

Chapter 28

After their shipwracke hauing wintered in the Iland (now named Malta) where many miracles were wrought by Paul, they take ship againe, and fo by Cicilie they come to Puteoli in Italie, the Chrifitian Romans comming a great way to meet him, to his great ioy. 16. Finally being come to Rome, in his lodging he declareth to the Iewes his caufe. 23. And on a day appointed preacheth IESVS vnto them. 25. And feeing their incredulitie, he sheweth how it was foretold by Eſay: 28. but that the Gentils wil not be incredulous. 30. To whom he there preacheth two whole yeares without prohibition.

Melita

And when we had eſcaped, then we knew that the ^aIland was called ‘Mitilene.’ But the Barbarous ſhewed vs no ſmal courteſie. ² For, kindling a fire they refreshed vs al, becauſe of the imminent raine and the cold. ³ And when Paul had gathered together ſome number of ftickes, and had laid them on the fire, a viper iffuing out of the heat, inuaded his hand. ⁴ But as the Barbarous ſaw the beaſt hanging on his hand, they ſaid one to another: Vndoubtedly this man is a murderer, who being eſcaped out of the ſea, vengeance doth not ſuffer him to liue. ⁵ And he indeed [¶]fhaking off the beaſt into the fire, ſuffred no harme. ⁶ But they ſuppoſed that he ſhould be turned into a ſwelling, and that he would ſodenly fal and die. But expecting long and feeing that there was no harme done on him, being changed they ſaid, that he was a God. ⁷ And in thoſe places were land of the Prince of the Ile, named Publius, who receiuing vs, for three daies intreated vs courteouſly. ⁸ And it chanced that the father of Publius lay vexed

ἡ δὲ κρη

^a This Iland (now Malta) is the feat of the Knights of Rhodes: the inhabitāts wherof haue a ſpecial deuotion to S. Paul: to whom both the cheefe Church (being the Biſhops Seat) is dedicated, and the whole Iland (as they count it) confecrated. Where the people ſhew yet to ftrāgers, his priſon and other memories of his miracles.

with feuers and the bloody flixe. Vnto whom Paul entred: and when he had praied, ^a)and impofed hands on him, he healed him. ⁹ Which being done, al in the Ile alfo that had infirmities, came, and were cured: ¹⁰ who alfo honoured vs with many honours, and when we were failing away, laded vs with neceffaries.

¹¹ And after three moneths, we failed in a fhip of Alexandria, that had wintered in the Iland, whofe figne was the Caftors. ¹² And when we were come to Syracufa, we taried there three daies. ¹³ Thence compaffing by the fhore, we came to Rhegium: and after one day the South-wind blowing, we came the fecond day to Puteoli, ¹⁴ where finding Brethren, we were defired to tarie with them feuen daies: and fo we came to Rome. ¹⁵ And from thence, when the Brethren had heard, they came to meet vs vnto *Apij-forum*, and the Three-tauerns, whom when Paul had feen, giuing thanks to God, he tooke courage. ¹⁶ And when we were come to Rome, Paul was permitted to remaine to himfelf with a fouldiar that kept him. ¹⁷ And after the third day he called together the cheefe of the Iewes. And when they were affembled, he faid to them:

Men Brethren, I doing nothing againft the people, or the cuftome of the Fathers, was deliuered prifoner from Hierufalem into the hands of the Romanes, ¹⁸ who when they had examined me, would haue releafed me, for that there was no caufe of death in me. ¹⁹ But the Iewes contradicting it, I was compelled to appeale vnto Cæfar, not as hauing any thing to accufe my Nation. ²⁰ For this caufe therfore I defired to fee you and to fpeake to you. For, becaufe of the hope of Ifrael, am I compaffed with this [†]chaine.

²¹ But they faid to him: We neither receiued letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or fpeake any euil of thee. ²² But we defire of thee to heare what thou thinkeft: for [†]concerning this Sect, it is knowne to vs that it is gainefaid euery where. ²³ And when they had

αἰρέσεως

^a Miraculous healing by impofition of the Apoftles hāds.

appointed him a day, they came to him vnto his lodging very many: to whom he expounded, testifying the Kingdom of God, and vsing perſuaſion to them of IESVS, out of the Law of Moyſes and the Prophets, from morning vntil euening. ²⁴ And certaine beleeued thoſe things that were ſaid: but certaine beleeued not. ²⁵ And whereas they did not agree among themſelues, they departed, Paul ſaying one word: That wel did the Holy Ghoſt ſpeake by Eſaie the Prophet to our Fathers, ²⁶ ſaying:

Eſa. 6, 9. Goe to this people, and ſay to them: With the eare
Mat. 13, 14. you ſhal heare, and ſhal not vnderſtand: and ſeeing you
Mr. 4, 12. ſhal ſee and ſhal not perceiue. ²⁷ For the hart of this
Lu. 8, 10. people is waxen groſſe, and with their eares haue they
Io. 12, 40. heauily heard, and their eyes ^{a)}they haue ſhut: left per-
Ro. 11, 8. haps they may ſee with their eyes, and heare with their
 eares, and vnderſtand with their hart, and be conuerted,
 and I heale them. ²⁷ Be it knowen therfore to you, that
 this Saluation of God is ſent to the Gentils, and they wil
 heare.

²⁸ And when he had ſaid theſe things, the Iewes went out from him, hauing much queſtioning among themſelues. ²⁹ And he taried ful two yeares in his hired lodging: and he receiued al that came in to him, ³⁰ preaching the Kingdom of God, and teaching the things that concerne our Lord IESVS CHRIST with al confidence, without prohibition.

THE END OF THE ACTES OF THE APOTLES.

Wherevnto we adioyne for the Readers behalfe, two Tables of the two cheefe Apoftles, and a note of the reſt, as an abridgement of the ſaid booke, and a ſupply of ſome things not there mentioned.

ANNOTATIONS

⁵ Shaking of the beaſt.) The promiſe of Chriſt (*Marc. 16.*) that venomous ſerpents ſhould not hurt them that beleeuie in him,

^a Here alſo (as *Mat. 13.*) it is plaine that they would not ſee, nor heare, and that their execration is to be attributed to themſelues & not to God. See *annot. Io. 12, 40.*

*The Fazellus
de rebus Sicu-
lus decad. 1.
li. 16. c. 1.*

is fulfilled; not in al beleeuers, but in fuch as had the guift of miracles, as S. Paul had: whom here a viper, by nature fo venomous that the people thought he fhould haue died out of hand, did no whit annoy; he extinguiſhing by the power of Chrift al the poiſon of the beaft. Yea and (as the Chriftian people there til this day beleue) by S. Paules prayers the Iland was deliuered for euer from al fuch venomous ſerpents, in fo much that children there play with ſcorpions euer ſince that time: and Pilgrimes daily carie with them peeces of ſtones out of the place where S. Paul abode, by which they affirme that they heale them which in other countries adioyning are bitten of ſcorpions, the medicine therfore being called, *S. Paules grace*. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints, maruel and blaſpheme, when they heare fuch things as be proper to certaine countries, attributed ſometimes to Gods miracles done by his Saints: as though that were not poſſible, or were not as much to Gods honour, and more, then things proceeding only of natural cauſes. Such profane men would not haue attributed the holfomnes of the waters of Iericho to Elifeus his vertue and miracles, ammending them by caſting falt into them, if the Scripture had not exprefly teſtified the fame. It is the part of al faithful men to referre fuch things to God, when any iuſt occaſion is giuen thereunto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of ſuperſtition & diſhonouring God. As though this eſcape of drowning, might better and more to Gods glorie, be referred to chance and the mariners induſtrie, then to S. Paules praier and extraordinarie working.

4. Reg. 2, 19.

20 Chaine.) I would wiſh now (faith S. Chryſoſtome) to be for a time in the place where theſe chaines remaine, and to ſee the fetters which Diuels feare, and Angels reuerence. *hom. 5. ad populum Antiochonum*. See alſo *S. Gregorie li. 3. epift. 30.* of the miracles done by S. Paules chaines, and that he fendeth to the Empereffe Conſtantia ſome duſt thereof filed off, for a great Relike and holy guift.

22 Concerning this Sect.) The Heretikes of al fortes comfort themſelues much, when they find here or els where the Chriftian faith called of the Iewes or incredulous perſons, a Sect or an Hereſie, & ſometimes in contempt of Chriffs perſon the Maiſter of the fame, the Sect of the Nazarens: as though the Church of God might as wel erre in naming their doctrine Hereſie, as the Iewes and Pagans might and did miſſe in condemning Chriftian religion for an Hereſie: or as though the Proteſtants doctrine were as wel proued & tried to be no Hereſie, by the Prophets and other Scriptures, miracles, and conſent of al Nations and Ages, as Chriffs bleſſed doctrine is. Whereas indeed the Proteſtants doctrine is euidently conuincid to be heretical, by the ſame arguments that Chriffs religion is proued to be the only true doctrine of ſaluation, and not an Hereſie. And whoſoeuer can deduce the

Malta hath
S. Paules bleſſing
and grace vntil
this day.

Gods miraculous
vertue in certaine
countries and
creatures, by his
Saints.

S. Pauls chaines
honoured.

The name of Sect
is wel giuen to al
Hereſies, though
the Chriftian re-
ligion at the firſt
was falſely fo
called.

Chriftian faith from Adam to this day, throughout al the Fathers, Patriarchs, Prophets, Priests, Apoftles, & Bishops, by descent and fuceffion of al Lawes and States of true worshippers and beleeuers (which is the only or fpécial way to proue that the Chriftian faith is no Herefie) he shal by the fame meanes al at once proue the Proteftants doctrine to be an Herefie & a falfe Sect. That the Iewes therfore and il men in al places contradicted the Chriftian religion, calling it an Herefie or a Sect, as though it had a beginning of fome certaine Sect-Maifter other then God himself, they were deceiued: and the Church of God neuertheleffe calling the Proteftants doctrine Herefie in the worft part that can be, and in the worft fort that euer was, doth right and moft iustly.