

Chapter 19

How Paul began the Church of Ephesus, first in twelue that were baptized with Iohns Baptisme, 8. then preaching three moneths in the Synagogue of the Iewes, vntil for their obftinacie & blafpheming, he forfooke them, difputing afterward in a certaine fchoole for two yeares fpace to the maruelous increafe of the Church, fpecially through his great miracles alfo, in healing difeafes with the touch of his clothes, and expelling Diuels, 13. who yet contemned the Exorcifts of the Iewes. 18. How the Chriftians there confeffe their actes, and burne their vnlawful bookes: 21. and how he foretold that after he had been at Hierufalem, he muft fee Rome. 23. And what a great fedition was raifed againft him at Ephesus, by them that got their liuing by working to the idolatrous Temple of Diana.

*Mt. 3, 11.
Mr. 1, 8.
Lu. 3, 16.*

And it came to paffe when Apollo was at Corinth, that Paul hauing gone through the higher parts came to Ephesus, and found certaine Difciples: ² and he faid to them: Haue you receiued the Holy Ghoft, beleeuing? But they faid to him: Nay, neither haue we heard whether there be a Holy Ghoft. ³ But he faid: In what then were you baptized? Who faid: ^a)In Iohns Baptisme. ⁴ And Paul faid: Iohn baptized the people with the Baptisme of penance, faying, That they fhould beleue in him that was to come after him, that is to fay, ^b)in IESVS. ⁵ Hearing thefe things, they were baptized in the name of our Lord IESVS. ⁶ And when Paul had ^c)impofed hands on them, the Holy Ghoft came vpon them, & they fpake with tongues, and prophecied. ⁷ And al the men were about twelue.

⁸ And entring into the Synagogue, he fpake confidently for three moneths, difputing & exhorting of the Kingdom of God. ⁹ But when certaine were indurate,

^a Iohns Baptisme not fufficient.

^b Chrifts Baptisme neceffarie.

^c S. Paul miniftred the Sacrament of Cõfirmation. See *annot. c. 8, 17.*

and beleueed not, il-fpeaking the way of our Lord before the multitude, departing from them, he feparated the Difciples, daily difputing in the fchoole of one Tyrannus. ¹⁰ And this was done for the fpace of two yeares, fo that al which dwelt in Afia, heard the word of our Lord, Iewes and Gentils.

¹¹ And God wrought by the hand of Paul miracles not common: ¹² fo that there were alfo brought from his body [♠]napkins or handkerchefts vpon the ficke, and the difeafes departed from them, and the wicked fpirits went out. ¹³ And certaine alfo of the Iudaical Exorcifts that went about, affaied to inuocate vpon them that had euil Spirits, the name of our Lord IESVS, faying: I adiure you by IESVS whom Paul preacheth. ¹⁴ And there were certaine fonnes of Sceua a Iewe, cheefe Prieft, feuen, that did this. ¹⁵ But the wicked Spirit anfwering, faid to them: IESVS I know, and [♠]Paul I know: but you, what are ye? ¹⁶ And the man in whom the wicked Spirit them was leaping vpon them, and mafttring ‘both,’ preuailed againft them, fo that they fled out of that houfe naked and wounded. ¹⁷ And this was made notorious to al the Iewes and the Gentils that dwelt at Ephefus: and feare fel vpon al them, and the name of our Lord IESVS was magnified. ¹⁸ And many of them that beleueed, came confeffing & declaring ^a)their deeds. ¹⁹ And many of them that had followed [♠]curious things, brought together their [♠]bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thoufand pence. ²⁰ So mightily increafed the word of God and was confirmed.

²¹ And when thefe things were ended, Paul purpofed in the Spirit, when he had paffed through Macedonia and Achaia, to goe to Hierufalem, faying: After I fhall haue been there I muft fee Rome alfo. ²² And fending into Macedonia two of them that miniftred vnto him,

The 6. part.
Of taking
away the
Ghofpel from
Hierufalem the
head citie of the
Iewes, and giu-
ing it to Rome
the head citie of
the Gentils.

^a They made not only a general confeffiō wherein al men fhew thēfelues alike to be finners, as our Proteftāts doe, but euery one confeffed his owne proper deeds & faults.

Timothee and Eraftus, himfelf remained for a time in Afia.

23 And at that time there was made no litle trouble about the way of our Lord. 24 For one named Demetrius, ναοὺς a filuer-fmith, that made filuer ^{a)} Temples of Diana, procured to the artificers no fmal gaine: 25 whom calling together and them that were the fame kind of workemen, he faid: Sirs, you know that our gaine is of this occupation; and you fee, and heare that this fame Paul by perfuafion hath auerted a great multitude not only of Ephefus, but almoft of al Afia, faying: That they are not Gods which be made by hands. 26 And not only vnto vs is this part in danger to be reprov'd, but alfo the Temple of great Diana fhall be reputed for nothing, yea & her maieftie fhall begin to be deftroied, whom al Afia & the world worfhippeth. 27 Hearing thefe things they were replenifhed with anger, and cried out faying: Great is Diana of the Ephefians. 28 And the whole citie was filled with confufion, and they ranne violently with one accord into the theater, catching Gaius & Ariftarchus Macedonians, Paules companions. 29 And when Paul would haue entred into the people, the Difciples did not permit him. 30 And certaine alfo of the Princes of Afia that were his freinds, fent vnto him, defyring that he would not aduenture himfelf into the theater: 31 and others cried another thing. For the affembly was confufe, & the more part knew not for what caufe they were affembled. 32 And of the multitude they drew forth Alexander, the Iewes thrufting him forward. But Alexander with his hand defiring filence, would haue giuen the people fatisfaction. 33 Whom as foone as they perceiued to be a Iewe, there was made one voice of al, almoft for the fpace of two houres crying out: Great is Diana of the Ephefians. 34 And when the Scribe had appeafed the multitudes, he faith: Ye men of Ephefus, for what man

^a The Proteftants trãflate, *shrines*, in the *Bible an. 1577.* to make the people thinke that it toucheth the holy shrines of Saints; moft corruptly, the greeke fignifying plainly, *têples*, & that of heathē Gods.

τοῦ διοπετοῦς

is there that knoweth not the citie of the Ephefians to be a worfhipper of great Diana, and ^{a)} Iupiters child? ³⁵ For afmuch therfore as thefe things can not be gainfaid, you muft be quieted, and doe nothing rafhly. ³⁶ For you haue brought thefe men, being neither facrilegious, not blafpheming your Goddeffe. ³⁷ But if Demetrius & the artificers that are with him, haue matter to fay againft any man, there are Courts kept in the common place, & there are Proconfuls; let them accufe one another. ³⁸ And if you aske any other matter, it may be refolued in a lawful affemblie. ³⁹ For we are in danger alfo to be accufed for this daies fedition: whereas there is no man guilty by whom we may giue an account of this con-courfe. And when he had faid thefe things he dimiffed the affemblie.

ANNOTATIONS

Act. 5, 26.

12 Napkins.) The napkins that had touched S. Paules body, wrought miracles, and it was no fuperftition to attribute that vertue to them which God gaue to them indeed: nor to feeke to touch them for health, was any difhonour to God, but it much proued Chrifs religion to be true, and him to be the only God, whole feruants, yea whole feruants shadows and napkins could doe fuch wonders, as S. Chryfoftom (*to. 5. cont. Gentiles, quod Chriftus fit Deus, in vita Babylæ.*) fheweth in a whole booke to that purpofe, againft the Pagans: prouing hereby and by the like vertue of other Saints and their Relikes, that Chrift their Lord and Maifter is God. For it is al one concerning the bodies of Saints, relikes, garmēts, ftaues, bookes, or any thing that belonged to thē: al which may & haue done & yet doe (when it is neceffarie to our edification) the like wonders to Gods great honour; not only in their life time, but after their death much more. For S. Paules napkins had as great force when he was dead, as when he liued, and fo much more, as his grace and dignitie with God is greater then before. Which S. Chryfoftom in the place alleaged proueth at large by the fhrine of S. Babylas the Martyr: and to thinke the contrarie, is the Herefie of Vigilantius, condemned fo long fince as S. Hieroms time, and by him refuted abundantly.

Touching of Re-
likes, & miracles
done by the fame.

^a Here the Heretikes adde to the text this word, *image*, more then is in the Greeke, to put a fcruple into the peoples mind concerning holy images.

15 Paul I know.) Both the faid napkins taken from S. Paules body, and his name alfo, were dreadful and able to expel Diuels. Whereby we learne that not only Chriftes name, which is the principal, but his feruants names alfo inuocated vpon the poffeffed, haue power ouer Diuels: which is a maruelous honour to Saints, and nothing diminifheth the glorie of God, but exceedingly increafeth the fame, not only himfelf, but his feruants alfo being able to doe fuch things, and to be ftronger then any Diuel in Hel. So we read in S. Hierom, that many did inuocate the name of S. Hilarion vpon the poffeffed, and the Diuels ftraight departed. So did the Diuel know S. Babylas & other Saints, euen after they were dead, when they could not fpeake for the prefence of their Relikes, and when they were tormented & expelled by them: whereof al antiquitie is ful of teftimonies. But our Heretikes, Luther and Caluin and their Schollers attempting to caft out Diuels, fped much like as thefe good fellowes did.

In vit. Hilarionis.

Chryf. loco citato.

The name, or prefence, or Reliques of Saints & holy men, confound the Diuel.

19 Curious things.) Curious and vnlawful fciences, as Witchcraft, Necromancie, and other meanes of diuination by fouthfaying, figure-cafting, interpretation of dreames, or any way not allowed by God and his Church, muft much more be abhorred of old Chriftians, when thefe fo lately conuerted were fo zelous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, the firft thing they doe, to burne their heretical and naughtie bookes.

Superftitious, heretical, & al hurtful bookes muft be made away.

19 Bookes.) A Chriftian man is bound to burne or deface al wicked bookes of what fort fo euer, fpecially Heretical bookes: Which though they infect not him alwaies that keepeth them, yet being forth-comming, they may be noifom & pernicious to others that fhall haue them & read them after his death, or otherwife. Therefore hath the Church taken order for condemning al fuch bookes, & againft the reading of them, where danger may enfue: & the Chriftian Emperours, Conftantinus Magnus, Valentinian, Theodofius, Martian, Iuftinian, made penal lawes for the burning or defacing of them. *Sozom. li. 1. c. 20. li. 2. c. 31. conc. Chalc. act. 3. in fine, cap. Ampla. & in fine totius Conc. c. Imperatur. Con. Conftantinop. 2. confef. 5. cap. Debitam. & Act. 2. cap. 1. & cap. Rom. See Eufebius li. 3. de vita Conftant. c. 61, 62, 63, 64. The danger of reading them, as it is manifelt, fo it is fignified by Eufeb. li. 7. c. 6. Auguftin li. 3. de bapt. c. 14. S. Greg. li. 5. ep. 64.*

Decrees & penal lawes againft heretical bookes.