

Chapter 20

Hauing vifited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to faile from Corinth toward Hierufalem, becaufe of the Iewes lying in wait for him, he is conftrained to returne into Macedonia. 6. And fo at Philippis taking boat, commeth to Troas, where vpon the Sunday, with a fermon, and a miracle, he greatly confirmeth that Church. 13. Thence comming to Miletum, 17. he fendeth to Ephesus for the Clergie of thofe partes: to whom he maketh a Paftoral fermon, committing vnto their charge the flocke begun by him there, and now like to be feen of him no more, confidering the troubles that by reuelation he looketh for at Hierufalem.

And after that the tumult was ceafed, Paul calling the Difciples, and exhorting them, tooke his leaue, and fet forward to goe into Macedonia. ² And when he had walked through thofe parts, & had exhorted thẽ with much fpeech, he came to Greece: ³ where when he had fpent three moneths, the Iewes laid wait for him as he was about to faile into Syria: and he had counfel to returne through Macedonia. ⁴ And there accompanied him Sofipater of Pyrrhus, of Berœa: and of Theffalonians, Ariftarchus, and Secundus: and Caius of Derbe, and Timothee: and of Afia, Tychicus and Trophimus. ⁵ Thefe going before, ftayed for vs at Troas. ⁶ But we failed after the daies of Azymes from Philippi, and came to them vnto Troas in fiae daies where we abode feuen daies.

⁷ And in the firft of the Sabboth when we were affembled to ^a)breake bread, Paul difputed with them, being to depart on the morow: and he continued the fermon vntil mid-night. ⁸ And there were a great number of

^a S. Paul did here breake bread on the Sunday as it is broken in the Sacramēt of the body of Chrift and had both before & after the celebrating of the Sacrament a fermon to the people. *Aug. ep. 86. ad Cafulanũs. Vener. Beda, in 20. Act.*

lampes in the vpper chamber where we were affembled.
⁹ And a certaine yong man named Eutyclus, fitting vpon
the window, whereas he was oppreffed with heauy fleep:
(Paul difputing long) driuen by fleep, fel from the third
loft downe, and was taken vp dead. ¹⁰ To whom when
Paul was gone downe, he lay vpon him: and embracing
him he faid: Be not troubled, for his foule is in him.
¹¹ And going vp and breaking bread and tafting, and
hauing talked fufficiently to them vntil day light, fo he
departed. ¹² And they brought the youth aliuie, & were
not a litle comforted.

¹³ But we going vp into the fhipe, failed to Affon,
from thence meaning to receiue Paul; for fo he had or-
dained, himfelf purpofing to iourney by land. ¹⁴ And
when he had found vs in Affon, taking him with vs we
came to Mitylene. ¹⁵ And failing thence, the day fol-
lowing we came ouer againft Chios: and the other day
we arriued at Samos: and the day following we came
to Miletum. ¹⁶ For Paul had purpofed to faile leauing
Ephesus, left any ftay fhould be made him in Afia. For
he haftned, if it were poffible for him, to keep the day
of Pentecoft at Hierufalem.

¹⁷ And fending from Miletum to Ephesus, he called
πρεσβυτέρους the ^{a)} Ancients of the Church. ¹⁸ Who being come to
him, and affembled together, he faid to them: You know
Act. 19, 2. from the firft day that I entred into Afia, in what
manner I haue been with you al the time, ¹⁹ feruing
our Lord with al humilitie and teares, and tentations
that did chance to me by the confpiracies of the Iewes:
²⁰ How I haue withdrawen nothing that was profitable,
but that I preached it to you, and taught you openly
and from houfe to houfe, ²¹ teftifying to Iewes and Gen-
tills ^{b)}penance toward God, and faith in our Lord IESVS
CHRIT. ²² And now behold, being bound by the Spirit,
I goe to Hierufalem; not knowing what things fhall be-
fal me in it, ²³ but that the Holy Ghoft through out al

^a That is, *Priefts* as Act. 15, 4. See the *Annot. there.*

^b Apoftolike preaching comendeth not faith only, but penance alfo
to the people.

cities doth protest to me saying: that bands and tribulations abide me at Hierufalem. ²⁴ But I feare none of these things, neither doe I make my life more pretious then my self, so that I may confirmat my course & ministerie which I receiued of our Lord IESVS, to testifye the Gospel of the grace of God. ²⁵ And now behold I doe know, that you shal no more see my face al you, through whom I haue passed preaching the Kingdom of God. ²⁶ Wherefore I take you to witnesse this present day that I am cleere from the blood of al. ²⁷ For I haue not spared to declare vnto you al the counfel of God. ²⁸ Take heed to your selues and to the whole flocke wherein the ^aHoly Ghoft hath placed you Bishops, to rule the Church of God which he hath purchased with his owne blood. ²⁹ I know that after my departure there wil [†]rauening wolues enter in among you, not sparing the flocke. ³⁰ And out of your owne selues shal arise men speaking peruerse things, to draw away Disciples after themselues. ³¹ For the which cause be vigilant, keeping in memorie that for three yeares night & day I ceased not with teares to admonish euey one of you. ³² And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in al the sanctified. ³³ No mans siluer and gold or garment haue I coueted. ³⁴ Your selues know that for such things as were needful for me and them that are with me, these hands haue ministred. ³⁵ I haue shewed you al things, that so labouring, you must receiue the weake, and remember the word of our Lord IESVS, because he said: [†]It is a more bleffed thing to giue rather then to take.

³⁶ And when he had said these things, falling on his knees he praied with al them. ³⁷ And there was great weeping made of al; and falling vpon the necke of Paul, they kissed him, ³⁸ being forie most of al for the word which he had said, that they should see his face no more. And they brought him going vnto the ship.

^a Bishops or Priests (for thē these names were sometimes vsed indifferently) gouernours of the Church of God, & placed in that roome & high functiō by the Holy Ghoft.

ANNOTATIONS

- 16 Pentecoft.) Though the Apostles might desire to come to the Jewes Festiuities, by reason of the general course of people to the same, the better to deal for their salvation & to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christiā Pentecost or whitfuntide, for memorie of the Holy Ghost, and that S. Paul went to that Feast of the Christians rather than the other of the Jewes. And Ven. Bede saith here: *The Apostle maketh haste to keepe the fiftieth day, that is, of remission and of the holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, & had altered already the ordinarie Sabbath into the same, it is plaine by the Scriptures (*1. Cor. 16, 2. Apoc. 1, 10.* & by antiquitie, *Iustin. Mart. Apolog. ad Anton. Pium in fine.*) And it is as like that they changed the Jewes Pasche and Pentecost as that; specially when it is euident that these Festiuities be kept by Apostolike tradition, and approved by the vse of al ancient Churches and Councils.
- 29 Rauening wolues.) The Governours of the Church are foretold of the great danger that should fall to the people by wolues, that is to say, by Heretikes, whose cruelty toward the Catholikes is noted by this terme. They be knowen by the forsaking the vnitie of the Church wherof they were before, by going out and drawing many Disciples after them, and by their peruerse doctrine. Such wolues came afterward indeed in diuers Ages: Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloud-fucking wolues, & wasters of the flocke of Christ.
- 35 More blessed to giue.) Among many other infinit goodly things and speeches which Christ spake and be not written in the Gospels, this sentence is one: which S. Paul heard of some of the Apostles daily conuersant with him, or els learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happy that receiueth any benefit, as almes either temporal or spiritual, yet indeed he that giueth or bestoweth, is more happy. Which if the world did well consider, men would giue almes faster than they doe, if it were but for their owne benefit.

The Christian Pentecost.

Sunday.

Rauening wolues are the Heretikes of al Ages.

Christs speeches not writtē in the Gospel.

Great almes-men blessed.