

Chapter 4

The Rulers of the Iewes oppofe themfelues and imprifon Peter & Iohn. 4. But yet thoufands of the people are conuerted: 5. and to the Rulers alfo Peter boldly aoucheth by the forefaid miracle, that IESVS is Chrif, telling them of their heinous fault out of the Pfalmes, & that without him they can not be faued. 13. They though confounded with the miracle, yet proceed in their obftinacie, forbidding them to fpeake any more of IESVS, adding alfo threatates. 23. Whereupon the Church flyeth to praier, wherein they comfort themfelues with the omnipotencie of God, and prediction of Dauid, and aske for the giuft of boldnes and miracles againft thofe threatates. 31. And God sheweth miraculoufly that he hath heard their praier. 32. The whole Churches vnitie and communitie of life. 36. Of Barnabas by name.

And when they were fpeaking to the people, the Priests and Magiftrates of the Temple & the Sadducees came vpon them, ² being greued 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, beleued: and the number of the men was made fiue thoufand.

⁵ And it came to paffe on the morow, that their Princes, and Ancients, and Scribes were gathered into Hierufalem. 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 Ghoft, faid 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 knowen

^a Here againe we fee the proceeding & increafe of the Church vifibly.

Pf. 117, 22.

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 fame this man ftandeth before you whole. ¹¹ This is *the ftone that was reiected of you the builders: which is made into the head of the corner*: ¹² And there is not faluation in any other. For neither is there any other name vnder Heauen giuen to men, wherin we muft be faued. ¹³ And feeing Peters conftancie and Iohns, vnderftanding that they were men vnlettered, and of the vulgar fort, they marueled; and they knew them that they had been with IESVS: ¹⁴ feeing the man alfo that had been cured, ftanding with them, they could fay nothing to the contrarie. ¹⁵ But they commanded them to goe afide forth out of the Councel: and they conferred together, ¹⁶ fay- ing: What fhall we doe to thefe men? for a notorious figne indeed hath been done by them, to al the inhabitants of Hierufalem: it is manifelt, and we can not denie it. ¹⁷ But that it be no further fpred abrode among the people, let vs threaten them, that they fpeake no more in this name to any man. ¹⁸ And calling them, they charged them that they fhould not fpeake at al, nor teach in the name of IESVS. ¹⁹ But Peter and Iohn anfwering, faid to them: ^aIf it be iuft in the fight of God, to heare you rather then God, iudge ye. ²⁰ For we can not but fpeake the things which we haue feen and heard. ²¹ But they threatning, difmiffed them: not finding how they might punifh them, for the people, becaufe 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 figne of health had been wrought.

²³ And being difmiffed they came to theirs, and fhewed al that the cheefe Priests and Ancients had faid to them. ²⁴ Who hauing heard it, with one accord lifted

The name of IESVS. See *Annot. Philip. 2, 10.*

The Apoftles conftãcie, learning, & wifedõ after the coming of the Holy Ghoft, being but idiots, that is, fimple vnlettered men & timorous before.

^a Marke their conftancie and courage after their confirmation, being fo weake before. And if any Magiftrate command againft God, that is to fay, forbid Catholike Chriftiã mē to preach or ferue God, this fame muft be their anwer; though they be whipped and killed for their labour. See *c. 5. v. 19.*

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 Ghost by the mouth of our
Pf. 2, 1. Father Dauid thy seruant hast said: *Why did the Gentils rage, and the people meditate vaine thinges: ²⁶ the Kings of the earth stand vp, and the Princes assemble together against our Lord, and against his CHRIST?*
²⁶ For there assembled indeed in this citie against thy holy Child IESVS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentils and the people of Israel, ²⁷ to doe what ^a)thy hand and thy counsel 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 were al replenished with the Holy Ghost, and they spake 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.
Act. 2, 44. ³² And with great power did the Apostles giue testimony of the resurrection 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 ^b)sold and brought the prices of those things which they sold, ³⁴ and laid it before the feete of the Apostles. And to euery one was deuided according as euery one had need.

^a Christes death, as needful for māns redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwife then by permission.

^b Note the ardent charitie & contempt of worldly things ī the first Christians: who did not only giue great almes, but sold 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.

³⁵ And Ioseph who was furnamed of the Apoftles Barnabas (which is by interpretation, the fonne of confolation) 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 Apoftles.

ANNOTATIONS

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 Apoftles holy feete, as S. Luke alwaies expreffeth, and gaue them not into their handes. The Sunamite fel downe and embraced Elifæus feete. *4. Reg. 4, 27.* Many that asked benefites of Chrifft (as the woman ficke of the bloody fluxe) fel downe at his feete & Marie kiffed his feet. *Luc. 8, 47.* Such are signes of due reuerence done both to Chrifft and to other facred perfons either Prophetes, Apoftles, Popes, or others representing his perfon in earth. See in S. Hierom of Epiphanius Bifhop in Cypres, how the people of Hierufalem *of al fortes flocked together vnto him, offering their children (to take his blefsing) kiffing his feet, plucking the hemmes of his garment, fo that he could not moue for the throng. Ep. 61. c. cont. erro. Io. Hierofol.* *Luc. 7, 38.*

Reuerence to holy perfons.

Kiffing the feet of holy perfons.