

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 Bifhops, 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 gi-
ing of it to the
Gentils by the
minifterie of
Paul and Barn-
abas.

λειτουργοῦν-
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 ¹miniftring to our Lord, & fafting, the Holy Ghoft faid: ¹Separate me Saul and Barnabas vnto the worke, whereto I haue taken them. ³ Then they ¹fafting and praying, and ¹impofing hands vpon them, difmiffed them.

⁴ And they being ¹fent 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, desired to heare the word of God.

⁸ But Elyrias the magician (for fo is his name interpreted) refitted them, seeking 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, beleeued 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 Sabboth, 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 fermon 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 yeares tolerated their manners in the defert. ¹⁹ And deftroying feuen Nations in the land of Chanaan, by lot he deuided their land among them, ²⁰ as it were after 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 fonne of Cis, a man of the Tribe of Beniamin, fourtie yeares. ²² And remouing him he raifed them vp Dauid 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.*

Exod.

Iofue.

Iud.

1. Reg. 8.

1. Reg. 16.

Pf. 88, 21.

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

²⁶ Men Brethren, children of the ftocke of Abraham, & they among you that feare God; to you the word of this faluation was fent. ²⁷ For they that inhabited Hierufalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabboth, iudging haue fulfilled them, ²⁸ and finding
Lu. 23, 1. no caufe of death in him, defired of Pilate, that they might kil him. ²⁹ And when they had confummated al things that were written of him, taking him downe from the tree, they put him in a monument. ³⁰ But God raifed
Act. 1, 3. him vp from the dead the third day: ³¹ who was feen for many daies of them that came vp together with him from Galilee into Hierufalem, who vntil this prefent are his witneffes to the people. ³² And we preach vnto you that promise which was made to our Fathers: ³³ that
to vs their
 childrē
Pf. 2, 7. God hath fulfilled this fame ‘to our children,’ raifing vp IESVS, as in the fecond Pfalme alfo it is written: *My Sonne art thou, this day haue I begotten thee.* ³⁴ And that he raifed him vp from the dead, not to returne now
Efa. 55, 3. any more into corruption, thus he faid: *That I wil giue you the holy things of Daud faithful.* ³⁵ And therefore
Pf. 15, 10. in another place alfo he faith: *Thou shalt not giue thy holy one to fee corruption.* ³⁶ For Daud in his generation when he had ferued, according to the wil of God flept: and he was laid to his Fathers & faw corruption. ³⁷ But he whom God hath raifed vp, faw no corruption.

³⁸ Be it knowen therefore to you, men Brethren, that through him, forgiueneffe of finnes is preached to you, from al the things from the which you could not be iuftified by the law of Moyfes. ³⁹ In him euery one that beleueth, is iuftified. ⁴⁰ Take heed therefore left that come vpon you which is fpoken in the prophets, ⁴¹
Abac. 1, 5. *See ye contemners, and wonder, and perish: becaufe I*

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

the Gen-
tiles desired

deuout
profelytes

Ef. 46, 6.

Lu. 9, 5.

⁴² And they going forth, 'they desired' 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 yourselues 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

2 As they were ministring.) If we should, as our aduerfaries 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.

λειτουργούν-
των αὐτῶν

^a The Iewes of their owne free wil repelling the truth, are vnworthy of Christ & worthily forsakene & 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 Chriftotomi*. But we keepe our text, as the tranflatours of the Scriptures should doe moft religiously.

Gal. 1. 2 Separate me.) Though Paul were taught by God himfelf and fpecially defigned by Chrift to be an Apoftle, and here chofen by the Holy Ghoft together with Barnabas, yet they were to be ordered, confecrated, and admitted by men. Which wholly condemneth al thefe new rebellious difordered fpirits, that chalenge and vfurpe the office of preaching and other facred actions from heauen, without the Churches admiffion.

Paul & Barnabas are confecrated by men.

3 Fasting.) Hereof the Church of God vfeth and prefcribeth publike faftes at the foure folemne times of giuing holy Orders (which are our *Imber daies*) as a neceffarie preparatiue to fo great a worke as S. Leo declareth by this place, naming it alfo an Apoftolical tradition. See S. Leo *Ser. 9. de ieiunio 7. menfis.*, & *Calixtus ep. 1. to. 1. Conc. Magunt. c. 34. 35. to. 3.* And this fasting was not fasting from finne, nor moral or Chriftian temperance, as the Proteftants ridiculoufly affirme, for fuch fasting they were bound euer to keepe: but it was abftinence for a time from al meates or from certaine kindes of meates, which was ioyned with praier and facrifice, and done fpecially at fuch feafons as the Church prefcribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man lift, as Aërius and fuch Heretikes did hold. *S. Auguft. har. 53.*

Imber daies.

Leo ep. 81. c. 1. Epipha. in compend. Leo fer. 3. & 4. de ienu. 7. mēfis.

Præscript times of fafts.

3 Impofing hands.) Befcaufe al bleffings & confecrations were done in the Apoftles times by the external ceremonie of impofition of hands, diuers Sacraments were named of the fame, fpecially Confirmation, as is noted before, and holy Ordering or confecrating Bifhops, Priefts, and Deacons, and Subdeacons, as we fee here and elfwhere. In which though there were many holy wordes and ceremonies and a very folemne action; yet whatfoeuer is done in thofe Sacraments, is altogether called *Impofition of hands*: as whatfoeuer was done in the whole diuine myfterie of the B. Sacrament, is named *fraction of bread*. For the Apoftles (as S. Denys *Eccl. hier. c. 1. in fine* writeth) purpofely kept clofe in their open fpeeches and writings which might come to the hands or eares of Infidels, the facred wordes & actions of the Sacraments. And S. Ambrofe faith, *in 1. Tim. c. 4. The impofition of the hands is myftical wordes, wherewith the elected is conformed and made apt to his function, receiuing authoritie (his confcience bearing witnes) that he may be bold in our Lordes fteed to offer Sacrifice to God.* And S. Hierom: *The impofition of hands is the Ordering of Clerkes, which is done by praier of the voice, & impofition of the hand.* And this is in fome inferiour orders alfo: but Paul and Barnabas were ordered to a higher function then inferiour Priefts, euen to be Bifhops throughout al Nations.

Impofition of hands.

Holy orders.

Act. 6, 6.

Act. 2, 41.

Hiero. in c. 58. Efa.

4 Sent of the Holy Ghoft.) Whofoeuer be sent by the Church, are sent of the Holy Ghoft, though in such an extraordinarie sort it be not done. Whereby we see how farre the Officers of our churches in the Church doe passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

Spiritual officers of our churches.