

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 inveigheth against their stiffneckedness, and telleth them boldly of their traitorous murdering of Christ, as their Fathers had done his Prophets afore him. 54. Whereat they being wroth, he feeth Heaven open, and IESVS there in his Diuine Maiestie. 57. Whereat they become more mad, so that they stone 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 out of thy country, 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 space of a foot: and he promised to giue it him in possession, and to his seed after him, when as he had no child. 6 And God spake to him: *That his seed shal be a sojourner in a strange country, and they shal subdue them to seruitude, and shal euill intreat them foure hundred yeares: 7 and the Nation which they shal serue, wil I iudge,* said God. *And after these things they shal goe forth and shal serue me in this place.*

Gen. 12, 1. 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.
 Gen. 37.

λατρεύσουσι

Gen. 41. Ioseph into Ægypt. And God was with him: ⁹ and deli-
 uered him out of al his tribulations. And he gaue him
 grace and wifedom in the fight of Pharao the King of
 Ægypt, and he appointed him Gouvernour ouer Ægypt
 and ouer al his houfe. ¹⁰ And there came famin vpon
Gen. 42. al Ægypt and Chanaan, and great tribulation: and our
 Fathers found no victuals. ¹¹ But when Iacob had
 heard that there was corne in Ægypt; he sent our Fa-
Gen. 45. thers first: ¹² and at the fecond time Ioseph was knowen
 of his brethren, and his kinred was made knowen vnto
 Pharao. ¹³ And Ioseph fending, called thither Iacob his
Gen. 46. father and al his kinred in feuentie fiue foules. ¹⁴ And
Gen. 49. Iacob defcended into Ægypt: and he died, and our Fa-
 thers. ¹⁵ And they were ^atranflated into Sichem, and
Gen. 50. were laid in the fepulchre that Abraham bought for
Gen. 23. a price of filuer of the fonnes of Hemor the fonne of
Ios. 24. 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 arofe in Ægypt, that knew not Ioseph. ¹⁸ This
 fame circumuenting our ftocke, afflicted our Fathers,
 that they fhould expofe their children, to the end they
Exod. 2, 2. might not be kept aliuie. ¹⁹ The fame time was Moyfes
 borne, and he was acceptable to God; who was nourished
 three moneths in his fathers houfe. ²⁰ And when he was
 expofed, Pharaos daughter tooke him vp, and nourished
 him for her owne fonne. ²¹ And Moyfes was instructed
 in al the wifedom of the Ægyptians: and he was mightie
Exo. 2, 11. in his wordes and workes. ²² And when he was fully of
 the age of fourtie yeares, it came to his mind to vifite
 his brethren the children of Ifraël. ²³ And when he had
 feen one fuffer wrong, he defended him: and ftriking
 the Ægyptian, he reuenged his quarel that fufteined the

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

wrong. ²⁴ And he thought that his brethren did vnderftand that God by his hand would faue them: but they vnderftood it not. ²⁵ And the day following he appeared to them being at ftrife: and he reconciled them vnto peace, faying: Men, ye are brethren, wherfore hurt you one another? ²⁶ But he that did the iniurie to his neighbour, repelled him, faying: *Who hath appointed thee prince and iudge ouer vs: ²⁷ What, wilt thou kil me, as thou didft yefterday kil the Ægyptian?* ²⁷ And Moyfes fled vpon this word: and he became a feiourner in the land of Madian, where he begat two fonnes. ²⁸ And after

Exod. 3, 2.

fourtie yeares were expired, there appeared to him in the defert of mount Sina an Angel in the fire of the flame of a bufh. ²⁹ And Moyfes feeing it, marueled at the vifion. 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 Ifaac, and the God of Iacob.* And Moyfes being made to tremble, durft not view it. ³¹ And our Lord faid to him: *Loofe of the shoe of thy feet: for the place wherein thou ftandeft, is ^hholy ground.* ³² *Seeing I haue feen the affliction of my people which is in Ægypt, and I haue heard their groning and am defcended to deliuer them. And now come, and I wil fend thee into Ægypt.*

³² This Moyfes, whom they denied, faying: *VVho hath appointed thee Prince and Captaine?* him God fent Prince & ^aredeemer with the hand of the Angel that appeared to him in the bufh. ³³ He brought them forth doing wonders and fignes 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 fhall 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

*Exo. 7. 8. 9.
10. 11. 12. 37.*

Exo. 16.

Deu. 18.

Exo. 19, 3-19.

^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.*

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 ^{a)}deliuered them vp to ferue the hoft of Heauen, as it is written in the booke of the Prophets:

Exo. 32, 1. *Did you offer victims and hoftes vnto me fourtie yeares in the defert, O houfe 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.*

⁴⁰ The tabernacle of teftimonie was among our Fathers in the defert, as God ordained fpeaking to Moyfes, *Exo. 25, 40.* *that he should make it according to the forme which he had feen.* ⁴¹ Which our Fathers with ^{b)}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 houfe. ⁴⁴ But the Higheft dwelleth ⁴not in houfes made by hand, as the Prophet faith: *Efa. 66, 1.* *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?*

⁴⁶ You ftiffe-necked and of vncircumcised hartes and eares, you alwaies refift the holy Ghofte: 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 betrayiers and murderers: who receiued

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

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

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 gnawed with their teeth at him. 50 But he being ful of the holy Ghoft, looking ftedfaftly vnto Heauen, a)law the glorie of God, and IESVS ftanding on the right hand of God. 51 And he faid: Behold I fee the Heauens opened, and the Sonne of Man ftanding on the right hand of God. 52 And they crying out with a loud voice, ftopped their eares, and with one accord ranne violently vpon him. 53 And cafting him forth without the citie they d)ftoned him: and the witneffes laid off their garments befide the feet of a yong man that was called Saul. 54 And they ftoned Steuen inuocating, and faying: Lord IESVS, receiue my fpirit. 55 And falling on his knees, he cried with a loud voice, faying: b)Lord, lay not this finne vnto them. And when he had faid this, he fel afleepe. And Saul was confenting to his death.

Act. 22, 20.

ANNOTATIONS

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

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

^a The comfort of al Martyrs.

^b Eufebius Emiffinus faith, whē he praieth for his perfecutours, he promifeth to his worhippers his manifft interceffion & fuffrages. *in ho. S. Steph. & S. Auguftine, Si Stephanus fic non oraffet, Ecclefia Paulum non haberet. Serm. 1. de S. Stephano.*

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 worffhipped of vs in holy places rather then profane.

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.