

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 Chriftian 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

ἡ δὲ

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 iſſuing 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 ſhaking off the beaſt into the fire, ſuffered no harme. ⁶ But they ſuppoſed that he ſhould be turned into a ſwelling, and that he would ſodenly fall and die. But expecting long and ſeeing 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 with feuers and the bloody flixe. Vnto whom

^a This Iland (now Malta) is the ſeat 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) conſecrated. Where the people ſhew yet to this day, his priſon and other memories of his miracles.

Paul entred: and when he had praied, ^{a)}and imposed hands on him, he healed him. ⁹ Which being done, al in the Ile also that had infirmities, came, and were cured: ¹⁰ who also honoured vs with many honours, and when we were failing away, laded vs with neccessaries.

¹¹ And after three moneths, we failed in a ship of Alexandria, that had wintered in the Iland, whose signe was the Castors. ¹² And when we were come to Syracusa, 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 second day to Puteoli, ¹⁴ where finding Brethren, we were desired to tarie with them feuen daies: and so we came to Rome. ¹⁵ And from thence, when the Brethren had heard, they came to meet vs vnto *Apj-forum*, and the Three-tauerns, whom when Paul had seen, giuing thanks to God, he tooke courage. ¹⁶ And when we were come to Rome, Paul was permitted to remaine to himself 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 said to them:

Men Brethren, I doing nothing againft the people, or the custome 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 therefore I desired to see you and to speake to you. For, because of the hope of Ifrael, am I compaffed with this [♠]chaine.

²¹ But they said to him: We neither receiued letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or speake any euil of thee. ²² But we desire of thee to heare what thou thinkest: for [♠]concerning this Sect, it is known to vs that it is gainesaid euery where. ²³ And when they had appointed him a day, they came to him vnto his lodging

αἰρέσεως

^a Miraculous healing by imposition of the Apostles hāds.

very many: to whom he expounded, testifying the Kingdom of God, and vñing persuasion to them of IESVS, out of the Law of Moyfes and the Prophets, from morning vntil euening. ²⁴ And certaine beleueed those things that were said: but certaine beleueed not. ²⁵ And whereas they did not agree among themselves, they departed, Paul saying one word: That wel did the Holy Ghost speake by Efaie the Prophet to our Fathers, ²⁶ saying:

Efa. 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 themselves. ²⁹ And he taried full 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 Apostles, 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 beaft.) The promise of Chrif (Marc. 16.) that venomous serpents should not hurt them that beleue in him, is fulfilled; not in al beleeuers, but in such as had the gift of

^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 themselves & not to God. See *annot. Io. 12, 40.*

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

miracles, as S. Paul had: whom here a viper, by nature so venomous that the people thought he should have died out of hand, did no whit annoy; he extinguishing by the power of Christs al the poison of the beast. Yea and (as the Christian people there til this day beleue) by S. Pauls prayers the Iland was deliuered for euer from al such venomous serpents, in so 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 therefore being called, *S. Pauls grace*. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints, maruel and blasphemie, when they heare such things as be proper to certaine countries, attributed fometimes 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 holiness of the waters of Iericho to Elifeus his vertue and miracles, amending them by casting salt into them, if the Scripture had not expressly testified the same. It is the part of al faithful men to referre such 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. Pauls praier and extraordinarie working.

4. Reg. 2, 19.

20 Chaine.) I would with now (saith S. Chrysostome) to be for a time in the place where these chains remaine, and to see the fetters which Diuels feare, and Angels reuerence. *hom. 5. ad populum Antiochonum*. See also *S. Gregorie li. 3. epist. 30.* of the miracles done by S. Pauls chains, and that he sendeth to the Emperesse Constantia some duft thereof filed off, for a great Relique and holy gift.

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

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

S. Pauls chains
honoured.

22 Concerning this Sect.) The Heretikes of al sortes comfort themselves much, when they find here or els where the Christian faith called of the Iewes or incredulous persons, a Sect or an Heresie, & fometimes in contempt of Christs person the Maister of the same, the Sect of the Nazarenes: as though the Church of God might as well erre in naming their doctrine Heresie, as the Iewes and Pagans might and did misse in condemning Christian religion for an Heresie: or as though the Protestants doctrine were as well proued & tried to be no Heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and Ages, as Christs blessed doctrine is. Whereas indeed the Protestants doctrine is evidently conuincd to be heretical, by the same arguments that Christs religion is proued to be the only true doctrine of saluation, and not an Heresie. And whoeuer can deduce the Christian faith from Adam to this day, throughout al the Fathers,

The name of Sect
is well giuen to al
Heresies, though
the Christian re-
ligion at the first
was falsely so
called.

Patriarchs, Prophets, Priests, Apostles, & Bishops, by descent and succession of all Lawes and States of true worshippers and beleaguers (which is the only or special way to prove that the Christian faith is no Heresie) he shall by the same means all at once prove the Protestants doctrine to be an Heresie & a false Sect. That the Jewes therefore and all men in all places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect-Master other then God himself, they were deceived: and the Church of God notwithstanding calling the Protestants doctrine Heresie in the worst part that can be, and in the worst sort that ever was, doth right and most iustly.