

Chapter 10

Because the Iewes fo 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 therefore 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 houfe, ¹doing many almes-deeds to the people. And alwaies praying to God, ³ he faw in a vifion manifetly, 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 houfe 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 houfhold, 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 vp 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 testimony 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 entred 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 vp 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 converse 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 beleuee neither vifion nor miracle, not expreffed in Scripture: thefe being beleueed of Chriftian men euen before they were written.
- ^c Not fuch as beleuee 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 remifsion 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

2 Doing many almes-deedes.) *He knew God Creatour of al, but that his omnipotent Sonne vvas incarnate, he knew not: and in that faith he made praier and gaue almes vvhich pleased God, and by vvel doing he deferued to know 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 vvhathoeuer goodnes he had in praier and almes, the fame could not profite him vnles he vvere 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.

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

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, obserued alfo priuately: and which the Apoftles and holy Church afterwards both kept and increafed. Whereof thus writeth S. Cyprian very notably: *In celebrating their praier, vve find that the three children vwith Daniel obserued the third, fixt, and*

The Canonical houres.

Bed. in hunc locum.

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, obserued fit times to pray: & afterward the thing became manifest, that
- Act. 2.* it was for *Sacrament* (or myfterie) that the iust fo praied. For at the third houre the Holy Ghoft descended vpon the Apoftles,
- Act. 10.* fulfilling the grace of our Lords promise, & at the fixt houre Peter going vp to the higher roome of the houfe, was both by voice and signe from God instructed, that al Nations should be admitted to the grace of saluation, whereas of cleansing 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) beside the feasons obserued of old, both the times and sacraments of praying be increased, for we muft pray in the morning early, Mattins.
- Pfal. 5.* that the Refurrection of our Lord may be celebrated by morning praier: as of old the Holy Ghoft designed in the *Pfalme*, saying, Euenfong.
In the morning early wil I ftand vp to thee, early in the morning wilt thou heare my voice. Toward the euening also when the funne departeth, and the day endeth, we muft of necefsitie pray againe.
- Dan. 6.* S. Hierom also 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 Ecclesiastical tradition doth wel vnderftand. Moreouer at the third houre the Holy Ghoft descended 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 distinct houres of praier, that if perhaps we be otherwise 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 Demetrius *ep. 8. c. 8.* that in the *Pfalme* and praier she muft keepe alwaies the third, fixt, ninth houre,
- ep. 7. c. 5.* 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 sang the *Pfalter* in order, in the morning, at the third, fixt, ninth houre, euening, mid-night: by mid-night meaning the time of Matins (therefore called *Nocturnes* agreeably to S. Cyprian *de Orat. Do. num. 15.*) and by the morning, the first houre called *Prime*: al correspondent to the times & houres of Christs Paffion, as in S. Matthew is noted *c. 26. 27.* By al which we see, how agreeable the vse of the Churches seruice is euen at this time to the Scriptures and primitiue Church: and how wicked the Puritan-Caluinists be, that count al such order and fet feasons of praier, superstition: and lastly, how insufficient and vnlike the new pretended Church seruice of England is to the primitiue vse, which hath no such houres of night or day, fauing a litle imitation of the

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

προσεκύνησεν

26 Adored.) S. Chryfoftom *ho. 21. in Act.* thinketh Peter refused this adoration of humilitie only; becaufe euey falling downe to the ground for worfhip fake, is not Diuine worfhip or due only to God, the word of adoration and profration 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.

Adoration of creatures.

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

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 remifsion, 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 Ghofte before any Sacrament. But in the fame we learne one neceffarie leffon, that fuch notwithstanding muft needs receiue the Sacraments appointed by Chrift, which whofoeuer contemneth, can neuer be iuftified. *Aug. fuper Leuit. q. 84. to. 4.*

They that are iuftified before muft not omit the Sacramēts.