

Chapter 14

Next in Iconium they preach, where many being conuerted of both fortes, the obftinate Iewes raife perfecution. 6. Then in the townes of Lycaonia, where the Heathen firft feing that Paul had healed one borne lame, are hardly perfuaded but they are Gods. 18. But afterward, by the inftigation of the malitious Iewes, they ftone Paul, leauing him for dead. 20. And fo hauing done their circuit, they re- turne the fame way confirming the Chriftians, and making Priests for every Church. 25. And being come home to Antioche in Syria, they report al to the Church there.

And it came to paffe at Iconium that they entred together into the Synagogue of the Iewes, and fo fpake, that a very great multitude of Iewes and of the Greekes did beleue. ² But the Iewes that were incredulous, ftirred vp and incenfed the hartes of the Gentils to anger againft the Brethren. ³ A long time therfore they abode, dealing confidently in our Lord, who gaue teftimonie to the word of his grace, granting signes and wonders to be done by their hands. ⁴ And the multitude of the citie was deuided: and certaine of them indeed were with the Iewes, but certaine with the Apoftles. ⁵ And when the Gentils and the Iewes with their Princes had made an affault, to vfe them contumelioufly, and to ftone them, ⁶ vnderftanding it, they fled to the cities of Lycaonia, Lyftra and Derbe, and the whole countrie about, and there they were euangelizing.

⁷ And a certaine man at Lyftra impotent of his feet fate there, lame from his mothers womb, that neuer had walked. ⁸ This fame heard Paul fpeaking. Who looking vpon him, and feeing that he had faith for to be faued, ⁹ he faid with a loud voice: Stand vp right on thy feet. And he leaped & walked. ¹⁰ And the multitudes when they had feen what Paul had done, lifted vp their voice in the Lycaonian tongue, faying: Gods made like to men, are defcended to vs. ¹¹ And they called Barnabas, Iupiter: but Paul Mercurie, becaufe he was the cheefe fpeaker. ¹² The Prieft alfo of Iupiter that was

διὸς τοῦ ὄντος

before the citie, bringing oxen and garlands before the gates, would with the people [♣]Sacrifice. ¹³ Which thing when the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying ¹⁴ and saying: Ye men, why doe you these things? We also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the Heauen, and the earth, and the sea, and al things that are in them: ¹⁵ who in the Generations past suffred al the Gentils to goe their owne waies. ¹⁶ Howbeit he left not himself ^{a)}without testimony, being beneficial from Heauen, giuing raines, and fruitful seasons, filling our hartes with food and gladnes. ¹⁷ And speaking these things, they scarce appeased the multitudes from sacrificing to them. ¹⁸ But there came in certaine Iewes from Antioche and Iconium: and perfwading the multitudes, and stoning Paul, they drew him out of the citie, thinking him to be dead. ¹⁹ But the Disciples compassing him round about, he rising vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbe.

2. Cor. 11, 25.

²⁰ And when they had euangelized to that citie, & had taught many, they returned to Lystra and Iconium, and to Antioche: ²¹ confirming the hartes of the Disciples, and exhorting them to continue in the faith; and that by many tribulations we must enter into the Kingdom of God. ²² And when ^{b)}they [♣]had ordained to them [♣]Priests in euery Church, and had prayed with fastings, they commended them to our Lord in whom they beleued. ²³ And passing through Pifidia, they came to Pamphylia, ²⁴ and speaking the word of our Lord in Perge, they went downe into Attalia: ²⁵ and from thence

^a The Heathē might by the daily benefites of God haue knowen him at the least to haue been their Creatour and only Lord, though the mysterie of our Redemption were not opened to them.

^b We see by this, first that Ss. Paul & Barnabas were Bishops, hauing here authoritie to giue holy Orders: secondly that there was euen thē a differēce betwixt Bishops and Priests, though the name in the primitiue Church was often vsed indifferently: lastly, that alwaies fasting and praying were preparatiues to the giuing of holy Orders.

Act. 13, 2. they failed to Antioche, whence they had been deli-
uered to the grace of God vnto the worke which they
accomplished. ²⁶ And when they were come, and had
affembled the Church, they reported what great things
God had done with them, & that he had opened a doore
of faith to the Gentils. ²⁷ And they abode no litle time
with the Disciples.

ANNOTATIONS

12 They would Sacrifice.) This loe is the diuine worshop,
confisting in external Sacrifice, and in acknowledging the parties
worshipped to be Gods: which may be done to no man nor crea-
ture. And therefore the Apostles refuse it with al possible diligence,
and al the Angels and Saints in Heauen refuse that adoration by
Sacrifice. The Catholike Church suffereth no Priest nor other so
to worship any Saint in Heauen or earth. She hath but one ex-
ternal Sacrifice, which is in the holy Masse, of Christs body and
bloud: that she offereth to God alone; & *neither to Peter nor
to Paul* (faith S. Augustine) *though the Priest that sacrificeth,
standeth ouer their bodies, & offereth in their memories.* But
other kindes of honours and duties, inferiour without al com-
parison (how great foeuer they be) to this, we doe, as the Scrip-
tures & Nature teach vs, to al Superiours in Heauen and earth,
according to the degrees of grace, honour, and blessednes that God
hath called them vnto, from our B. Ladie Christs owne mother,
to the least seruant he hath in the world. For which the Heretikes
would neuer accuse Christian people of Idolatrie, if they had ei-
ther grace, learning, faith, or natural affection.

Latria.

*Aug. li. 10. de
Ciu. Dei c. 1.*

*Aug. li. 2. de
Ciu. Dei c. 27.*

Dulia.

22 Had ordained.) The Heretikes, to make the world
beleue that al Priests ought to be chofen by the voices of the
people, and that they need no other Ordering or Consecration
by Bishops, pefring the profane vse of the Greeke word more
then the very natural signification requireth & Ecclesiastical vse
beareth, translate thus, *Ordained by election.* Whereas indeed
this word in Scripture signifieth, Ordering by imposition of hands,
as is plaine by other wordes equiualent, *Act. 6, 13. 1. Tim. 4, 5.
2. Tim. 1.* Where the Ordering of Deacons, Priests, & others is
called Impofitiō of hāds, not of the people, but of the Apostles.
And this to be the Ecclesiastical vse of the word, appeareth by
S. Hierom saying (as is before alleaged) that χειροτονία is the *Or-
dering of Clerkes or Clergie men by praier of voice and imposition
of hand.*

Heretical tranfla-
tion againft holy
orders.

χειροτονήσαντες

ἐπέθηκαν χεῖρας

Hiero. in 38. Efa.

22 Priests.) Euen so here also, as before, flying from the
proper, apt, & knowen word, which is most precisly correspondent

Heretical tranfla-
tion againft
Priesthood.

to the very Greeke in our tongue and al Nations, they tranflate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a terme of art and by consent of al the Church and Apofto-like authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane terme. With as litle grace as if they should tranflate *Pontificem*, a bridgemaker, the *Maior*, of London, the Bigger of London. And thus you see within three wordes compasse they flye guilefully from the Latin to the Greeke, & againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth thē vnto. If they had tranlated it so when the Scriptures were first written, (at which time the word was but newly receiued into the special and Ecclesiastical signification, & when it was yet taken sometimes in common profane sort, as *1. Tim. 5.* or there only where our ancient Latin version turneth *Prefbyter* into *Senior*, because the word was not yet wholly and only appropriated to holy Orders, as afterward by vse of many hundred yeares it was and is) their dealing might haue had some colour of honestie and plainesse, which now can not be but of plaine fallhood and corruption, and that of further purpose then the fimple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament to such as the Apoftles often, and the posteritie in manner altogether call Priests, *Presbyteros*. Which word doth so certainly imply the authoritie of sacrificing, that it is by vse made also the only English of *Sacerdos*, the Aduerfaries themselves as well as we, so tranflating it in al the old and new Testament: though they can not be ignorant that *Priest* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Prefbyter* is in the new Law, that which *Sacerdos* was in the old: The Apoftles abtaining from this and other like old names at the first; and rather vsing the wordes, Bishops, Pastours, and Priests, because they might be distinguished from the Governours and sacrificers of Aarons order, who as yet in the Apoftles time did their old functions still in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretikes themselves calling *Sacerdos* alwaies a Priest, must needs be driuen to confesse. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Prefbyter*. whereof it is properly deriued, not only in English, but in other languages both French & Italian. Which is to take away the name that the Apoftles and Fathers gaue to the Priests of the Church, and to giue it wholly and only to the order of Aaron, which neuer had it before our Priesthood began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of wordes as these Protestants doe, and yet neuer men behaued themselves more fondly in the same: as whofoeuer marketh

If *Sacerdos* be
Priest, much more
Prefbyter.

Prefbyter.
Priest.
Prebtre.
Preti.

the diftinction of their Elders, Minifters, Deacons, and fuchlike,
shal perceiue.