and opening the prifon, found them not; returning they told, faying: ²³ The prifon truly we found fhut with al diligence, and the keepers ftanding before the gates: but opening it, we found no man within. ²⁴ And as foone as the Magiftrate of the Temple and the cheefe Priefts heard thefe wordes,

^a Hereupon rofe great reuerence, awe, & feare of the vulgar Chriftians toward the holy Apoftles; for an exāple to al Chriftian people how to behaue themfelues toward their Bifhops and Priefts.

they were in doubt of them, what would befall. ²⁵ And there came a certaine man and told them: That the men, loe, which you did put in prifon, are in the Temple ftanding, and teaching the people. ²⁶ Then went the Magiftrate with the minifters, & brought them without force, for they feared the people, left they fhould be ftoned. ²⁷ And when they had brought them, they fet them in the Councel. And the high Prieft asked them, *Act. 4, 18.* ²⁸ faying: Commanding we commanded you that you fhould not teach in this name: and behold you haue filled Hierufalem with your doctrine, and you wil bring vpon vs the bloud of this man. ²⁹ But Peter anfwering and the Apoftles, faid: God muft be obeied, rather then men.

³⁰ The God of our Fathers hath raifed vp IESVS, whom you did kil, hanging him vpon a tree. ³¹ This Prince and Sauour God hath exalted with his right hand, to giue repentance to Ifraël, and remiffion of finnes. ³² And we are witneffes of thefe wordes, and the holy Ghoft, whom God hath giuen to al that obey him. ³³ When they had heard thefe things, it cut them to the hart, and they confulted to kil them.

³⁴ But one in the Councel rifting vp, a Phariffee named Gamaliel, a Doctour of law honourable to al the people, commanded the men to be put forth a while, ³⁵ and he faid to them: Ye men of Ifraël, take heed to your felues touching thefe men what you meane to doe. *Theudas* ³⁶ For before thefe daies there rofe ‘Theodas,’ faying he was fome body, to whom confented a number of men about foure hundred, who was flaine: and al that beleued him, were difperfed, and brought to nothing. ³⁷ After this fellow there rofe Iudas of Galilee in the daies of the Enroling, and drew away the people after him, and he perifhed: and as many as euer confented to him, were difperfed. ³⁸ And now therfore I fay to you, depart from thefe men and let them alone: for if this counfel or worke be of men, it wil be diffolued: ³⁹ but

if it be ^{a)}of God, you are not able to diffolue ‘them,’ it
 left perhaps you be found to refist God alfo. And they
 confented to him. ⁴⁰ And calling in the Apoftles, after
 they had fcourged them, they charged them that they
 fhould not fpeake in the name of IESVS, and difmiffed
 them. ⁴¹ And they went from the fight of the Councel
 reioycing, becaufe they were accounted worthy to fuffer
 reproch for the name of IESVS. ⁴² And euery day they
 ceafed not in the Temple, and from houfe to houfe to
 teach and euangelize Chrift IESVS.

ANNOTATIONS

2 Defrauded.) In that (faith S. Auguftine) he withdrew
 any part of that which he promifed, he was guilty at once, both
 of facrilege, and of fraud: of facrilege, becaufe he robbed God
 of that which was his by promife: of fraud, in that he withheld
 of the whole guift, a peece. Let now the Heretikes come, and fay
 it was for lying or hypocrifie only that this fact was condemned,
 becaufe they be loth to haue facrilege counted any fuch finne, who
 haue taught men not only to take away from God fome peece of
 that, or al that themfelues gaue, but plainly to fpoile & applie to
 themfelues al that other men gaue.

*Aug. fer. 9. in append.
 de diuerfis tom. 10.*

Excommunication ioyned
 with corporal paines.

3 Peter faid.) S. Peter (as you fee here) without mans rela-
 tion knew this fraud and the cogitations of Ananias, and as head of
 the Colledge and of the whole Church againft which this robbery
 was committed, executed this heauy fentence of Excommunica-
 tion both againft him, & his wife confenting to the Sacrilege. For
 it was excommunication by S. Auguftines iudgement, (*li. 3. cont.
 ep. Parm. c. 2. to. 7.*) and had this corporal miraculous death
 ioyned withal, as the Excommunication that S. Paul gaue out

1. Cor. 5.

^a Time, & the euidēt fucceffe of Chriftes Church & religion, proue it
 to be of God: no violence of the Iewes, no perfecution of the Hea-
 then Princes, no endeauour of domeftical Aduerfaries, Heretikes,
 Schifmatikes, or il liuers, preuailing againft it; as on the other fide,
 many attempts haue been made by Arius, Macedonius, Neftorius,
 Luther, and the like, who thought thēfelues fome body: but after
 they had plaid their partes awhile, their memory is buried, or
 liueth only in malediction & infamie, and their fcholars come to
 naught. Therefore let no Cath. man be scandalized that this herefie
 holdeth vp for a time. For the Arians & fome others florifhed
 much longer then thefe, & were better fupported by Princes and
 learning, and yet had an end.

againſt the inceſtuous and others, had the corporal vexation of Satan incident vnto it.

4 In thy povver.) *If it diſpleaſed God* (faith S. Auguſtine.) *to vvithdravv of the money vvwhich they had vovved to God, hovv is he angry vvhen chaſtitie is vovved and is not performed: for to fuch may be ſaid that vvwhich S. Peter ſaid of the money: Thy virginie remaining did it not remaine to thee, and before thou didſt vovv, vvas it not in thine ovvne povver? for, vvhoſoeuer haue vovved fuch things and haue not paied them, let them not thinke to be condemned to corporal deaths, but to euerlaſting fire. Auguſt. Ser. 10. de diuerſis.* And S. Gregorie to the ſame purpoſe vvriteth thus: *Ananias had vovved money to God, vvwhich aftervvard ouercome vvith diueliſh perfuaſion he vvithdrevv: but vvith vvhat death he vvas puniſhed, thou knovveſt. If then he vvere vvorthy of that death, vvho tooke avvay the money that he had giuen to God, confider vvhat great peril in Gods iudgement thou ſhalt be vvorthy of, vvwhich haſt vvithdravven, not money, but thy ſelf from almighty God, to vvhom thou hadſt vovved thy ſelf vnder the habite or vveede of a Monke.*

Vow of Chaſtitie,
and the breach
thereof.

Greg. li. 1. ep. 33.

4 Not to men, but.) To take from the Church or from the Gouvernours therof, things dedicated to their vſe and the ſeruice of God, or to lie vnto Gods Miniſters, is ſo iudged of before God, as if the lie were made, and the fraud done to the Holy Ghoſt himſelf, who is the Churches Prefident and Protectour.

15 His ſhadow.) Specially they fought to Peter the cheefe of al, who not only by touching, as the other, but by his very ſhadow cured al diſeaſes. Whereupon S. Auguſtine faith: *If then the ſhadow of his body could help, how much more now the fulneſſe of power? And if then a certaine litle wind of him paſſing by did profit them that humbly aſked, how much more the grace of him now being permanent & remaining? Ser. 39. de Sanctis.* ſpeaking of the miracles done by the Saints now reigning in Heauen.

Peters ſhadow &
interceſſion.

Chapter 6

By occaſion of a murmur in the Church (whoſe number now is ſo growen that it can not be numbred) Seuē of them being ordered by the Apoſtles in the holy order of Deacons; 8. one of them, Steuen, worketh great miracles: and is by ſuch as he confounded in diſputation, falſely accuſed in the Councel of blaſphemie againſt the Temple and rites thereof.

A

nd in thoſe daies the number of Diſciples increaſing, there aroſe a murmuring of the Greekes

The election of the
7. first Deacons.

againſt the Hebrewes, for that their widowes were deſpiſed in the daily miniſterie. ² And the Twelve calling together the multitude of the Diſciples, ſaid: It is not reaſon, that we leaue the word of God, and ſerue tables. ³ Conſider therefore Brethren, ^aſeuen men of you of good teſtimonie, full of the holy Ghoſt and wiſedom, whom we may appoint ouer this buſines. ⁴ But we wil be inſtant in prayer and the miniſterie of the word. ⁵ And the ſaying was liked before al the multitude. And they choſe Steuen a man full of faith and of the holy Ghoſt, and Philippe, and Próchorus, and Nicanor, and Timon, and Pármenas, and Nicolas a ſtranger of Antioch. ⁶ Theſe they did ſet in the preſence of the Apoſtles: and praying ^a)they impoſed handes vpon them. ⁷ And the word of God increaſed, and the number of the Diſciples was multiplied in Hieruſalem exceedingly: a great multitude alſo of the ^b)Priests obeyed the faith.

προσήμετον

⁸ And Steuen full of grace and fortitude did great wonders & ſignes among the people. ⁹ And there aroſe certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Afia, diſputing with Steuen: ¹⁰ and they could not reſiſt the wiſedom and the Spirit that ſpake. ¹¹ Then they ſuborned men, to ſay they had heard him ſpeake wordes of blaſphemie againſt Moyſes and God. ¹² They therefore ſtirred vp the people, and the Ancients, and the Scribes: and running together they tooke him, and brought him into the Councel, ¹³ and they ſet falſe witneſſes that ſaid: This man ceaſeth not to ſpeake wordes againſt the holy place & the Law. ¹⁴ For we haue heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the traditions, which Moyſes deliuered vnto vs.

^a Order of Deacōs giuen by impoſition of handes. See *Annot. Act. 13, 3.*

^b Now alſo the Priests and they of greater knowledge and eſtimation began to beleue.

¹⁵ And al that fate in the Councel beholding him, faw his face as it were ^{a)}the face of an Angel.

ANNOTATIONS

1 Murmuring.) It commeth of humane infirmitie, that in euery Society of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmur & difference, which must euer be provided for & staied in the beginning, lest it grow to further schisme or sedition. And to all such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In all which things the spiritual Magistrates, by the Apostles example and Authoritie, must take order, as time and occasion shall require.

Murmuring & emulation.

3 Seven men.) We may not thinke that these seven (here made Deacons) were only chosen to serve profane tables, or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. For, diuers circumstances of this same place giue euidence, and so doth all antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and wisdom, they must after publicke prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* where S. Paul also requireth in a manner the same conditions in them as in Bishops. All which would not haue bene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was full of grace and fortitude, they received great increase of grace by their Deaconship.

The 7. Deacons.

But S. Ignatius *ep. ad Tral.* can best witness of their office and the Apostles manner and meaning in such things, who writeth thus: *It behoueth also to please by all means the Deacons, which are for the ministration of IESVS CHRIST. For they are not seruitours of meate and drinke, but Ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishops, as Christ to his Father, & working vnto him a cleane and immaculate worke, euen as S. Steuen to S. Iames &c.* S. Polycarpe hath the like in his *epistle as Philippenfes*. And S. Denys writeth that their office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (*Apost.*

The office of Deacons.

1. Tim. 3. & 4.

Act. 6, 8.

*Li. Eccl. Hier.
c. 3. part. 2.*

^a Such is the face of all constant & chereful Martyrs, to their persecutors & iudges.

Conf. li. 2. c. 61.) that their Office among other things, is to affist the Bishops, and read the Gospell in the Service &c. S. Cyprian in diuers places *ep. 65. & ep. 49. ad Cornel.* calleth Deacons, the Churches and the Apostles Ministers, and their office *adminiftrationem facram*, an holy adminiftration. S. Hierom affirmeth, in *caput. 7. Michae.* and in *episto. 85. ad Euangrium tom. 2.* where he checketh some of them for preferring themselves before Priests, and putteth them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law. Finally by S. Ambrose *li. 1. Offic. c. 41.* and Prudentius in *Hymno de S. Laurent.* speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignitie of Deacons. *ep. 148. ad Valerium Conc. Carthag. 4. can. 37, 28. 39. 41.*

Chapter 7

Steuens being permitted to answer, beginning at Abraham, sheweth that God was with their Fathers both in other places, and also long before the Temple, 48. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51. Then he inueigheth against their stiffneckedness, and telleth them boldly of their traiterous murdering of Christ, as their Fathers had done his Prophets afore him. 54. Whereat they being wroth, he seeth Heauen open, and IESVS there in his Diuine Maiestie. 57. Whereat they become more mad, so that they stoned him to death (Saul consenting) he commending his soul to IESVS, & humbly praying for them.

And the cheefe Priest said: Are these things so?
² Who said: Ye men, Brethren and Fathers, heare. The God of glorie appeared to our Father Abraham when he was in Mesopotamia, before that he abode in Charan, ³ & said to him: *Goe forth Gen. 12, 1. out of thy countrie, and out of thy kinred, & come into a land that I shal shew thee.* ⁴ Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land wherein you doe now dwell. ⁵ And he gaue

him no inheritance in it, no not the pafe of a foot: and he promifed to giue it him in poffeffion, and to his feed after him, when as he had no child. ⁶ And God fpake to him: *That his feed ſhal be a feiourner in a ftrange countrie, and they ſhal ſubdue them to feruitude, and ſhal euil intreat them foure hundred yeares: ⁷ and the Nation which they ſhal ferue, wil I iudge, ſaid God. And after theſe things they ſhal goe forth and ſhal ferue me in this place.*

λατρεύσουσι

Gen. 17. ⁷ And he gaue him the teſtament of circumciſion,
Gen. 21. and ſo he begat Iſaac, and circumciſed him the eight
Gen. 25. day: and Iſaac, Iacob: and Iacob, the twelue Patri-
Gen. 29. arches. ⁸ And the Patriarches through emulation, fold
^{30. 35.} Iofeph into Ægypt. And God was with him: ⁹ and deli-
Gen. 37. uered him out of al his tribulations. And he gaue him
Gen. 41. grace and wifedom in the fight of Pharaο the King of
 Ægypt, and he appointed him Gouverneur ouer Ægypt
 and ouer al his houſe. ¹⁰ And there came famin vpon
 al Ægypt and Chanaan, and great tribulation: and our
Gen. 42. Fathers found no victuals. ¹¹ But when Iacob had heard
 that there was corne in Ægypt; he ſent our Fathers firſt:
Gen. 45. ¹² and at the ſecond time Iofeph was knowen of his
 brethren, and his kinred was made knowen vnto Pharaο.
¹³ And Iofeph ſending, called thither Iacob his father
Gen. 46. and al his kinred in ſeuentie fiue foules. ¹⁴ And Iacob
Gen. 49. decended into Ægypt: and he died, and our Fathers.
Gen. 50. ¹⁵ And they were ^atranſlated into Sichem, and were
Gen. 23. laid in the ſepulchre that Abraham bought for a price
Ios. 24. of filuer of the ſonnes of Hemor the ſonne of Sichem.

¹⁶ And when the time drew neere of the promiſe
Exod. 1, 7. which God had promiſed to Abraham, the people in-
 creafed and was multiplied in Ægypt, ¹⁷ vntil an other
 King aroſe in Ægypt, that knew not Iofeph. ¹⁸ This
 ſame circumuenting our ſtockes, afflicted our Fathers,

^a Tranſlation of Saints bodies agreeable to nature and Scripture. And the deſire to be buried in one place more then an other (which the holy Patriarches alſo had *Gen. 49, 29. Gen. 50, 24. Hebr. 11, 22.*) hath ſometime great cauſes. *Aug. de Cur. pro mort. c. 1. & vlt.*

that they should expose their children, to the end they might not be kept aliue. ¹⁹ The same time was Moyfes borne, and he was acceptable to God; who was nourished three moneths in his fathers house. ²⁰ And when he was exposed, Pharaos daughter tooke him vp, and nourished him for her owne sonne. ²¹ And Moyfes was instructed in all the wisdom of the Egyptians: and he was mighty in his wordes and workes. ²² And when he was fully of the age of fourtie yeares, it came to his mind to visite his brethren the children of Israë. ²³ And when he had seen one suffer wrong, he defended him: and striking the Egyptian, he reuenged his quarrel that had done the wrong. ²⁴ And he thought that his brethren did vnderstand that God by his hand would faue them: but they vnderstood it not. ²⁵ And the day following he appeared to them being at strife: and he reconciled them vnto peace, saying: Men, ye are brethren, wherefore hurt you one another? ²⁶ But he that did the iniurie to his neighbour, repelled him, saying: *Who hath appointed thee prince and iudge ouer vs: 27 What, wilt thou kill me, as thou didst yesterday kill the Egyptian?* ²⁷ And Moyfes fled vpon this word: and he became a sojourner in the land of Madian, where he begat two sonnes. ²⁸ And after fourtie yeares were expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. ²⁹ And Moyfes seeing it, marvelled at the vision. And as he went neere to view it, the voice of our Lord was made to him: ³⁰ *I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Iacob.* And Moyfes being made to tremble, durst not view it. ³¹ And our Lord said to him: *Loose of the shoe of thy feet: for the place wherein thou standest, is holy ground.* ³² *Seeing I haue seen the affliction of my people which is in Egypt, and I haue heard their groaning and am descended to deliuer them. And now come, and I will send thee into Egypt.*

Exod. 2, 2.

Exo. 2, 11.

Exo. 2, 13.

Exod. 3, 2.

³² This Moyfes, whom they denied, saying: *VVho hath appointed thee Prince and Captaine?* him God

Exo. 7. 8. 9. 10. 11. 12. 37. sent Prince & ^{a)}redeemer with the hand of the Angel that appeared to him in the bufh. ³³ He brought them forth doing wonders and signes in the land of Ægypt, and in the redde fea, and in the defert fourtie yeares. ³⁴ This is that Moyfes which faid to the children of Ifraël: A Prophet wil God raife vp to you of your owne brethren, as my felf: him you shal heare. ³⁵ This is he that was in the affembly in the wilderneffe, with the Angel that fpake to him in Mount Sina, and with our Fathers: who receiued the wordes of life to giue vnto vs. ³⁶ To whom our Fathers would not be obedient: but they repelled him, and in their harts turned away into Ægypt, ³⁷ faying to Aaron: Make vs Goddes that may goe before vs. For this, Moyfes that brought vs out of the land of Ægypt, we know not what is befallen to him. ³⁸ And they made a calfe in thofe dayes, and offered Sacrifice to the Idol, and reioyced in the workes of their owne handes. ³⁹ And God turned, and ^{b)}deliuered them vp to ferue the hofte of Heauen, as it is written in the booke of the Prophets:

Exo. 32, 1. *Did you offer victims and hofte vnto me fourtie yeares in the defert, O houle of Ifraël?* ⁴⁰ And you tooke vnto you the tabernacle of Moloch, and the ftarre of your God Rempham, figures which you made, to adore them. And I wil tranflate you beyond Babylon.

λατρεύειν

Amos. 5, 25. *Did you offer victims and hofte vnto me fourtie yeares in the defert, O houle of Ifraël?* ⁴⁰ And you tooke vnto you the tabernacle of Moloch, and the ftarre of your God Rempham, figures which you made, to adore them. And I wil tranflate you beyond Babylon.

Exo. 25, 40. *that he should make it according to the forme which he had feen.* ⁴¹ Which our Fathers with ^{c)}Iefus receiuing, brought it in alfo into the poffeffion of the Gentils. Which God expelled from the face of our Fathers, til in the daies of Daud, ⁴² who found grace before God, and defired that he might find a tabernacle for the God of Iacob. ⁴³ And Salomon built him a houle. ⁴⁴ But the

Pf. 131, 51. *defired that he might find a tabernacle for the God of Iacob.* ⁴³ And Salomon built him a houle. ⁴⁴ But the

Par. 17. *defired that he might find a tabernacle for the God of Iacob.* ⁴³ And Salomon built him a houle. ⁴⁴ But the

^a Chrift is our Redeemer, and yet Moyfes is here called redeemer. So Chrift is our Mediatour & Aduocat, and yet we may haue Saints our inferiour mediatours & aduocates alfo. See *Annot. 1. Io. 2, 1.*

^b For a iuft punifhment of their former offenses God gaue them vp to worke what wickednes they would them felues, as it is faid of the Gentils. *Rom. 1.*

^c This is Iofue fo called in Greeke in type of our Sauour.

Higheft dwelleth ^anot in houfes made by hand, as the Prophet faith: ⁴⁵ *Heauen is my feat: and the earth the foote-ftole of my feet. VVhat houfe wil you build me, faith our Lord, or what place is there of my refting?* ⁴⁶ *Hath not my hand made al thefe things?* *Act. 17, 25. Efa. 66, 1.*

⁴⁶ You ftiffe-necked and of vncircumcised hartes and eares, you alwaies refift the holy Ghoft: as your Fathers, your felues alfo. ⁴⁷ Which of the Prophets did not your Fathers perfecute? And they flewe them that foretold of the comming of the Iuft one, of whom now ⁴⁸ you haue been betrayers and murderers: who receiued the Law by the difpofition of Angels, and haue not kept it.

⁴⁹ And hearing thefe things they were cut in their harts, and they gnaſhed with their teeth at him. ⁵⁰ But he being ful of the holy Ghoft, looking ſtedfaſtly vnto Heauen, ^aſaw the glorie of God, and IESVS ſtanding on the right hand of God. ⁵¹ And he ſaid: Behold I ſee the Heauens opened, and the Sonne of Man ſtanding on the right hand of God. ⁵² And they crying out with a loud voice, ſtopped their eares, and with one accord ranne violently vpon him. ⁵³ And caſting him forth without the citie they ^aſtoned him: and the witneſſes laid off their garments beſide the feet of a yong man that was called Saul. ⁵⁴ And they ſtoned Steuen inuocating, and ſaying: Lord IESVS, receiue my ſpirit. ⁵⁵ And falling on his knees, he cried with a loud voice, ſaying: ^bLord, lay not this finne vnto them. And when he had ſaid this, he fel aſleepe. And Saul was conſenting to his death. *Act. 22, 20.*

ANNOTATIONS

31 Holy ground.) If that apparition of God himſelf or an Angel, could make the place and ground holy, and to be vſed of Moyſes with al ſignes of reuerence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in

^a The comfort of al Martyrs.

^b Eufebius Emiffinus faith, whē he praieth for his perfecutours, he promiſeth to his worſhippers his manifeſt interceſſion & fuffrages. *in ho. S. Steph. & S. Auguſtine, Si Stephanus ſic non oraffet, Eccleſia Paulum non haberet. Serm. 1. de S. Stephano.*

Iewrie, and his perfonal prefence in the B. Sacrament, may make that countrie and al Chriftian Churches and altars holy? And it is the greateft blindnes that can be, to thinke it fuperftition to reuerence any things or places in refpect of Gods prefence or wōderous operation in the fame. See *S. Hierom ep. 17. 18. 27. of the holy land.*

44 Not in houfes.) The vulgar Heretikes alleage this place againft the corporal being of Chrift in the B. Sacrament & in Churches: by which reafon they might haue driuen him out of al houfes, Churches, and corporal places, when he was vifible in earth. But it is meant of the Diuinitie only, & fpoken to correct the carnal Iewes: who thought God either fo to be contained, compaffed, and limited to their Temple, that he could be no where els, or at leaft that he would not heare or receiue mens praier and Sacrifices in the Churches of the Gentils, or elfwhere, out of the faid Temple. And fo as it maketh nothing for the Sacramentaries, no more doth it ferue for fuch as efteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houfes or chambers. For though his perfon or vertue be not limited to any place, yet it pleafeth him condefcending to our neceffitie and profit, to worke his wonders, and to be worfhipped of vs in holy places rather then profane.

God is not
cōteined in place,
yet he wil be
worfhipped in one
place more then in
another.

53 They ftoned him.) Read a maruelous narration in S. Auguftine of one ftone, that hitting the Martyr on the elbow reboūded backe to a faithful man that ftood neere, who keeping & carying it with him, was by reuelation warned to leaue it at Ancona in Italie: whereupon a Church or Memorie of S. Steuen was there erected, and many miracles done after the faid Martyrs body was found out, and not before. *Aug. to. 10. fer. 38. de diuerfis. in edit. Parif.*

Relikes.

Chapter 8

So farre is perfecution from preuailing againft the Church, that by it the Church groweth from Hierufalem into al Iewrie and Samaria. 5. The fecond of the Deacons, Philip, cōuerteth with his miracles the citie it felf of Samaria, and baptizeth them, euen Simon Magus alfo himfelf among the reft. 14. But the Apoftles Peter and Iohn are the Minifters to giue them the Holy Ghoft. 18. Which minifterie Simon Magus would buy of them. 26. The fame Philip being fent of an Angel to a great man of Æthiopia, who came a Pilgrimage to Hierufalem,

The 3. part.
The propa-
gation of the
Church from
Hierufalē into
al Iewrie, and
Samaria.

firft catechizeth him, 36. and then (he profefling his faith and defiring Baptifme) doth alfo baptize him.

And the fame day there was made a great perfecution in the Church, which was at Hierufalem, and al were difperfed through the countries of Iewrie and Samaria, fauing the Apoftles. ² And ^adeuout men tooke order for Steuens funeral, and made great mourning vpon him. ³ But Saul wafted the Church: entring in from houfe to houfe, and drawing men and women, deliuered them into prifon.

*Curaverunt συνεκόμισαν.
Act. 22, 4.*

⁴ They therfore that were difperfed, paffed through, ^aeuangelizing the word.

⁵ And Philippe defcending into the citie of Samaria, preached CHRIST vnto them, ⁶ and the multitudes were attent to thofe things which were faid of Philippe, with one accord hearing, and feing the fignes that he did. ⁷ For many of them that had vncleane Spirits, crying with a loud voice, went out. And many ficke of the palfey and lame were cured. ⁸ There was made therfore great ioy in that citie. ⁹ And a certaine man named Simon, who before had been in that citie a Magician, feducing the Nation of Samaria, faying himfelf to be fome great one: ¹⁰ vnto whom al harkened from the leaft to the greateft, faying: This man is the power of God, that is called great. ¹¹ And they were attent vpon him, becaufe a long time he had bewitched them with his magical practifes. ¹² But when they had beleueed Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women. ¹³ Then Simon alfo himfelf beleueed: & being baptized, he cleaued to Philippe. Seing alfo fignes and very great miracles to be done, he was aftonifhed with admiration.

¹⁴ And when the Apoftles who were in Hierufalem, had heard that Samaria had receiued the word of God,

^a This perfecutiō wrought much good, being an occafion that the difperfed preached Chrift in diuers Countries where they came.

they [♠]fent vnto them ^{a)}Peter and Iohn. ¹⁵ Who when they were come, prayed for them, that they might receiue the holy Ghoft. ¹⁶ For he was not yet come vpon any of them, but they were only baptized in the name of our Lord IESVS. ¹⁷ Then did [♠]they impofe their handes vpon them, & they [♠]receiued the holy Ghoft. ¹⁸ And when Simon had feen that by the impofition of the hand of the Apoftles, the holy Ghoft was giuen, he [♠]offered them money, ¹⁹ faying: Giue me alfo this power, that on whomfoeuer I impofe my handes, he may receiue the holy Ghoft. ²⁰ But Peter faid to him: Thy money be with thee vnto perdition: becaufe thou haft thought that the giift of God is purchafed with money. ²¹ Thou haft no part, nor lot in this word. For thy hart is not right before God. ²² [♠]Doe penance therfore from this thy wickedneffe: and pray to God, [♠]if perhaps this cogitation of thy hart may be remitted thee. ²³ For I fee thou art in the gal of bitternes and the obligation of iniquitie. ²⁴ And Simon anfwering faid: [♠]Pray you for me to our Lord, that nothing come vpon me of thefe things which you haue faid. ²⁵ And they indeed hauing testified and fpoken the word of our Lord, returned to Hierufalem, and euangelized to many countries of the Samaritans.

²⁶ And an Angel of our Lord fpake to Philippe, faying: Arife, and goe toward the South, to the way that goeth downe from Hierufalem into Gaza: [♠]this is defert. ²⁷ And rifing he went. And behold, a man of Æthiopia, an Eunuch, of great authoritie vnder Candace the Queene of the Æthiopians, who was ouer al her treafures, was come to Hierufalem ^{b)}to adore: ²⁸ and he was returning and fitting vpon his chariot, and reading Eſay the Prophet. ²⁹ And the Spirit faid to Philippe: Goe neere, and ioyn thy ſelf to this fame chariot. ³⁰ And

μετανόη-
σον ἀπὸ See
Apoc. 9, 21.

^a *Saepe tibi fociū Petrus facit eſſe Ioannem: Eccleſia quia virgo placet.* Peter often maketh Iohn his cōpanion, becaufe the Church loueth a virgin. *Arator apud Bedlam in Act.*

^b Note that this Æthiopiā came to Hieruſalē to adore, that is, on Pilgrimage: whereby we may learne that it is an acceptable act of religion to goe from home to places of greater deuotion & ſanctification.

Philippe running thereunto, heard him reading Eſay the Prophet, and he ſaid: Troweſt thou that thou vnderſtandeſt the things which thou readeſt? ³¹ Who ſaid: And ^a)how can I, vnleſſe ſome man ſhew me? & he deſired Philippe that he would come vp and fit with him. ³² And the place of the ſcripture which he did read, was this: *As a ſheep to ſlaughter was he led: and as a lamb before his ſhearer, without voice, ſo did he not open his mouth.* ³³ *In humilitie his iudgement was taken away. His generation who ſhal declare, for from the earth ſhal his life be taken?* ³³ And the Eunuch anſwering Philip, ſaid: I beſeech thee, of whom doth the Prophet ſpeake this? of himſelf, or of ſome other? ³⁴ And, Philip opening his mouth, and beginning from this ſcripture, euangelized vnto him IESVS. ³⁵ And as they went by the way, they came to a certaine water: and the Eunuch ſaid: Loe water, ‘who’ doth lett me to be baptized? ³⁶ And Philip ſaid: If thou beleue with al thy hart, thou maieſt. And he anſwering ſaid: I beleue that IESVS CHRIST is the Sonne of God. ³⁷ And he commanded the chariot to ſtay: and both went downe into the water, Philip and the Eunuch, and he baptized him. ³⁸ And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, & the Eunuch ſaw him no more. And he went on his way reioycing. ³⁹ But Philip was found in Azorus, and paſſing through, he euangelized to al the cities, til he came to Cæſarea.

Eſ. 53, 7.

vvhat

ANNOTATIONS

S. Steuens reliques.

2 Deuout men.) As here great deuotion was vſed in burying his body, ſo afterward at the Inuention & Tranſlation thereof. And the miracles wrought by the ſame, and at euery litle memorie of the ſame, were infinite: as S. Auguſtine witneſſeth, *li. 21. de Ciuit Dei. c. 8. & Sermon. de S. Steph. to. 10.*

^a The Scriptures are ſo written that they cannot be vnderſtood without an interpreter, as eaſy as our Proteſtāts make them. See S. Hierom *Ep. ad Palinum de omnibus diuinæ hiſtoria librit* ſet in the beginning of latin bibles.

14 Sent Peter.) Some Protestants vse this place to proue S. Peter not to be Head of the Apostles, because he and S. Iohn were sent by the Twelue. By which reason they might as well conclud that he was not equal to the rest. For commonly the Maister sendeth the man, & the Superiour the inferiour, when the word of Sending is exactly vsed. But it is not alwayes so taken in the Scriptures: for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father & the Sonne; nor otherwise in cōmon vse of the world seeing the inferiour or equal may intreate his freind or Superiour to doe his buşines for him. And specially a body Politike or a Corporatiō may be electiō or otherwise choose their Head & send him. So may the Citizē send their Maior to the Prince or Parlamēt, though he be the Head of the citie, because he may be more fit to doe their buşines. Also the Superiour or equal may be sent by his owne consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as euery such Body implieth both the Head and the members) was greater then Peter their Head alone, as the Prince and Parliament is greater then the Prince alone. And so Peter might be sent as by authoritie of the whole Colledge, not withstanding he were the Head of the same.

That Peter was sent, is no reason against his Primacie.

17 Did they impose.) *If this Philip had been an Apostle (saith S. Bede) he might haue imposed his handes, that they might haue receiued the Holy Ghost; but this none can doe sauing Bishops. For though Priests may baptize and anoint the Baptized also vvith Chrisme consecrated by a Bishop; yet he can not signe his forehead vvith the same holy oile, because that belongeth only to Bishops, vvhen they giue the holy Ghost to the Baptized.* So saith he touching the Sacrament of Confirmation in 8. Act. This imposition therefore of hands together with the praier here specified (which no doubt were the very same that the Church yet vseth to that purpose) was the ministratiō of the Sacrament of Confirmation. Whereof S. Cyprian saith thus: They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and Iohn, to wit, that by praier made for them and imposition of handes, the Holy Ghost might be powred vpon them. Which now also is done with vs, that they which in the Church are baptized be by the Rulers of the Church offered, and by our praier & imposition of hand receiue the Holy Ghost, and be signed with our Lords seale. So S. Cyprian. But the Heretikes object that yet here is no mention of oile. To whom we say, that many things were done and said in the administratiō of this and other Sacraments, & al instituted by Chrif himself & deliuered to the Church by the Apostles, which are not particularly written by the Euangelists or any other in the Scripture; among which this is euident by al antiquitie and most general practife of the Church, to be one.

The Sacramēt of Confirmation ministrated by Bishops only. And that with solemne praier and imposition of handes.

ep. 73. nu. 3.
ad Iubainum.

Chrisme in Confirmation.

S. Denys faith, the Priests did present the baptized to the Bishop, that he might signe them, *diuina et deifico vnguento*, with the diuine and deifical ointment. And again: *Aduentum S. Spiritus confummans inunctio largitur*, the inunction confummating, giueth the comming of the Holy Ghost. Tertullian *de refur. nu. 7 & li. 1. adu. Marcio*. speaketh of this Confirmation by Chrisme thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fenced: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated*. S. Cyprian likewise, *ep. 70. nu. 1. He must also be anointed, that is baptized, with the oile sanctified on the Altar*. And *ep. 71.* (see also *ep. 73. nu. 32.*) he expressly calleth it a Sacrament, ioyning it with Baptisme, as Melchiodas doth (*ep. ad omnes Hispania Episcopus nu. 2. to. 1. Conc.*) shewing the difference betwixt it and Baptisme. S. Augustine also, *cont. lit. Petil. li. 2. c. 104. The Sacrament of Chrisme in the kind of visible seales is sacred and holy, euen as Baptisme it self*. We omit S. Cyril *myftog. 3.* S. Ambrose *li. 3. de Sacrem. c. 2. & de ijs qui myfteriis imitantur c. 7.* S. Leo *ep. 88.* the ancient Councils also of Loadicea, *can. 43.* Carthage *3. can. 39.* and Arauficanum *4. can. 1.* and others. And S. Clement (*Apoft. conf. li. 7. c. 44.*) reporteth certaine constitutions of the Apostles touching the same. S. Denys referreth the manner of consecration of the same Chrisme to the Apostles instruction. S. Basil *de Sp. sancto c. 27.* calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian *ep. 2. as omnes Orientales Episcopes in initio. to. 1. conc.* faith plainly that Christ himself did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Authour of the booke *de vnctione Chrismatis apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, & why this kind of oile and balsme was taken of the old Law, & vsed in the Sacraments of the new Testament. Which thing the Heretikes can with lesse cause object against the Church, seeing they confesse that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Iewes manner of consecrating their hostes deputed to sacrifice.

Ec. Hier. c. 2. & 4.

Ec. Hier. c. 4.

Beza in Act. c. 6. v. 6.

Old heresies against confirmation and Chrisme.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knowen Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian *ep. ad Fabrium apud Euseb. li. 6. c. 35.* affirmeth, that Nouatus fell to Heresie, for that he had not receiued the Holy Ghost by the configuration of a Bishop. Whom al the Nouatians did follow, neuer vsing that holy Chryisme, as Theodoret writeth, *li. 3. Fabul. Hær.* And Operatus *li. 2. cont Parm.* writeth that it was the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the sauage disorder of Caluinists in this point.

*Kemnit. in
exam. Conc.
Trid. de Confir.*

17 And they receiued the Holy Ghoft.) The Proteftants charge the Catholikes, that by approving & commending fo much the Sacrament of Confirmation, & by attributing to it fpecially the giuft of the Holy Ghoft, they diminifh the force of Baptifme, chalenging alfo boldly the ancient Fathers for the fame. As though any Catholike or Doctour euer faid more then the exprefle wordes of Scripture here and elfwhere plainely giue them warrant for. If they diminifh the vertue of Baptifme, then did Chrift fo, appointing his Apoftles and al the Faithful euen after their Baptifme to expect the Holy Ghoft and vertue from aboue; then did the Apoftles iniurie to Baptifme, in that they impofed hands on the baptized and gaue them the holy Ghoft. And this is the Heretikes blindnes in this cafe, that they can not, or wil not fee that the Holy Ghoft is giuen in Baptifme to remiffion of finnes, life, and fanctification: and in Confirmation, for force, ftrengh, and corroboration to fight againft al our fpiritual enemies, and to ftand constantly in confeffion of our faith, euen to death, in times of perfecution either of the Heathen or of Heretikes, with great increafe of grace. And let the good Reader note here our Aduerfaries great peruerfity and corruption of the plaine fenfe of the Scriptures in this point: fome of them affirming the holy Ghoft here to be no other but the giuft of wifedom in the Apoftles and a few more to the gouernment of the Church; when it is plaine that not only the Gouerners but al that were baptized, receiued this grace, both men and women: Some, that it was no internal grace, but only the giuft of diuers languages: Which is very falfe; the giuft of Tongues being but a fequele and an accident to the grace, and an external token of the inward giuft of the Holy Ghoft, and our Sauour calleth it vertue from aboue. Some fay, that whatfoeuer it was, it was but a miraculous thing, and dured no longer then the giuft of the Tongues ioyned thereunto: by which euafion they deny alfo the Sacrament of Extreme Vnction, and the force of Excommunication becaufe the corporal punifhments which were annexed often times in the primitiue Church vnto it, ceafeth: and fo may they take away (as they meane to doe) al Chriffs faith or religion, becaufe it hath not the like operation of miracles as in the beginning. But S. Auguftin toucheth this point fully. *Is there any man (faith he) of fo peruerfe an hart, to deny thefe children on vvhom vve novv impofed hands, to haue receiued the Holy Ghoft, becaufe they fpeake not vvith Tongues? &c.* Laftly fome of them make no more of Confirmation or the Apoftles fact, but as of a doctrine, infttruction, or exhortation to continue in the faith receiued. Whereupon they haue turned this holy Sacrament into a Cathechifme. There are alfo that put the baptized comming to yeares of difcretion, to their owne choife, whether they wil continue Chriftians or no. To fuch diuelifh and diuers inuentions they fal, that wil not obey Gods Church nor the exprefle Scriptures, which tel vs of praiers, of impofition of hands, of the Holy Ghoft, of grace and vertue

The effectes of Baptifme and Confirmation differ.

Heretical fhiftes & euafions againft manifeft Scriptures, & againft this Sacrament of Confirmation.

*Tract. 6.
in ep. Io.*

See *Conc. Trid.
feff. 7. can. 1.
de Confirmat.
Conc. Trid.
feff. 7. can. 14. de
Bapt.*

from aboue, and not of instruction, which might and may be done as wel before Baptisme, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Countrey it is called *Bishoping*.

Bishoping.

18 Offered money.) This wicked forcerer Simon is noted by S. Irenæus *li. 1. c. 20.* & others to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, without good life and workes, to be enough to saluation. He gaue the onfet to purchase with his money a spiritual function, that is to be made a Bishop; for to haue power to giue the Holy Ghost by imposition of handes, is to be a Bishop: as to buy the power to remit finnes or to consecrate Christs body, is to buy to be a Priest, or to buy Priesthood: and to buy the authoritie to minister Sacraments, to preach or to haue cure of foules, is to buy a benefice: and likewise in al other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible finne called Simonie: & in such as thinke it lawful (as here Simon iudged it) it is named *Simoniacal Heresie*, of this detestable man who first attempted to buye spiritual function or office. *D. Greg. apud Ioan. Diac. in vit. li. 3. c. 2. 3. 4. 5.*

Simonie.

Penance.

22 Doe penance.) S. Augustine (*ep. 108.*) vnderstanding this of the penance done in the Primitiue Church for heinous offenses, doth teach vs to translate this & the like places (*2. Cor. 12, 21. Apoc. v. 21.*) as we doe, and as it is in the vulgar Latin, and consequently that the Greeke μετανοεῖν doth signifie so much. Yea when he addeth, that very good men doe daily penance for venial finnes by fasting, praier, & almes, he warranteth this phraze & translation throughout the new Testament, specially himself also reading so as it is in the vulgar Latin, & as we translate.

22 If perhaps.) You may see, great penance is here required for remission of finne, & that men must stand in feare & dread lest they be not worthy to be heard or to obtaine mercie. Whereby al men that buy or sell any spiritual function, dignities, offices, or liuings, may specially be warned that the finne is exceeding great.

Simon Magus more religious then the Protestants.

24 Pray you for me.) As this Sorcerer had more knowledge of the true religion then the Protestants haue, who see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, which he plainly perceiued and confessed: so surely he was more religious then they, that being so sharply checked by the Apostles, yet blasphemed not as they doe when they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

26 This is desert.) Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or fallhood of the text, saying it can not be so. Which is to accuse the holy Euangelist, and to blaspheme the Holy Ghost himself. See Beza, who is often very fauourable with S. Luke.

Beza.

Annot. no. Teft. 1556.

37 He baptized him.) When the Heretikes of this time find mention made in Scripture of any Sacrament miniftred by the Apoftles or other in the Primitiue Church, they imagine no more was done then there is exprefly told, nor fearfly beleeeue fo much. As if impofition of hands in the Sacrament of Confirmation be only expreffed, they thinke there was no chrifme, nor other worke or word vfed. So they thinke no more ceremonie was vfed in the baptizing of this noble man, then here is mentioned. Whereupon S. Auguftin hath thefe memorable wordes: *In that that he faith, Philip baptized him, he vvould haue it vnderftood that al things vvere done, vvich though in the Scriptures for breuitie fake, they are not mentioned, yet by order of tradition vve knovv vvere to be done.*

The ceremonies of Sacraments done, though not mentioned.

De fid. & op. 8. 9.

Chapter 9

Saul not content to perfecute fo cruelly in Hierufalem, 3. is in the way to Damafcus told by our Lord IESVS of his vaine attempt, and miraculoufly conuerted to be an Apoftle: and after great penance, reftored to his fight by Ananias, and baptized. 20. And prefently he dealeth mightily againft the Iewes, prouing IESVS to be Chrifto to their great admiration. 23. But fuch is their obftinancie, that they lay al Damafcus to kil him. 26. From thence he goeth to Hierufalem, & there ioyneth with the Apoftles, and againe by the obftinate Iewes his death is fought. 31. The Church being now growen ouer al Iewrie, Galilee, and Samaria, Peter vifiteth al: and in his vifitation, 33. healing a lame man, 36. and raifing a dead woman conuerteth very many.

*Act. 22, 4.
Gal. 1, 13.*

And Saul as yet breathing forth threatnings and flaughter againft the Difciples of our Lord, came to the high Prieft, ² and asked letters of him vnto Damafcus to the Synagogues that if he had found any men and women of this way, he might bring them bound vnto Hierufalem. ³ And as he went on his journey, it chanced that he drew nigh to Damafcus: and fodenly a light from Heauen fhined round about him. ⁴ And falling on the ground, he heard a voice faying to

1. Cor. 15, 8.

him ^{a)}Saul, Saul why perfecutest thou me? ⁵ Who said: Who art thou Lord? And he: I am IESVS whom thou doest persecute. It is hard for thee to kicke against the pricke. ⁶ And trembling and being astonished he said: Lord, what wilt thou haue me to doe? ⁷ And our Lord to him: Arise and goe into the citie, & it shal be told thee what thou must doe. But the men that went in companie with him, stood amazed, hearing the voice, but feeling no man. ⁸ And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus. ⁹ And he was there three daies not feeling, and he did neither eate nor drinke.

¹⁰ And there was a certaine Disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. ¹¹ And our Lord to him: Arise, and goe into the streete that is called Straight; and seeke in the house of Iudas, one named Saul of Tarsus. For behold he praieth. (¹² And he saw a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.) ¹³ But Ananias answered: Lord, I haue heard by many of this man, how much euil he hath done to thy Saintes in Hierusalem: ¹⁴ and here he hath authoritie from the cheefe Priests to bind al that inuocate thy name. ¹⁵ And our Lord said to him: Goe, for a vessel of election is this man vnto me, to carie my name before the Gentils, and Kings, and the children of Israë. ¹⁶ For I wil shew him how great things he must suffer for my name.

¹⁷ And Ananias went, and entred into the house: and imposing hands vpon him, he said: Brother Saul, our Lord IESVS hath sent me, he that appeared to thee in the way that thou camest; that thou maiest see and be filled with the Holy Ghost. ¹⁸ And forthwith there fell from his eyes as it were scales, and he receiued sight:

^a The heretikes that conclude Chrift so in heauen that he can be no where els til the day of Iudgemēt, shal hardly resolue a mā that would know where CHRIST was when he appeared here in the way, & spake these words to Saul.

and rifing he was ^{a)}baptized. ¹⁹ And when he had taken meate, he was ftrenghened.

And he was with the Difciples that were at Damafcus, for certaine daies. ²⁰ And incontinent ‘entring into the
in the Syn-
agogues he
Synagogues, he’ preached IESVS, that this is the Sonne of God. ²¹ And al that heard, were aftonifhed, and faid: Is not this he that expunged in Hierufalem thofe that inuocated this name; and came hither to this purpofe that he might bring them bound to the cheefe Priefts? ²² But Saul waxed mightie much more and confounded the Iewes that dwelt at Damafcus, affirming that this is CHRIST. ²³ And when many daies were paffed, the Iewes confulted that they might kil him. ²⁴ But their confpiracie came to Sauls knowledge. And they kept the gates alfo day and night, that they might kil him. ²⁵ But the Difciples taking him in the night, conueied him away by the wal, letting him downe in a basket.

2. Cor. 11, 32.

²⁶ And when he was come into Hierufalem, he affaied to ioyne himfelf to the Difciples, & al feared him, not beleeuing that he was a Difciple. ²⁷ But Barnabas tooke him & brought him to the Apoftles, and told them how in the way he had feen our Lord, and that he fpake vnto him, & how in Damafcus he dealt confidently in the name of IESVS. ²⁸ And he was with them going in & going out in Hierufalē, & dealing confidently in the name of our Lord. ²⁹ He fpake alfo to the Gentils, & difputed with the Greekes: but they fought to kil him. ³⁰ Which when the Brethren had knowen, they brought him downe to Cafarea, & fent him away to Tarfus.

³¹ The ^{b)}CHVRCH truely through al Iewrie & Galilee and Samaria had peace, & was edified, walking in the feare of our Lord and was replenifhed with the confolation of the Holy Ghoft.

^a Paul alfo himfelf, though with the diuine and heauenly voice profrated and instructed, yet was fent to a man to receiue the Sacramēts, & to be ioyned to the Church. *Auguft. de doct. Chr. lib. 1. in proæm.*

^b The Church vifibly proceedeth ftill with much cōfort and manifold increafe euen by perfecution.

³² And it came to paffe, that Peter as he paffed through al, came to the Saints that dwelt at Lydda. ³³ And he found there a certaine man named Æneas, lying in his bed from eight yeares before, who had the palfey. ³⁴ And Peter faid to him: Æneas, our Lord IESVS CHRIST ‘heale’ thee: arife, and make thy bed. And healeth
 And incontinent he arofe. ³⁵ And al that dwelt at Lydda and Saróna, faw him: who conuerted to our Lord.

³⁶ And in Ioppe there was a certaine Difciple named Tabitha, which by interpretation is called Dorcas. This woman was ful of ^{a)}good workes & almes-deedes which fhe did. ³⁷ And it came to paffe in thofe daies, that fhe was ficke and died. Whom when they had wafhed they laid her in an vpper chamber. ³⁸ And whereas Lydda was nigh to Ioppe, the Difciples hearing that Peter was in it, they fent two men vnto him, defiring him: Be not loth to come fo farre as to vs. ³⁹ And Peter rifing vp came with them. And when he was come, they brought him into the vpper chamber: and al the widowes ftood about him weeping, ^{b)}and fhewing him the coates and garments which Dorcas made them. ⁴⁰ And al being put forth, Peter falling on his knees praied, and turning to the body he faid: Tabitha, arife. And fhe opened her eyes: and feeing Peter, fhe fate vp. ⁴¹ And giuing her his hand, he lifted her vp. And when he had called the Saints and the widowes, he prefented her aliue. ⁴² And it was made knowen throughout al Ioppe: and many beleueed in our Lord. ⁴³ And it came to paffe that he abode many daies in Ioppe, with one Simon a tanner.

ANNOTATIONS

^a Behold good workes and almes-deeds, and the force thereof reaching euen to the next life.

^b The praiers of our Almes folke & beadfmén may doe vs great good euen after our departure. For if they procured her temporal life, much more may they help vs to Gods mercie and to releafe of punifhment in Purgatorie.

Chapter 10

Because the Iewes so much abhorred the Gentils, for the better warrant of their Chriftning, an Angel appeareth to Cornelius the deuout Italian, 9. and a vifion is shewed to Peter himfelf (the Cheefe and Paftour of al) 19. and the Spirit fpeaketh to him, 34. yea and as he is Catechizing them about IESVS, 44. the holy Ghofth commeth vifibly vpon them: and therfore not fearing any longer the offenfe of the Iewes, he commandeth to baptize them.

The 4. part.
The propa-
gation of the
Church to the
Gentils alfo.

And there was a certaine man in Cæfarea, named Cornelius, Centurion of that which is called the Italian band, ² religious, & fearing God with al his houle, ¹doing many almes-deeds to the people. And alwaies praying to God, ³ he faw in a vifion manifeftly, about the ninth houre of the day, an Angel of God comming in vnto him and faying to him: Cornelius. ⁴ But he beholding him, taken with feare, faid: Who art thou Lord? And he faid to him: Thy prayers and thy almes-deeds are afcended into remembrance in the fight of God. ⁵ And now fend men vnto Ioppe, and cal hither one Simon that is furnamed Peter. ⁶ He lodgeth with one Simon a tanner, whose houle is by the fea fide. He wil tel thee what thou muft doe. ⁷ And when the Angel was departed that fpake to him, he called two of his houfhould, and a foldiar that feared our Lord, of them that were vnder him. ⁸ To whom when he had told al, he fent them vnto Ioppe.

⁹ And the next day whiles they were going on their iourney, and drawing nigh to the citie, Peter went vp into the higher partes, ¹to pray about the fixt houre. ¹⁰ And being hungrie, he was defirous to take fomewhat. And as they were preparing, there fel vpon him an exceffe of mind: ¹¹ and he faw the Heauen opened, and a certaine veffel defcending, as it were a great linnen fheete with foure corners let downe from Heauen to the earth, ¹² wherein were al foure-footed beaftes, and that creepe on the earth, and foules of the aire. ¹³ And there came

a voice to him: Arise Peter, kill, and eat. ¹⁴ But Peter said: God forbid, Lord; for I did never eat any common and unclean thing. ¹⁵ And ^aa voice came to him againe the second time: That which God hath purified, doe not thou call common. ¹⁶ And this was done thrife, & forthwith the vessel was taken up againe into Heauen. ¹⁷ And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate. ¹⁸ And when they had called, they asked, if Simon that is surnamed Peter were lodged there. ¹⁹ And as Peter was thinking of the vision the Spirit said to him: Behold three men doe seeke thee. ²⁰ Arise therefore, and get thee downe, and goe with them, doubting nothing; for I haue sent them. ²¹ And Peter going downe to the men, said: Behold I am he whom you seeke; what is the cause, for the which you are come? ²² Who said: Cornelius the Centurion, a iust man and that feareth God, and hauing testimonie of all the Nation of the Iewes, receiued an answer of an holy Angel to send for thee into his house, and to heare wordes of thee. ²³ Therefore bringing them in, he lodged them.

²⁴ And the day following he arose and went with them: and certaine of the brethren of Ioppe accompanied him. ²⁵ And on the morow he entered into Cæsarea. And Cornelius expected them, hauing called together his kinne, and special freinds. ²⁶ And it came to passe, when Peter was come in, Cornelius came to meete him, & falling at his feete [♠]adored. ²⁷ But Peter lifted him up saying: Arise, my self also am a man. ²⁸ And talking with him, he went in, and findeth many that were assembled. ²⁹ And he said to them: You know how abominable it is for a man that is a Iewe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to call no

^a Here God first vttered to Peter that the time was come to preach also to the Gentils, and to cōuerse with them for their saluation no lesse then with the Iewes with full freedom to eat all meates without respect of the prohibitiō of certaine, made in the old Law.

man common or vncleane. ³⁰ For the which caufe, making no doubt, I came when I was fent for. I demand therefore, for what caufe you haue fent for me? ³¹ And Cornelius faid: Foure daies fince, vntil this houre, I was ^{a)}praying the ninth houre in my houfe, and behold ^{b)}a man ftood before me in white apparel, ³² and faid: Cornelius, thy praier is heard, and thy almes-deeds are in memorie in the fight of God. ³³ Send therefore to Ioppe, and cal hither Simon that is furnamed Peter: he lodgeth in the houfe of Simon a tanner by the fea fide. ³⁴ Immediately therefore I fent to thee: and thou haft done wel in comming. Now therefore al we are prefent in thy fight, to heare al things whatfoeuer are commanded thee of the Lord.

³⁵ And Peter opening his mouth, faid: In very deed I perceiue that God is not an acceptor of perfons. ³⁶ But in euery Nation, he that feareth him, and ^{c)}worketh iuftice, is acceptable to him. ³⁷ The word did God fend to the children of Ifraël, preaching peace by IESVS CHRIST (this is Lord of al.) ³⁸ You know the word that hath been made through al Iewrie, for beginning from Galilee, after the Baptifme which Iohn preached: ³⁹ IESVS of Nazareth how God anointed him with the Holy Ghoft and with power, who went throughout doing good and healing al that were oppreffed of the Diuel, becaufe God was with him. ⁴⁰ And we are witneffes of al things that he did in the countrie of the Iewes and in Hierufalem, whom they killed hanging him vpon a tree. ⁴¹ Him God raifed vp the third day and ^{d)}gaue him to be made manifeft, ⁴² not to al the people, but to vs, who did eate and drinke with him after he rofe againe from the dead.

In the Greeke,
fasting &
praying.

Mat. 4, 12.

^a At the time of praier fpecially God fendeth men comfortable vifitations.

^b Note thefe apparitions & vifions to S. Peter, Cornelius, & others, in the Scripture very oftē, againft the incredulitie of our Heretikes, that wil beleue neither vifion nor miracle, not expreffed in Scripture: thefe being beleueed of Chriftian men euen before they were written.

^c Not fuch as beleue only, but fuch as feare God and worke iuftice, are acceptable to him.

⁴³ And he commanded vs to preach to the people, & to teftifie that it is he that of God was appointed iudge of the liuing and of the dead. ⁴⁴ To him al the Prophets giue teftimonie, that al receiue remifion of finnes by his name, which beleue in him.

⁴⁵ As Peter was yet fpeaking thefe wordes, the Holy Ghoft fel vpon al that heard the word. ⁴⁶ And the faithful of the Circumcifion that came with Peter, were aftonifhed, for that the grace of the Holy Ghoft was powred out vpon the Gentils alfo. ⁴⁷ For they heard them fpeaking with tongues, and magnifying God. Then Peter answered: ⁴⁸ Can any man forbid water, that thefe fhould not be baptized which haue receiued the Holy Ghoft as wel as we? ⁴⁹ And he commanded them to be baptized in the name of our Lord IESVS CHRIST. Then they defired him that he would tarie with them certaine daies.

ANNOTATIONS

Good workes before faith, are preparatiues to the fame, not properly meritorious.

2 Doing many almes-deedes.) *He knevv God Creatour of al, but that his omnipotent Sonne vvas incarnate, he knevv not: and in that faith he made praiers and gaue almes vvchich pleafed God, and by vvell doing he deferued to knovv God perfectly, to beleue the myfterie of the Incarnation, and to come to the Sacrament of Baptifme.* So faith Venerable Bede out of S. Gregorie. And S. Auguftin thus, *li. 1. de Bapt. c. 3. Be- caufe vvhatfoeuer goodnes he had in praiers and almes, the fame could not profite him vnles he vv ere by the band of Chriftian Societie and peace, incorporated to the Church, he is bidden to fend vnto Peter, that by him he may learne Chrift, by him he may be baptized, &c.* Whereby it appeareth that fuch workes as are done before iuftification, though they fuffice not to faluation yet be acceptable preparatiues to the grace of iuftification, and fuch as moue God to mercie, as it might appeare alfo by Gods like prouident mercifulnes to the Eunuche: though al fuch workes preparitiue come of grace alfo; otherwife they could neuer deferue Gods hand of congruity or any otherwife toward iuftification.

Bed. in hunc locum.

The Canonical houres.

9 To pray about the fixt houre.) The houre is fpecified, for that there were certaine appointed times of prayer vfed in the Law which deuout perfons, according to the publike feruice in the Temple, obferued alfo priuately: and which the Apoftles and holy Church afterwards both kept and increafed. Whereof thus writeth S. Cyprian very notably: *In celebrating their praiers, vve find that the three children vvith Daniel obferued the third, fixt, and*

Act. 3.

De Orat. Dom. nu. 15.

- ninth houre, as in Sacrament (or myfterie) of the holy Trinitie, &c. And a litle after, vvhich fpaces of houres the vvorshippers of God fpiritually (or myftically) determining long fince, obferued fit times to pray: & afterward the thing became manifft, that
- Act. 2. it was for Sacrament (or myfterie) that the iuft fo praied. For
- Act. 10. at the third houre the Holy Ghoft defcended vpon the Apoftles, fulfilling the grace of our Lords promife, & at the fixt houre Peter going vp to the higher roome of the houfe, was both by voice and figne from God intructed, that al Nations should be admitted to the grace of faluation, whereas of cleanfing the Gentils he doubted
- Luc. 23. before, and our Lord being crucified at the fixt houre, at the ninth washed away our finnes with his bloud. But to vs (Dearly beloued) befide the feafons obferued of old, both the times and facraments of praying be increafed, for we muft pray in the morning early, that the Refurrection of our Lord may be celebrated by morning
- Pfal. 5. praier: as of old the Holy Ghoft defigned in the Pfalme, faying, In the morning early wil I ftand vp to thee, early in the morning wilt thou heare my voice. Toward the euening alfo when the funne departeth, and the day endeth, we muft of necefsitie pray againe.
- Dan. 6. S. Hierom alfo writing of Daniels praying three times in a day, faith: There are three times, wherein we muft bow our knees to God. The third, the fixt, and the ninth houre the Ecclefiaftical tradition doth wel vnderftand. Moreouer at the third houre the Holy Ghoft defcended vpon the Apoftles; at the fixt, Peter went
- Act. 3. vp into a higher chamber to pray; at the ninth, Peter and Iohn went to the Temple. Againe writing to Euftochium a virgin and Nonne ep. 22. c. 16. Though the Apoftle bid vs pray alwaies, and to holy perfons their very fleepe is praier; yet we muft haue diftinct houres of praier, that if perhaps we be otherwife occupied, the very time may admonish vs of our office or duty. The third, fixt, ninth houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8. c. 8. that in the Pfalmes and praier she muft keepe alwaies the third, fixt, ninth houre, euening, mid-night, and morning. He hath the like And (ep. 27. c. 10.) he telleth how Paula the Holy abbeffe with her religious Nonnes fang the Pfalter in order, in the morning, at the third, fixt, ninth houre, euening, mid-night: by mid-night meaning the time of Matins (therfore called Nocturnes agreeably to S. Cyprian de Orat. Do. num. 15.) and by the morning, the firft houre called Prime: al correfpondent to the times & houres of Chriffs Paffion, as in S. Matthew is noted c. 26. 27. By al which we fee, how agreeable the vfe of the Churches feruice is euen at this time to the Scriptures and primitiue Church: and how wicked the Puritan-Caluinifts be, that count al fuch order and fet feafons of praier, fuperftition: and laftly, how infufficient and vnlike the new pretended Church feruice of England is to the primitiue vfe, which hath no fuch houres of night or day, fauing a litle imitation of the
- Mattins.
- Euenfong.

old Matins and Euenfong, and that in Schifme and Herefie, and therefore not only vnprofitable, but alfo damnable.

Adoration of creatures.

26 Adored.) S. Chryfoftom *ho. 21. in Act.* thinketh Peter refufed this adoration of humilitie only; becaufe euery falling downe to the ground for worfhip fake, is not Diuine worfhip or due only to God, the word of adoration and prostration being commonly vfed in the Scriptures toward men. But S. Hierom *adu. Vigil. c. 2. to. 2.* rather thinketh that Cornelius by error of Gentility, and of Peters perfon, did goe about to adore him with Diuine honour, & therefore was lifted vp by the Apoftle, adding that he was but a man.

προσεκύνησεν

41 Gaue him.) Chrift did not vtter his Refurrection and other myfteries to al at once, and immediatly to the vulgar: but to a few chofen men that should be the Gouernours of the reft: instructing vs thereby to take our faith and al neceffarie things of faluation, at the hands of our Superiours.

They that are iuftified before muft not omit the Sacramēts.

48 Baptized, which haue receiued.) Such may be the grace of God fometimes toward men, and their charitie and contrition fo great, that they may haue remiffion, iuftification, and fanctification before the external Sacrament of Baptifme, Confirmation, or Penance be receiued; as we fee in this example, where at Peters preaching they al receiue the Holy Ghoft before any Sacrament. But in the fame we learne one neceffarie leffon, that fuch notwithstanding muft needes receiue the Sacraments appointed by Chrift, which whofoeuer contemneth, can neuer be iuftified. *Aug. fuper Leuit. q. 84. to. 4.*

Chapter 11

The Chriftian Iewes reprehend the forefaid fact of Peter in baptizing the Gentils. 4. But he alleaging his forefaid warrants, and shewing plainly that it was of God, 18. they like good Catholikes doe yeald. 19. By the forefaid perfecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but alfo into other Countries: fpecially in Antiochia Syriæ the increafe among the Greekes, is notable, firft by the forefaid difperfed, 22. then by Barnabas, thirdly by him and Saul together: fo that there beginneth the name of Chriftians, 27. with perfite vnity between them and the Church that was before them at Hierufalem.

A

nd the Apoftles and Brethren that were in Iewrie, heard that the Gentils alfo receiued

the word of God. ² And when Peter was come vp to Hierufalem, they that were of the Circumcifion reafoned againft him, faying: ³ Why didft thou enter in to men vncircumcifed, and didft eate with them? ⁴ But Peter began and declared to them the order, faying: ⁵ I was in the citie of Ioppe praying, & I faw in an exceffe of mind a vifion, a certaine veffel defcending as it were a great fheet with foure corners let downe from heauen, & it came euen vnto me. ⁶ Into which I looking confidered, & faw foure footed beaftes of the earth, & catel, & fuch as creep, & foules of the aire. ⁷ And I heard alfo a voice faying to me: Arife Peter, kil and eate. ⁸ And I faid: Not fo Lord; for common or vncleane thing neuer entred into my mouth. ⁹ And a voice answered the fecond time from heauen: That which God hath made cleane, doe not thou cal common. ¹⁰ And this was done thrife: and al were taken vp againe into heauen. ¹¹ And behold, three men immediatly were come to the houle wherein I was, fent to me from Cæfarea. ¹² And the fpirit faid to me, that I fhould goe with them, doubting nothing. And there came with me thefe fix Brethren alfo: and we went into the mans houle. ¹³ And he told vs, how he had feen an Angel in his houle, ftanding and faying to him: Send to Ioppe, and cal hither Simon, that is furnamed Peter, ¹⁴ who fhall fpeake to thee wordes wherein thou fhalt be faued and al thy houle. ¹⁵ And when he had begun to fpeake, the Holy Ghoft fel vpon them, as vpon vs alfo in the beginning. ¹⁶ And I remembred the word of our Lord, according as he faid: *Iohn indeed baptized with water, but you fhall be baptized with the Holy Ghoft.* ¹⁷ If therfore God hath giuen them the fame grace, as to vs alfo that beleueed in our Lord IESVS CHRIST: who was I that might prohibit God? ¹⁸ Hauing heard thefe things, they ^aheld their peace: & glorified God, faying: God then to the Gētils alfo hath giuē repentāce vnto life.

præputium habentes.
Act. 10, 9.

Act. 1, 5.

^a Good Chriftians heare & obey gladly fuch truths as be opened vnto thē from God by their cheefe Paftours, by vifion, reuelation, or otherwife.

¹⁹ And they truly that had been disperfed by the tribulation that was made vnder Steuen, walked through-out vnto Phœnice & Cypres & Antioche, fpeaking the word to none, but to the Iewes only. ²⁰ But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioche, fpake to the Greekes, preaching our Lord IESVS. ²¹ And the hand of our Lord was with them: and a great number of beleeuers was conuerted to our Lord. ²² And the report came to the eares of the Church that was at Hierufalem, touching thefe things: and they fent Barnabas as farre as Antioche. ²³ Who when he was come, and faw the grace of God, reioyced: and he exhorted al with purpofe of hart to continue in our Lord: ²⁴ becaufe he was a good man, and ful of the Holy Ghoft and faith. And a great multitude was added to our Lord. ²⁵ And he went forth to Tarfus, to feeke Saul: ²⁶ whom when he had found, he brought him to Antioche. And they conuerfed there in the church a whole yeare: and they taught a great multitude, fo that the Difciples were at Antioche firft named ²⁷ CHRISTIANS.

Act. 8, 1.

Act. 4, 36.

Act. 9, 30.

The name of
CHRISTIANS.

²⁷ And in thefe daies there came Prophets from Hierufalem to Antioche, ²⁸ and one of them rifing, named Agabus, did by the Spirit fignifie a great famine that fhould be in the whole world, which fel vnder Claudius. ²⁹ And the Difciples according as each man had, purpofed euery one to fend, for to ferue the Brethren that dwelt in Iewrie: ³⁰ which alfo they did, fending to the Ancients by the hands of Barnabas and Saul.

ANNOTATIONS

The Church vifible.

²⁴ Multitude added.) As before (*c. 10.*) a few, fo now great numbers of Gentils are adioyned alfo to the vifible Church, confifting before only of the Iewes. Which Church hath been euer fince Chrifts Afcenfion, notoriously feen and knowen: their preaching open, their Sacraments vifible, their difcipline vifible, their Heades and Gouvernours vifible, the prouifion for their maintenance vifible, the perfecution vifible, their difperfion vifible: the Heretikes that went out from them, vifible: the ioyning either

of men or Nations vnto them, vifible: their peace and reft after perfecutions, vifible: their Gouvernours in prifon, vifible: the Church praieth for them vifibly, their Councels vifible, their gifts and graces vifible, their name (Chriftians) knowne to al the world. Of the Proteftants inuifible Church we heare not one word.

26 Chriftians.) This name, *Chriftian*, ought to be common to al the Faithful, and other new names of Schifmatikes and Sectaries muft be abhorred. *If thou heare* (faith S. Hierom) *anywhere, fuch as be laid to be of Chrift, not to haue the names of our Lord IESVS CHRIST, but to be called after fome other certaine name, as Marcionites, Valentinians,* (as now alfo the Lutherans, Caluinifts, Proteftants) *know thou that they belong not to the Church of Chrift, but to the Synagogue of Antichrift.* Lactantius alfo (*li. 7. Diuin. intit. c. 30.*) faith thus: *When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they ceafe to be Chriftians, who hauing left the name of Chrift, haue done on the names of men.* Neither can our new Sectaries difcharge themfelues, for that they take not to themfelues thefe names, but are forced to beare them as giuen by their Aduerfaries. For, fo were the names of Arians & the reft of old, impofed by others, and not chofen commonly of themfelues: which notwithstanding were callings that proued them to be Heretikes. And as for the name of Proteftants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument againft the peculiar callings of our Religious, Dominicans, Francifcans, Iefuites, Thomifts, or fuch like, it is nothing, except they could proue that the orders & perfons fo named, were of diuers faithes & Sectes, or differed in any neceffarie point of religion, or were not al of one Chriftian name & Communion: and it is as ridiculous as if it were obiected, that fome be Ciceronians fome Plinians, fome good Auguftine men, fome Hieronymians, fome Oxford men, fome Cambridge men, & (which is moft like) fome Rechabites, fome Nazareites.

Neither doth their obiection, that we be called Papiftes, helpe or excufe them in their new names. For befides that it is by them fcornfully inuented (as the name Homoufians was of the Arians) this name is not of any one man, Bishop of Rome or els where, known to be the authour of any Schifme or Sect, as their callings be: but it is of a whole ftate and order of Gouvernours, and that of the cheefe Gouvernours, to whom we are bound to cleaue in religion and to obey in al things. So to be a Papift, is to be a Chriftian man, a child of the Church, and fubiect to Chriffs Vicar. And therefore againft fuch impudent Sectaries as compare the faithful for following the Pope, to the diuerfitie of Heretikes bearing the names of new Maifters, let vs euer haue in readines this faying of S. Hierom to Pope Damafus: *Vitalis I know not, Meletius I refufe, I know not Paulinus; whofoeuer gathereth not with thee,*

Names of Sectaries
and Heretikes.

Proteftants.

Diuers religious or-
ders are not diuers
Sectes.

Papiftes, Catho-
likes, and true
Chriftiā, al one.

Not to be with the
Pope, is to be with
Antichrift.

*Hierom. cont. Lu-
cif. c. 7. in fine.*

*Ierem. 35.
Num. 6.*

*to. 2. ep. 57.
& 58. ad Damaf.*

scattereth: that is to say, whofoeuer is not Christs, is Antichrists.
And againe, *If any man ioyne with Peters Chaire, he is mine.*

The name of CHRIS-
TIAN.

We muſt here further obſerue that this name, Chriſtian, giuen to al beleeuers & to the whole Church, was ſpecially taken to diſtinguiſh them from the Iewes & Heathens which beleued not at al in Chriſt: and the ſame now ſeuereth and maketh knowne al Chriſtian men from Turkes and others that hold not of Chriſt at al. But when Heretikes began to riſe from among the Chriſtians, who profefſed Chriſts name, and fundry articles of faith, as true beleeuers doe, the name *Chriſtian* was too common to ſeuer the Heretikes from true faithful men; and thereupon the Apoſtles by the Holy Ghoſt impoſed this name, *Catholike*, vpon the Beleeuers which in al points were obedient to the Churches doctrine. *When hereſies were riſen* (faith S. Pacianus *ep. ad Symphorianum*) & endeououred by diuers names to teare the doue of God and Queene,

The name of CATHO-
LIKES.

and to rent her in peeces, the Apoſtolical people required their ſurname, whereby the incorrupt people might be diſtinguiſhed, &c. and ſo thoſe that before were called Chriſtians, are now ſurnamed alſo Catholikes. *Chriſtian is my name*, faith he, *Catholike my ſurname.* And this word, Catholike, is the proper note whereby the holy Apoſtles in their Creed taught vs to diſcerne the true Church from the falſe heretical congregation of what fort foeuer. And not only the meaning of the word, which ſignifieth vniuerſalitie of times, places, and perſons, but the very name and word itſelf, by Gods prouidence, alwaies and only appropriated to the true beleeuers, and (though ſometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth ſo plaine a marke and euidence, that S. Auguſtine ſaid: *In the lappe of the Church the very name of Catholike keepeth me.* *cont. ep. fund. c. 4.* And againe *tract. 32. in Io.* We receiue the Holy Ghoſt if we loue the Church, if we be ioyned together by charitie, if we reioyce in the Catholike name and faith. And againe *de ver. rel. c. 7. to. 1.* We muſt hold the communion of that Church which is named Catholike, not only of her owne, but alſo of al her enemies. For, wil they nil they, the Heretikes alſo and Schiſmatikes themſelues, when they ſpeake not with their owne fellowes but with ſtrangers, cal the Catholike Church nothing els but the Catholike Church: for they could not be vnderſtood vnles they diſcerne it by this name, wherewith ſhe is called of al the world.

CREDO ECCLE-
SIAM CATHOLICAM.

The Heretikes when they ſee themſelues preuented of this name *Catholike*, then they plainly reiect it and deride the name, as the Donatiſtes did, calling it an *humane forgerie or fiction*: which S. Auguſtine calleth wordes of blaſphemie, *li. 1. c. 33. cont. Gaudens.* and ſome Heretikes of this time cal them ſcornefully cartholikes, and cacolikes. Another calleth it, *this moſt vaine terme Catholike.* *Beza in præf. no Teſt. an. 1565.* Another calleth the Catholike religion, a *Catholike Apoſtaſie or defection.* *Humfrey in vit. Iuel. pag. 213.* Yea & ſome haue taken the word

The Proteſtants deride
the name CATHOLIKES.

In the Catechismes
of the Lutherans.

out of the Creed, putting *Chriftian* for it. But againſt theſe good fellowes let vs follow that which S. Auguſtine (*de util. cred. c. 8. to. 6.*) giueth as a rule to direct a man the right and fure away from the diuerſitie & doubtfulnes of al errour ſaying: *If after theſe troubles of mind then thou ſeeme to thy ſelf ſufficiently toſſed and vexed, & wilt haue an end of theſe moleſtation, folow the way of Catholike diſcipline, which from Chrift himſelf by the Apoſtles hath proceeded euen vnto vs, and ſhal proceed from hence to the poſteritie. See the Annotation. 1. Tim. 3, 15.*

Chapter 12

Herod the firſt King that perfecuted the Church, hauing at Hieruſalem (when Barnabas and Saul were there with the collation of the Antiochians) killed Iames the Apoſtle, 3. & to pleaſe the Iewes imprifoned Peter with the mind to kil him alſo, but fruſtrate by an Angel ſent of God at the continual prayers of the Church made for her cheefe Paſtour, 19. being puffed vp with ſuch pride that at Cæſaria he refuſeth not to be honoured as God; 23. is miraculoſly ſtricken of Gods Angel. 24. And ſo after the perfecutours death, the Churches preaching prospereth exceedingly.

And at the ſame time Herod the King ſet his hands, to afflict certaine of the Church. ² And he killed Iames the brother of Iohn with the ſword. ³ And ſeing that it pleaſed the Iewes, he added to apprehend Peter alſo. And it was the daies of the Azymes. ⁴ Whom when he had apprehended, he caſt into priſon, deliuering him to ^afour quaternions of ſouldiars to be kept, meaning after the Paſche to bring him forth to the people. ⁵ And Peter indeed was kept in priſon. But ¹praier was made of the Church without intermiſſion vnto God for him. ⁶ And when Herod would

^a As Peters perſon was more notorious then others, & therfore better garded then other, for feare he ſhould eſcape; ſo Gods prouidence in preferuing & deliuering him for the longer gouernement of his Church, is very maruelous.

haue brought him forth, the same night Peter was sleepe-
 ing betweene two fouldiars, bound with [¶]two chaines:
 and the keepers before the doore kept the prifon. ⁷ And
 behold an Angel of our Lord ftood in prefence: and light
 fhined in the houfe: and ftriking Peters fide, he raifed
 him, faying: Arife quickly. And the chaines fel from his
 hands. ⁸ And the Angel faid to him: Gird thee, and put
 on thy fhoes. And he did fo. And he faid to him: Put
 thy garment about thee, & follow me. ⁹ And going forth
 he followed him, & he knew not that it was true which
 was done by the Angel: but he thought that he faw a
 vifion. ¹⁰ And paffing through the firft & the fecond
 watch, they came to the iron gate that leadeth to the
 citie, which of it felf opened to them. And going out,
 they went forward one ftrete: and incontinent the Angel
 departed from him. ¹¹ And Peter returning to himfelf,
 faid: Now I know in very deed that our Lord hath fent
 his Angel, and deliuered me out of Herods hand, & from
 al the expectation of the people of the Iewes.

¹² And confidering, he came to the ^ahoufe of Marie
 the mother of Iohn, who was furnamed Marke, where
 many were gathered and praying. ¹³ And when he knocked
 at the doore of the gate, there came forth a wench to fee,
 named Rhode. ¹⁴ And as fhe knew Peters voice, for io y
 fhe opened not the gate, but running in fhe told that Pe-
 ter ftood before the gate. ¹⁵ But they faid to her: Thou
 art mad. But fhe affirmed that it was fo. But they
 faid: It is [¶]his Angel. ¹⁶ And Peter continued knock-
 ing. And when they had opened, they faw him, & were
 aftonifhed. ¹⁷ And beckning with his hand to them, that
 they fhould hold their peace, he told how our Lord had
 brought him out of prifon, & he faid: [¶]Tel thefe things
 to Iames & to the Brethren. And going forth he went

^a It is much for the praife of thefe good Chriftiãs that the affembly
 to Gods feruice & praier was kept in their houfes in the time
 of perfecution, & that the Apoftle came thither ftraight out of
 prifon, as his firft refuge; as now Chriftian people doe much to
 their commendatiõ, in places where Herefie doth reigne.

a)into another place. ¹⁸ And when day was come, there was no litle adoe betweene the fouldiars, what was become of Peter. ¹⁹ And Herod, when he had fought him, and had not found, making inquifition of the keepers, commanded them to be led away: & going downe from Iewrie into Cæfareia, there he abode. ²⁰ And he was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and perfuading Blaftus that was cheefe of the Kings chamber, they defired peace, for that their countries were nourifhed by him. ²¹ And vpon a day appointed, Herod being araied with kingly attire, fate in the iudgement feate, and made an oration to them. ²² And the people made acclamation, The voices of a God, & not of a man. ²³ And forthwith an Angel of our Lord ^{b)}ftrook him, becaufe he had not giuen the honour to God: and being confumed of wormes, he gaue vp the ghoft. ²⁴ But the word of our Lord increafed and multiplied. ²⁵ And Barnabas and Saul returned from Hierufalem, hauing accomplifhed their minifterie, taking with them Iohn that was furnamed Marke.

Act. 11, 19.

ANNOTATIONS

5 Praier was made.) The Church praied inceffantly for her cheefe Paftour, and was heard of God: and al Chriftian people are warned thereby to pray for their Bifhopes and Paftours in prifon.

6 Two chaines.) Thefe chaines are famous for miracles, and were brought from Hierufalem to Rome by Eudoxia the Empereffe, wife to Theodofius the yonger, where they were matched & placed with another chaine that the fame Apoftle was tied with by Nero, & a Church founded therevpon, name *Petri ad vincula*; where they are religioufly kept and reuerenced vntil this day: & there is a Feaft in the whole Church for the fame, the firft of Auguft, which we cal *Lammas day*.

S. Peters chaines.

^a Though God had fo miraculoufly deliuered him, yet he would not tēpt God by tarying among his perfecutours, but according to Chriftes commandement fled for a time.

^b Princes that take delight in the flattery & praifes of the people, fo much that they forget themfelues to be men, & to giue the honour to God, may be warned by this exāple.

Patronage of Angels.

15 His Angel.) *If proper Angels (faith S. Chryfoftom) be deputed by our Lord to fuch as haue only charge of their owne life, (as one of the iuft faid, The Angel which hath deliuered me from my youth vpwrd) much more are fupernal Spirits at hand to help them vnto whom the charge and burden of the world is committed. Chrys. in laud. Pauli. ho. 7. to. 3.*

Gen. 48, 16.

Publike praier for
S. Peter the Head.

17 Tel Iames.) He willeth them to fhew this to S. Iames Bifhop of Hierufalem and to the Chriftians, that they might fee the effect of their praiers for him, & giue God thanks. For S. Iames no doubt publifhed common praier for S. Peter.

Chapter 13

The 5. part.
The taking of the
Ghofpel away from
the obftinate Iewes,
and giuing of it
to the Gentils by
the minifterie of
Paul and Barnabas.

The Preachers of the Church of Antioche preparing themfelues, the Holy Ghoft out of them al, choofeth Saul and Barnabas. 3. They being firft confecrated Bifhops, 4. goe their appointed circuit ouer al the land of Cypres; the Proconful wherof is alfo conuerted, feing the miraculous excecation of a Iew by Paul. 13. Thence, into Pamphilia: 14. and Pifidia, where in Antioche Paul preached to the Iewes, shewing that IESVS is Chrift, 38. and that in him is faluation, and not in their Law of Moyfes: 40. warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabbath, they blafpheming, he in plaine termes forfaketh them, and turneth to the Gentils. Whereat the Gentils be as glad on the contrarie fide. 50. Finally the Iewes raifing perfecution, they forfake them, pronouncing them to be obftinate contemners.

And there were in the Church which was at Antioche, Prophets and Doctours, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the fofter-brother of Herod the Tetrarch, and Saul. ² And as they were [•]miniftring to our Lord, & fafting, the Holy Ghoft faid: [•]Separate me Saul and Barnabas vnto the worke, whereto I haue taken them. ³ Then they [•]fafting and praying, and [•]impofing hands vpon them, difmiffed them.

λειτουργούντων αὐ-
τῶν

⁴ And they being ⁴sent of the Holy Ghoſt, went to Seleucia, and thence failed to Cypres. ⁵ And when they were come to Salamina, they preached the word of God in the Synagogues of the Iewes. And they had Iohn alſo in their miniſterie. ⁶ And when they had walked throughout the whole iland as farre as Paphos, they found a certaine man that was a magician, a falſe-Prophet, a Iew, whoſe name was ‘Bar-iefu,’ ⁷ who was with the Proconful Sergius Paulus a wife man. He ſending for Barnabas & Saul, deſired to heare the word of God. ⁸ But Elynias the magician (for ſo is his name interpreted) reſiſted them, ſeeking to auert the Proconful from the faith. ⁹ But Saul, otherwiſe Paul, replenished with the Holy Ghoſt, looking vpon him, ¹⁰ ſaid: O ful of guile, and al deceit, ſonne of the Diuel, enemye of al iuſtice, thou ceaſeſt not to ſubuert the right waies of our Lord. ¹¹ And now behold the hand of our Lord vpō thee, & thou ſhalt be blind, not ſeing the funne vntil a time. And forthwith there fel dimneſſe and darkeneſſe vpon him, and going about he fought ſome body that would giue him his hand. ¹² Then the Proconful, when he had ſeen that which was done, beleued marueling at the doctrine of our Lord. ¹³ And when Paul and they that were with him had failed from Paphos, they came to Perge in Pamphylia. And Iohn departing from them, returned to Hieruſalem. ¹⁴ But they paſſing through Perge, came to Antioche in Piſidia: and entring into the Synagogue on the day of the Sabbath, they ſate downe. ¹⁵ And after the leſſon of the Law and the Prophets, the Princes of the Synagogue ſent to them, ſaying: Men Brethren, if there be among you any ſermon of exhortation to the people, ſpeake.

¹⁶ And Paul riſing vp, and with his hand beckning for ſilence, ſaid: Ye men of Iſrael, and you that feare God, harken. ¹⁷ The God of the people of Iſrael choſe our Fathers, and exalted the people when they were ſeourners in the land of Ægypt, and in a mightie arme brought them out thereof, ¹⁸ and for the ſpace of fourtie yeares tolerated their manners in the deſert. ¹⁹ And deſtroying ſeuē Nations in the land of Chanaan, by

Exod.

Iofue.

lot he deuided their land among them, ²⁰ as it were after foure hundred and fiftie yeares, and after theſe things he gaue Iudges, vntil Samuel the Prophet. ²¹ And thenceforth they deſired a King: & he gaue them Saul the ſonne of Cis, a man of the Tribe of Benjamin, fourtie yeares. ²² And remouing him he raiſed them vp Dauid to be King: to whom giuing teſtimonie, he ſaid: *I haue found Dauid the ſonne of Ieſſe, a man according to my hart, who ſhal doe al my willes.*

Iud.

1. Reg. 8.

1. Reg. 16.

Pf. 88, 21.

²³ Of his feed God according to his promiſe hath brought forth to Iſrael a Sauour IESVS, ²⁴ Iohn preaching before the face of his comming, Baptiſme of penance to al the people of Iſrael. ²⁵ And when Iohn fulfilled his courſe, he ſaid: Whom doe you thinke me to be? I am not he: but behold there commeth after me, whoſe ſhoes of his feet I am not worthie to looſe.

Pf. 131, 11.

Lu. 3, 3.

Lu. 3, 15.

²⁶ Men Brethren, children of the ſtocke of Abraham, & they among you that feare God; to you the word of this ſaluation was ſent. ²⁷ For they that inhabited Hieruſalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabbath, iudging haue fulfilled them, ²⁸ and finding no cauſe of death in him, deſired of Pilate, that they might kil him. ²⁹ And when they had confummated al things that were written of him, taking him downe from the tree, they put him in a monument. ³⁰ But God raiſed him vp from the dead the third day: ³¹ who was ſeen for many daies of them that came vp together with him from Galilee into Hieruſalem, who vntil this preſent are his witneſſes to the people. ³² And we preach vnto you that promiſe which was made to our Fathers: ³³ that God hath fulfilled this ſame ‘to our children,’ raiſing vp IESVS, as in the ſecond Pſalme alſo it is written: *My Sonne art thou, this day haue I begotten thee.* ³⁴ And that he raiſed him vp from the dead, not to returne now any more into corruption, thus he ſaid: *That I wil giue you the holy things of Dauid faithful.* ³⁵ And therefore in another place alſo he ſaith: *Thou ſhalt not giue thy holy one to ſee corruption.* ³⁶ For Dauid in his generation when he had ſerued, according to the wil of God

Lu. 23, 1.

Act. 1, 3.

to vs their childrē

Pf. 2, 7.

Eſa. 55, 3.

Pf. 15, 10.

flept: and he was laid to his Fathers & faw corruption.
 37 But he whom God hath raied vp, faw no corruption.

38 Be it knowen therfore to you, men Brethren,
 that through him, forgiueneffe of finnes is preached to
 you, from al the things from the which you could not
 be iuftified by the law of Moyfes. 39 In him euery one
 that beleeueth, is iuftified. 40 Take heed therfore lest
Abac. 1, 5. that come vpon you which is fpoken in the prophets, 41
See ye contemners, and wonder, and perish: becaufe I
worke a worke in your daies, a worke which you wil not
beleeeue, if any man shal tel it you.

the Gen- 42 And they going forth, ‘they defired’ them that
 tiles defired the Sabboth following they would fpeake vnto them thefe
 wordes. 43 And when the Synagogue was difmiffed, many
 deuout of the Iewes, and of the ‘ftrangers feruing God,’ fol-
 profelytes lowed Paul & Barnabas: who fpeaking exhorted them
 to continue in the grace of God. 44 But the next Sab-
 both the whole citie almoft affembled to heare the word
 of God. 45 And the Iewes feing the multitudes, were re-
 plenifhed with enuy, & contradicted thofe things which
 were faid of Paul, blafpheming. 46 Then Paul and Barn-
 abas conftantly faid: To you it behoued vs firft to fpeake
 the word of God: but becaufe ^{a)}you repel it, and iudge
 yourfelues vnworthie of eternal life; behold we turne to
 the Gentils. 47 For fo our Lord commanded vs: *I haue*
put thee to be the light of the Gentils; that thou maieft
be faluation vnto the vtmoft of the earth. 48 And the
 Gentils hearing it, were glad, and glorified the word of
 our Lord: and there beleeued as many as were preordi-
 nate to life euerlafting. 49 And the word of our Lord was
 fpred throughout the whole countrie. 50 But the Iewes
 ftirred vp religious and honeft women, and the cheefe of
 the citie, and raied perfecution againft Paul and Barn-
 abas: and they did caft them forth out of their coafts.

Lu. 9, 5. 51 But they fhaking off the duft of their feet againft

^a The Iewes of their owne free wil repelling the truth, are vnworthy
 of Chrift & worthily forfakene & the Gentils though they beleeued
 fpecially by Gods grace & preordination, yet they beleeeue alfo by
 their owne free wil, which ftandeth wel with Gods prouidence.

them, came to Iconium. ⁵² The Disciples also were replenished with joy and with the holy Ghost.

ANNOTATIONS

The Apostles liturgie or
Masse.

2 As they were ministring.) If we should, as our adversaries doe, boldly turne what text we list, & fly from one language to another for the advantage of our cause, we might have translated for *ministring*, *sacrificing*. For so the Greeke doth signifie, and so Erasmus translated. Yea we might have translated, *Saying Masse*, for so they did: and the Greeke Fathers hereof had the name, Liturgie, which Erasmus tranflateth *Masse*, saying, *Missa Chriftotomi*. But we keepe our text, as the tranflatours of the Scriptures should doe most religiously.

λειτουργούντων αὐτῶν

Paul & Barnabas are
consecrated by men.

2 Separate me.) Though Paul were taught by God himself and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholly condemneth all these new rebellious disordered spirits, that challenge and usurpe the office of preaching and other sacred actions from heaven, without the Churches admittance.

Gal. 1.

Imber daies.

3 Fasting.) Hereof the Church of God useth and prescribeth publike fastes at the foure solemne times of giuing holy Orders (which are our *Imber daies*) as a necessarie preparatiue to so great a worke as S. Leo declareth by this place, naming it also an Apostolical tradition. See S. Leo *Ser. 9. de ieiunio 7. mensis.*, & *Calixtus ep. 1. to. 1. Conc. Magunt. c. 34. 35. to. 3.* And this fasting was not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from all meates or from certaine kindes of meates, which was ioyned with prayer and sacrifice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man list, as Aërius and such Heretikes did hold. *S. August. har. 53.*

*Leo ep. 81. c. 1.
Epipha. in compend.
Leo fer. 3. & 4. de ienu.
7. mensis.*

Præscript times of fasts.

Imposition of hands.

3 Imposing hands.) Because all blessings & consecrations were done in the Apostles times by the external ceremonie of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and elsewhere. In which though there were many holy wordes and ceremonies and a very solemne action; yet whatsoever is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoever was done in the whole diuine mysterie of the B. Sacrament, is named *fraction of bread*. For the Apostles (as S. Denys *Eccl. hier. c. 1. in fine* writeth) purposely kept

Act. 6, 6.

Act. 2, 41.

Holy orders.

*Hiero. in
c. 58. Efa.*

clofe in their open fpeeches and writings which might come to the hands or eares of Infidels, the facred wordes & actions of the Sacraments. And S. Ambrofe faith, *in 1. Tim. c. 4. The impofition of the hands is myftical wordes, wherewith the elected is conformed and made apt to his function, receiuing authoritie (his confcience bearing witnes) that he may be bold in our Lordes fteed to offer Sacrifice to God.* And S. Hierom: *The impofition of hands is the Ordering of Clerkes, which is done by praier of the voice, & impofition of the hand.* And this is in fome inferiour orders alfo: but Paul and Barnabas were ordered to a higher function then inferiour Priests, euen to be Bifhops throughout al Nations.

4 Sent of the Holy Ghoft.) Whofoeuer be fent by the Church, are fent of the Holy Ghoft, though in fuch an extraordinarie fort it be not done. Whereby we fee how farre the Officers of our foules in the Church doe paffe the temporal Magiftrates, who though they be of Gods ordinance, yet not of the Holy Ghofts fpecial calling.

Spiritual officers of
our foules.

Chapter 14

Next in Iconium they preach, where many being conuerted of both fortes, the obftinate Iewes raife perfecution. 6. Then in the townes of Lycaonia, where the Heathen firft feing that Paul had healed one borne lame, are hardly perfuaded but they are Gods. 18. But afterward, by the inftigation of the malicious Iewes, they ftone Paul, leauing him for dead. 20. And fo hauing done their circuit, they returne the fame way confirming the Chriftians, and making Priests for euey Church. 25. And being come home to Antioche in Syria, they report al to the Church there.

And it came to paffe at Iconium that they entred together into the Synagogue of the Iewes, and fo fpake, that a very great multitude of Iewes and of the Greekes did beleuee. ² But the Iewes that were incredulous, ftirred vp and incensed the hartes of the Gentils to anger againft the Brethren. ³ A long time therfore they abode, dealing confidently in our Lord, who gaue teftimonie to the word of his grace, granting fignes and wonders to be done by their hands. ⁴ And the multitude of the citie was deuided: and certaine of them indeed were with the Iewes, but certaine

with the Apostles. ⁵ And when the Gentils and the Iewes with their Princes had made an assault, to vse them contumeliouſly, and to ſtone them, ⁶ vnderſtanding it, they fled to the cities of Lycaonia, Lyſtra and Derbe, and the whole countrie about, and there they were euangelizing.

⁷ And a certaine man at Lyſtra impotent of his feet fate there, lame from his mothers womb, that neuer had walked. ⁸ This fame heard Paul ſpeaking. Who looking vpon him, and feeling that he had faith for to be faued, ⁹ he ſaid with a loud voice: Stand vp right on thy feet. And he leaped & walked. ¹⁰ And the multitudes when they had ſeen what Paul had done, lifted vp their voice in the Lycaonian tongue, ſaying: Gods made like to men, are deſcended to vs. ¹¹ And they called Barnabas, Iupiter: but Paul Mercurie, becauſe he was the cheefe ſpeaker. ¹² The Prieſt alſo of Iupiter that was before the citie, bringing oxen and garlands before the gates, would with the people ſacrifice. ¹³ Which thing when the Apoſtles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying ¹⁴ and ſaying: Ye men, why doe you theſe things? We alſo are mortal, men like vnto you, preaching to you for to conuert from theſe vaine things, to the liuing God that made the Heauen, and the earth, and the ſea, and al things that are in them: ¹⁵ who in the Generations paſt ſuffred al the Gentils to goe their owne waies. ¹⁶ Howbeit he left not himſelf ^awithout teſtimonie, being beneficial from Heauen, giuing raines, and fruitful ſeaſons, filling our hartes with food and gladnes. ¹⁷ And ſpeaking theſe things, they ſcarſe appeaſed the multitudes from ſacrificing to them. ¹⁸ But there came in certaine Iewes from Antioche and Iconium: and perſwading the multitudes, and ſtoning Paul, they drew him out of the citie, thinking him to be dead. ¹⁹ But the Diſciples compaſſing him round about, he riſing vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbe.

διὸς τοῦ ὄντος

2. Cor. 11, 25.

^a The Heathē might by the daily benefites of God haue knowen him at the leaſt to haue been their Creatour and only Lord, though the myſterie of our Redemption were not opened to them.

²⁰ And when they had euangelized to that citie, & had taught many, they returned to Lyftra and Iconium, and to Antioche: ²¹ confirming the hartes of the Difciples, and exhorting them to continue in the faith; and that by many tribulations we muft enter into the Kingdom of God. ²² And when ^a)they [¶]had ordained to them [¶]Priefts in euery Church, and had prayed with faftings, they commended them to our Lord in whom they beleueed. ²³ And paffing through Pifidia, they came to Pamphylia, ²⁴ and fpeaking the word of our Lord in Perge, they went downe into Attalia: ²⁵ and from thence they failed to Antioche, whence they had been deliuered to the grace of God vnto the worke which they accomplished. ²⁶ And when they were come, and had affembled the Church, they reported what great things God had done with them, & that he had opened a doore of faith to the Gentils. ²⁷ And they abode no litle time with the Difciples.

Act. 13, 2.

ANNOTATIONS

Aug. li. 10. de Ciu. Dei c. 1. 12 They would Sacrifice.) This loe is the diuine worfhip, confifting in external Sacrifice, and in acknowledging the parties worfhipped to be Gods: which may be done to no man nor creature. And therefore the Apoftles refufe it with al poffible diligence, and al the Angels and Saints in Heauen refufe that adoration by Sacrifice. The Catholike Church fuffereth no Prieft nor other fo to worfhip any Saint in Heauen or earth. She hath but one external Sacrifice, which is in the holy Maffe, of Chrifs body and bloud: that fhe offereth to God alone; & *neither to Peter nor to Paul* (faith S. Auguftine) *though the Prieft that facrificeth, ftandeth ouer their bodies, & offereth in their memories.* But other kindes of honours and dueties, inferiour without al comparifon (how great foeuer they be) to this, we doe, as the Scriptures & Nature teach vs, to al Superiours in Heauen and earth, according to the degrees of grace, honour, and bleffednes that God hath called them vnto, from our B. Ladie Chrifs owne mother, to the leaft feruant he

Aug. li. 2. de Ciu. Dei c. 27. *Latria.* *Dulia.*

^a We fee by this, firft that Ss. Paul & Barnabas were Bifhops, hauing here authoritie to giue holy Orders: fecōdly that there was euen thē a differēce betwixt Bifhops and Priefts, though the name in the primitiue Church was often vfed indifferently: laftly, that alwaies fafting and praying were preparatiues to the giuing of holy Orders.

hath in the world. For which the Heretikes would neuer accufe Chriftian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Heretical tranflation
againft holy orders.

22 Had ordained.) The Heretikes, to make the world beleue that al Priefts ought to be chofen by the voices of the people, and that they need no other Ordering or Consecration by Bifhops, prefing the profane vfe of the Greeke word more then the very natural fignification requireth & Ecclefiaftical vfe beareth, tranflate thus, *Ordained by election*. Whereas indeed this word in Scripture fignifieth, Ordering by impofition of hands, as is plaine by other wordes equiualent, *Act. 6, 13. 1. Tim. 4, 5. 2. Tim. 1*. Where the Ordering of Deacons, Priefts, & others is called Impofitiō of hāds, not of the people, but of the Apoftles. And this to be the Ecclefiaftical vfe of the word, appeareth by S. Hierom faying (as is before alleaged) that χειροτονία is the *Ordering of Clerkes or Clergie men by praier of voice and impofition of hand*.

χειροτονήσαντες

ἐπέθηκαν χεῖρας

Hiero. in 38. Efa.

Heretical tranflation
againft Priefthood.

22 Priefts.) Euen fo here alfo, as before, flying from the proper, apt, & knowen word, which is moft precifely correpondent to the very Greeke in our tongue and al Nations, they tranflate for *Prieft*, Elder, that is, for a calling of Office, a word of age: for a terme of art and by confent of al the Church and Apoftolike authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane terme. With as litle grace as if they fhould tranflate *Pontificem*, a bridgemaker, the *Maior*, of London, the Bigger of London. And thus you fee within three wordes compaffe they flye guilefully from the Latin to the Greeke, & againe guilefully from the Greeke to the vulgar Englifh. Such corruption of Scriptures their hatred of Priefthood driueth thē vnto. If they had tranlated it fo when the Scriptures were firft written, (at which time the word was but newly receiued into the fpecial and Ecclefiaftical fignification, & when it was yet taken fometimes in common profane fort, as *1. Tim. 5*. or there only where our ancient Latin verſion turneth *Prefbyter* into *Senior*, becaufe the word was not yet wholly and only appropriated to holy Orders, as afterward by vfe of many hundred yeares it was and is) their dealing might haue had fome colour of honeftie and plaineffe, which now can not be but of plaine falfhood and corruption, and that of further purpoſe then the fimple can fee. Which is to take away the office of Sacrificing and other functions of Priefts, proper in the new Teftament to ſuch as the Apoftles often, and the pofteritie in manner altogether cal Priefts, *Presbyteros*. Which word doth fo certainly imply the authoritie of facrificing, that it is by vfe made alfo the only Englifh of *Sacerdos*, the Aduerſaries themſelues as wel as we, fo tranflating it in al the old and new Teftament: though they can not be ignorant that *Prieft* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other caufe applied the fignificatiō of *Presbyter* to *Sacerdos*, but to flew

If *Sacerdos* be Prieft,
much more *Prefbyter*.

that *Prefbyter* is in the new Law, that which *Sacerdos* was in the old: The Apostles abtaining from this and other like old names at the first; and rather vsing the wordes, Bishops, Pastours, and Priests, because they might be distinguished from the Gouvernours and sacrificers of Aarons order, who as yet in the Apostles time did their old functions still in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretikes themselves calling *Sacerdos* alwaies a Priest, must needs be driuen to confesse. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Prefbyter*. whereof it is properly deriued, not only in English, but in other languages both French & Italian. Which is to take away the name that the Apostles and Fathers gaue to the Priests of the Church, and to giue it wholly and only to the order of Aaron, which neuer had it before our Priesthood began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of wordes as these Protestants doe, and yet neuer men behaued themselves more fondly in the same: as whofoeuer marketh the distinction of their Elders, Ministers, Deacons, and suchlike, shall perceiue.

Prefbyter.
Priest.
Prebtre.
Preti.

Chapter 15

Some of those Iewes also that were Christians, doe fall and are authours of the Heresie of Iudaizing. 2. They referre the matter to Councel: 7. Wherein after great disputation, Peter striking the stroke, 12. and other confirming his sentence with miracles, 13. and with Scriptures: 22. the Apostles and Priests doe write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thereby are straightwaies quieted in mind. 36. After which, Paul and Barnabas thinking to goe againe their abouesaid circuit together, are by occasion of Marke parted, to the greater increafe of the Church.

Gal. 5, 2.

And certaine comming downe from Iewrie, taught the Brethren: That vnles you be circumcised according to the manner of Moyse, you can not be saued. ² No litle sedition therfore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, & certaine others of

‘the rest,’ to the Apostles and Priests vnto Hierufalem, vpon this question. them
πρεσβυτέρους

³ They therefore being brought on their way by the Church, passed through Phœnice & Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the Brethren.

⁴ And when they were come to Hierufalem, they were receiued of the Church and of the Apostles and ^{a)}Ancients, declaring whatfoeuer God had done with them. πρεσβυτέρων
⁵ And there arose certaine of the heresie of the Pharisees that beleued, saying, That they must be circumcised; cōmanded also to keepe the law of Moyfes.
⁶ And the ^ΔApostles and Ancients ^Δaffsembled to consider of this word.

⁷ And when there was made a ^{b)}great disputation, ^ΔPeter rising vp said to them: Men Brethren, you know that of old daies God among vs ^Δchose, that by my mouth the Gentils should heare the word of the Gospel, and beleuee. Act. 10, 20.
⁸ And God which knoweth the hartes, gaue testimony, giuing vnto them the Holy Ghost as wel as to vs, Act. 10, 45.
⁹ and hath put no difference between vs and them, ^{c)}by faith purifying their hartes. ¹⁰ Now therefore why tempt you God, to put a yoke vpon the necks of the Disciples, which neither our Fathers nor we haue been able to beare? ¹¹ But by the grace of our Lord IESVS CHRIST we beleuee to be faued, in like manner as they also.

¹² And al the multitude held their peace: and they heard Barnabas and Paul telling what great signes and wonders God had done among the Gentils by them.

¹³ And after they held their peace, ^ΔIames answered, saying: Men Brethren, heare me. ¹⁴ Simon hath told how God first visited to take of the Gentils a people to his

^a Anciēts here, & often in this chapter are the same that Priestes *verf. 2.* as S. Hiero. taketh it also *1. Pet. 5.* & the greeke approueth, being alwaies one, πρεσβύτεροι, Priests *Hiero. in 1. ad Tit. & 4. ad Galat.*

^b See the *Annot. vers. 28. toward the end.*

^c By that faith which worketh by charitie. For a dead faith cā not purifie the hart of mā. See *chap. 16, 31.*

name. ¹⁵ And to this accord the wordes of the Prophets, as it is written: ¹⁶ *After theſe things I wil returne, and wil reedifie the tabernacle of Dauid which was fallen, and the ruines thereof I wil reedifie, and ſet it vp: ¹⁷ that the reſidue of men may ſeeke after the Lord, and al Nations vpon whom my name is inuocated, faith the Lord that doth theſe things.*

¹⁷ To our Lord was his owne worke knowne from the beginning of the world. ¹⁸ For the which cauſe I iudge, that they which of the Gentils are conuerted to God, are not to be diſquieted, ¹⁹ but to write vnto them that they refraine themſelues from the contaminations of Idols, and ^afornication, and ſtrangled things, and bloud. ²⁰ For Moyſes of old times hath in euery citie them that preach him in the Synagogues, where he is read euery Sabbath.

²¹ Then it pleaſed the Apoſtles and Ancients with the whole Church, to chooſe men out of them, & to ſend to Antioche with Paul and Barnabas, Iudas, who was furnamed Barfabas, & Silas, cheefe men among the Brethren, ²² ^a)writing by their hands.

The Apoſtles and Ancients, the Brethren, to the Brethren of the Gentils that are at Antioche and in Syria and Cilicia, greeting. ²³ Becauſe we haue heard that certaine ^agoing forth from vs haue troubled you with wordes ſubuerting your ſoules, to whom we gaue no commandement: ²⁴ It hath pleaſed vs being gathered in one, to chooſe out men & to ſend them vnto you with our deereſt Barnabas and Paul, ²⁵ men that haue giuen their liues for the name of our Lord IESVS CHRIST. ²⁶ We haue ſent therfore Iudas and Silas who themſelues alſo wil in wordes report vnto you the ſame things. ²⁷ For it hath ſeemed good ^ato the Holy Ghoſt and to vs, to lay no further burden vpon you then theſe neceſſarie things: ²⁸ That you abſteine frō the things immolated to Idols, and bloud, and that which is ſtrangled, and fornication,

^a Other Latin copies and the greeke read thus *writing by their hands an epistle containing theſe things.*

from the which things keeping your felues, you fhall doe wel. Fare ye wel.

²⁹ They therfore being dimiffed went downe to Antioche: and gathering the multitude, deliuered the epiftle. ³⁰ Which when they had read, they ^areioyced vpon the confolation: ³¹ but Iudas and Silas, themfelues alfo being Prophets, with many wordes comforted the Brethren, and confirmed them. ³² And hauing fpent fome time there, they were with peace dimiffed of the Brethren vnto them that had fent them. ³³ But it feemed good vnto Silas to remaine there: and Iudas departed alone: ³⁴ and Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

³⁵ And after certaine daies, Paul faid to Barnabas, let vs returne and ^avifite our Brethren in al cities wherein we haue preached the word of our Lord, how they doe. *Act. 13, 14.*

³⁶ And Barnabas would haue taken with them Iohn alfo that was furnamed Marke. ³⁷ But Paul defired that he (as who had departed from them out of Pamphylia, *Act. 13, 13.* & had not gone with them to the worke) might not be receiued. ³⁸ And there rofe a ^adiffention, fo that they departed one from another, & that, Barnabas indeed taking Marke failed to Cypres. ³⁹ But Paul choofing Silas departed, being deliuered of the Brethren to the grace of God.

⁴⁰ And he walked through Syria and Cilicia, confirming the Churches ^bcommanding them to keepe the precepts of the Apoftles & the Ancients.

^a Hereof our Catholike Bishops tooke vp the neceffarie vfe of oftē vifiting their flockes & cures cōmitted to their charge, for cōfirmation in faith & vertue, & reformation of māners both of clergie and laitie.

^b Not only the things cōmanded by Chriftes exprefse word, or writtē in the Scriptures (as our Heretikes hold) but whatfoeuer the Apoftles and Rulers of the Church command, is to be kept & obeied. See thefe wordes repeated againe *c. 16, 4.* & that ī the greeke left any man cauil, becaufe here the greeke hath them not.

ANNOTATIONS

2 Appointed.) We learne by this example, what is to be done when any controuerſie ariſeth in religion between the teachers or other Chriſtian people. We ſee it is not enough to contend by allegations of Scriptures or other proofes ſeeming to make for either part: for ſo of contentious part-taking there ſhould be no end, but the more writing, wreſtling, ſtriving there were, euery one for his owne fanſie, cloking it with the title of Gods word and Scripture, the more Schiſmes, Sectes, and diuiſions would fall: as we ſee ſpecially in the reſtleſe Hereſies of our time. Whoſe fautors admitting no iudges, ſtand to no trial of mortal men, to no tribunal of Pope, Councels, Bishops, Synodes, but ech man to his owne phantaſtical ſpirit, his owne ſenſe of Scriptures, and his owne wilful obdurate rebelliō againſt Gods Church and his Superiours in the ſame. But here we ſee S. Paul and Barnabas, men that were Apoſtles and full of the Spirit of God, & the other parties, though neuer ſo much partial to the ceremonies of their Law by their former long uſe and education therein, yet not to ſtand ſtiffly to their owne opiniō on either ſide, but to condeſcend to referre the whole controuerſie and the determination thereof to the Apoſtles, Priests or Ancients of Hieruſalem, that is to ſay, to commit the matter to be tried by the Heads and Bishops, and their determination in Councel. This is Gods holy and wiſe prouidence among other iudgements in his Church, to keepe the Chriſtian people in truth & vnitie, and to condemne ſectes, and falſe teachers and troublers of the Church. By which iudgements and order, whoſoeuer wil not or dare not be tried in al their doctrine and doings, they ſhew themſelues to miſtruſt their owne cauſe, and to flye from the light, & ordinance of God. Without which order of appeaſing al differences in faith and conſtructions of the Scriptures, the Church had beene more defectual and inſufficient, then any Commonwealth or Societie of men in the world: none of which euer wanteth good meanes to decide al diſcordes and diſſenſion ariſing among the ſubiects & citizens of the ſame.

The way to end diſſenſion in religion, is to commit it to a Councel.

6 Apoſtles and Ancients.) The Hereſies of our Proteſtants which would haue al men to giue voice, or to be preſent in Councels, and of others that would haue none but the holy or elect to be admitted, are refuted by this example, where we ſee none but Apoſtles & Priests or Ancients aſſembled to diſpute of the matter though many deuout people were in the citie the ſame time. Neither did euer any other in the Ancient Councels of the Church aſſemble to debate and define the matter, but ſuch, though many other for other cauſes be euer preſent. Secular men or women, be their giſts neuer ſo great, can not be iudges in cauſes of faith and religion. *If any thing, faith God, be hard and doubtful, thou ſhalt come to the Priests of the Leuitical ſtocke, and thou ſhalt follow their ſentence. Again, The lippes of the Prieſt ſhal*

Of what perſons a Councel conſiſteth.

Deut. 17.

Mal. 2, 7.

keepe knowledge, and the Law thou shalt require of his mouth. Againe, Aske the Law of the Priest. Much more muft we referre al to our Bishops and Pafours, whom God hath placed in the regiment of the Church with much larger priuiledge, then euer he did the old Priests ouer the Synagogue: to whom it is faid, *He that despifeth you despifeth me.* And it is to be noted that the Bishops fo gathered in Council, reprefēt the whole Church, haue the authouritie of the whole Church, & the Spirit of God to protect them frō error, as the whole Church: SS. Paul and Barnabas come hither for the definition of the whole Church. *The sentence of a plenarie or general Council* (faith S. Auguftine) *is the confent of the whole Church.* And fo it muft needes be in the Church, becaufe the Magiftrates, Senate, Coūcel or deputies of al commonwealthes, reprefent the whole body: and to haue it otherwife (as the Churches Rebels wish) were to bring al to hel and horrou, and themfelues to be perpetually, by the feditious and popular perfons vpholden againft Law, reafon, and religion, in their wickednes.

Agga. 2, 12.

Luc. 10, 16.

li. 1. c. 18. de bapt.

A general Council reprefenteth the whole Church.

The first Council at Hierufalem.

6 Affembled.) A Council was called to difcuffe the matter which Council was the more eafily gathered, becaufe the Chriftian Bishops and countries were not yet fo many but that the principal Gouernours of the Church being not farre difperfed, and as many learned men as were neceffarie, might be in Hierufalem or eafily called thither. And it was not a Prouincial Council or Synode only, but a general Council, confifting of the cheefe Apoftles & Bishops that then were, though the number was nothing fo great as afterward vfed to affemble, when the Church was fpreed into al Nations.

Peter Head of the Council, & his Succellours after him.

7 Peter rifing vp.) S. Peter as the Head of the Church fpeaketh first, as his Succellours haue euer had, not only in their perfonal prefence, but in their abfence by their Legates and Subftitutes, the cheefe voice in al Councils general, none euer receiued into authoritie & credite in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they neuer fo great, wanting the Popes affent, affiftance, or confirmation, did shamfully erre, as Ariminense for the Arians, and Ephesinum fecundum for the Neftorians, & fuch like condemned Affemblies.

Peters preeminence both toward Iewes & Gentils.

7 Chofe that by my mouth.) Though Paul were called and appointed fpecially to be the Apoftle of the Gentils, yet that was S. Peters fpecial priuiledge by Gods owne choife, that the first Gentils should be called by his mouth, and that he first should vtter to the Church that truth of the admiffion of the Gentils himfelf, for that he was Chriftes Vicar, being notwithstanding (as his Maifter was) *Minifter Circumcifionis*, that is, Apoftle of the Iewes; Chrift deferring al preeminence vnto him in that point alfo.

Ro. 15, 8. Gal. 1, 7.

Hier. to. 2.
ep. 89. ad
Aug. c. 2.

13 Iames.) S. Iames becaufe he was an Apoflle and alfo Bishop of Hierufalem, gaue his fentence next. For the fpeech interpoſed of SS. Paul & Barnabas, was but for their better information in the decifion of the matter, & for confirmation of S. Peters ſentence: though they being Apofles, & Bishops, had voices in the council alfo; as many moe had, though their ſentences be not here reported. And where S. Iames in his ſpeech faith, *I iudge*, it is not meant that he gaue the principal definitiue ſentence: for he (as al the reft) followed and allowed the ſentence of S. Peter, as it is plaine in the text, the whole affembly for reuerence of his perſon & approbation of his ſentence, holding their peace. *Al the multitude* (faith S. Hierom) *held their peace, and into his ſentence Iames the Apoflle & al the Priests did paſſe together*. For though S. Iames did particulariſe certaine points incident to the queſtion debated, as of eating ftrangled meates &c. yet the proper controuerſie for which the Council affembled, was, Whether the Gentils conuerted were bound to obferue the Law of Moyſes: & it was concluded that they were not bound, nor ought to be charged with Moyſes Law or the Sacraments & ceremonies of the ſame. This is the ſubſtance and principal purpoſe of this Councils decree, which doth bind for euer; and *Peter* (faith S. Hierom *in the ſame place*) was *Prince or Authour of this decree* the matter of fornication & Idolothytes being but incident to the queſtion, or reſolution; & the forbidding of eating ftrangled & bloud, but a temporal prohibition, which by the conſent of the Church or otherwiſe afterward was abrogated; the Church of God hauing the true ſenſe of difference of times, places, & perſons, when and how farre ſuch things are to be obſerued, and when not. And in ſuch things as theſe, and in other like which according to circumſtances require alteration, it is, that S. Auguſtine faith, *li. 2. de Bapt. c. 1. to. 7. The former general or plenarie Councils may be amended by the later*.

19 Fornication.) Fornication and contamination with Idols, are of themſelues mortal finnes, and therfore can neuer be lawful: yet becaufe the Gentils by cuſtome were prone to both, and of fornication made very ſmal account, it pleaſed the Holy Ghoſt to forbid both ſpecially. Concerning the other points of abſteining from bloud & ftified meates, they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withal, and the Gentils to be a litle exerciſed to obedience. By which we may ſee the great authoritie of Gods Church and Councils, which may command for euer, or for a time, ſuch things as be fit for the ſtate of times and Nations, without any expreſſe Scriptures at al, and ſo by commandement make things neceſſarie that were before indifferent.

23 Going forth from vs.) A proper deſcription or note of Heretikes, Schifmatikes, and feditious Teachers to goe out from their ſpiritual Paſtours and Gouvernours, & to teach without their

S. Iames and the reft follow S. Peters ſentence.

The principal queſtion.

Incident queſtions.

How later Councils alter the former.

The Churches authoritie in making Decrees.

Going out a marke of heretikes.

commiffion and approbation, to difquiet the Catholike people with multitude of wordes and fweet fpeeches, and finally to ouerthrow their foules.

God & our Ladie,
and the like fpeeches.

27 To the Holy Ghoft and to vs.) By this frft we note, that it is not fuch a fault as the Heretikes would make it in the fight of the fimple, or any incongruitie at al, to ioyn God and his creatures, as the principal caufe and the fecondarie, in one fpeech, & to attribute that to both, which though diuerfly, yet proceedeth of both. *God and you*, fay good people commonly: *God and our Ladie*, *Chrift and S. Iohn*: *We confeffe to God & to Peter & Paul*, as *God & his Angel*, *To our Lord & Gideon*, *The fword of our Lord & of Gideon*, *Our Lord and Moyfes*, *Chrift and his Angels*, *Our Lord and al Saints*. *ep. ad Philem.* *S. Paul and our Lord.* 2. *Thef.* 1, 6. Al thefe fpeeches being partly Scriptures, partly like vnto the Scriptures fpeeches, are warranted alfo by this Councel, which faith boldly, & hath giuen the forme thereof to al other Councels lawfully called and confirmed, to fay the like: *It hath pleaed the Holy Ghoft and vs.* *S. Cyprian ep. 54. nu. 2.* reporting the like of a Synode holden in Afrike, faith: *It hath pleaed vs by the fuggeftion of the Holy Ghoft.*

Gen. 48, 15, 16.

Iud. 7, 18, 20. Exo. 14, 31.

1. Tim. 5, 21.

*Visvm est spiritui
sancto et nobis.*

The Holy Ghoft's
Afsiftance in al law-
ful Councels, to the
worlds end, and that
by Chrifts promife.

Secondly we note, that the holy Councels lawfully kept for determination or cleering of doubts, or condemning of errorrs & Heresies, or appeafing of Schifmes & troubles, or reformation of life, and fuch like important matters, haue euer the afsiftance of Gods Spirit, & therefore can not erre in their Sentences & determinations concerning the fame, becaufe the Holy Ghoft can not erre, from whom (as you fee here) ioyntly with the Councel the refolution proceedeth.

Thirdly we learne, that in the Holy Councels fpecially (though otherwife & in other Tribunals of the Church it be alfo verified) Chriftes promife is fulfilled, that the Holy Ghoft fhould fuggeft them and teach them al truth, & that not in the Apoftles time only, but to the worldes end. For fo long fhall Councels, the Church, & her Pafours haue this priuiledge of Gods afsiftance, as there be either doubts to refolue, or Heretikes to condemne, or truths to be opened, or euil men to be reformed, or Schifmes to be appeafed. For which caufe *S. Gregorie li. 1. ep. 24. fub fin.* reuerenceth the foure general Councels (*Nicen. Conftantinop. Ephes. Chalced.*) as the foure books of the holy Ghofpel, alluding to the number: and of the fifth alfo he faith that he doth reuerence it alike: and fo would he haue done moe, if they had been before his time, who faith of them thus: *Whiles they are concluded and made by vniuerfal confent, himfelf doth he deftroy, and not them, whofoeuer prefumeth either to loofe whom they bind, or to bind whom they loofe.*

Io. 16, 13.

S. Gregories reuerence
of General Councels.

The Proteftants
fond diftinctiō be-
tween the 4. frft &
the later Councels.

S. Gregorie therefore reuerencing al fiue alike, it may be marueled whence the Heretikes haue their fond difference betwixt thofe

four first and other later: attributing much to them, and nothing to the rest. Whereas indeed the later can erre no more then the first four, being holden & approued as they were, and hauing the Holy Ghoft as they had. But in thofe first alfo when a man findeth any thing againft their Heresies (as there be diuers things) then they fay plainly that they alfo may erre, and that the Holy Ghoft is not tied to mens voices, nor to the number of sentences. Which is directly to reprove this first Council alfo of the Apoftles, and Chriftes promise of the Holy Ghofts afsiftance to teach al truth. Yea that you may know and abhorre thefe Heretikes throughly, heare ye what a principal Sect Maifter with his blasphemous mouth or penne vttereth, faying, that in the very best times fuch was partly the ambition of Bishops, partly their foolishnes and ignorance, that the very blind may easily perceiue, Satan verily to haue been president of their affemblies. Good Lord deliuer the people and the world from fuch blasphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctours that they may fee how much, not only S. Auguftine and other Fathers attribute to al general Councils fpecially, to which they referre themfelues in al doubts among themfelues and in al their controuerfies with Heretikes: but to which euen S. Paul himself (fo fpecially taught by God) and others alfo yealded themfelues. Notorious is the faying of S. Auguftine concerning S. Cyprian, who being a Bleffed Catholike Bishop and Martyr, yet erred about the rebaptizing of fuch as were Chriftned by Heretikes. *If he had liued faith S. Auguftine li. 2. de bapt. c. 4. to haue feen the determination of a plenarie Council, which he faw not in his life time, he would for his great humilitie and charitie ftraight way haue yealded, and preferred the general Council before his owne iudgement and his fellow Bishops in a Prouincial Council only.* Whereby alfo we learne, that Prouincial Councils may erre, though many times they doe not, and being conformable to the general Councils, or confirmed and allowed by them or the See Apoftolike, their folutions be infallible as the others are.

If any here aske, what need fo much difputing, ftudy, and trauail in Councils to find out and determine the truth, if the Holy Ghoft infallibly guide them? We anfwer that fuch is the ordinarie prouidence of God in this cafe, to afsift them when they doe their endeaour, and vse al humane meanes of induftrie, and not els. And fo (though fomewhat otherwife) God afsifted the Euangelifts & other Writers of the holy Scriptures, that they could not erre in penning the fame; but yet they did and ought to vse al pofsible humane diligence to know and learne out the hiftories and truth of matters, as is plaine in the beginning of S. Lukes Ghofpel: els the Holy Ghoft would not haue affifted them. Euen fo in this Council of the Apoftles, though they had the Holy Ghoft Afsiftant, yet the text faith, *cum magna conquisitio fieret*, when

Beza in Præf.
Test. No.
an. 1565.

Beza's blasphemie
againft the first
general Councils.

What the Fa-
thers attribute
to Councils,
& namely
S. Auguftine.

Prouincial
Councils.

Notwithstanding
the Holy Ghofts
afsiftance, yet hu-
mane meanes muft
be vfed to fearch
the truth.

Lu. 1, 2.

Though the See Apofto-
like itſelf haue the
ſame aſſiſtāce, yet
Councels alſo neceſſarie
for many cauſes.

there was great diſputation, ſearch and examination of the caſe, then Peter ſpake &c. If againe it be demanded, what need is there to expect the Councels determination, if the Popes or See Apoftolikes iudgement be infallible and haue the aſſiſtance of God alſo, as the Catholikes affirme? We anſwer, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue ſuch various meanes of determination, trail, and declaration of the truth; and that it is neceſſarie for the recouery of Heretikes, and for the contentation of the weake, who not alwaies giuing ouer to one mans determination, yet wil either yeald to the iudgement of al the learned men & Bishops of al Nations, or els remaine deſperate and condemned before God and man for euer. And as I ſaid before, this aſſiſtance of the Holy Ghoſt promiſed to Peters See, preſuppoſeth humane meanes of ſearching out the truth, which the Pope alwaies hath vſed, & wil, & muſt vſe in matters of great importance, by calling Councels: euen as here you ſee SS. Peter & Paul themſelues and al the Apoftles, though indowed with the Holy Ghoſt, yet thought it notwithstanding neceſſarie for further trial & cleering of truth and maintenance of vnitie, to keepe a Council.

Heretical or Schifmat-
ical aſſemblies.

Laſtly it is to be noted, that as Chriſt and the Holy Ghoſt be preſent by his promiſe, to al ſuch aſſemblies as gather in the obedience & vnitie of the Church, with ful mind to obey whatſoeuer ſhal be determined, whereby the aſſembled though of diuers iudgements before, doe moſt peaceable yeald to truth, and agree in one vniforme determination of the ſame: ſo al ſuch as gather out of the Church, without humilitie or intention to yeald one to another, or to any Superiour, man or Council, or what els ſoeuer, but chalenge to themſelues learning, ſpirit, & we can not tel what; ſuch, how many meetings ſoeuer they make, being deſtitute of the Holy Ghoſt the Authour of truth and concord, are further off & further out, then euer before: as God hath ſhewed by the ſucceſſe of al Heretical Colloquies, Synodes, and Aſſemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in Saint Cyprian, that the promiſe of Chriſt, that he would be in the middes of two or three gathered in his name, pertaineth not to them that aſſemble out of the Church.

de vnit. Ec. nu. 7.

Al good Chriſtians reſt
vpon the determination
of a general Council.

30 Reioyced vpon the conſolation.) Straight vpon the intelligence of the Councels determination, not only the Gentils, but euen the Maiſters of the former troubles and diffenſion, were at reſt; & al tooke great comfort that the controuerſie was ſo ended. And ſo ſhould al Chriſtian men doe, when they ſee the Sectes of our time condemned by the like authoritie and moſt graue iudgement of the holy Council of Trent. Againſt which the Heretikes of our time make the like friuolous exceptions and falſe cauillations, as did the old Heretikes heretofore againſt thoſe Councels that ſpecially condemned their errours. The Pope and Bishops (ſay they) are a partie, and they ought not to be our iudges: they are

Al Heretikes make
exceptiō againſt
the Councels that
condemne them.

partial and come with preindicate mindes to condemne vs; and we accufe them al of Idolatrie and other crimes, and we wil be tried by Gods word only, and we wil expound it according to another rule, that is to fay, as we list. So they againft this Councel, and the like faid the Arians againft the frst Nicene Councel, and al fuch like againft thofe Councils namely that condemned their herefies. And fo fay al theeues againft their correctours and punishers, & would both fay and doe more againft temporal tribunals, Iudges, Iuftices, and iuries, if they had as much licence and libertie in thofe matters, as men haue now in religion.

38 Diffenfion.) Such occafion of differences fal out euen among the perfect men often, without any great offence. And this their departing fel out to the great increafe of Chriftians. And therefore it is very ridiculoufly applied to excufe the difagreeing of the Heretikes among themfelues in the principal pointes of religion, namely the Sacrament.

Chapter 16

Paul hauing for his part vifited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them withal to keep the Decrees of the Councel; 6. beginneth a new journey, ouer Phrygia, Galatia, Myfia: 8. Yea into Europe alfo he paffeth, admonished by a vifion, and cometh into Macedonia, 12. and there he beginneth the Church of the Philippians, working miracles, and fuffering perfecution.

Iew **A**nd he came to Derbe and Lyftra. And behold, there was a certaine Difciple there named Timothee, the fonne of ‘a widow’ woman that beleueed, of a father a Gentile. ² To this man the Brethren that were in Lyftra and Iconium, gaue a good teftimonie. ³ Him Paul would haue to goe forth with him: and taking him he circumcised him becaufe of the Iewes that were in thofe places. For they al knew that his father was a Gentile.

⁴ And when they passed through the cities, they delivered vnto them to keepe the ^adecrees that were decreed of the Apostles and Ancients which were at Hierusalem. ⁵ And the Churches were confirmed in faith, and did abound in number daily.

⁶ And passing through Phrygia and the countie of Galatia, they were ^bforbidden by the Holy Ghost to preach the word in Asia. ⁷ And when they were come into Myfia, they attempted to goe into Bithynia; and the Spirit of IESVS permitted them not.

⁸ And when they had passed through Myfia, they went downe to Troas: ⁹ and a vision by night was shewed to Paul. There was a certaine man of Macedonia standing and beseeching him, and saying: Passe into Macedonia, and help vs. ¹⁰ And as soone as he had seen the vision, forthwith we fought to goe into Macedonia, being assured that God had called vs to euangelize to them. ¹¹ And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: ¹² and from thence to Philippi, which is the first citie of the part of Macedonia, a ^c*Colonia*. And we were in this citie certaine daies abiding. ¹³ And vpon the day of the Sabbath, we went forth without the gate beside a riuer, where it seemed that there was a prayer: & fitting we spake to the women that were assembled. ¹⁴ And a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those

^a Here again they take order that the decrees and articles of faith agreed vpon in the Council of Hierusalem, should be executed & obserued. Whereby we see both the great authoritie of Councils, & the diligence that all Prelates ought to haue to see the Decrees & Canons of the Councils put in executiō.

^b This people had not the Ghost denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresaw they would not beleue, & so should haue been more grievously damned.

^c *Colonia*, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

things which were said of Paul. ¹⁵ And when she was baptized, & her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter into my house & tarie. And she constrained vs. ¹⁶ And it came to passe as we went to prayer, a certaine wench hauing a Pythonical spirit, met vs, that brought great gaine to her Maisters by diuining. ¹⁷ This same following Paul & vs, cried saying: ^a)These mẽ are the seruants of the high God, which preach vnto you the way of saluatiō. ¹⁸ And this she did many daies. And Paul being forie, and turning, said to the spirit: I command thee in the name of IESVS CHRIST to goe out from her. And he went out the same houre. ¹⁹ But her Maisters seeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: ²⁰ and presenting them to the Magistrates, they said: These men trouble our citie, being Iewes: ²¹ and they preach a fasion which it is not lawful for vs to receiue, nor doe, being Romanes. ²² And the people ranne against them: and the Magistrates tearing their coates, commanded them to be beaten with rodde. ²³ And

2. Cor. 11. when they had laid many stripes vpon them, they did cast them into prison, commanding the keeper that he should keep them diligently. ²⁴ Who when he had receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks. ²⁵ And at mid-night Paul and Silas praying, did praise God. And they that were in prison, heard them. ²⁶ But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doores were opened: and the bands of all were loosed. ²⁷ And the keeper of the prison waked out of his sleep, and seeing the doores of the prison opened, drawing out his sword, would haue killed himself, supposing that the prisoners had been fled. ²⁸ But Paul cried with a loud

^a Either the Diuel was compelled by the vertue of Paul's preference to say truth, or els (as such doe oftentimes) he spake truth now, that they might the more trust him, and he better beguile them at other times.

voice, faying: Doe thy felf no harme, for we are al here. ²⁹ And calling for light, he went in, and trembling fel downe to Paul and Silas at their feet: ³⁰ and bringing them forth, he faid: Maifters, what muft I doe that I may be faued? ³¹ But they faid: ^{a)}Beleeue in our Lord IESVS; and thou fhalt be faued and thy houle. ³² And they preached the word of our Lord to him with al that were in his houle. ³³ And he taking them in the fame houre of the night, ^{b)}wafhed their wounds: and himfelf was baptized and al his houle incontinent. ³⁴ And when he had brought them into his owne houle, he laid the table for them, and reioyced with al his houle, beleeuing God. ³⁵ And when day was come, the Magiftrates fent the Sergeants, faying: Let thofe men goe. ³⁶ And the keeper of the prifon told thefe words to Paul, That the Magiftrates haue fent that you fhould be let goe. Now therfore departing, goe ye in peace. ³⁷ But Paul faid to them: Being whipped openly, vncondemned, men that are Romanes, they haue caft vs into prifon: & now doe they fend vs out fecretly? Not fo, but let them come, & let vs out themfelues. ³⁸ And the Sergeants reported thefe wordes to the Magiftrates. And they were afraid hearing that they were Romanes: ³⁹ and comming they befought them, & bringing thẽ forth they defired thẽ to depart out of the citie. ⁴⁰ And going out of the prifon, they entred in vnto Lydia: and hauing feen the Brethren, they comforted them, and departed.

ANNOTATIONS

Chapter 17

How in other parts of Macedonia he planted the Church, and namely at Theffalonica, 5. where the obftinate Iewes

^a It is no other faith that faueth but that which worketh by Charitie. *Aug. Enchirid. c. 67.*

^b Happie Gailers that doe mercie toward their godly prifoners, and receiue againe by them fuch fpiritual benefites.

are so malicious, that they pursue him also into Berœa. 14. From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentils disputing with the Philosphers, 19. and in Areopagus, persuading them from their Idols vnto one God and IESVS CHRIST raised from the dead.

And when they had walked through Amphipolis and Apollonia, they came to Theffalonica, where there was a Synagogue of the Iewes. ² And Paul according to his custome entred in vnto them, & three Sabboths he discoursed to them out of the Scriptures, ³ declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: & that this is IESVS CHRIST, whom I preach to you. ⁴ And certaine of them beleued, and were ioyned to Paul and Silas, and of the Gentils that serued God a great multitude, and noble women not a few. ⁵ But the Iewes ^aenuying, & taking vnto them of the rascall fort certaine naughty men, and making a tumult, stirred the citie: and besetting Iafons house, sought to bring them forth vnto the people. ⁶ And not finding them, they drew Iafon and certaine Brethren to the Princes of the citie crying, That these are they that stirre vp the world, and are come hither, ⁷ whom Iafon hath receiued, and al these doe against the decrees of Cæsar, saying that there is another King, IESVS. ⁸ And they moued the people, and the Princes of the citie hearing these things. ⁹ And taking a satisfaction of Iafon and of the rest, they dismissed them. ¹⁰ But the Brethren forthwith by night sent away Paul and Silas vnto Berœa.

Who when they were come, entred into the Synagogue of the Iewes. ¹¹ (And these were more noble then they that are at Theffalonica, who receiued the word with al greedines, daily searching the scriptures, if these things were so. ¹² And many surely of them

^a *Zelantes*. This is the zeale of Heretikes, and a liuely paterne of their dealing at this day against Catholike Priests & Preachers, and the good *Iafons* that receiue them.

beleueed, and of honeft women Gentils, and men not a few.) ¹³ And when the Iewes in Theffalonica vnderftood, that at Berœa alfo the word of God was preached by Paul, they came thither alfo, mouing and troubling the multitude. ¹⁴ And then immediatly the Brethren fent away Paul, to goe vnto the fea: but Silas and Timothee remained there. ¹⁵ And they that conducted Paul, brought him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they fhould come to him very fpeedily, they departed.

¹⁶ And when Paul expected them at Athens, his fpirit was incenfed within him, feeing the citie giuen to Idolatrie. ¹⁷ He difputed therfore in the Synagogue with the Iewes, & them that ferued God, and in the market-place, euery day with them that were there. ¹⁸ And certaine Philofophers of the Epicures and the Stoikes difputed with him, and certaine faid, what is it that this Word-fower would fay? But others: He feemeth to be a Preacher of new Gods: becaufe he preached to them IESVS and the refurrection. ¹⁹ And apprehending him, they led him to Areopagus, faying: May we know what this new doctrine is that thou fpeakeft of? ²⁰ for thou bringeft in certaine new things to our eares. We wil know therfore what thefe things may meane. (²¹ And al the Athenians, and the ftrangers feiourning there, emploied them felues to nothing els but either to fpeake, or to heare fome newes.) ²² But Paul ftanding in the middes of Areopagus, faid:

σπερμολόγος
dæmoniorum

Ye men of Athens, in al things I perceiue you as it were ^a fuperftitious. ²³ For paffing by and feeing your Idols, I found an altar alfo where vpon was written: *To the vnknown God.* That therfore which you worfhip, not knowing it, the fame doe I preach to you. ²⁴ The God that made the world and al things that are in it, he

τὰ σεβάσματα

^a The Aduerfaries (in the *new Teft.* 1580.) tranflate, *your deuotions* moft coruptly againft the nature of the Greeke word (2. *Thef.* 2, 4.) and moft wickedly, againft the laudable deuotion of good Chriftians, calling the Pagans idolatrie and fuperftition their deuotiō.

Act. 7, 48. being Lord of Heauen & earth dwelleth ^{a)}not in Temples made with hand, ²⁵ neither is he ferued with mens hands, needing any thing, whereas himself giueth life vnto all, and breathing, and al things: ²⁶ and he made of one, al mankind, to inhabite vpon the whole face of the earth, affigning fet times, and the limits of their habitation, ²⁷ for to feeke God, if happily they may feele or find him; although he be not farre from euery one of vs: ²⁸ For in him we liue and moue and be, as certaine alfo of your owne Poetes faid, *For of his kind alfo we are.* *Aratus.* ²⁹ Being therfore of Gods kind, we may not fuppose, ^{the} Diuinitie to be like vnto gold or filuer, or ftone, the grauing of art and deuife of man. ³⁰ And the times truly of this ignorance whereas God difpifed, now he denounceth vnto men that al euery where doe penance, ³¹ for that he hath appointed a day wherein he wil iudge the world in equitie, by a man whom he hath appointed, giuing al men faith, raifing him vp from the dead.

³² And whẽ they had heard the refurrectiõ of the dead, certaine indeed mocked, but certaine faid: We wil heare thee againe concerning this point. ³³ So Paul went forth out of the middes of them. ³⁴ But certaine men ioyning vnto him, did beleue: among whom was alfo *Dionyfius Areopagita.* *Dionyfius Areopagita.* ^{the} Dionyfius Areopagita, and a woman named Damaris, and others with them.

ANNOTATIONS

11 Searching the Scriptures.) The Heretikes vfe this place to proue that the hearers muft trie & iudge by the Scriptures, whether their Teachers & Preachers doctrine be true; & fo reiect that they find not in the Scriptures: As though here the sheep were made iudges of their Pafours, the people of the Priests, & men and woman of al fortes, euen of S. Pauls doctrine it felf: which were the moft foolish diforder in the world. And they did not therfore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to difpute with the Apoftle, or to trie and iudge of his doctrine, or whether they should beleue

The people may not iudge of the fenfe of Scriptures.

^a God is not concluded in Temples, nor needeth them for his neceffitie of dwelling or other vfes of indigence. See *Annot. c. 7. Act. v. 48.*

The cōfort of Chriftian
men by hearing or read-
ing the Scriptures.

him or no: for they were bound to beleue him and obey his word, whether he alleaged Scripture or no, and whether they could read or vnderftand the Scriptures or no: but it was a great comfort and confirmation for the Iewes that had the Scriptures, to find euen as S. Paul faid, that Chrift was God, crucified, rifen, and afcended to Heauen; which by his preaching and expounding they vnderftood, and neuer before, though they read them, and heard them read eury Sabbath: As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleadged moft euidently for the Churches truth againft Heretikes, in Sermons or otherwife. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleadged by the Catholike Preachers. Yet they muft not be iudges for al that, ouer their owne Paftours, whom Chrift commandeth them to heare and obey, and by whom they heare the true fenfe of Scriptures.

The Proteftāts cal
deuotion, fuperftition.

22 Superftitious.) S. Paul calleth not them fuperftitious for adoring the true and only God with much deuotion or many ceremonies or in comely prefcribed order, or for doing reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prefcribed lawes, daies, & faftes of the Church, or for fulfilling vowes made to God, or for blefing with the figne of the Croffe, or for capping and kneeling at the name of IESVS, or for religioufly vſing creatures ſanctified in the fame name, or any other Chriftian obferuation, for which our new Maifters condemne the Catholike people of Superftition (themfelues wholly void of that vice by al wife mens iudgement, becaufe they haue in a manner taken away al religion, and are become Epicureans and Atheifts; who are neuer troubled with fuperftition, becaufe it is a vice confifting in exceffe of worship or religion, whereof they are void) but the Apoftle calleth them fuperftitious for worshipping the Idols and Gods of the Heathen, and for the feare that they had, left they should leaue out any God that was vnknown to them: for thus their Altar was infcribed: *Dijs Afiaë, Europæ, & libiæ; Deo ignoto & peregrino*: that is, To the Gods, of Afia, Europe, and Lybia; to the vnknown & ftrange God. This fuperftition (faith S. Auguftine) is wholly taken away from the Church by Chriffs incarnation, and by the Apoftles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kind of fuperftitious obferuation. Only we muft take heed that we beleue not her Adfuerfaries definition of fuperftition, for they would imply therein al true religion.

δεισιδαίμονες

*Aug. de conf. Euang.
li. 1. c. 26.*

The Catholike Church
alloweth no fuperftition.

29 The Diuinitie to be like.) Nothing can be made by mans hand of what forme or fort foeuer, that is like to Gods effence, or to the forme or ſhape of his Godhead or Diuinitie. Therefore howfoeuer the Heathens did paint or graue their Idols, they were nothing like to God. And this alfo is impertinently alleadged by Heretikes againft the Churches images: which are not made, either to be adored with godly honour, or to be any reſemblance

of the Diuinitie or any of the three Perfons in Godhead, but only of Chrift as he was in forme of man, who in that respect may be truly expreffed, as other men by their portraictes: and of the Holy Ghoft, not as he is in him felf, but as he appeared in firy tongues or in the fimilitude of a doue, or fuch like. And fo to paint or graue any of the three Perfons as they appeared vifibly and corporally, is no more inconuenient or vnlawful, then it was vndecent for them to appeare in fuch formes. And therfore to paint or portraict the Father alfo being the firft Perfon, as he hath shewed himfelf in vifion to any of the Prophets of the old or new Teftament (namely to Daniel as an old man) or the three Angels representing the three Perfons to Abraham, or the one Angel that wraftling with Iacob bare our Lords Perfon, no fuch thing is any where forbidden, but is very agreeable to the peoples inftruction. In which fort the Angels were commonly pourtraicted (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal wings (as the Seraphins appeared to Efaý the Prophet) to exprefse their qualitie and office of being God's Angels, that is, *Meffengers*: and God the Father with the world in his hand, to fignifie his creation and gouernement of the fame, and fuch like: whereof the people being wel inftructed may take much good, and no harme in the world, being now through their faith in Chrift farre from al fond imagination of the falfe Gods of the Pagans. And therfore S. Gregorie faith of the Churches Images:

Dan. 7, 22.

Gen. 18, 2.

Gen. 32, 24.

Exo. 37, 7.

Efa. 6, 2.

Greg. li. 9. ep. 9.

That which fcripture or writing doth to the readers, the fame doth the pictures to the fimple that looke therevpon, for in it euen the ignorant fee what they ought to follow: in it they doe read, that know no letters. Where he calleth it a matter of antiquitie and very conuenient, that in holy places Images were painted to the peoples inftruction, fo they be taught that they may not be adored with diuine honour. And he in the fame place sharply rebuketh Serenus the Bishop of Mafilia, that of indifcrete zeale he would take away Images, rather then teach the people how to vse them.

34 Dionyfius Areopagita.) This is that famous Denys that firft conuerted France, and wrote thofe notable & diuine workes *De Ecclefiaftica & Caeleſti hierarchia, de diuinis nominibus*, & others in which he confirmeth and proueth plainly almoſt al things that the Church now vfeth in the miniftratiõ of the holy Sacramẽts, & affirmeth that he learned them of the Apoftles, giuing alfo teftimonie for the Catholike faith in moſt things now controuerted, fo plainly, that our Aduerfaries haue no ſhift but to deny this Denys to haue been the authour of them; feyning that they be an others of later age. Which is an old flight of Heretikes, but moſt proper to thefe of al others. Who feeing al antiquitie againſt them, are forced to be more bold or rather impudent then others in that point.

How there may be Images or reſemblãces of the three Perfons in Trinitie and of Angels.

Images are for the peoples inftruction.

S. Dionyfius Areopagita is al for the Catholikes.

Chapter 18

At Corinth in Achaia, he worketh with his owne hands, preaching IESVS to be CHRIST, vnto the Iewes vpon their Sabbath. 6. But they being obftinate and blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentils, among whom according to a viſion that he had to embolden him, he planteth the Church in great numbers, 12. the obftinat Iewes in vaine ſoliciting the Proconful againſt him. 18. From thence at length departing he returneth, 19. by Ephesus (where he promiſeth the Iewes to returne to them) 22. and ſo to Antioch in Syria (from whence he began his iourney Act. 15.) 23. but not reſting, by and by he goeth againe to viſite the new Churches that the planted Act. 16. in Galatia and Phrygia: 24. Apollo in his abſence mightily confounding the Iewes at Ephesus, 27. and afterward at Corinth.

After theſe things, departing from Athens, he came to Corinth, ² and finding a certaine Iew, named Aquila, borne in Pontus, who of late was come out of Italia, & Prifcilla his wife (becauſe Claudius had commanded al Iewes to depart from Rome,) he came to them. ³ And becauſe he was of the ſame craft, he remained with them, and wrought, (and they were tent-makers by their craft.) ⁴ And he diſputed in the Synagogue euery Sabbath, interpoſing the name of our Lord IESVS, and he exhorted the Iewes and the Greekes. ⁵ And when Silas and Timothee were come from Macedonia, Paul was inſtant in preaching, teſtifying to the Iewes that IESVS is CHRIST. ⁶ But they contradicting and blaſpheming, he ſhaking his garments, ſaid to them: Your blood vpon your owne head: I being cleane, from henceforth wil goe to the Gentils. ⁷ And departing thence, he entred into the houſe of a certaine man, named Titus Iuſtus, one that ſerued God, whoſe houſe was adioyning to the Synagogue. ⁸ And Criſpus the Prince of the Synagogue beleued our Lord, with al his houſe: & many of the Corinthians hearing beleued,

and were baptized. ⁹ And our Lord faid in the night by a vifion to Paul: Doe not feare, but fpeake, and hold not thy peace, ¹⁰ for becaufe I am with thee: and no man fhall fet vpon thee to hurt thee: for I haue much people in this citie. ¹¹ And he fate there a yeare & fix moneths, teaching among them the word of God.

¹² But Gallio being Proconful of Achaia, the Iewes with one accord rofe vp againft Paul, and brought him to the iudgement feat, ¹³ faying: That this man contrarie to the Law perfuadeth men to worfhip God. ¹⁴ And Paul beginning to open his mouth, Gallio faid to the Iewes: If it were fome iniuft thing, or an heinous fact, O you men Iewes, I fhould by reafon tolerate you. ¹⁵ But if they be queftions of word and names, and of your law, your felues looke vnto it: I wil not be iudge of thefe things. ¹⁶ And he droue them from the iudgement feat. ¹⁷ And al apprehending Softhenes the Prince of the Synagogue, ftrook him before the iudgement feat: and Gallio cared for none of thofe things.

*Nu. 6, 18.
Act. 21, 24.*

¹⁸ But Paul when he had ftayed yet many daies, taking his leaue of the Brethren, failed to Syria, (and with him Prifcilla and Aquila,) who had fhorne his head in Cenchris. For he had a vow. ¹⁹ And he came vnto Ephesus, and them he left there. But himfelf entring into the Synagogue, difputed with the Iewes. ²⁰ And when they defired him, that he would tarie a longer time, he confented not, ²¹ but taking his leaue, and faying: I wil returne to you againe God willing, he departed from Ephesus. ²² And going downe to Cæfarea, he went vp, and faluted the Church, and came downe to Antioche.

²³ And hauing taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming al the Difciples.

²⁴ And a certaine Iew, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the Scriptures. ²⁵ This man was taught the way of our Lord: and being feruent in fpirit he fpake, & taught diligently thofe things that pertaine to IESVS, knowing only the Baptifme of Iohn. ²⁶ This man therefore began to deale confidently in the Synagogue. Whom

Apollo.

when Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently. ²⁷ And whereas he was desirous to goe to Achaia, the Brethren exhorting wrote to the Disciples to receiue him. Who, when he was come, profited them much that had beleueed. ²⁸ For he with vehemencie conuincd the Iewes openly, fhewing by the Scriptures, that IESVS is CHRIST.

ANNOTATIONS

Chapter 19

How Paul began the Church of Ephefus, first in twelue that were baptized with Iohns Baptisme, 8. then preaching three moneths in the Synagogue of the Iewes, vntil for their obstinacie & blaspheming, he forfooke them, disputing afterward in a certaine schoole for two yeares space to the maruelous increafe of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling Diuels, 13. who yet contemned the Exorcists of the Iewes. 18. How the Christians there confesse their actes, and burne their vnlawful bookes: 21. and how he foretold that after he had been at Hierufalem, he must see Rome. 23. And what a great fedition was raised against him at Ephefus, by them that got their liuing by working to the idolatrous Temple of Diana.

And it came to passe when Apollo was at Corinth, that Paul hauing gone through the higher parts came to Ephefus, and found certaine Disciples: ² and he said to them: Haue you receiued the Holy Ghost, beleeuing? But they said to him: Nay, neither haue we heard whether there be a Holy Ghost. ³ But he said: In what then were you baptized? Who said: ^aIn

^a Iohns Baptisme not sufficient.

Mt. 3, 11. Iohns Baptifme. ⁴ And Paul faid: Iohn baptized the
Mr. 1, 8. people with the Baptifme of penance, faying, That they
Lu. 3, 16. fhould beleue in him that was to come after him, that
 is to fay, ^a)in IESVS. ⁵ Hearing thefe things, they were
 baptized in the name of our Lord IESVS. ⁶ And when
 Paul had ^b)impofed hands on them, the Holy Ghofte came
 vpon them, & they fpake with tongues, and prophecied.
⁷ And al the men were about twelue.

⁸ And entring into the Synagogue, he fpake confi-
 dently for three moneths, difputing & exhorting of the
 Kingdom of God. ⁹ But when certaine were indurate,
 and beleued not, il-fpeaking the way of our Lord be-
 fore the multitude, departing from them, he feparated
 the Difciples, daily difputing in the fchoole of one Tyran-
 nus. ¹⁰ And this was done for the fpace of two yeares, fo
 that al which dwelt in Afia, heard the word of our Lord,
 Iewes and Gentils.

¹¹ And God wrought by the hand of Paul miracles
 not common: ¹² fo that there were alfo brought from his
 body [♠]napkins or handkerchers vpon the ficke, and the
 difeafes departed from them, and the wicked fpirits went
 out. ¹³ And certaine alfo of the Iudaical Exorcifts that
 went about, affaied to inuocate vpon them that had euil
 Spirits, the name of our Lord IESVS, faying: I adiure
 you by IESVS whom Paul preacheth. ¹⁴ And there were
 certaine fonnes of Sceua a Iewe, cheefe Prieft, feuen,
 that did this. ¹⁵ But the wicked Spirit anfwering, faid
 to them: IESVS I know, and [♠]Paul I know: but you,
 what are ye? ¹⁶ And the man in whom the wicked Spirit
 them was leaping vpon them, and mastring ‘both,’ preuailed
 againft them, fo that they fled out of that houfe naked
 and wounded. ¹⁷ And this was made notorious to al
 the Iewes and the Gentils that dwelt at Ephesus: and
 feare fel vpon al them, and the name of our Lord IESVS
 was magnified. ¹⁸ And many of them that beleued,

^a Chrifts Baptifme neceffarie.

^b S. Paul miniftred the Sacrament of Cōfirmation. See *annot. c. 8, 17.*

came confeſſing & declaring ^{a)}their deeds. ¹⁹ And many of them that had followed [↓]curious things, brought together their [↓]bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thouſand pence. ²⁰ So mightily increaſed the word of God and was confirmed.

The 6. part.
Of taking away
the Ghofpel from
Hieruſalem the
head citie of the
Iewes, and giuing
it to Rome the head
citie of the Gentils.

²¹ And when theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed through Macedonia and Achaia, to goe to Hieruſalem, ſaying: After I ſhal haue been there I muſt ſee Rome alſo. ²² And ſending into Macedonia two of them that miniſtred vnto him, Timothee and Eraſtus, himſelf remained for a time in Afia.

²³ And at that time there was made no litle trouble about the way of our Lord. ²⁴ For one named Demetrius, a filuer-ſmith, that made filuer ^{b)}Temples of Diana, procured to the artificers no ſmal gaine: ²⁵ whom calling together and them that were the ſame kind of workemen, he ſaid: Sirs, you know that our gaine is of this occupation; and you ſee, and heare that this ſame Paul by perſuaſion hath auerted a great multitude not only of Epheſus, but almoſt of al Afia, ſaying: That they are not Gods which be made by hands. ²⁶ And not only vnto vs is this part in danger to be reprovèd, but alſo the Temple of great Diana ſhal be reputed for nothing, yea & her maieſtie ſhal begin to be deſtroied, whom al Afia & the world worſhippeth. ²⁷ Hearing theſe things they were replenished with anger, and cried out ſaying: Great is Diana of the Epheſians. ²⁸ And the whole citie was filled with confuſion, and they ranne violently with one accord into the theater, catching Gaius & Ariftarchus Macedonians, Paules companions. ²⁹ And when Paul would haue entred into the people, the Diſciples did not permit

ναοὺς

^a They made not only a general confeſſiō wherein al men ſhew thēſelues alike to be finners, as our Proteſtāts doe, but euery one confeſſed his owne proper deeds & faults.

^b The Proteſtants trāſlate, *shrines*, in the *Bible an. 1577.* to make the people thinke that it toucheth the holy ſhrines of Saints; moſt corruptly, the greeke ſignifying plainly, *tēples*, & that of heathē Gods.

him. ³⁰ And certaine alfo of the Princes of Afia that were his freinds, fent vnto him, defyring that he would not aduenture himfelf into the theater: ³¹ and others cried another thing. For the affemblye was confufe, & the more part knew not for what caufe they were affembled. ³² And of the multitude they drew forth Alexander, the Iewes thrufting him forward. But Alexander with his hand defiring filence, would haue giuen the people fatisfaction. ³³ Whom as foone as they perceiued to be a Iewe, there was made one voice of al, almoft for the fpace of two houres crying out: Great is Diana of the Ephefians. ³⁴ And when the Scribe had appeafed the multitudes, he faith: Ye men of Ephefus, for what man is there that knoweth not the citie of the Ephefians to be a worhipper of great Diana, and ^{a)} Iupiters child? ³⁵ For afmuch therfore as thefe things can not be gainfaid, you muft be quieted, and doe nothing rafhly. ³⁶ For you haue brought thefe men, being neither facrilegious, nor blafpheming your Goddeffe. ³⁷ But if Demetrius & the artificers that are with him, haue matter to fay againft any man, there are Courts kept in the common place, & there are Proconfuls; let them accufe one another. ³⁸ And if you aske any other matter, it may be refolued in a lawful affemblye. ³⁹ For we are in danger alfo to be accufed for this daies fedition: whereas there is no man guilty by whom we may giue an account of this concourfe. And when he had faid thefe things he dimiffed the affemblye.

τοῦ διοπετοῦς

ANNOTATIONS

12 Napkins.) The napkins that had touched S. Pauls body, wrought miracles, and it was no fuperftition to attribute that vertue to them which God gaue to them indeed: nor to feeke to touch them for health, was any difhonour to God, but it much proued Chrifs religion to be true, and him to be the only God, whole feruants, yea whole feruants shadows and napkins could

Act. 5, 26.

Touching of Reliques, & miracles done by the fame.

^a Here the Heretikes adde to the text this word, *image*, more then is in the Greeke, to put a fcruple into the peoples mind concerning holy images.

doe fuch wonders, as S. Chryfoftom (*to. 5. cont. Gentiles, quod Chriftus fit Deus, in vita Babylæ.*) fheweth in a whole booke to that purpofe, againft the Pagans: prouing hereby and by the like vertue of other Saints and their Relikes, that Chrift their Lord and Maifter is God. For it is al one concerning the bodies of Saints, relikes, garmēts, ftaues, bookes, or any thing that belonged to thē: al which may & haue done & yet doe (when it is neceffarie to our edification) the like wonders to Gods great honour; not only in their life time, but after their death much more. For S. Paules napkins had as great force when he was dead, as when he liued, and fo much more, as his grace and dignitie with God is greater then before. Which S. Chryfoftom in the place alleaged proueth at large by the fhine of S. Babylas the Martyr: and to thinke the contrarie, is the Herefie of Vigilantius, condemned fo long fince as S. Hieroms time, and by him refuted abundantly.

The name, or prefence,
or Reliques of Saints
& holy men, con-
found the Diuel.

15 Paul I know.) Both the faid napkins taken from S. Paules body, and his name alfo, were dreadful and able to expel Diuels. Whereby we learne that not only Chriftes name, which is the principal, but his feruants names alfo inuocated vpon the poffeffed, haue power ouer Diuels: which is a maruelous honour to Saints, and nothing diminifheth the glorie of God, but exceedingly increafeth the fame, not only himfelf, but his feruāts alfo being able to doe fuch things, and to be ftronger then any Diuel in Hel. So we read in S. Hierom, that many did inuocate the name of S. Hilarion vpon the poffeffed, and the Diuels ftraight departed. So did the Diuel know S. Babylas & other Saints, euen after they were dead, when they could not fpeake for the prefence of their Relikes, and when they were tormented & expelled by them: whereof al antiquitie is ful of teftimonies. But our Heretikes, Luther and Caluin and their Schollers attempting to caft out Diuels, fped much like as thefe good fellowes did.

In vit. Hilarionis.

Chryf. loco citato.

Superftitious, hereti-
cal, & al hurtful bookes
muft be made away.

19 Curious things.) Curious and vnlawful fcienes, as Witchcraft, Necromancie, and other meanes of diuination by fouthfaying, figure-cafting, interpretation of dreames, or any way not allowed by God and his Church, muft much more be abhorred of old Chriftians, when thefe fo lately conuerted were fo zelous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, the firft thing they doe, to burne their heretical and naughtie bookes.

Decrees & penal lawes
againft heretical bookes.

19 Bookes.) A Chriftian man is bound to burne or deface al wicked bookes of what fort fo euer, fpecially Heretical bookes: Which though they infect not him alwaies that keepeth them, yet being forth-comming, they may be noifom & pernicious to others that fhall haue them & read them after his death, or otherwife. Therefore hath the Church taken order for condemning al fuch bookes, & againft the reading of them, where danger may enfue: & the Chriftian Emperours, Conftantinus Magnus, Valentinian, Theodofius, Martian, Iuftinian, made penal lawes for the burning

or defacing of them. *Sozom. li. 1. c. 20. li. 2. c. 31. conc. Chalc. act. 3. in fine, cap. Ampla. & in fine totius Conc. c. Imperatur. Con. Constantinop. 2. confes. 5. cap. Debitam. & Act. 2. cap. 1. & cap. Rom.* See *Eusebius li. 3. de vita Constant. c. 61, 62, 63, 64.* The danger of reading them, as it is manifest, so it is signified by *Euseb. li. 7. c. 6. Augustin li. 3. de bapt. c. 14. S. Greg. li. 5. ep. 64.*

Chapter 20

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to faile from Corinth toward Hierusalem, because of the Iewes lying in wait for him, he is constrained to returne into Macedonia. 6. And so at Philippis taking boat, commeth to Troas, where vpon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence comming to Miletum, 17. he fendeth to Ephesus for the Clergie of those partes: to whom he maketh a Pastoral sermon, committing vnto their charge the flocke begun by him there, and now like to be feen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.

And after that the tumult was ceafed, Paul calling the Disciples, and exhorting them, tooke his leaue, and fet forward to goe into Macedonia. ² And when he had walked through those parts, & had exhorted thẽ with much speech, he came to Greece: ³ where when he had spent three moneths, the Iewes laid wait for him as he was about to faile into Syria: and he had counfel to returne through Macedonia. ⁴ And there accompanied him Sofipater of Pyrrhus, of Berœa: and of Theffalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. ⁵ These going before, staid for vs at Troas. ⁶ But we failed after the daies of Azymes from Philippi, and came to them vnto Troas in fiew daies where we abode feuen daies.

⁷ And in the first of the Sabbath when we were affembled to ^a)breake bread, Paul disputed with them, being to depart on the morow: and he continued the sermon vntil mid-night. ⁸ And there were a great number of lampes in the vpper chamber where we were affembled. ⁹ And a certaine yong man named Eutychus, fitting vpon the window, whereas he was oppressed with heauy fleep: (Paul disputing long) driuen by fleep, fel from the third loft downe, and was taken vp dead. ¹⁰ To whom when Paul was gone downe, he lay vpon him: and embracing him he said: Be not troubled, for his foule is in him. ¹¹ And going vp and breaking bread and tafting, and hauing talked sufficiently to them vntil day light, so he departed. ¹² And they brought the youth aliue, & were not a litle comforted.

¹³ But we going vp into the ship, failed to Affon, from thence meaning to receiue Paul; for so he had ordained, himself purposing to iourney by land. ¹⁴ And when he had found vs in Affon, taking him with vs we came to Mitylene. ¹⁵ And failing thence, the day following we came ouer against Chios: and the other day we arriued at Samos: and the day following we came to Miletum. ¹⁶ For Paul had purposed to faile leauing Ephesus, left any stay should be made him in Asia. For he haftned, if it were possible for him, to keep the day of Pentecost at Hierusalem.

¹⁷ And sending from Miletum to Ephesus, he called the ^b) Ancients of the Church. ¹⁸ Who being come to him, and affembled together, he said to them: You know from the first day that I entred into Asia, in what manner I haue been with you al the time, ¹⁹ seruing our Lord with al humilitie and teares, and tentations that did chance to me by the conspiracies of the Iewes: ²⁰ How I haue withdrawen nothing that was profitable,

πρεσβυτέρους

Act. 19, 2.

^a S. Paul did here breake bread on the Sunday as it is broken in the Sacramēt of the body of Chrift and had both before & after the celebrating of the Sacrament a sermon to the people. *Aug. ep. 86. ad Cafulanūs. Vener. Beda, in 20. Act.*

^b That is, Priests as *Act. 15, 4.* See the *Annot. there.*

but that I preached it to you, and taught you openly and from house to house, ²¹ testifying to Jewes and Gentils ^{a)}penance toward God, and faith in our Lord IESVS CHRIT. ²² And now behold, being bound by the Spirit, I goe to Hierufalem; not knowing what things shal befall me in it, ²³ but that the Holy Ghost through out all cities doth protest to me saying: that bands and tribulations abide me at Hierufalem. ²⁴ But I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course & ministerie which I receiued of our Lord IESVS, to testify the Gospel of the grace of God. ²⁵ And now behold I doe know, that you shal no more see my face all you, through whom I haue passed preaching the Kingdom of God. ²⁶ Wherefore I take you to witnesse this present day that I am cleere from the blood of all. ²⁷ For I haue not spared to declare vnto you all the counsell of God. ²⁸ Take heed to your selves and to the whole flocke wherein the ^{b)}Holy Ghost hath placed you Bishops, to rule the Church of God which he hath purchased with his owne blood. ²⁹ I know that after my departure there wil ^{c)}rauening wolues enter in among you, not sparing the flocke. ³⁰ And out of your owne selves shal arise men speaking peruerse things, to draw away Disciples after themselves. ³¹ For the which cause be vigilant, keeping in memorie that for three yeares night & day I ceased not with teares to admonish euery one of you. ³² And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in all the sanctified. ³³ No mans siluer and gold or garment haue I coveted. ³⁴ Your selves know that for such things as were needful for me and them that are with me, these hands haue ministered. ³⁵ I haue shewed you all things, that so labouring, you must receiue the weake, and remember

^a Apostolike preaching comendeth not faith only, but penance also to the people.

^b Bishops or Priests (for these names were sometimes vsed indifferently) gouernours of the Church of God, & placed in that roome & high function by the Holy Ghost.

the word of our Lord IESVS, becaufe he faid: ¶It is a more bleffed thing to giue rather then to take.

³⁶ And when he had faid thefe things, falling on his knees he praied with al them. ³⁷ And there was great weeping made of al; and falling vpon the necke of Paul, they kiffed him, ³⁸ being forie moft of al for the word which he had faid, that they fhould fee his face no more. And they brought him going vnto the fhip.

ANNOTATIONS

The Chriftian Pentecoft.

Sunday.

16 Pentecoft.) Though the Apoftles might defire to come to the Iewes Feftiuities, by reafō of the general cōcourfe of people to the fame, the better to deale for their faluatiō & to fpread the Ghofpel of Chrift, yet it is like that they now kept folemnly the Chriftiā Pentecoft or whitfuntide, for memorie of the Holy Ghof, and that S. Paul went to that Feaft of the Chriftians rather then the other of the Iewes. And Ven. Bede faith here: *The Apoftle maketh haft to keepe the fiftieth day, that is, of remiffion and of the holy Ghof.* For, that the Chriftians already kept the eight day, that is, the Sunday or our Lordes day, & had altered already the ordinarie Sabboth into the fame, it is plaine by the Scriptures (*1. Cor. 16, 2. Apoc. 1, 10.* & by antiquitie, *Iuftin. Mart. Apolog. ad Anton. Pium in fine.*) And it is as like that they changed the Iewes Pafche and Pentecoft as that; fpecially when it is euident that thefe Feftiuities be kept by Apoftolike tradition, and approued by the vfe of al ancient Churches and Councils.

Aug. ep. 118. c. 1.

Rauening wolues are the
Heretikes of al Ages.

29 Rauening wolues.) The Gouernours of the Church are foretold of the great danger that fhould fal to the people by wolues, that is to fay, by Heretikes, whole cruelty toward the Catholikes is noted by this terme. They be knowen by the forfaking the vnitie of the Church wherof they were before, by going out and drawing many Difciples after them, and by their peruerfe doctrine. Such wolues came afterward indeed in diuers Ages: Arius, Macedonius, Neftorius, Eutyches, Luther, Caluin, great bloud-fucking wolues, & wafers of the flocke of Chrift.

Chriffs fpeeches not
writtē in the Ghofpel.

35 More bleffed to giue.) Among many other infinit goodly things and fpeeches which Chrift fpake and be not written in the Ghofpels, this fentence is one: which S. Paul heard of fome of the Apoftles daily conuerfant with him, or els learned of Chrift himfelf, or of the Holy Ghof. And it fignifieth, that whereas the world commonly counteth him happie that receiueth any benefit, as almes either temporal or fpiritual, yet indeed he that giueth or beftoweth, is more happie. Which if the world did wel confider,

Great almes-men bleffed.

men would giue almes faster then they doe, if it were but for their owne benefit.

Chapter 21

From Miletum going on his iourney, 4. he can not be diffuaded neither at Tyre, 8. nor at Cæfarea (in both which places the Holy Ghoſt reuealed how he ſhould be handled in Hierufalem, 10. the Prophet Agabus exprefly foretelling that the Iewes there ſhould deliuer him to the Gentils) 15. but to Hierufalem he commeth: where being welcome to the Chriſtians, and namely to Iames the Biſhop, and to the Priests, while he goeth about to ſatisfie the Chriſtian Iewes there, who had been miſinformed of him as if he had taught it to be vnlawful for the Iewes to keepe Moyſes Law; 27. he is inuaded by the infidel Iewes, and ready to be murdered by them, vntil the Romane ſouldiars doe refcue him.

And when it came to paſſe that we failed, being caried from them, with a ſtraight courſe we came to Coos, and the day following to Rhodes, and from thence to Patara. ² And when we had found a ſhip that paſſed ouer to Phœnice, going vp into it we failed. ³ And when we were in the ſight of Cypres, leauing it on the left hand, we failed into Syria, and came to Tyre: for there the ſhip was to diſcharge her load. ⁴ And finding Diſciples, we taried there ſeuē daies: who ſaid to Paul by the Spirit, that he ſhould not goe vp to Hierufalem. ⁵ And the dayes being expired, departing we went forward, al bringing vs on the way, with their wiues and children, til we were out of the citie: and falling vpon our knees on the ſhore, we praied. ⁶ And when we had bid one another farewell, we went vp into the ſhip; and they returned vnto their owne. ⁷ But we hauing ended the nauigation, from Tyre came downe to Ptolomais: and ſaluting the Brethren, we taried one day with them. ⁸ And the next day departing, we came to Cæfarea. And entring into the houſe of Philip the

Act. 6, 5.

Euangelift, who was one of the feuen, we taried with him. ⁹ And he had ^a)foure daughters [♠]virgins, that did prophecie.

¹⁰ And as we abode there for certaine daies, there came a certaine Prophet from Iewrie, named Agabus. ¹¹ He, when he was come to vs, tooke Pauls girdle: and binding his owne feet & handes, he faid: Thus faith the Holy Ghoft: The man whose girdle this is, fo fhall the Iewes bind in Hierufalem, and fhall deliuer him into the handes of the Gentils. ¹² Which when we had heard, we and they that were of the fame place, defired him that he would not goe vp to Hierufalem. ¹³ Then Paul answered, and faid: What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die alfo in Hierufalem for the name of our Lord IESVS. ¹⁴ And when we could not perfuade him, we ceaſed, faying: The wil of our Lord be done.

¹⁵ And after theſe daies, being prepared, we went vp to Hierufalem. ¹⁶ And there came alfo of the Diſciples from Cæſarea with vs, bringing with them one Iafon a Cyprian (with whom we ſhould lodge) an old Diſciple. ¹⁷ And when we were come to Hierufalem, the Brethren receiued vs gladly. ¹⁸ And the day following Paul went in with vs to Iames, and al the Ancients were affembled. ¹⁹ Whom when he had ſaluted, he told particularly what God had done among the Gentils by his miniſterie. ²⁰ But they hearing it, magnified God, and faid to him: Thou ſeeſt (Brother) how many thouſands there are among the Iewes that haue beleeued: and al are Zelatours of the Law. ²¹ But they haue heard of thee that thou doeſt teach thoſe Iewes that are among the Gentils, to depart from Moyſes: faying that they ought not to circumciſe their children, nor walke according to the cuſtome. ²² What is it then? needes muſt the multitude affemble: for they wil heare that thou art come. ²³ Doe this therfore which we tel thee. There are with vs

^a As S. Peter had a wife, but vſed her not after his calling, as it is noted elfwhere out of *S. Hierom, Luc. 4, 38.* ſo may it be faid of S. Philip being Deacō.

four men, that haue a vowe on them. ²⁴ Taking theſe vnto thee, fanctifie thy ſelf with them; and beſtow on them, that they may ſhaue their heads: and al ſhal know that the things which they heard of thee, are falſe: but that thy ſelf alſo walkeſt keeping the Law. ²⁵ But concerning them that beleue of the Gentils, we haue written, decreeing that they ſhould refraine themſelues from the immolated to Idols, and bloud, and fuffocated, and fornication. ²⁶ Then Paul taking the men vnto him, the next day being purified with them entred into the Temple, ſhewing the accompliſhment of the daies of the purification, vntil an oblation was offered for euery one of them.

Nu. 6, 18.

Act. 15, 20.

Nu. 6, 13.

²⁷ But whiles the ſeuen daies were a finiſhing, thoſe Iewes that were of Aſia, when they had ſeen him in the Temple, ſtirred vp al the people, and laid handes vpon him, ²⁸ crying: Ye men of Iſrael, help: this is the man that againſt the people and the Law and this place teaching al men euery where, hath alſo moreouer brought in Gentils into the Temple, and hath violated this holy place. (²⁹ For they had ſeen Trophimus the Epheſian in the citie with him, whom they ſuppoſed that Paul had brought into the temple.) ³⁰ And the whole citie was in an vproare: and there was made a concourſe of the people. And apprehending Paul, they drew him forth of the Temple: and immediatly the doores were ſhut. ³¹ And as they fought to kil him, it was told the Tribune of the band, That al Hieruſalem is in a confuſion.

³² Who forthwith taking vnto him ſouldiars and Centurions, ranne downe to them. Who, when they had ſeen the Tribune and the ſouldiars, ceaſed to ſtrike Paul. ³³ Then the Tribune comming neer apprehended him, and commanded him to be bound with two chaines: and he demanded who he was, and what he had done. ³⁴ And ſome cried one thing, ſome another, in the multitude. And whereas he could not know the certaintie for the tumult, he commanded him to be led into the caſtel. ³⁵ And when he was come to the ſtaires, it chanced that he was caried of the ſouldiars becauſe of the violence of the people. ³⁶ For the multitude of the people followed,

In caſtra. So in the places following.

crying: Away with him. ³⁷ And when Paul began to be brought into the castel, he faith to the Tribune: Is it lawful for me to speake some thing to thee? Who said: Canst thou speake Greeke? ³⁸ Art not thou the Ægyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that were murderers? ³⁹ And Paul said to him: I am a man truly a Iewe of Tarfus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. ⁴⁰ And when he had permitted him, Paul standing on the staires, beckned with his hand to the people. And a great silence being made, he spake vnto them in the Hebrew tongue, saying.

Act. 22, 3.

ANNOTATIONS

Virgins.

9 Virgins.) S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were young maides unmarried: and that they were the rather for that, indowed with the gift of prophesie, as S. Hierom faith *li. 2. adu. Iovin. c. 24.* See *Oecum. c. 29. in hunc locum.*

Avoiding of scandal in things not unlawful.

24 Keeping the Law.) All the obseruations of the Law were now in themselves dead & vnprofitable; yet till further propagation of the Gospell, they were not damnable to the keepers, nor offensive to God, but might be obserued euen of the Christian Iewes. And for feare of scandalizing the weak of that Nation, newly conuerted, or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

Chapter 22

Being licensed by the Tribune to speake to the people, he sheweth them that he was once as earnest on that fide as they now be: 6. and how strange and miraculous his conuersion was. 17. They heare him quietly vntill he began to make mention of a vision that sent him away from them to the Gentils. 22. Then they crie out vpon him so, 23. that for their crying the Tribune commandeth him to be scourged. 25. Which yet by his wisdom he escapeth.

Men Brethren and Fathers, heare what account I doe render now vnto you. ² (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. *Act. 21, 39.* ³ And he saith:) I am a man a Iewe, borne at Tarfus in Cilicia, but brought vp in this citie, at the feet of Gamaliel instructed according to the veritie of the law of the Fathers, an emulatur of the Law as also al you are this day: ⁴ who persecuted this way vnto death, binding & deliuering into custodies men & women, ⁵ as the high Priest doth giue me testimony, and al the Ancients. *Act. 8, 3.* ⁶ Of whom receiuing letters also to the Brethren, I went to Damafcus, that I might bring them thence bound to Hierufalem, to be punished. ⁷ And it came to passe as I was going, and drawing nigh to Damafcus at mid-day, fodenly from Heauen there shone round about me much light: ⁸ and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? ⁹ And I answered: Who art thou Lord? And he said to me: I am IESVS of Nazareth, whom thou persecutest. ¹⁰ And they that were with me, saw the light indeed, but the voice they heard not of him that spake with me. ¹¹ And I said: What shal I doe Lord? And our Lord said to me: Arise and goe to Damafcus; and there it shal be told thee of al things that thou must doe. ¹² And whereas I did not see for the brightnesse of that light, being led of my companions by the hand, I came to Damafcus. ¹³ And one Ananias, a man according to the Law, hauing testimony of al the Iewes inhabitants, ¹⁴ comming to me, and standing by me, said to me: Brother Saul, looke vp. And I the self-same houre looked vpon him. ¹⁵ But he said: The God of our Fathers hath preordained thee, that thou shouldest know his wil, and see the Iust one, and heare a voice from his mouth: ¹⁶ because thou shalt be his witnes to al men, of those things which thou hast seen and heard. ¹⁷ And now what tariest thou? Rise vp,

and be baptized, and ^{a)}wash way thy finnes inuocating his name. ¹⁸ And it befel me returning into Hierufalem, and praying in the Temple, that I was in a trance, ¹⁹ and saw him saying vnto me: Make haft, and depart quickly out of Hierufalem: becaufe they wil not receiue thy teftimonie of me. ²⁰ And I faid: Lord, they know that I did caft into prifon and beat in euery Synagogue them that beleued in thee. ²¹ And when the bloud of Steuen thy Witnes was fhed, ^{b)}I ftood by and confented, and kept the garments of them that killed him. ²² And he faid to me: Goe, for into the Gentils a farre wil I fend thee.

μάρτυρός
Act. 7, 38.

²³ And they heard him vntil this word, and they lifted vp their voice, faying: Away with fuch an one from the earth: for it is not meet he fhould liue. ²⁴ And when they cried out, and threw of their garments, and caft duft into the aire, ²⁵ the Tribune commanded him to be caried into the caftel, and to be beaten with whips, & that he fhould be tormented: to know for what caufe they did fo crie at him. ²⁶ And when they had bound him very ftraight with thongs, Paul faith to the Centurion ftanding by him: Is it lawful for you to whip a man that is a Roman and vncondemned? ²⁷ Which the Centurion hearing, went to the Tribune, and told him, faying: What wilt thou doe? for this man is a citizen of Rome. ²⁸ And the Tribune comming, faid to him: Tel me, art thou a Romane? But he faid: Yea. ²⁹ And the Tribune answered: I obtained this citie with a great fumme. And Paul faid: But I was alfo borne

^a The Sacrament of Baptifme doth it felf wash away finnes as here is plaine, & therfore doth not only fignifie (as the Heretikes affirme) that our finnes be forgiuen before, or otherwife by faith only remitted. Wherby the Churches doctrine is proued to be fully agreeable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force & vertue of the worke and word, done & faid in the Sacrament.

^b Not only the Principals, but al that confent to the death or vexation of Chriftian men for the Catholike faith, doe highly offend: which the Apoftle confeffeth here, that Gods mercie may be more notorioufly glorified in him hereby.

ἀρχιερεῖς

to it. ³⁰ Immediately therfore they departed from him that were to torment him. The Tribune also feared after he vnderstood that he was a citizen of Rome, and because he had bound him. ³¹ But the next day meaning to know more diligently for what cause he was accused of the Iewes, he loosed him, and commanded the Priests to come together and all the Councel: & bringing forth Paul, he fet him among them.

ANNOTATIONS

Chapter 23

As the people in the tumult, so also the very cheefe of the Iewes in their Councel shew themselves obstinate, and wilful persecutors of the truth in S. Pauls person. Whose behaviour towards them is full of constancie, modestie, and wisdom. 11. (Christ also by a vision encouraging him & foretelling that he shall to Rome.) 12. Yea they conspire with 40. men to kill him traiterously. 16. But the matter being detected, the Romane Tribune conueigheth him strongly to Cæsarea.

And Paul looking vpon the Councel, said: Men Brethren, I with all good conscience haue conuerfed before God, vntill this present day. ² And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. ³ Then Paul said to him: ^a) God shall strike thee, thou whited wall. And thou fitting iudgest me according to the law, and contrarie to law doest thou command me to be smitten? ⁴ And they that stood by, said: Doest thou reuile the high Priest of God? ⁵ And Paul said: ¶ I knew not, Brethren, that he is the high Priest. For it is written: *The Prince*

Exo. 22, 28.

^a He said not this through perturbation of mind, or of a passion, but by way of prophesie, that this figuratiue high priesthood the trimmed like a whited wall, was to be destroyed; whereas now the true priesthood of Christ was coe. *Beda in hunc lo.*

of thy people thou shalt not mis-speake. ⁶ And Paul knowing that the one part was of Sadducees, and the other of Pharisees, ^ahe cried out in the Councel: Men Brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead I am iudged. ⁷ And when he had said these things, there rose diffension between the Pharisees and Sadducees; and the multitude was devided. ⁸ For the ^hSadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. ⁹ And there was made a great crie. And certaine of the Pharisees rising vp, stroue saying: We find no euil in this man. What if a spirit hath spoken to him, or an Angel? ¹⁰ And when there was risen great diffension, the Tribune fearing lest Paul should be torne in peeces by them, commanded the soldiars to goe downe, and to take him out of the middes of them, and to bring him into the castel. ¹¹ And the night following our Lord standing by him, said: Be constant; for as thou hast testified of me in Hierusalem, so ^bmust thou testify at Rome also.

Phil. 3, 5.

Mt. 22, 23.

¹² And when the day was come, certaine of the Iewes gathered themselues together, & ^hvowed themselues, saying: that they would neither eate nor drinke til they killed Paul. ¹³ And they were more then fourtie men that had made this conspiracie: ¹⁴ who came to the cheefe Priests and the Ancients, and said: By execration we haue vowed our selues, that we wil eate nothing, til we kil Paul. ¹⁵ Now therefore giue you knowledge to the Tribune with the Councel, that he bring him forth to you, as if you meant to know some more certaintie touching him.

^a Such prudent euasions from danger are lawful. Which S. Chrysoftome calleth (specially in this Apostle) the wisdom of the serpent; as otherwise in his teaching and preaching & patience he vsed the simplicitie of a dove.

^b Though God who could not lie, had promised Paul that he should goe to Rome; yet the Apostle omitted not humane meanes to defend himself from his enemies & otherwise. Neither said he as the Heretikes called Predestinates, Let thē doe what they wil, they cā not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue himself, in *the chap. following.*

But we, before he come neere, are ready for to kil him. ¹⁶ Which when Paules fifters fonne had heard, of their lying in wait, he came and entred into the castel and told Paul. ¹⁷ And Paul calling to him one of the Centurions, said: Bring this yong man to the Tribune, for he hath some thing to tel him. ^{18 a)} And he taking him, brought him to the Tribune, and said: The prifoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. ¹⁹ And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou hast to tel me? ²⁰ And he said: The Iewes haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. ²¹ But doe not thou credit them; for there lie in wait for him more then fourtie men of them, which haue vowed neither to eate nor to drinke, til they kil him: and they are now ready, expecting thy promise. ²² The Tribune therefore dimissed the yong man, commanding that he should speake to no man that he had notified these things vnto him. ²³ And calling two Centurions, he said to them: Make ready two hundred fouldiars, to goe as farre as Cæfarea, and feuentie horfe-men, and lances two hundred, from the third houre of the night: ²⁴ and prepare beafts: that setting Paul on, they might bring him safe to Felix the Prefident. (²⁵ For he feared lest perhaps the Iewes might take him away, and kil him, and himself afterward should sustaine reproch, as though he would haue taken money) ²⁶ writing a letter containing thus much:

Claudius Lyfias to the most excellent Prefident Felix, greeting. ²⁷ This man being apprehended of the Iewes, and ready to be killed of them, I comming in with the band deliuered him, vnderstanding that he is a Roman: ²⁸ and meaning to know the cause that they objected vnto him, I brought him downe into their Councel. ²⁹ Whom I found to be accused concerning questions of their law: but hauing no crime worthie of death or of

^a See the courtesie & equitie of Heathen officers toward their prifoners, to saue them from al iniurie & villanie.

bands. ³⁰ And when it was told me of ambuſhments that they had prepared againſt him, I ſent him to thee, ſignifying alſo to the accuſers, to ſpeake before thee. Farewel. ³¹ And the ſouldiars according as it was commanded them, taking Paul, brought him by night to Antipatris. ³² And the next day ſending away the horſe-men to goe with him, they returned to the caſtel. ³³ Who when they were come to Cæſarea, and had deliuered the letter to the Prefident, they did ſet Paul alſo before him. ³⁴ And when he had read, and had asked of what prouince he was: and vnderſtanding that of Cilicia: ³⁵ I wil heare thee, ſaid he, when thy accuſers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS

The honour of Prieſthood.

5 I knew not.) *Our Lord* (ſaith S. Cyprian) *in the Ghospel, when it was ſaid to him: Anſwereſt thou the high Prieſt ſo? teaching that the honour of Prieſthood muſt be kept ſaid nothing to the high Prieſt, but only purging his innocencie, ſaid: If I haue ſpoken euil, beare witnes of euil; but if wel, why ſmiteſt thou me? Alſo the Bleſſed Apoſtle when it was ſaid to him: Doeſt thou aſſaile the high Prieſt ſo with il wordes? ſpake not any thing contumaliouſly againſt the Prieſt, whereas he might haue put forth himſelf ſtoutly againſt them which had both crucified our Lord, and which had now alſo loſt their God and Chriſt, Temple and Prieſthood. But though in falſe & ſpoiled Prieſts, yet conſidering the very bare ſhadow of the name of Prieſts, he ſaid: I knew not, Brethren, that he was high Prieſt.* By which wordes of the Apoſtle, either it may be thought he knew not indeed that he was in that function, becauſe he had not been of long time in thoſe partes; or els that he ſo ſaid in reſpect of the abrogation of the high Prieſthood of the Iewes, wherby he knew this man not to be truely any Prieſt: as alſo becauſe at this time they came not orderly to it by ſucceſſion of Aaron and Law of Moyſes, but by the Roman Emperours fauour as is ſaid before: though (as it is lawful in ſuch a caſe) the leſſe to irritate them, he frameth his ſpeech ſo as they might not take occaſion of further accuſation againſt him.

Cypr. ep. 65. 69. nu. 2.

See Annot. Io. c. 11, 51.

The Sadducees (as it ſeemeth) denied praier for the dead.

8 The Sadducees.) This was the worſt Hereſie among the Iewes, denying that there be any Angels, or ſpirits, the Refurrection alſo of the bodies: & conſequently (as it may very wel be gathered by the booke of the Machabees) they denied praier for the dead. For to offer or pray for the dead, & to thinke rightly & religiouſly of the Refurrection, are made there ſequels one of

Mac. li. 2. c. 12, 43.

another. Of this sect of Sadducees was (as Eusebius writeth *li. 2. c. 12. Ec. Hift.*) this Ananias the high Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right iudgement, the Christian Priesthood being then established.

12 Vowed themselves.) Such vows, oaths, or execrations as this, bind no man before God, yea they must in no wise be observed. It is a great offence either to vow voluntarily, or to take any such thing upon a man, for feare or by commandment. For example, if thou haue rashly by promise, or oath, appointed to be revenged upon any man, thou bindest not thy self thereby, neither must thou keepe thy promise. If thou be put to an oath to accuse Catholics for serving God as they ought to doe, or to utter any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful oaths: but if thou haue not constancie and courage so to doe, yet know thou that such oaths bind not at all in conscience & Law of God, but may and must be broken under paine of damnation. For to make or take such vows or oaths is one sinne, and to keep them, is another farre greater: as when Herode, to keep his oath, killed Iohn Baptift. And such vows and oaths to God as these, are unlawful & must be broken: and not the vows of Chastitie and Religion, as our new Ministers teach by their wordes and workes.

Unlawful oaths & vows must not be kept.

Mt. 14, 9.

Chapter 24

They prosecute him to Cæsarea, bringing with them an Oratour, who before the Prefident Felix accuseth him. 10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 21. The Iudge perceiuing his religion to be irreprehensible, yealdeth not to condemne him at their pleasure: 24. yea he oftentimes with his wife heareth his preaching, 27. but yet doth not his dutie to deliuer him out of prison.

And after five daies the high Priest Ananias descended, with certaine Ancients and one Tertullus an Oratour, who went to the Prefident against Paul. ² And Paul being cited, Tertullus began to accuse, saying:

Whereas we liue in much peace by thee, & many things are corrected by thy prouidence, ³ we doe alwaies & in all places receiue it, most excellent Felix, with all

thanks-giuing. ⁴ But left I hinder thee any longer, I defire thee of thy clemencie breifely to heare vs. ⁵ We haue found this mã peftiferous, & raifing feditiõs to al the Iewes in the whole world, and authour of the fedition of the fect of the Nazarenes. ⁶ Who alfo hath attempted to violate the Temple, whom alfo being apprehended we would haue iudged according to our law. ⁷ But Lyfias the Tribune comming in, with great force tooke him away out of our hands, ⁸ commanding his accufers to come to thee, of whom thou maieft thyfelf iudging, vnderftand of al thefe things, whereof we accufe him. ⁹ And the Iewes alfo added, faying that thefe things were fo.

τῆς αἰρέσεως

¹⁰ But Paul answered: (the Prefident making a figne vnto him for to fpeake)

Knowing that of many yeares thou art iudge ouer this Nation, I wil with good courage answer for my felf. ¹¹ For thou maieft vnderftand that it is not aboue twelue daies to me, fince I went vp to adore in Hierufalem. ¹² And neither in the Temple did they find me difputing with any man, or caufing concourfe of the multitude, neither in the fynagogues, nor in the citie: ¹³ neither can they proue vnto thee the things whereof they now accufe me. ¹⁴ But this I confeffe to thee, that according to the ^a)fect, which they cal herefie, I doe ferue ‘the Father my God,’ beleeuing al things that are written in the Law & the Prophets: ¹⁵ hauing hope in God, the which thefe alfo thēfelues expect, that there fhall be a refurrection of iuft and vniuft. ¹⁶ In this my felf alfo doe ftudie to haue a confcience without offense toward God and toward men alwaies. ¹⁷ And after many yeares

κατὰ τὴν ὁδὸν

the God of my Fathers, (or) the Father and my God,

I came to beftow almes vpon my Nation, & oblations, and vowes. ¹⁸ In the which they found me purified in the Temple: not with multitude nor with tumult. ¹⁹ But

Ro. 15, 18.

Act. 21, 26.

^a Because Tertullus the Iewes Oratour called Chriftian religion the fect or (as it is there *vers.* 5. in the Greeke) the herefie of the Nazarenes; S. Paul answereth and sheweth that it is no herefie. And as for the word, *Sect*, in this place; it is in the Greeke, *According to the way, which they cal herefie*, as alfo *Act. 9, 2. 24, 22.* And therefore the word *Sect* here is fo taken. See *Annot. c. 28, 22.*

certaine Iewes of Afia, who ought to be prefent before thee and to accufe, if they had any thing againft me: ²⁰ or let thefe men thēfelues fay, if they haue found in me any iniquitie, forasmuch as I ftand in the Councel, ²¹ but of this one voice only that I cried ftanding among them, *Act. 23, 6.* That of the refurrection of the dead am I iudged this day of you. ²² And Felix differred them, knowing moft certainly of this way, faying: When Lyfias the Tribune is come downe, I wil heare you. ²³ And he commanded the Centurion to keep him, and that he fhould haue reft, neither to prohibit any of his to minifter vnto him.

²⁴ And after fome daies, Felix comming with Drufilla his wife, which was a Iew, called Paul, and heard of him the faith that is in Chrift IESVS. ²⁵ And he difputing of ^aiuflice and chaftitie, and of the iudgement to come, Felix being terrified, answered: For this time, goe thy way: but in time conuenient I wil fend for thee. ²⁶ Hoping alfo withal, that money would be giuen him of Paul; for the which caufe alfo oftentimes fending for him, he fpake with him. ²⁷ But when two yeares were ended, Felix had a Succeffour Portius Fefthus. And Felix being willing to fhew the Iewes a pleafure, left Paul in prifon.

ANNOTATIONS

Chapter 25

After two yeares emprifonment the Iewes continue their fute againft him, foliciting the new Prefident Fefthus, 6. firft at Hierufalem, then at Cæfarea: 9. where through the Iewes partialitie he is faine to appeale vnto the Emperour: 13. and is in the meane time brought forth by

^a The Apoftolike teaching was not of only, or fppecial faith; but of iuflice, & chaftitie, & iudgement; that is to fay, of the terrour of Hel and other God's iudgements in the next life anfwerable to our deeds in this world: by which the hearers were firft terrified, and fo induced to penance. How fay Heretikes then that fuch things make men hypocrites.

Festus (giuing him good testimonie, notwithstanding the exclamations of the Iewes against him) vnto King Agrippa and his Queene Bernice.

Festus therfore when he was come into the prouince, after three daies went vp to Hierufalem from Cæfarea. ² And the cheefe Priests, and principal men of the Iewes went vnto him against Paul: and they desired him, ³ requesting fauour against him, that he would command him to be brought to Hierufalem, laying wait for to kil him in the way. ⁴ But Festus answered, that Paul is kept in Cæfarea: and that he would very shortly goe thither. ⁵ They therfore, faith he, that are of abilitie among you, going downe with me, if there be any crime in the man, let them accuse him.

⁶ And hauing taried among them not aboue eight or ten daies, he went downe to Cæfarea, and the next day he fate in the iudgement seat: and he commanded Paul to be brought. ⁷ Who being brought, there stood about him the Iewes that were come downe from Hierufalem, obiecing many and greuious causes which they could not proue; ⁸ Paul making answer, That neither against the law of the Iewes, nor against the Temple, nor against Cæsar haue I any thing offended. ⁹ But Festus willing to shew the Iewes a pleasure, answering Paul, said: Wilt thou goe vp to Hierufalem, and there be iudged of these things before me? ¹⁰ And Paul said: At Cæsar's iudgement seat doe I stand, where I ought to be iudged: the Iewes I haue not hurt, as thou very wel knowest. ¹¹ For if I haue hurt them, or done any thing worthie of death, I refuse not to die. But if none of those things be, whereof these accuse me, no man can giue me to them. ^a)I ap-

Crimes, as v. 27.

^a If S. Paul both to saue himself from whipping and from death fought by the Iewes, doubted not to cire for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Roman's not yet Chriftned: how much more may we cal for aide of Chrifitiā Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them? *S. Augustine ep. 50.*

peale to Cæfar. ¹² Then Feftus hauing conferred with the Councel, answered: Haft thou appealed to Cæfar? to Cæfar fhalt thou goe.

¹³ And when certaine daies were paffed, King Agrippa & Bernice came downe to Cæfarea to falute Feftus. ¹⁴ And as they taried there a good many daies, Feftus fignified to the King, of Paul faying: A certaine perfon was left prifoner by Felix, ¹⁵ concerning whom, when I was at Hierufalem, the cheefe Priests and the Ancients of the Iewes came vnto me, defiring condemnation againft him. ¹⁶ To whom I answered: That it is not the Romanes custome to yeald vp any man before that he which is accused haue his accufers prefent, and take place to make his answer for to cleere himfelf of the crimes. ¹⁷ When they therfore were affembled hither, without any delaie, the day following, fitting in the iudgement feat, I commanded the man to be brought. ¹⁸ Of whom, when the accufers ftood vp, they brought no caufe which I thought il of: ¹⁹ but certaine queftions of their owne fuperftition they had againft him, and of ^aone IESVS deceafed, whom Paul affirmed to liue. ²⁰ Doubting therfore of this kind of queftion, I faid, whether he would goe to Hierufalem, & there be iudged of thefe things. ²¹ But Paul appealing to be kept vnto the knowledge of Auguftus, I commanded him to be kept, til I fend him to Cæfar. ²² And Agrippa faid to Feftus: My felf alfo would heare the man. To morow, faid he, thou fhalt heare him.

²³ And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hal of audience with the Tribunes and principal men of the citie, at Feftus commandement Paul was brought. ²⁴ And Feftus faith: King Agrippa, and al ye men that are prefent together with vs, you fee this man, concerning whom al the multitude of the Iewes called vpon me

^a This whom he termeth by contempt, one IESVS, hath now made al the Romane Emperours & Princes of the world to know him, and hath giuen the feat of the Cæfars to his poore feruants, Peter & his Succeffours.

at Hierufalem, requesting and crying out that he ought not to liue any longer. ²⁵ Yet haue I found nothing that he hath committed worthie of death. But forasmuch as he himself appealed to Auguftus, I haue determined to fend him. ²⁶ Of whom what to write for certaintie to my Lord, I haue not. For the which caufe I haue brought him forth to you, and efpecially to thee, King Agrippa, that examination being made, I may haue what to write. ²⁷ For it feemeth to me without reafon, to fend a prifoner, & not to fignifie his caufes.

τὰς κατ' αὐτοῦ αἰτίας

ANNOTATIONS

Chapter 26

In that honourable Audience being permitted to fpeake, 2. he declareth to the King what he firft was, 12. and how miraculoufly he was conuerted, 19. and that he hath preached fince, as he was commanded from Heauen, and as the Prophets had foretold of Chrift. 24. Which ftrange tale Feftus the Heathen Prefident hearing, faith that he is mad. 25. But Paul anfwereth, & exhorteth them al to be Chriftiāns as he is. 30. They finally pronounce that he might be fet at libertie, but only for his appeale.

Bvt Agrippa faid to Paul: Thou art permitted to fpeake for thy felf. Then Paul ftretching forth his hand, began to make his anfwer:

² Touching al things whereof I am accufed of the Iewes, King Agrippa, I account my felf happie for that I am to defend my felf this day before thee, ³ efpecially whereas thou knoweft al things that are among the Iewes, cuftomes and queftions: for the which caufe I befeech thee, heare me patiently. ⁴ And my life truly from my youth, which was from the beginning in my Nation in Hierufalem, al the Iewes doe know: ⁵ knowing me before from the beginning (if they wil giue teftimonie) that according to the moft fure feft of our religion I

ἀρρεσιν

liued a Pharifee. ⁶ And now for the hope of the promise
 that was made of God to our Fathers, doe I stand subiect
in quā to iudgement: ⁷ the which, our twelue Tribes seruing
λατρεῖον night and day, hope to come vnto. Of the which hope,
 o King, I am accused of the Iewes. ⁸ What incredible
 thing is it iudged with you, if God raise the dead? ⁹ And
 my self truly had thought that I ought to doe against
 the name of IESVS of Nazareth many contrarie things.
Act. 8, 3. ¹⁰ Which also I did at Hierufalem, and many of the
 Saints did I shut vp in prisons, hauing receiued author-
 itie of the cheefe Priests: and when they were put to
detuli sen- death, I brought the sentence. ¹¹ And throughout al
tentiam the Synagogues oftentimes punishing them, I compelled
 them to blaspheme: and yet more mad against them
Act. 9, 3. I persecuted them euen vnto forraine cities. ¹² Among
 which things whiles I went to Damascus with authori-
 tie and permission of the cheefe Priests, ¹³ at mid-day, in
 the way, I saw (o King) from Heauen a light to haue
 shined round about me and them that were in com-
 panie with me, aboue the brightnes of the sunne. ¹⁴ And
 when al we were fallen downe on the ground, I heard a
 voice speaking to me in the Hebrew tongue: Saul, Saul,
 why persecutest thou me? It is hard for thee to kicke
 against the pricke. ¹⁵ And I said: Who art thou Lord?
 And our Lord answered: I am IESVS whom thou doest
 persecute. ¹⁶ But rise vp and stand vpon thy feet: for
 to this end haue I appeared to thee, that I may ordaine
 thee a Minister and witnes of those things which thou
 hast seen, and of those things wherein I wil appeare to
 thee, ¹⁷ deliuering thee out of the peoples and Nations
 vnto the which now I send thee, ¹⁸ to open their eyes,
 that they may be conuerted from darkenes to light, and
 from the power of Satan to God, that they may receiue
 remission of finnes, and lot among the Saints by the faith
 that is in me. ¹⁹ Whereupon, King Agrippa, I was not
 incredulous to the heavenly vision: ²⁰ but to them first
Act. 9, 20. that are at Damascus, and at Hierufalem, and vnto al
 the countrie of Iewrie, and to the Gentils did I preach

that they should doe ^apenance, & turne to God, doing workes worthie of penance. ²¹ For this cause the Iewes, when I was in the Temple, apprehending me, attempted meaning to kil me. ²² But aided by the help of God, I stand vntil this day, testifying to smal & to great, saying nothing beside those things which the Prophets did speake should come to passe, & Moyfes; ²³ if CHRIST were passible, if the first of the resurrection from the dead, he were to shew light to the people and to the Gentils. *Act. 21, 30.*

²⁴ As he spake these things and made his answer, Festus with a loud voice said: Thou art mad, Paul; much learning turneth thee to madnesse. ²⁵ And Paul said: I am not mad, most excellent Festus; but I speake words of veritie & sobrietie. ²⁶ For the King knoweth of these things, to whom also I speake constantly. For I thinke none of these things to be vnknownen to him. For neither was any of these things done in a corner. ²⁷ Beleeuest thou the Prophets, King Agrippa? I know that thou beleeuest. ²⁸ And Agrippa said to Paul: A litle thou persuadest me to become a CHRISTIAN. ²⁹ And Paul said: I wish of God, both in litle, and in much, not only thee, but also al that heare this day, to become such as I am also, except these bands. ³⁰ And the King rose vp, and the Prefident, and Bernice, and they that fate by them. ³¹ And going aside, they spake among themselves, saying: That this man hath done nothing worthie of death or bands. ³² And Agrippa said to Festus: This man might be released, if he had not appealed to Cæsar.

ANNOTATIONS

Chapter 27

What a dangerous nauigation he had towards Rome: and that by his prediction and counfel the ship might haue been faued. And for his sake (as God also reuealed

^a Penāce often inculcated, and workes agreable to the same.

*to him before) al the companie was preferued, being
276. perfons.*

And after it was decreed that he should faile into Italie, and that Paul with other prifoners should be deliuered to a Centurion named Iulius, of the band Augufta, ² we going vp into a fhip of Adrumetum, beginning to faile about the places of Afia, loofed from the land, Ariftarchus the Macedonian of Theffalonica continuing with vs. ³ And the day following we came to Sidon. And Iulius intreating Paul courteoufly, permitted him to goe to his freinds, and to take care of himfelf. ⁴ And when we had loofed thence we failed vnder Cypres: becaufe the winds were contrarie. ⁵ And failing the fea of Cilicia and Pamphilia, we came Myra to ‘Lyftra,’ which is in Lycia: ⁶ and there the Centurion finding a fhip of Alexandria failing into Italie, remoued vs into it. ⁷ And whereas many daies we failed flowly, and were fcarfe come ouer againft Gnidus, the wind hindering vs, we failed neere Crete by Salmone: ⁸ and with much adoe failing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thalaffa.

⁹ And when much time was fpent, and whereas now it was not fafe failing, becaufe the ^a)faft now was paft, Paul comforted them, ¹⁰ faying to them: Ye men, I fee that the failing beginneth to be with hurt and much damage, not only of the lading and the fhip, but alfo of our liues. ¹¹ But the Centurion beleeued the Gouvernour and Maifter of the fhip, more then thofe things which were faid of Paul. ¹² And whereas it was not a commodious hauen to winter in, very many taking counfel appointed to faile thence, if by any meanes they might comming to Phœnice, winter there, a hauen of Crete looking toward the ^b)Afrike and the Chore. ¹³ And the fouth-wind blowing, they thinking that they

^a It may fignifie the Iewes faft of the feuenth moneth Septēber, after which the nauigation was perilous, winter approaching.

^b Names of windes.

had obtained their purpofe, when they had parted from Affon, failed along by Crete. ¹⁴ But not long after, a tempeftuous wind that is called Euro-aquilo, droue againft it. ¹⁵ And when the fhip was caught and could not make way againft the wind, giuing vp the fhip to the winds, we were driuen. ¹⁶ And running vpon a certaine Iland, that is called ^aCauda, we could fcarfe get the cock-boat. ¹⁷ Which being taken vp, they vfed helps, girding the fhip, and fearing left they fhould fal into ^bthe Syrte, letting downe the veffel, fo were they caried. ¹⁸ And when we were mightily toffed with the tempeft, the next day they caft forth. ¹⁹ And the third day with their owne hands they threw forth the tacklings of the fhip. ²⁰ And neither funne, nor ftarres appearing for many daies, and no final ftorme being toward, al hope was now taken away of our fauing.

²¹ And when there had been long fafting, then Paul ftanding in the middes of them, faid: You fhould indeed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and loffe. ²² And now I exhort you to be of good cheere. For there fhall be no loffe of any foule among you, but of the fhip. ²³ For ^{an} Angel of the God, whole I am, and whom I ferue, ftood by me this night, ²⁴ faying: Feare not Paul, thou muft appeare before Cæfar: and behold God hath ^cgiuen thee al that faile with thee. ²⁵ For the which caufe be of good cheere ye men: for I beleeeue God, that it fhall fo be, as it hath been faid to me. ²⁶ And we muft come vnto a certaine Iland. ²⁷ But after the fourteenth night was come on vs, as we were failing in Adria about mid-night, the fhip-men deemed that there appeared fome countrie to them. ²⁸ Who alfo founding, found twentie fadomes:

ὁ λατρεύω

^a Græc. Clauda.

^b A place of quick-fandes.

^c Paul (faith S. Hierom) had fo many foules in the fhip giuen him, that is, fo many men faued for his fake: & after he is with Chrift, fhall he shut his mouth, & not be able once to fpeake for thẽ that haue beleued in his Ghofpel? *Hier. ad. vigil.* Wherby he proueth that if God doe much for the merits of Saints in this life, much more at their interceffion and praier in Heauen.

and being parted a litle from thence, they found fifteene fadomes. ²⁹ And fearing lest we should fall into rough places, casting out of the stern four anchors, they wished that day were come. ³⁰ But as the ship-men fought to fly out of the ship, hauing let downe the cock-boat into the sea, pretending as if they were about to cast out anchors out of the fore-part of the ship, ³¹ Paul said to the Centurion and to the soldiers: •Vnles these tarie in the ship you can not be saved. ³² Then the soldiers cut of the ropes of the cock-boat; and suffered it to fall away.

³³ And when it began to be light, Paul desired all to take meat, saying: This day is the fourteenth day that you expect and remain fasting, taking nothing. ³⁴ For the which cause I desire you to take meat for your health sake: for there shall not an haire of the head perish of any of you. ³⁵ And when he had said these things, taking bread he gave thanks to God in the sight of them all: and when he had broken it, he began to eat. ³⁶ And being all made of better cheere, they also tooke meat. ³⁷ And we were in all in the ship, foules two hundred fourtie six. ³⁸ And being filled with meat, they lighted the ship, casting the wheat into the sea. ³⁹ And when day was come, they knew not the land: but they spied a certaine creeke that had a shore, into the which they minded, if they could, to cast aland the ship. ⁴⁰ And when they had taken vp the anchors, they committed themselves to the sea, loosing withal the rudder bands: and hoisting vp the maine saile according as the wind blew, they went on toward the shore. ⁴¹ And when we were fallen into a place between two seas, they graueled the ship: and the fore-part truly sticking fast remained vnmoouable: but the hinder-part was broken by the violence of the sea. ⁴² And the counsel of the soldiers was, that they should kill the prisoners: lest any swimming out, might runne away. ⁴³ But the Centurion willing to save Paul, forbade it to be done: & he commanded them that could swimme, to cast out themselves first, and escape, and goe forth to land: ⁴⁴ and the rest, some they caried on bordes, & some vpon those things that

were of the ship. And so it came to passe, that all the foules escaped to land.

ANNOTATIONS

Gods providēce to
the See of ROME.

23 An Angel.) S. Paul had many visions, specially to assure him that he should to Rome & stand before Cæsar, our Lord himself before (23, 11.) appearing to him, & here an Angel, for that purpose. Whereby we plainly see the special providence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, live, die, be buried, and honoured til the worldes end.

Gods predestination and
appointment taketh
not away mans free-
wil & endeavours.

31 Vnles these tarie.) When God reuealeth to vs any thing, or assureth vs of any event to come, he dischargeth vs not thereby of our requirit endeavours and labours for atcheiuing the same; not executing ordinarily his disfigurements toward men otherwise then by their owne free-wil and actions. S. Paul said not here: Let vs doe what we list; worke we or sit we still, whether the mariners goe out or tarie within, we are all sure to be saved, for so God hath reuealed to me, and he can not lie, neither can it fall otherwise; but contrariwise faith he: If these mariners leaue the ship, you can not be saved. So say all true Catholike Preachers to Christian people: What providence, predestination, or foresight foeuer God haue of your saluation you are not thereby constrained any way; you haue free-wil still, and cannot be saved (though you be predestinate) except you keep Gods commandments, repent you of your finnes, beleue, live & die well. And if it were reuealed to any man, that he were one of Gods elect, & that he should finally die in grace and be saved, yet he were bound to worke his saluation with feare & trembling, as S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and vse all possible diligence that they might not be drowned.

1. Cor. 9, 17. Philip. 2, 12.

Chapter 28

After their shipwracke hauing wintered in the Iland (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Sicilie they come to Puteoli in Italie, the Christian Romans comming a great way to meet him, to his great ioy. 16. Finally being come to Rome, in his lodging he declareth to the Iewes his cause. 23. And on a day appointed preacheth

IESVS vnto them. 25. And feeling their incredulitie, he sheweth how it was foretold by Eſay: 28. but that the Gentils wil not be incredulous. 30. To whom he there preacheth two whole yeares without prohibition.

Melita

ἡ δὲ

And when we had eſcaped, then we knew that the ^aIland was called ‘Mitilene.’ But the Barbarous ſhewed vs no ſmal courteſie. ² For, kindling a fire they refreshed vs al, becauſe of the imminent raine and the cold. ³ And when Paul had gathered together ſome number of ſtickes, and had laid them on the fire, a viper iſſuing out of the heat, inuaded his hand. ⁴ But as the Barbarous ſaw the beaſt hanging on his hand, they ſaid one to another: Vndoubtedly this man is a murderer, who being eſcaped out of the ſea, vengeance doth not ſuffer him to liue. ⁵ And he indeed ſhaking off the beaſt into the fire, ſuffered no harme. ⁶ But they ſuppoſed that he ſhould be turned into a ſwelling, and that he would ſodenly fall and die. But expecting long and feeling that there was no harme done on him, being changed they ſaid, that he was a God. ⁷ And in thoſe places were land of the Prince of the Ile, named Publius, who receiuing vs, for three daies intreated vs courteouſly. ⁸ And it chanced that the father of Publius lay vexed with feuers and the bloody ſixe. Vnto whom Paul entred: and when he had praied, ^band impoſed hands on him, he healed him. ⁹ Which being done, al in the Ile alſo that had infirmities, came, and were cured: ¹⁰ who alſo honoured vs with many honours, and when we were failing away, laded vs with neceſſaries.

¹¹ And after three moneths, we failed in a ſhip of Alexandria, that had wintered in the Iland, whoſe ſigne was the Caſtors. ¹² And when we were come to Syracuſa,

^a This Iland (now Malta) is the ſeat of the Knights of Rhodes: the inhabitāts wherof haue a ſpecial deuotion to S. Paul: to whom both the cheefe Church (being the Biſhops Seat) is dedicated, and the whole Iland (as they count it) conſecrated. Where the people ſhew yet to ſtrāgers, his priſon and other memories of his miracles.

^b Miraculous healing by impoſition of the Apoſtles hāds.

we taried there three daies. ¹³ Thence compaffing by the fhore, we came to Rhegium: and after one day the South-wind blowing, we came the fecond day to Puteoli, ¹⁴ where finding Brethren, we were defired to tarie with them feuen daies: and fo we came to Rome. ¹⁵ And from thence, when the Brethren had heard, they came to meet vs vnto *Apij-forum*, and the Three-tauerns, whom when Paul had feen, giuing thanks to God, he tooke courage. ¹⁶ And when we were come to Rome, Paul was permitted to remaine to himfelf with a fouldiar that kept him. ¹⁷ And after the third day he called together the cheefe of the Iewes. And when they were affembled, he faid to them:

Men Brethren, I doing nothing againft the people, or the cuftome of the Fathers, was deliuered prifoner from Hierufalem into the hands of the Romanes, ¹⁸ who when they had examined me, would haue releafed me, for that there was no caufe of death in me. ¹⁹ But the Iewes contradicting it, I was compelled to appeale vnto Cæfar, not as hauing any thing to accufe my Nation. ²⁰ For this caufe therfore I defired to fee you and to fpeake to you. For, becaufe of the hope of Ifrael, am I compaffed with this [†]chaine.

²¹ But they faid to him: We neither receiued letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or fpeake any euil of thee. ²² But we defire of thee to heare what thou thinkeft: for [†]concerning this Sect, it is knowne to vs that it is gainefaid euery where. ²³ And when they had appointed him a day, they came to him vnto his lodging very many: to whom he expounded, teftifying the Kingdom of God, and vſing perfuaſion to them of IESVS, out of the Law of Moyſes and the Prophets, from morning vntil euening. ²⁴ And certaine beleeeued thofe things that were faid: but certaine beleeeued not. ²⁵ And whereas they did not agree among themfelues, they departed, Paul faying one word: That wel did the Holy Ghoſt fpeake by Efaie the Prophet to our Fathers, ²⁶ faying:

Goe to this people, and fay to them: With the eare you ſhal heare, and ſhal not vnderſtand: and feeing you

αἰρέσεως

*Eſa. 6, 9. Mat. 13, 14.
Mr. 4, 12. Lu. 8, 10.
Io. 12, 40.
Ro. 11, 8.*

shal fee and shal not perceiue. ²⁷ For the hart of this people is waxen groffe, and with their eares haue they heauily heard, and their eyes ^{a)}they haue shut: left perhaps they may fee with their eyes, and heare with their eares, and vnderstand with their hart, and be conuerted, and I heale them. ²⁷ Be it knowen therfore to you, that this Saluation of God is fent to the Gentils, and they wil heare.

²⁸ And when he had faid these things, the Iewes went out from him, hauing much queftioning among themfelues. ²⁹ And he taried ful two yeares in his hired lodging: and he receiued al that came in to him, ³⁰ preaching the Kingdom of God, and teaching the things that concerne our Lord IESVS CHRIST with al confidence, without prohibition.

THE END OF THE ACTES OF THE APOTLES.

Wherevnto we adioyne for the Readers behalfe, two Tables of the two cheefe Apoftles, and a note of the reft, as an abridgement of the faid booke, and a fupply of fome things not there mentioned.

ANNOTATIONS

5 Shaking of the beaft.) The promife of Chrif (Marc. 16.) that venomous ferpents fhould not hurt them that beleue in him, is fulfilled; not in al beleeuers, but in fuch as had the giuft of miracles, as S. Paul had: whom here a viper, by nature fo venomous that the people thought he fhould haue died out of hand, did no whit annoy; he extinguiſhing by the power of Chrif al the poifon of the beaft. Yea and (as the Chriftian people there til this day beleue) by S. Paules prayers the Iland was deliuered for euer from al fuch venomous ferpents, in fo much that children there play with ſcorpions euer ſince that time: and Pilgrimes daily carie with them peeces of ftones out of the place where S. Paul abode, by which they affirme that they heale them which in other countries adioyning are bitten of ſcorpions, the medicine therfore being called, *S. Paules grace*. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints,

*The Fazellus
de rebus Sicu-
lus decad. 1.
li. 16. c. 1.*

Malta hath
S. Paules bleffing
and grace vntil
this day.

Gods miraculous
vertue in certaine
countries and
creatures, by his
Saints.

^a Here alfo (as *Mat. 13.*) it is plaine that they would not fee, nor heare, and that their execration is to be attributed to themfelues & not to God. See *annot. Io. 12, 40.*

maruel and blafpheme, when they heare fuch things as be proper to certaine countries, attributed fometimes to Gods miracles done by his Saints: as though that were not poffible, or were not as much to Gods honour, and more, then things proceeding only of natural caufes. Such profane men would not haue attributed the holfomnes of the waters of Iericho to Elifeus his vertue and miracles, amending them by cafting falt into them, if the Scripture had not exprefly testified the fame. It is the part of al faithful men to referre fuch things to God, when any iuft occafion is giuen thereunto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of fuperftition & difhonouring God. As though this efcape of drowning, might better and more to Gods glorie, be referred to chance and the mariners induftrie, then to S. Pauls praiers and extraordinarie working.

4. Reg. 2, 19.

S. Pauls chaines honoured.

20 Chaine.) I would wifh now (faith S. Chryfoftome) to be for a time in the place where thefe chaines remaine, and to fee the fetters which Diuels feare, and Angels reuerence. *hom. 5. ad populum Antiochonum.* See alfo *S. Gregorie li. 3. epift. 30.* of the miracles done by S. Pauls chaines, and that he fendeth to the Empereffe Conftantia fome duft thereof filed off, for a great Relike and holy giuft.

The name of Sect is wel giuen to al Hereties, though the Chriftian religion at the firft was falſely fo called.

22 Concerning this Sect.) The Heretikes of al fortes comfort themſelues much, when they find here or els where the Chriftian faith called of the Iewes or incredulous perfons, a Sect or an Heretie, & fometimes in contempt of Chriſts perſon the Maifter of the fame, the Sect of the Nazarens: as though the Church of God might as wel erre in naming their doctrine Heretie, as the Iewes and Pagans might and did miſſe in condemning Chriftian religion for an Heretie: or as though the Proteſtants doctrine were as wel proued & tried to be no Heretie, by the Prophets and other Scriptures, miracles, and conſent of al Nations and Ages, as Chriſts bleſſed doctrine is. Whereas indeed the Proteſtants doctrine is euidently conuincd to be heretical, by the fame arguments that Chriſts religion is proued to be the only true doctrine of faluation, and not an Heretie. And whoſoeuer can deduce the Chriftian faith from Adam to this day, throughout al the Fathers, Patriarchs, Prophets, Prieſts, Apoſtles, & Bishops, by deſcent and ſucceſſion of al Lawes and States of true worſhippers and beleeuers (which is the only or ſpecial way to proue that the Chriftian faith is no Heretie) he ſhal by the fame meanes al at once proue the Proteſtants doctrine to be an Heretie & a falſe Sect. That the Iewes therfore and il men in al places contradicted the Chriftian religion, calling it an Heretie or a Sect, as though it had a beginning of ſome certaine Sect-Maifter other then God himſelf, they were deceiued: and the Church of God neuertheleſſe calling the Proteſtants doctrine Heretie in the worſt part that can be, and in the worſt fort that euer was, doth right and moſt iuſtly.