

Chapter 13

The Preachers of the Church of Antioche preparing themfelues, the Holy Ghoft out of them al, choofeth Saul and Barnabas. 3. They being firft confecrated Bishops, 4. goe their appointed circuit ouer al the land of Cypres; the Proconful wherof is alfo conuerted, feing the miraculous excecation of a Iew by Paul. 13. Thence, into Pamphilia: 14. and Pifidia, where in Antioche Paul preached to the Iewes, shewing that IESVS is Chrif, 38. and that in him is faluation, and not in their Law of Moyfes: 40. warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabbath, they blafpheming, he in plaine termes forfaketh them, and turneth to the Gentils. Whereat the Gentils be as glad on the contrarie fide. 50. Finally the Iewes raifing perfecution, they forfake them, pronouncing them to be obftinate contemnners.

The 5. part.
The taking of
the Ghofpel
away from
the obftinate
Iewes, and giu-
ing of it to the
Gentils by the
minifterie of
Paul and Barn-
abas.

λειτουργούν-
των αὐτῶν

And there were in the Church which was at Antioche, Prophets and Doctours, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the fofter-brother of Herod the Tetrarch, and Saul. ² And as they were [♠]miniftring to our Lord, & fafting, the Holy Ghoft faid: [♠]Separate me Saul and Barnabas vnto the worke, whereto I haue taken them. ³ Then they [♠]fafting and praying, and [♠]impofing hands vpon them, difmiffed them.

⁴ And they being [♠]fent of the Holy Ghoft, went to Seleucia, and thence failed to Cypres. ⁵ And when they were come to Salamina, they preached the word of God in the Synagogues of the Iewes. And they had Iohn alfo in their minifterie. ⁶ And when they had walked throughout the whole iland as farre as Paphos, they found a certaine man that was a magician, a falfe-Prophet, a Iew, whose name was ‘Bar-iefu,’ ⁷ who was with the Proconful Sergius Paulus a wife man. He fending for Barnabas & Saul, defired to heare the word of God.

Barieu

⁸ But Elynias the magician (for fo is his name interpreted) refifted them, feeking to auert the Proconful from the faith. ⁹ But Saul, otherwife Paul, replenifhed with the Holy Ghoft, looking vpon him, ¹⁰ faid: O ful of guile, and al deceit, fonne of the Diuel, enemie of al iuftice, thou ceafeft not to fubuert the right waies of our Lord. ¹¹ And now behold the hand of our Lord vpō thee, & thou fhalt be blind, not feing the funne vntil a time. And forthwith there fel dimneffe and darkeneffe vpon him, and going about he fought fome body that would giue him his hand. ¹² Then the Proconful, when he had feen that which was done, beleueed marueling at the doctrine of our Lord. ¹³ And when Paul and they that were with him had failed from Paphos, they came to Perge in Pamphylia. And Iohn departing from them, returned to Hierufalem. ¹⁴ But they paffing through Perge, came to Antioche in Pifidia: and entring into the Synagogue on the day of the Sabboths, they fate downe. ¹⁵ And after the leffon of the Law and the Prophets, the Princes of the Synagogue fent to them, faying: Men Brethren, if there be among you any fermō of exhortation to the people, fpeake.

¹⁶ And Paul rifing vp, and with his hand beckning for filence, faid: Ye men of Ifrael, and you that feare God, harken. ¹⁷ The God of the people of Ifrael chofe our Fathers, and exalted the people when they were feiourners in the land of Ægypt, and in a mightie arme brought them out thereof, ¹⁸ and for the fpace of fourtie
Exod. yeares tolerated their manners in the defert. ¹⁹ And
Iofue. deftroying feuen Nations in the land of Chanaan, by lot he deuided their land among them, ²⁰ as it were after
Iud. foure hundred and fiftie yeares, and after thefe things he gaue Iudges, vntil Samuel the Prophet. ²¹ And thenceforth they defired a King: & he gaue them Saul the
1. Reg. 8. fonne of Cis, a man of the Tribe of Beniamin, fourtie
1. Reg. 16. yeares. ²² And remouing him he raifed them vp Dauid
Pf. 88, 21. to be King: to whom giuing teftimonie, he faid: *I haue found Dauid the fonne of Ieffe, a man according to my hart, who shal doe al my willes.*

Pf. 131, 11. ²³ Of his feed God according to his promise hath
Lu. 3, 3. brought forth to Ifrael a Sauour IESVS, ²⁴ Iohn preaching before the face of his comming, Baptisme of penance to al the people of Ifrael. ²⁵ And when Iohn fulfilled his
Lu. 3, 15. course, he said: Whom doe you thinke me to be? I am not he: but behold there commeth after me, whose shoes of his feet I am not worthie to loofe.

²⁶ Men Brethren, children of the stocke of Abraham, & they among you that feare God; to you the word of this saluation was sent. ²⁷ For they that inhabited Hierufalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabbath, iudging haue fulfilled them, ²⁸ and finding no cause of death in him, desired of Pilate, that they might kil him. ²⁹ And when they had consummated al things that were written of him, taking him downe from the tree, they put him in a monument. ³⁰ But God raised him vp from the dead the third day: ³¹ who was seen for many daies of them that came vp together with him from Galilee into Hierufalem, who vntil this present are his witneses to the people. ³² And we preach vnto you that promise which was made to our Fathers: ³³ that God hath fulfilled this same 'to our children,' raising vp
to vs their childrẽ
Pf. 2, 7. IESVS, as in the second Psalme also it is written: *My Sonne art thou, this day haue I begotten thee.* ³⁴ And that he raised him vp from the dead, not to returne now
Esa. 55, 3. any more into corruption, thus he said: *That I wil giue you the holy things of Dauid faithful.* ³⁵ And therefore
Pf. 15, 10. in another place also he saith: *Thou shalt not giue thy holy one to see corruption.* ³⁶ For Dauid in his generation when he had serued, according to the wil of God slept: and he was laid to his Fathers & saw corruption. ³⁷ But he whom God hath raised vp, saw no corruption.

³⁸ Be it knowen therefore to you, men Brethren, that through him, forgiuenesse of finnes is preached to you, from al the things from the which you could not be iustified by the law of Moyse. ³⁹ In him euery one that beleueth, is iustified. ⁴⁰ Take heed therefore lest that come vpon you which is spoken in the prophets, ⁴¹
Abac. 1, 5. *See ye contempters, and wonder, and perish: because I*

worke a worke in your daies, a worke which you wil not beleue, if any man shal tel it you.

the Gen-
tiles defired

deuout
profelytes

Ef. 46, 6.

Lu. 9, 5.

⁴² And they going forth, ‘they defired’ them that the Sabbath following they would speake vnto them these wordes. ⁴³ And when the Synagogue was dismissed, many of the Iewes, and of the ‘strangers seruing God,’ followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. ⁴⁴ But the next Sabbath the whole citie almost assembled to heare the word of God. ⁴⁵ And the Iewes seeing the multitudes, were replenished with enuy, & contradicted those things which were said of Paul, blaspheming. ⁴⁶ Then Paul and Barnabas constantly said: To you it behoued vs first to speake the word of God: but because ^a)you repel it, and iudge yourselves vnworthie of eternal life; behold we turne to the Gentils. ⁴⁷ For so our Lord commanded vs: *I haue put thee to be the light of the Gentils; that thou maiest be saluation vnto the vtmost of the earth.* ⁴⁸ And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleued as many as were preordinate to life euerlasting. ⁴⁹ And the word of our Lord was spread throughout the whole countrie. ⁵⁰ But the Iewes stirred vp religious and honest women, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coats. ⁵¹ But they shaking off the dust of their feet against them, came to Iconium. ⁵² The Disciples also were replenished with ioy and with the holy Ghost.

ANNOTATIONS

λειτουργούν-
των αὐτῶν

2 As they were ministring.) If we should, as our aduersaries doe, boldly turne what text we list, & fly from one language to another for the aduantage of our cause, we might haue translated for *ministring*, *sacrificing*. For so the Greeke doth signifie, and so Erasmus translated. Yea we might haue translated, *Saying*

The Apostles
liturgie or Masse.

^a The Iewes of their owne free wil repelling the truth, are vnworthy of Christ & worthily forsaken & the Gentils though they beleued specially by Gods grace & preordination, yet they beleue also by their owne free wil, which standeth wel with Gods prouidence.

Maffe, for so they did: and the Greeke Fathers hereof had the name, Liturgie, which Erasmus tranflateth *Maffe*, saying, *Miffa Chriſtoftomi*. But we keepe our text, as the tranſlatours of the Scriptures should doe moſt religiouſly.

Gal. 1.

2 Separate me.) Though Paul were taught by God himſelf and ſpecially deſigned by Chriſt to be an Apoſtle, and here choſen by the Holy Ghoſt together with Barnabas, yet they were to be ordered, confecrated, and admitted by men. Which wholly condemneth al theſe new rebellious diſordered ſpirits, that chalenge and vſurpe the office of preaching and other ſacred actions from heauen, without the Churches admiffion.

Paul & Barnabas
are confecrated by
men.

3 Faſting.) Hereof the Church of God vſeth and preſcribeth publike faſtes at the foure ſolemne times of giuing holy Orders (which are our *Imber daies*) as a neceſſarie preparatiue to ſo great a worke as S. Leo declareth by this place, naming it alſo an Apoſtolical tradition. See S. Leo *Ser. 9. de ieiuinio 7. menſis.*, & *Calixtus ep. 1. to. 1. Conc. Magunt. c. 34. 35. to. 3.* And this faſting was not faſting from finne, nor moral or Chriſtian temperance, as the Proteſtants ridiculoſly affirme, for ſuch faſting they were bound euer to keepe: but it was abſtinance for a time from al meates or from certaine kindes of meates, which was ioyned with praier and ſacrifice, and done ſpecially at ſuch ſeaſons as the Church preſcribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man liſt, as Aërius and ſuch Heretikes did hold. *S. Auguſt. har. 53.*

Imber daies.

*Leo ep. 81.
c. 1. Epipha. in
compend. Leo
ſer. 3. & 4. de
ienu. 7. mēſis.*

Præſcript times of
faſts.

3 Impoſing hands.) Becauſe al bleſſings & confecrations were done in the Apoſtles times by the external ceremonie of impoſition of hands, diuers Sacraments were named of the ſame, ſpecially Confirmation, as is noted before, and holy Ordering or confecrating Biſhops, Prieſts, and Deacons, and Subdeacons, as we ſee here and elſewhere. In which though there were many holy wordes and ceremonies and a very ſolemne action; yet whatſoeuer is done in thoſe Sacraments, is altogether called *Impoſition of hands*: as whatſoeuer was done in the whole diuine myſterie of the B. Sacrament, is named *fraction of bread*. For the Apoſtles (as S. Denys *Eccl. hier. c. 1. in fine* writeth) purpoſely kept cloſe in their open ſpeeches and writings which might come to the hands or eares of Infidels, the ſacred wordes & actions of the Sacraments. And S. Ambroſe ſaith, *in 1. Tim. c. 4. The impoſition of the hands is myſtical wordes, wherewith the elected is conformed and made apt to his function, receiuing authoritie (his conſcience bearing witnes) that he may be bold in our Lordes ſteed to offer Sacrifice to God.* And S. Hierom: *The impoſition of hands is the Ordering of Clerkes, which is done by praier of the voice, & impoſition of the hand.* And this is in ſome inferiour orders alſo: but Paul and Barnabas were ordered to a higher function then inferiour Prieſts, euen to be Biſhops throughout al Nations.

Impoſition of han-
des.

Holy orders.

Act. 6, 6.

Act. 2, 41.

*Hiero. in
c. 58. Eſa.*

4 Sent of the Holy Ghoft.) Whofoeuer be fent by the Church, are fent of the Holy Ghoft, though in fuch an extraordinarie fort it be not done. Whereby we fee how farre the Officers of our foules in the Church doe paffe the temporal Magiftrates, who though they be of Gods ordinance, yet not of the Holy Ghofts fpecial calling.

Spiritual officers of
our foules.