

## Chapter 11

*The Chriftian Iewes reprehend the forefaid fact of Peter in baptizing the Gentils. 4. But he alleaging his forefaid warrants, and shewing plainly that it was of God, 18. they like good Catholikes doe yeald. 19. By the forefaid perfecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but alfo into other Countries: fpecially in Antiochia Syriæ the increafe among the Greekes, is notable, firft by the forefaid difperfed, 22. then by Barnabas, thirdly by him and Saul together: fo that there beginneth the name of Chriftians, 27. with perfite vnity between them and the Church that was before them at Hierufalem.*

*præputium  
habentes.  
Act. 10, 9.*

**A**nd the Apoftles and Brethren that were in Iewrie, heard that the Gentils alfo receiued the word of God. <sup>2</sup> And when Peter was come vp to Hierufalem, they that were of the Circumcifion reaſoned againſt him, ſaying: <sup>3</sup> Why didſt thou enter in to men vncircumcifed, and didſt eate with them? <sup>4</sup> But Peter began and declared to them the order, ſaying: <sup>5</sup> I was in the citie of Ioppe praying, & I ſaw in an exceſſe of mind a viſion, a certaine veffel deſcending as it were a great ſheet with foure corners let downe from heauen, & it came euen vnto me. <sup>6</sup> Into which I looking confidered, & ſaw foure footed beaſtes of the earth, & catel, & ſuch as creep, & foules of the aire. <sup>7</sup> And I heard alfo a voice ſaying to me: Arife Peter, kil and eate. <sup>8</sup> And I ſaid: Not ſo Lord; for common or vncleane thing neuer entred into my mouth. <sup>9</sup> And a voice answered the ſecond time from heauen: That which God hath made cleane, doe not thou cal common. <sup>10</sup> And this was done thrife: and al were taken vp againe into heauen. <sup>11</sup> And behold, three men immediatly were come to the houſe wherein I was, ſent to me from Cæſarea. <sup>12</sup> And the ſpirit ſaid to me, that I ſhould goe with them, doubting nothing. And there came with me theſe fix Brethren alfo: and we went into the mans houſe. <sup>13</sup> And he told vs, how he had ſeen an Angel in his houſe, ſtanding and ſaying to him: Send

to Ioppe, and cal hither Simon, that is furnamed Peter,  
14 who shal ſpeake to thee wordes wherein thou shalt be  
ſaued and al thy houſe. 15 And when he had begun to  
ſpeake, the Holy Ghoſt fel vpon them, as vpon vs alſo  
in the beginning. 16 And I remembered the word of our  
*Act. 1, 5.* Lord, according as he ſaid: *John indeed baptized with  
water, but you ſhal be baptized with the Holy Ghoſt.*  
17 If therefore God hath giuen them the ſame grace, as to  
vs alſo that beleeued in our Lord IESVS CHRIST: who  
was I that might prohibit God? 18 Hauing heard theſe  
things, they <sup>a</sup>held their peace: & glorified God, ſaying:  
God then to the Gētils alſo hath giuē repentāce vnto life.

*Act. 8, 1.* 19 And they truly that had been diſperſed by the  
tribulation that was made vnder Steuen, walked through-  
out vnto Phœnice & Cypres & Antioche, ſpeaking the  
word to none, but to the Iewes only. 20 But certaine  
of them were men of Cypres and Cyrene, who when  
they were entred into Antioche, ſpake to the Greekes,  
preaching our Lord IESVS. 21 And the hand of our Lord  
was with them: and a great number of beleeuers was  
conuerted to our Lord. 22 And the report came to the  
eares of the Church that was at Hieruſalem, touching

*Act. 4, 36.* theſe things: and they ſent Barnabas as farre as An-  
tioche. 23 Who when he was come, and ſaw the grace  
of God, reioyced: and he exhorted al with purpoſe of  
hart to continue in our Lord: 24 becauſe he was a good  
man, and ful of the Holy Ghoſt and faith. And a great  
multitude was added to our Lord. 25 And he went forth  
*Act. 9, 30.* to Tarſus, to ſeeke Saul: 26 whom when he had found,  
he brought him to Antioche. And they conuerſed there  
in the church a whole yeare: and they taught a great  
multitude, ſo that the Diſciples were at Antioche firſt  
named <sup>♠</sup>CHRISTIANS.

27 And in theſe daies there came Prophets from  
Hieruſalem to Antioche, 28 and one of them riſing, named  
Agabus, did by the Spirit ſignifie a great famine that

The name of  
CHRISTIANS.

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<sup>a</sup> Good Chriſtians heare & obey gladly ſuch truths as be opened  
vnto thē from God by their cheefe Paſtours, by viſion, reuelation,  
or otherwiſe.

should be in the whole world, which fell vnder Claudius.  
 29 And the Disciples according as each man had, purposed  
 euery one to fend, for to serue the Brethren that dwelt  
 in Iewrie: 30 which also they did, sending to the Ancients  
 by the hands of Barnabas and Saul.

## ANNOTATIONS

24 Multitude added.) As before (*c. 10.*) a few, so now  
 great numbers of Gentils are adioyned also to the visible Church,  
 confisting before only of the Iewes. Which Church hath been  
 euer since Christs Ascension, notoriouly seen and knowen: their  
 preaching open, their Sacraments visible, their discipline visible,  
 their Heades and Gouvernours visible, the prouision for their main-  
 tenance visible, the persecution visible, their dispercion visible: the  
 Heretikes that went out from them, visible: the ioyning either  
 of men or Nations vnto them, visible: their peace and rest af-  
 ter persecutions, visible: their Gouvernours in prison, visible: the  
 Church praieth for them visibly, their Councels visible, their gifts  
 and graces visible, their name (Christians) knowen to al the world.  
 Of the Protestants inuifible Church we heare not one word.

The Church  
 visible.

26 Christians.) This name, *Christian*, ought to be com-  
 mon to al the Faithful, and other new names of Schifmatikes and  
 Sectaries muft be abhorred. *If thou heare* (saith S. Hierom) *any-  
 where, such as be said to be of Christ, not to haue the names  
 of our Lord IESVS CHRIST, but to be called after some other  
 certaine name, as Marcionites, Valentinians,* (as now also the  
 Lutherans, Caluinists, Protestants) *know thou that they belong  
 not to the Church of Christ, but to the Synagogue of Antichrist.*  
 Lactantius also (*li. 7. Diuin. instit. c. 30.*) saith thus: *When  
 Phrygians, or Nouatians, or Valentinians, or Marcionites, or An-  
 thropomorphites, or Arians, or any other be named, they cease  
 to be Christians, who hauing left the name of Christ, haue done  
 on the names of men.* Neither can our new Sectaries discharge  
 themfelues, for that they take not to themfelues these names, but  
 are forced to beare them as giuen by their Aduerfaries. For, so  
 were the names of Arians & the rest of old, imposed by others, and  
 not chofen commonly of themfelues: which notwithstanding were  
 callings that proued them to be Heretikes. And as for the name  
 of Protestants, our men hold them wel content therewith. But  
 concerning the Heretikes turning of the argument againft the pe-  
 culiar callings of our Religious, Dominicans, Franciscans, Iesuites,  
 Thomists, or such like, it is nothing, except they could proue that  
 the orders & persons so named, were of diuers faithes & Sectes,  
 or differed in any necessarie point of religion, or were not al of  
 one Christian name & Communion: and it is as ridiculous as if

Names of Sectaries  
 and Heretikes.

Protestants.

Diuers religious or-  
 ders are not diuers  
 Sectes.

*Hierom. cont. Lu-  
 cif. c. 7. in fine.*

it were objected, that some be Ciceronians some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, & (which is most like) some Rechabites, some Nazareites.

*Ierem. 35.  
Num. 6.*

Neither doth their objection, that we be called Papistes, helpe or excuse them in their new names. For besides that it is by them scornfully invented (as the name Homoufians was of the Arians) this name is not of any one man, Bishop of Rome or els where, known to be the authour of any Schisme or Sect, as their callings be: but it is of a whole state and order of Governours, and that of the cheefe Governours, to whom we are bound to cleave in religion and to obey in all things. So to be a Papist, is to be a Christian man, a child of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diuerfite of Heretikes bearing the names of new Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus: *Vitalis I know not, Meletius I refuse, I know not Paulinus; whofoeuer gathereth not with thee, scattereth: that is to say, whofoeuer is not Christs, is Antichrists.* And againe, *If any man ioyned with Peters Chaire, he is mine.*

*to. 2. ep. 57.  
& 58. ad Damaf.*

We must here further obserue that this name, Christian, giuen to all beleeuers & to the whole Church, was specially taken to distinguish them from the Iewes & Heathens which beleued not at all in Christ: and the same now feuereth and maketh known all Christian men from Turkes and others that hold not of Christ at all. But when Heretikes began to rife from among the Christians, who professed Christs name, and fundry articles of faith, as true beleeuers doe, the name *Christian* was too common to feuer the Heretikes from true faithful men; and thereupon the Apostles by the Holy Ghost imposed this name, *Catholike*, vpon the Beleeuers which in all points were obedient to the Churches doctrine. *When heresies were rifen* (saith S. Pacianus *ep. ad Symphorianum*) *& endeououred by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c.* and so those that before were called Christians, are now surnamed also Catholikes. *Christian is my name*, saith he, *Catholike my surname.* And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught vs to discern the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word itself, by Gods prouidence, alwaies and only appropriated to the true beleeuers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine saith: *In the lappe of the Church the very name of Catholike keepeth me. cont. ep. fund. c. 4.* And againe *tract. 32. in Io. We receiue the Holy*

Papistes, Catholikes, and true Christiāns, all one.

Not to be with the Pope, is to be with Antichrist.

The name of CHRISTIANS.

The name of CATHOLIKES.

CREDO ECCLESIAM CATHOLICAM.

Ghoft if we loue the Church, if we be ioyned together by charitie, if we reioyce in the Catholike name and faith. And againe *de ver. rel. c. 7. to. 1.* We muft hold the communion of that Church which is named Catholike, not only of her owne, but alfo of al her enemies. For, wil they nil they, the Heretikes alfo and Schifmatikes themfelues, when they fpeake not with their owne fellowes but with ftrangers, cal the Catholike Church nothing els but the Catholike Church: for they could not be vnderftood vnles they difcerne it by this name, wherewith she is called of al the world. The Heretikes when they fee themfelues preuented of this name Catholike, then they plainely reiect it and deride the name, as the Donatiftes did, calling it an *humane forgerie* or *fiction*: which S. Auguftine calleth wordes of blafphemie, *li. 1. c. 33. cont. Gaudens.* and fome Heretikes of this time cal them fcornefully cartholikes, and cacolikes. Another calleth it, *this moft vaine terme Catholike.* *Beza in præf. no Teft. an. 1565.* Another calleth the Catholike religion, a *Catholike Apoftafie* or *defection.* *Humfrey in vit. Iuel. pag. 213.* Yea & fome haue taken the word out of the Creed, putting *Chriftian* for it. But againft thefe good fellowes let vs follow that which S. Auguftine (*de vtil. cred. c. 8. to. 6.*) giueth as a rule to direct a man the right and fure way from the diuerfitie & doubtfulnes of al errour faying: *If after thefe troubles of mind then thou feeme to thy felf fufficiently toffed and vexed, & wilt haue an end of thefe moleftation, folow the way of Catholike difcipline, which from Chrifft himfelf by the Apoftles hath proceeded euen vnto vs, and shal proceed from hence to the pofteritie.* See the *Annotation. 1. Tim. 3, 15.*

The Proteftants  
deride the name  
CATHOLIKES.

In the Catechifmes  
of the Lutherans.