

Chapter 17

How in other parts of Macedonia he planted the Church, and namely at Theffalonica, 5. where the obftinate Iewes are fo malitious, that they purfue him alfo into Berœa. 14. From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentils difputing with the Philofophers, 19. and in Areopagus, perfuading them from their Idols vnto one God and IESVS CHRIST raifed from the dead.

And when they had walked through Amphipolis and Apollonia, they came to Theffalonica, where there was a Synagogue of the Iewes. ² And Paul according to his cuftome entred in vnto them, & three Sabboths he difcourfed to them out of the Scriptures, ³ declaring and infinuating that it behoued CHRIST to fuffer and to rife againe from the dead: & that this is IESVS CHRIST, whom I preach to you. ⁴ And certaine of them beleued, and were ioyned to Paul and Silas, and of the Gentils that ferued God a great multitude, and noble women not a few. ⁵ But the Iewes ^aenuying, & taking vnto them of the rafcal fort certaine naughtie men, and making a tumult, ftirred the citie: and befetting Iafons houfe, fought to bring them forth vnto the people. ⁶ And not finding them, they drew Iafon and certaine Brethren to the Princes of the citie crying, That thefe are they that ftirre vp the world, and are come hither, ⁷ whom Iafon hath receiued, and al thefe doe againft the decrees of Cæfar, faying that there is another King, IESVS. ⁸ And they moued the people, and the Princes of the citie hearing thefe things. ⁹ And taking a fatisfaction of Iafon and of the reft, they difmiffed them. ¹⁰ But the Brethren forthwith by night fent away Paul and Silas vnto Berœa.

^a *Zelantes*. This is the zeale of Heretikes, and a liuely paterne of their dealing at this day againft Catholike Priefts & Preachers, and the good *Iafons* that receiue them.

Who when they were come, entred into the Synagogue of the Iewes. ¹¹ (And theſe were more noble then they that are at Theſſalonica, who receiued the word with al greedines, daily ſearching the ſcriptures, if theſe things were ſo. ¹² And many ſurely of them beleued, and of honeſt women Gentils, and men not a few.) ¹³ And when the Iewes in Theſſalonica vnderſtood, that at Berœa alſo the word of God was preached by Paul, they came thither alſo, mouing and troubling the multitude. ¹⁴ And then immediatly the Brethren ſent away Paul, to goe vnto the ſea: but Silas and Timothee remained there. ¹⁵ And they that conducted Paul, brought him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they ſhould come to him very ſpeedily, they departed.

¹⁶ And when Paul expected them at Athens, his ſpirit was incenſed within him, ſeeing the citie giuen to Idolatrie. ¹⁷ He diſputed therfore in the Synagogue with the Iewes, & them that ferued God, and in the market-place, euery day with them that were there. ¹⁸ And certaine Philoſophers of the Epicures and the Stoikes diſputed with him, and certaine ſaid, what is it that this Word-fower would ſay? But others: He ſeemeth to be a Preacher of new Gods: becauſe he preached to them IESVS and the refurrection. ¹⁹ And apprehending him, they led him to Areopagus, ſaying: May we know what this new doctrine is that thou ſpeakeſt of? ²⁰ for thou bringeſt in certaine new things to our eares. We wil know therfore what theſe things may meane. (²¹ And al the Athenians, and the ſtrangers ſejourning there, employed them ſelues to nothing els but either to ſpeake, or to heare ſome newes.) ²² But Paul ſtanding in the middes of Areopagus, ſaid:

σπερμολόγος
dæmoniorum

τὰ σεβάσματα were ſuperſtitious. ²³ For paſſing by and ſeeing your ^{a)}

^a The Aduerſaries (in the *new Teſt. 1580.*) tranſlate, *your deuotions* moſt corruptly againſt the nature of the Greeke word (*2. Theſ. 2, 4.*) and moſt wickedly, againſt the laudable deuotion of good Chriſtians, calling the Pagans idolatrie and ſuperſtition their deuotiō.

Idols, I found an altar also where vpon was written: *To the vnknown God*. That therefore which you worship, not knowing it, the same doe I preach to you. ²⁴ The God that made the world and all things that are in it, he being Lord of Heauen & earth dwelleth ^anot in Temples made with hand, ²⁵ neither is he serued with mens hands, needing any thing, whereas himself giueth life vnto all, and breathing, and all things: ²⁶ and he made of one, all mankind, to inhabite vpon the whole face of the earth, affigning set times, and the limits of their habitation, ²⁷ for to seeke God, if happily they may feele or find him; although he be not farre from euery one of vs: ²⁸ For in him we liue and moue and be, as certaine also of your owne Poetes said, *For of his kind also we are*. ²⁹ Being therefore of Gods kind, we may not suppose, the Diuinitie to be like vnto gold or siluer, or stone, the grauing of art and deuise of man. ³⁰ And the times truly of this ignorance whereas God dispised, now he denounceth vnto men that all euery where doe penance, ³¹ for that he hath appointed a day wherein he wil iudge the world in equitie, by a man whom he hath appointed, giuing all men faith, raising him vp from the dead.

Act. 7, 48.

Aratus.

³² And whē they had heard the resurrectiō of the dead, certaine indeed mocked, but certaine said: We wil heare thee againe concerning this point. ³³ So Paul went forth out of the middes of them. ³⁴ But certaine men ioyning vnto him, did beleue: among whom was also Dionyfius Areopagita, and a woman named Damaris, and others with them.

Dionyfius Areopagita.

ANNOTATIONS

11 Searching the Scriptures.) The Heretikes vse this place to proue that the hearers must trie & iudge by the Scriptures, whether their Teachers & Preachers doctrine be true; & so reiect that they find not in the Scriptures: As though here the sheep were made iudges of their Pastours, the people of the Priests, &

The people may not iudge of the sense of Scriptures.

^a God is not concluded in Temples, nor needeth them for his necessitie of dwelling or other vses of indigence. See *Annot. c. 7. Act. v. 48.*

men and woman of al fortes, euen of S. Pauls doctrine it self: which were the moft foolish diforder in the world. And they did not therefore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to difpute with the Apoftle, or to trie and iudge of his doctrine, or whether they should beleue him or no: for they were bound to beleue him and obey his word, whether he alleaged Scripture or no, and whether they could read or vnderftand the Scriptures or no: but it was a great comfort and confirmation for the Iewes that had the Scriptures, to find euen as S. Paul faid, that Chrift was God, crucified, rifen, and afcended to Heauen; which by his preaching and expounding they vnderftood, and neuer before, though they read them, and heard them read euery Sabboth: As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moft euidently for the Churches truth againft Heretikes, in Sermons or otherwife. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleaged by the Catholike Preachers. Yet they muft not be iudges for al that, ouer their owne Pafours, whom Chrift commandeth them to heare and obey, and by whom they heare the true fenfe of Scriptures.

The cōfort of Chriftian men by hearing or reading the Scriptures.

22 Superftitious.) S. Paul calleth not them fuperftitious for adoring the true and only God with much deuotion or many ceremonies or in comely prefcribed order, or for doing reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prefcribed lawes, daies, & faftes of the Church, or for fulfilling vowes made to God, or for blefing with the figne of the Croffe, or for capping and kneeling at the name of IESVS, or for religioufly vſing creatures fanctified in the fame name, or any other Chriftian obferuation, for which our new Maifters condemne the Catholike people of Superftition (themfelues wholly void of that vice by al wife mens iudgement, becaufe they haue in a manner taken away al religion, and are become Epicureans and Atheifts; who are neuer troubled with fuperftition, becaufe it is a vice confifting in exceffe of worship or religion, whereof they are void) but the Apoftle calleth them fuperftitious for worshipping the Idols and Gods of the Heathen, and for the feare that they had, left they should leaue out any God that was vnknown to them: for thus their Altar was infcribed: *Dijs Afiaë, Europæ, & libiæ; Deo ignoto & peregrino*: that is, To the Gods, of Afia, Europe, and Lybia; to the vnknown & ftrange God. This fuperftition (faith S. Auguftine) is wholly taken away from the Church by Chrifs incarnation, and by the Apoftles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kind of fuperftitious obferuation. Only we muft take heed that we beleue not her Adfuerfaries definition of fuperftition, for they would imply therein al true religion.

The Proteftants cal deuotion, fuperftition.

The Apoftle ſpeaketh of the Heathens fuperftition.

The Catholike Church alloweth no fuperftition.

29 The Diuinitie to be like.) Nothing can be made by mans hand of what forme or fort foeuer, that is like to Gods effence,

δεισιδαιμονες

Aug. de conf. Euang. li. 1. c. 26.

or to the forme or shape of his Godhead or Diuinitie. Therefore howfoeuer the Heathens did paint or graue their Idols, they were nothing like to God. And this alfo is impertinently alleadged by Heretikes againft the Churches images: which are not made, either to be adored with godly honour, or to be any refemblence of the Diuinitie or any of the three Perfons in Godhead, but only of Chrift as he was in forme of man, who in that respect may be truly expreffed, as other men by their portraictes: and of the Holy Ghoft, not as he is in him felf, but as he appeared in firy tongues or in the fimilitude of a doue, or fuch like. And fo to paint or graue any of the three Perfons as they appeared vifibly and corporally, is no more inconuenient or vnlawful, then it was vndecent for them to appeare in fuch formes. And therefore to paint or portraict the Father alfo being the firft Perfon, as he hath shewed himfelf in vifion to any of the Prophets of the old or new Teftament (namely to Daniel as an old man) or the three Angels representing the three Perfons to Abraham, or the one Angel that wraftling with Iacob bare our Lords Perfon, no fuch thing is any where forbidden, but is very agreeable to the peoples inftruction. In which fort the Angels were commonly pourtraicted (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal wings (as the Seraphins appeared to Eſay the Prophet) to exprefſe their qualitie and office of being God's Angels, that is, *Meffengers*: and God the Father with the world in his hand, to fignifie his creation and gouernement of the fame, and fuch like: whereof the people being wel inftructed may take much good, and no harme in the world, being now through their faith in Chrift farre from al fond imagination of the falſe Gods of the Pagans. And therefore S. Gregorie faith of the Churches Images:

Dan. 7, 22.

Gen. 18, 2.

Gen. 32, 24.

Exo. 37, 7.

Eſa. 6, 2.

Greg. li. 9. ep. 9.

That which ſcripture or writing doth to the readers, the ſame doth the pictures to the ſimple that looke therevpon, for in it euen the ignorant ſee what they ought to follow: in it they doe read, that know no letters. Where he calleth it a matter of antiquitie and very conuenient, that in holy places Images were painted to the peoples inftruction, fo they be taught that they may not be adored with diuine honour. And he in the ſame place ſharply rebuketh Serenus the Biſhop of Maſſilia, that of indifcrete zeale he would take away Images, rather then teach the people how to vſe them.

34 Dionyſius Areopagita.) This is that famous Denys that firſt conuerted France, and wrote thoſe notable & diuine workes *De Eccleſiaſtica & Cæleſti hierarchia, de diuinis nominibus*, & others in which he confirmeth and proueth plainly almoſt al things that the Church now vſeth in the miniftratiō of the holy Sacramēts, & affirmeth that he learned them of the Apoſtles, giuing alſo teſtimonie for the Catholike faith in moſt things now controuerted, fo plainly, that our Aduerſaries haue no ſhift but to deny this Denys to haue been the authour of them; feyning that they be an others

How there may be Images or refemblāces of the three Perfons in Trinitie and of Angels.

Images are for the peoples inftruction.

S. Dionyſius Areopagita is al for the Catholikes.

of later age. Which is an old flight of Heretikes, but most proper to these of all others. Who feeling all antiquities against them, are forced to be more bold or rather impudent than others in that point.