

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

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

*Curaverunt
συνεκόμισαν.
Act. 22, 4.*

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 deuout 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.

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

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

is called great. ¹¹ And they were attent vpon him, because a long time he had bewitched them with his magical practifes. ¹² But when they had beleued Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women. ¹³ Then Simon also himself beleued: & being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he was astonished with admiration.

¹⁴ And when the Apostles who were in Hierufalem, had heard that Samaria had receiued the word of God, they ¹sent vnto them ^aPeter 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 ¹they impose their handes vpon them, & they ¹receiued the holy Ghoft. ¹⁸ And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghoft was giuen, he ¹offered them money, ¹⁹ saying: Giue me also this power, that on whomsoever I impose my handes, he may receiue the holy Ghoft. ²⁰ But Peter said to him: Thy money be with thee vnto perdition: because thou hast thought that the guift of God is purchafed with money. ²¹ Thou hast no part, nor lot in this word. For thy hart is not right before God. ²² ¹Doe penance therefore from this thy wickednesse: and pray to God, ¹if perhaps this cogitation of thy hart may be remitted thee. ²³ For I see thou art in the gal of bitternes and the obligation of iniquitie. ²⁴ And Simon answering said: ¹Pray you for me to our Lord, that nothing come vpon me of these things which you haue said. ²⁵ And they indeed hauing testified and spoken the word of our Lord, returned to Hierufalem, and euangelized to many countries of the Samaritans.

²⁶ And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierufalem into Gaza: ¹this is

μετανόη-
σον από See
Apor. 9, 21.

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

defert. ²⁷ And rifting 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 treasures, was come to Hierufalem ^a)to adore: ²⁸ and he was returning and fitting vpon his chariot, and reading Efay the Prophet. ²⁹ And the Spirit faid to Philippe: Goe neere, and ioyn thy felf to this fame chariot. ³⁰ And Philippe running thereunto, heard him reading Efay the Prophet, and he faid: Troweft thou that thou vnderftandeft the things which thou readeft? ³¹ Who faid: And ^b)how can I, vnleffe fome man fhew me? & he defired Philippe that he would come vp and fit with him. ³² And the place of the fcripture which he did read, was this: *As a sheep to fllaughter was he led: and as a lamb before his shearer, without voice, fo 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 anfwering Philip, faid: I befeech thee, of whom doth the Prophet fpeake this? of himfelf, or of fome other? ³⁴ And, Philip opening his mouth, and beginning from this fcripture, euangelized vnto him IESVS. ³⁵ And as they went by the way, they came to a certaine water: and the Eunuch faid: Loe water, ^{vwhat} ‘who’ doth lett me to be baptized? ³⁶ And Philip faid: If thou beleue with al thy hart, thou maieft. And he anfwering faid: I beleue that IESVS CHRIST is the Sonne of God. ³⁷ And he commanded the chariot to ftay: and both went downe into the water, Philip and the Eunuch, and ^vhe baptized him. ³⁸ And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, & the Eunuch faw him no more. And he went on his way reioycing. ³⁹ But Philip was found

^a Note that this Æthiopiã came to Hierufalẽ 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 & fanctification.

^b The Scriptures are fo written that they cannot be vnderftood without an interpreter, as eafy as our Proteftãts make them. See S. Hierom *Ep. ad Palinum de omnibus diuinæ hiftoria libri* fet in the beginning of latin bibles.

in Azorus, and passing through, he euangelized to al the cities, til he came to Cæfarea.

ANNOTATIONS

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

S. Steuens reliques.

14 Sent Peter.) Some Proteftants vse this place to proue S. Peter not to be Head of the Apoftles, 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 cōmonly the Maifter fendeth 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 Ghoft 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 bufines for him. And specially a body Politike or a Corporatiō may be electiō or otherwise choose their Head & send him. So may the Citizēs 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 bufines. Also the Superiour or equal may be sent by his owne consent or desire. Laftly, the Colledge of the Apoftles comprifing 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 Apoftle (saith S. Bede) he might haue imposed his handes, that they might haue receiued the Holy Ghoft; but this none can doe sauing Bishops. For though Priests may baptize and anoint the Baptized also vvith Chrifme 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 Ghoft 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 miniftration of the Sacrament of Confirmation. Whereof S. Cyprian saith thus: They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptifme, 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 Ghoft might

The Sacramēt of Confirmation miniftrated by Bishops only. And that with folemne praier and imposition of handes.

*ep. 73. nu. 3.
ad Iubainum.*

be powred vpon them. Which now alfo is done with vs, that they which in the Church are baptized be by the Rulers of the Church offered, and by our praier & impofition of hand receiue the Holy Ghof, and be figned with our Lords feale. So S. Cyprian. But the Heretikes object that yet here is no mention of oile. To whom we fay, that many things were done and faid in the adminiftration of this and other Sacraments, & al intituted by Chrif himself & deliuered to the Church by the Apoftles, which are not particularly written by the Euangelifts or any other in the Scripture; among which this is euident by al antiquitie and moft general practife of the Church, to be one.

Ec. Hier.
c. 2. & 4.

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 Ghof. 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 confecrated: the fleſh is ſigned, that the ſoul may be ſenfed: the fleſh by impoſition of hand is ſhadovved, that the ſoul by the Spirit may be illuminated.* S. Cyprian likewiſe, *ep. 70. nu. 1.* He muſt alſo be anointed, that is baptized, vvith the oile ſanctified on the Altar. And *ep. 71.* (ſee alſo *ep. 73. nu. 32.*) he expreſly calleth it a Sacrament, ioyning it with Baptiſme, as Melchiodas doth (*ep. ad omnes Hiſpania Epifcopus 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 *myſtog. 3.* S. Ambroſe *li. 3. de Sacrem. c. 2. & de ijs qui myſterijs imitiantur c. 7.* S. Leo *ep. 88.* the ancient Councils alſo of Loadicea, *can. 43.* Carthage *3. can. 39.* and Arauicanum *4. can. 1.* and others. And S. Clement (*Apoſt. conſt. li. 7. c. 44.*) reporteth certaine conſtitutions of the Apoftles touching the ſame. S. Denys referreth the manner of confecration of the ſame Chriſme to the Apoftles inſtruction.

Chriſme in Confirmation.

Ec. Hier. c. 4.

S. Baſil *de Sp. ſancto c. 27.* calleth it a tradition of the Apoftles. And the moſt ancient Martyr S. Fabian *ep. 2. as omnes Orientales Epifcopes in initio. to. 1. conc.* faith plainly that Chrif himself did ſo inſtruct the Apoftles at the time of the intitution 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 Chrif and his Apoftles tooke the ceremonie of impoſition of hands in this and other Sacraments, from the Iewes manner of confecrating their hoſtes deputed to ſacrifice.

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

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrifme, but knowen Heretikes. S. Cornelius that B. Martyr fo much praifed of S. Cyprian *ep. ad Fabrianum apud Eufeb. li. 6. c. 35.* affirmeth, that Nouatus fel to Herefie, for that he had not receiued the Holy Ghoft by the configuration of a Bifhop. Whom al the Nouatians did follow, neuer vſing that holy Chryfme, as Theodorete 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 diforder of Caluinifts in this point.

Old hereſies againſt confirmation and Chrifme.

Kemnit. in exam. Conc. Trid. de Conſir.

17 And they receiued the Holy Ghoft.) The Proteſtants charge the Catholikes, that by approuing & commending ſo much the Sacrament of Confirmation, & by attributing to it ſpecially the giſt of the Holy Ghoft, they diminifh the force of Baptifme, chalenging alſo boldly the ancient Fathers for the ſame. As though any Catholike or Doctour euer ſaid more then the expreſſe wordes of Scripture here and elfwhere plainely giue them warrant for. If they diminifh the vertue of Baptifme, then did Chriſt 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 impoſed hands on the baptized and gaue them the holy Ghoft. And this is the Heretikes blindnes in this caſe, that they can not, or wil not ſee that the Holy Ghoft is giuen in Baptifme to remiſſion of finnes, life, and ſanctification: and in Confirmation, for force, ſtrength, and corroboration to fight againſt al our ſpiritual enemies, and to ſtand conſtantly in confeſſion of our faith, euen to death, in times of perfecution either of the Heathen or of Heretikes, with great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſity and corruption of the plaine ſenſe of the Scriptures in this point: ſome of them affirming the holy Ghoft here to be no other but the giſt of wiſedom 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 giſt of diuers languages: Which is very falſe; the giſt of Tongues being but a ſequelle and an accident to the grace, and an external token of the inward giſt of the Holy Ghoft, and our Sauour calleth it vertue from aboue. Some ſay, that whatſoever it was, it was but a miraculous thing, and dured no longer then the giſt of the Tongues ioyned thereunto: by which euafion they deny alſo the Sacrament of Extreme Vnction, and the force of Excommunication becauſe the corporal puniſhments which were annexed often times in the primitiue Church vnto it, ceaſeth: and ſo may they take away (as they meane to doe) al Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S. Auguſtin

The effectes of Baptifme and Confirmation differ.

Heretical ſhiftes & euafions againſt manifeſt Scriptures, & againſt this Sacrament of Confirmation.

*Tract. 6.
in ep. Io.*

toucheth this point fully. *Is there any man (faith he) of so peruerse an hart, to deny these children on vvhom vve novv imposed hands, to haue receiued the Holy Ghoft, becaufe they speake not vvith Tongues? &c.* Laftly fome of them make no more of Confirmation or the Apoftles fact, but as of a doctrine, inftruction, 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 exprefse Scriptures, which tel vs of praiers, of impofition of hands, of the Holy Ghoft, of grace and vertue from aboue, and not of inftruction, which might and may be done as wel before Baptifme, & by others, as by Apoftles and Bifhops, to whom only this Holy function pertaineth, in fo much that in our Countrie it is called *Bifhoping*.

Bifhoping.

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

18 Offered money.) This wicked forcerer Simon is noted by S. Irenæus *li. 1. c. 20.* & others to haue been the firft 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 faluation. He gaue the onfet to purchafe with his money a fpiritual function, that is to be made a Bifhop; for to haue power to giue the Holy Ghoft by impofition of handes, is to be a Bifhop: as to buy the power to remit finnes or to confecrate Chrifts body, is to buy to be a Priefte, or to buy Priefthood: and to buy the authoritie to minifter Sacraments, to preach or to haue cure of foules, is to buy a benefice: and likewife in al other fpiritual things, whereof either to make fale or purchafe for money or money worth, is a great horrible finne called Simonie: & in fuch as thinke it lawful (as here Simon iudged it) it is named *Simoniacal Heresie*, of this deteftable man who firft attempted to buy fpiritual function or office. *D. Greg. apud Ioan. Diac. in vit. li. 3. c. 2. 3. 4. 5.*

Simonie.

22 Doe penance.) S. Auguftine (*ep. 108.*) vnderftanding this of the penance done in the Primitiue Church for heinous offences, doth teach vs to tranflate this & the like places (*2. Cor. 12, 21. Apoc. v. 21.*) as we doe, and as it is in the vulgar Latin, and confequently that the Greeke *μετάνοειν* doth fignifie fo much. Yea when he addeth, that very good men doe daily penance for venial finnes by fafting, praier, & almes, he warranteth this phrafe & tranflation throughout the new Teftament, fpecially himfelf alfo reading fo as it is in the vulgar Latin, & as we tranflate.

Penance.

22 If perhaps.) You may fee, great penance is here required for remiffion of finne, & that men muft ftand in feare & dread left they be not worthy to be heard or to obteine mercie. Wherby al men that buy or fel any fpiritual function, dignities, offices, or liuings, may fpecially be warned that the finne is exceeding great.

24 Pray you for me.) As this Sorcerer had more knowledge of the true religion then the Proteftants haue, who fee not that the

Simon Magus more religious then the Proteftants.

Apostles and Bishops can give the Holy Ghost in this Sacrament or other, which he plainly perceived and confessed: so surely he was more religious than they, that being so sharply checked by the Apostles, yet blasphemed not as they do when they be blamed by the Governours of the Church, but desired the Apostles to pray for him.

26 This is desert.) Intolerable boldness of some Protestants, here also (as in other places) against all copies both Greek and Latin, to surmise corruption or falseness of the text, saying it can not be so. Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost himself. See Beza, who is often very

*Annot. no.
Test. 1556.*

Beza.

37 He baptized him.) When the Hereticks of this time find mention made in Scripture of any Sacrament ministered by the Apostles or other in the Primitive Church, they imagine no more was done than there is expressly told, nor scarcely believe so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they think there was no chrism, nor other work or word used. So they think no more ceremony was used in the baptizing of this noble man, than here is mentioned. Whereupon S. Augustin hath these memorable words: *In that that he saith, Philip baptized him, he would have it understood that all things were done, which though in the Scriptures for brevity sake, they are not mentioned, yet by order of tradition we know were to be done.*

The ceremonies of Sacraments done, though not mentioned.

De fid. & op. 8. 9.