

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 fppeaketh to him, 34. yea and as he is Catechizing them about IESVS, 44. the holy Ghoft commeth vifibly vpon them: and therfore 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 ^a) a 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 ^a 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 man common or uncleane. ³⁰ For the which cause, making 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.

In the Greeke,
fasting &
praying.

doubt, I came when I was sent for. I demand therefore, for what cause you have sent for me? ³¹ And Cornelius said: Four daies since, vntil this houre, I was ^a)praying the ninth houre in my house, and behold ^b)a man stood before me in white apparel, ³² and said: Cornelius, thy prayer is heard, and thy almes-deeds are in memorie in the sight of God. ³³ Send therefore to Ioppe, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. ³⁴ Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to heare all things whatsoever are commanded thee of the Lord.

Mat. 4, 12.

³⁵ And Peter opening his mouth, said: In very deed I perceiue that God is not an acceptor of persons. ³⁶ But in euery Nation, he that feareth him, and ^c)worketh iustice, is acceptable to him. ³⁷ The word did God send to the children of Israël, preaching peace by IESVS CHRIST (this is Lord of all.) ³⁸ You know the word that hath been made through all Iewrie, for beginning from Galilee, after the Baptisme which Iohn preached: ³⁹ IESVS of Nazareth how God anointed him with the Holy Ghost and with power, who went throughout doing good and healing all that were oppressed of the Diuel, because God was with him. ⁴⁰ And we are witnesses of all things that he did in the country of the Iewes and in Hierusalem, whom they killed hanging him vpon a tree. ⁴¹ Him God raised vp the third day and ^dgaue him to be made manifest, ⁴² not to all the people, but to vs, who did eate and drinke with him after he rose againe from the dead. ⁴³ And he commanded vs to preach to the people, & to

^a At the time of prayer specially God sendeth men comfortable visitations.

^b Note these apparitions & visions to S. Peter, Cornelius, & others, in the Scripture very oftē, against the incredulitie of our Heretikes, that will beleue neither vision nor miracle, not expressed in Scripture: these being beleued of Christian men euen before they were written.

^c Not such as beleue only, but such as feare God and worke iustice, are acceptable to him.

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 ^dbaptized 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 knevv God Creatour of al, but that his omnipotent Sonne vvas incarnate, he knevv not: and in that faith he made praiers and gaue almes vvchich pleased God, and by vvell doing he deferued to knovv 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. Becaufe vvhatfoeuer goodnes he had in praiers 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.

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

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

The Canonical hours.

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 faluation, 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 seafons obserued of old, both the times and sacraments of praying be increased, for we muft pray in the morning early, that the Refurrection of our Lord may be celebrated by morning
- Pfal. 5.* praier: as of old the Holy Ghoft designed in the *Pfalme*, saying, In the morning early wil I ftand vp to thee, early in the morning wilt thou heare my voice. Toward the euening alfo when the funne departeth, and the day endeth, we muft of necefsitie pray againe.
- Dan. 6.* S. Hierom alfo 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 diftinct 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 Demetrias *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 firft houre called *Prime*: al correfpondent to the times & houres of Chrifts Paffion, as in S. Matthew is noted *c. 26. 27.* By al which we fee, how agreeable the vfe of the Churches feruice is euen at this time to the Scriptures and primitiue Church: and how wicked the Puritan-Caluinifts be, that count al fuch order and fet seafons of praier, fuperftition: and laftly, how infufficient and vnlike the new pretended Church feruice of England is to the primitiue vfe, which hath no fuch houres of night or day, fauing a litle imitation of the

Mattins.

Euenfong.

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

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

41 Gaue him.) Chrift did not vtter his Refurrection 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.*

Adoration of creatures.

They that are iuftified before muft not omit the Sacramets.

προσεκύνησεν