

## Chapter 2

*The Holy Ghoft comming to the Faithful vpon whitfunday, 5. Iewes in Hierufalem of al Nations doe wonder to heare them ſpeake al tongues. 14. And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghoft, 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 moſt horrible murderers. 37. Whereat they being compunct, and ſubmitting themfelues, he telleth them that they muſt be baptized, and then they alfo ſhal receiue the fame Holy Ghoft, as being promifed to al the baptized. 41. And ſo 3000. are baptized that very day. 42. Whoſe godly exerciſes are here reported, and alfo their liuing in ſtate of perfection. The Apoſtles worke many miracles, and God daily increafeth the number of the Church.*

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

*Act. 1, 4.*

**A**nd when the daies of <sup>1</sup>Pentecoſt were accompliſhed, they were al together in one place: <sup>2</sup> and ſodenly there was made a ſound from Heauen, as of a vehement wind comming, & it filled the whole houſe where they were fitting. <sup>3</sup> And there appeared to them parted tongues as it were of fire, and it ſate vpon euery one of them: <sup>4</sup> and they were <sup>1</sup>al replenifhed with the Holy Ghoft, and they began to ſpeake with diuerſe tongues according as the Holy Ghoft gaue them to ſpeake.

*Mt. 3, 11.*

*Io. 7, 39.*

<sup>5</sup> And there were dwelling at Hierufalem Iewes, deuout men of euery Nation that is vnder Heauen. <sup>6</sup> And when this voice was made, the multitude came together, and was aſtoniſhed in mind, becauſe euery man heard them ſpeake in his owne tongue. <sup>7</sup> And they were al amafed, and marueled ſaying: Are not, loe, al theſe that ſpeake, Galilæans, <sup>8</sup> and how ‘haue we heard,’ each man our owne tōgue wherein we were borne? <sup>9</sup> Parthiās, & Mediās, & Elamites, & that inhabite Mefopotamia, Iewrie, & Capadocia, Pontus, and Afia, <sup>10</sup> Phrygia, and

do we heare

Pamphilia, Ægypt & the partes of Lybia that is about  
Cyrenee, & ftrangers of Rome, <sup>11</sup> Iewes alfo, and Profelytes,  
do heare Cretenfians, and Arabians: we ‘haue heard,’ them fpeake  
in our owne tongues the great workes of God. <sup>12</sup> And  
they were al aftonifhed, and marueled, faying one to an-  
other: What meaneth this? <sup>13</sup> But others deriding faid:  
That thefe are ful of new wine.

<sup>14</sup> But <sup>a</sup>)Peter fstanding with the Eleuen, lifted vp  
his voice, and fpake to them: Ye men, Iewes, and al  
you that dwel in Hierufalem, be this knowen to you,  
and with your eares receiue my wordes. <sup>15</sup> For thefe  
are not drunke, as you fuppofe, whereas it is the third  
houre of the day: <sup>16</sup> But this is it that was faid by the  
*Iol. 2, 28.* Prophet Ioel: *And it shal be, in the laft daies (faith  
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 fee vifions, and your Ancients shal  
dreame dreames. 17 And vpon my feruants truely, and  
vpon my handmaidens wil I power out in thofe daies of  
my Spirit, and they shal prophecie: 18 and I wil giue  
wonders in the Heauen aboue, and fignes in the earth  
beneath, bloud and fire, and vapour of fmoke. 19 The  
funne shal be turned into darkenes, and the moone into  
bloud before the great and manifelt day of our Lord doth  
come. 20 And it shal be, euery one whofoeuer calleth  
vpon the name of our Lord, shal be faued.*

<sup>17</sup> Ye men of Ifrael heare thefe wordes: IESVS of  
Nazareth a man approued of God among you, by mir-  
acles & wonders and fignes which, God did by him in  
the middes of you, as you alfo know; <sup>18</sup> this fame <sup>♠</sup>by  
the determinate counfel & prefciencie of God being deli-  
uered, you by the handes of wicked men haue crucified  
and flaine. <sup>19</sup> Whom God hath raifed vp <sup>♠</sup>loofing the  
forrowes of Hel, according as it was impoffible that he  
fhould be holden of it. <sup>20</sup> For Daudid faith concerning  
*Pf. 15, 8.* 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*

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

hart hath been glad and my tongue hath reioyced: moreouer my flesh also shal reft in hope. <sup>22</sup> Because thou wilt not leaue <sup>a)</sup>my foul <sup>a)</sup>in Hel, nor giue thy Holy one to fee <sup>b)</sup>corruption. <sup>23</sup> Thou haft made knowen to me the waies of life: thou shalt make me ful of ioyfulnes with thy face.

<sup>21</sup> Ye men, Brethren, let me boldly fpeake to you of the Patriarch Dauid: that he died, and was buried; and his fepulchre is with vs vntil this prefent day. <sup>22</sup> Whereas therefore he was a Prophet, and knew that by an othe God had fworne to him, that of the fruit of his loynes there should fit vpon his feat; <sup>23</sup> forfeeing he fpake of the refurrection of Chrif. For neither was he left in Hel, neither did his flefh fee corruption. <sup>24</sup> This IESVS hath God raifed againe, whereof al we are witneffes.

<sup>25</sup> Being exalted therefore 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. <sup>26</sup> For Dauid afcended not into Heauen; but he faith: *Our Lord hath faid to my Lord, fit on my right hand,* <sup>27</sup> vntil I make thine enemies the foote-ftoole of thy feet. <sup>27</sup> Therefore let al the houfe of Ifrael know moft certainly that God hath made him both Lord, & CHRIST, this IESVS, whom you haue crucified.

<sup>28</sup> And hearing thefe things, they were compunct in hart, and faid to Peter and to the reft of the Apoftles: What fhall we doe men, Brethren? <sup>29</sup> But Peter faid to them, <sup>c)</sup>doe penñace, & be euery one of you baptized in the name of IESVS CHRIST for remiffion of your finnes; and you fhall receiue the guift of the Holy Ghoft. <sup>30</sup> For to you is the promife, and to your children, and to al that are farre off, whomfoeuer the Lord our God fhall cal. <sup>31</sup> With very many other wordes alfo did he teftifie and exhorted them, faying: Saue your felues from this

Contribution.

<sup>a</sup> Who but an infidel (faith S. Auguftine) wil deny Chrif to haue defcended to Hel? *ep. 99.*

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

<sup>c</sup> Not only amendment of life, but penñace alfo required before Baptifme, in fuch as be of age, though not in that fort as afterward in the Sacrament of penance. *Aug. de fid. & oper. c. 11. & ep. 108.*

peruerfe Generation. <sup>32</sup> They therfore that receiued his word, were baptized & there were added in that day about <sup>a</sup>)three thoufand foules.

<sup>33</sup> And they were perfeuering in the doctrine of the Apoftles, and in the communication of <sup>b</sup>)the breaking of bread, and praier. <sup>34</sup> And feare came vpon euery foul; many wonders alfo and fignes were done by the Apoftles in Hierufalem, and there was great feare in al. <sup>35</sup> Al they alfo that beleued, were together, & had <sup>d</sup>)al things common. <sup>36</sup> Their poffeffions and fubftance they fold, and deuided them to al, according as euery one had need. <sup>37</sup> Daily alfo continuing with one accord in the Temple, and breaking bread from houfe to houfe, they tooke their meate with ioy and fimplicite of hart: <sup>38</sup> praifing God, and hauing grace with al the people. And our Lord <sup>d</sup>)increafed them that fhould be faued, daily together.

*Act. 4, 32.*

## ANNOTATIONS

1 The daies of Pentecoft.) As Chrift our Pafche, for correffon-  
dence to the figure, was offered at the Iewes great feaft of Pafche, fo fifty daies after (in Greeke, Pentecoft) for accomplifhing the like figure of the Law-giuing in Mount Sinai, he fent downe the Holy Ghoft iuft on the day of their Pētecōft: which was alwaies on Sunday, as appeareth *Leuit. 23, 15*. Both which daies the Church keepeth yearely for memorie of Chrifts death and Refurrection, and the fending downe of the Holy Ghoft; as they did the like for record of their deliuerie out of Ægypt, & their Law-giuing aforefaid: the faid Feaftes with vs conteining, befides the remembrance of benefites paf, great Sacraments alfo of the life to come. *Aug. ep. 119. c. 16.*

The feaftes of Pafche and Pentecoft.

4 Al replenished.) Though the Apoftles and the reft were baptized before, and had thereby receiued the grace of the Holy Ghoft to fanctification and remiffion of finnes, as for diuers other purpofes alfo: yet as Chrift promifed them they fhould be further indowed with ftrength and vertue from aboue, fo here he fulfilled his promife, vifibly powring downe the Holy Ghoft vpon

*Luc. 34, 49.*

The fending of the Holy Ghoft on whitfunday and the effects thereof.

<sup>a</sup> Three thoufand were conuerted at this firft Sermon, & they were put to the other vifible companie & Church.

<sup>b</sup> This was the B. Sacrament, which the Apoftles dayly miniftred to the Chriftians at leaft in one kinde. See *c. 20, 7*.

al the companie and vpon eury one of them, thereby replenishing the Apoftles fpecially with al truth, wifedom, and knowledge neceffarie for the gouernement of the Church, & giuing both to them and to al other prefent, the grace and effect of the Sacrament of Confirmation, accomplifhing, corroborating, and ftrengthning them in their faith and the confeffion of the fame. And laftly for a vifible token of Gods Spirit, he indowed them al with the giuft of diuers ftrange tongues: al (I fay) there prefent, as wel our Ladie, as other holy women and Brethren, befides the Apoftles. Though the Heretikes fondly argue, for the defire they haue to difhonour Chrifts mother, that neither she nor they were there prefent, nor had the giuft 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 counfel of God deliuered.) God deliuered him, and he deliuered himfelf, for loue and intention of our faluation; & fo the act was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpofe, & their fact was damnable, and not of Gods counfel or caufing; though he tolerated it, for that he could and did turne their abominable fact to the good of our faluation. Therefore abhorre thofe new Manichees of our time, both Lutherans and Caluinifts, that make God the Authour and caufe of Iudas betraying of Chrift, no leffe then of Pauls conuerfion; befides the falfe tranflation of Beza, faying for Gods prefciencie or foreknowledge (in the Greeke, *πρόγνωσις*) *Gods prouidence.*

Our B. Ladie.

Gods determination that Chrift should die, excufeth not the Iewes.

19 Loofing the forrowes.) Chrift was not in paines himfelf, but loofed other men of thofe dolours of Hel, wherewith it was impoffible himfelf should be touched. See S. Auguft.

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

Beza.

22 My foul in Hel.) Where al the Faithful, according to the Creed, euer haue beleued that Chrift according to his foul, went downe to Hel, to deliuer the Patriarches and al iuft men there holden in bondage til his death, & the Apoftle here citing the Prophets wordes, moft euidently expreffeth the fame, diftinguifhing his foule in Hel, from his body in the graue: yet the Caluinifts to defend againft Gods exprefse wordes, the blafphemie of their Maifter, that Chrift fuffered the paines of Hel, and that no where but vpon the Croffe, and that otherwife he defcended not into Hel, moft falſely and flatly here corrupt the text, by turning and wrefting both the Hebrew and Greeke wordes from their moft proper and vful fignifications of, *Soule*, and *Hel*, into, *body*, and *graue*: faying for, *my foule in Hel*, thus, *my body, life, perfon*, yea (as Beza in his *New Teftament an. 1556.*) *my carcas* in the *graue*. And this later they corrupt almoft throughout the Bible for that purpofe. But for refelling of both corruptions, it ſhal be fufficient in this place: firft, that al Hebrewes & Greekes, & al that vnderftād theſe tongues, know that the forefaid Hebrew & Greeke wordes are as proper, peculiar & vful to fignifie *foul* &

Corrupt tranflation againft the Article of Chrifts defcēding into Hel.

וְשׁוֹלַת פְּשָׁעָיו  
לְשׂוֹלַת שְׂאוֹל

*Eng. Bible. 1579.*

*Hel*, as *anima* & *infernus* in Latin; yea as *foul* and *Hel* in English doe properly signifie the foule of man, and *Hel* that is oppofite to Heauen; and that they are as vnproperly vfed to signifie body and graue, as to fay in English, foul for body, or *Hel* for graue. Secondly, it doth fo miflike the Heretikes themfelues, that Caftaleo one of their fine Tranflatours refelleth it, and to make it the more fure, he for *in inferno*, tranflateth, *in Orco*; that is *in Hel*. Thirdly, Beza himfelf partly recanteth in his later edition, and confeffeth that, *Carcas*, was no fit word for the body of Chrift, & therefore, *I haue*, (faith he) *changed it, but I retaine and keepe the fame fenfe ftill*, meaning, that he hath now tranflated it, *foule*, but that he meaneth thereby as before, Chriffs dead body. Fourthly, he faith plainely that tranflating thus: *Thou shalt not leaue my carcass in the graue*, he did it of purpofe againft *Limbus Patrum*, Purgatorie, and Chriffs defcending into *Hel*; which he calleth four errors, and marueleth, *that moft of the ancient Fathers were in that errour*: namely of Chriffs defcending into *Hel*, and deliuering the old Fathers. What need we more? He oppofeth himfelf both againft plaine fcriptures and al Ancient Fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our *Creed*. Whereby it is euidently falfe which fome of them fay for their defenfe, that none of them did euer of purpofe tranflate falſely. See the *Annotation vpon 1. Pet. 3. v. 19*.

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

35 Al things common.) This liuing in common is not a rule or a precept to al Chriftian men, as the Anabaptiftes 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*.

Liuing in cōmon.

38 Increatef.) Moe and moe were added to the Church (as the Greeke more plainely expreffeth) that we may fee the viſible propagation & increafe of the fame. From which time a diligent man may deduce the very fame viſible Societie of men ioyned in Chrift, through the whole booke, and afterward by the Eccleſiaſtical ſtorie, downe til our daies, againft the pretended inuiſible Church of the Heretikes.

προσετίθει  
τῇ ἐκκλησίᾳ

The increafe &  
perpetuitie of the  
Viſible Church.