

## Chapter 14

*Next in Iconium they preach, where many being conuerted of both fortes, the obftinate Iewes raife perfecution. 6. Then in the townes of Lycaonia, where the Heathen firft feing that Paul had healed one borne lame, are hardly perfuaded but they are Gods. 18. But afterward, by the inftigation of the malitious Iewes, they ftone Paul, leauing him for dead. 20. And fo hauing done their circuit, they re- turne the fame way confirming the Chriftians, and mak- ing Priests for every Church. 25. And being come home to Antioche in Syria, they report al to the Church there.*

**A**nd it came to paffe at Iconium that they entred together into the Synagogue of the Iewes, and fo fpake, that a very great multitude of Iewes and of the Greekes did beleue. <sup>2</sup> But the Iewes that were incredulous, ftirred vp and incensed the hartes of the Gentils to anger againft the Brethren. <sup>3</sup> A long time therfore they abode, dealing confidently in our Lord, who gaue teftimonie to the word of his grace, granting signes and wonders to be done by their hands. <sup>4</sup> And the multitude of the citie was deuided: and certaine of them indeed were with the Iewes, but certaine with the Apoftles. <sup>5</sup> And when the Gentils and the Iewes with their Princes had made an affault, to vfe them contumelioufly, and to ftone them, <sup>6</sup> vnderftanding it, they fled to the cities of Lycaonia, Lyftra and Derbe, and the whole countrie about, and there they were euangelizing.

<sup>7</sup> And a certaine man at Lyftra impotent of his feet fate there, lame from his mothers womb, that neuer had walked. <sup>8</sup> This fame heard Paul fpeaking. Who looking vpon him, and feeing that he had faith for to be faued, <sup>9</sup> he faid with a loud voice: Stand vp right on thy feet. And he leaped & walked. <sup>10</sup> And the multitudes when they had feen what Paul had done, lifted vp their voice in the Lycaonian tongue, faying: Gods made like to men, are defcended to vs. <sup>11</sup> And they called Barnabas, Iupiter: but Paul Mercurie, becaufe he was the cheefe fpeaker. <sup>12</sup> The Prieft alfo of Iupiter that was

διὸς τοῦ ὄντος

before the citie, bringing oxen and garlands before the gates, would with the people <sup>♣</sup>Sacrifice. <sup>13</sup> Which thing when the Apoftles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying <sup>14</sup> and faying: Ye men, why doe you thefe things? We alfo are mortal, men like vnto you, preaching to you for to conuert from thefe vaine things, to the liuing God that made the Heauen, and the earth, and the fea, and al things that are in them: <sup>15</sup> who in the Generations paff fuffred al the Gentils to goe their owne waies. <sup>16</sup> Howbeit he left not himfelf <sup>a)</sup>without teftimonie, being beneficial from Heauen, giuing raines, and fruitful feafons, filling our hartes with food and gladnes. <sup>17</sup> And fpeaking thefe things, they fcarfe appeafed the multitudes from facrificing to them. <sup>18</sup> But there came in certaine Iewes from Antioche and Iconium: and perfwading the multitudes, and ftoning Paul, they drew him out of the citie, thinking him to be dead. <sup>19</sup> But the Difciples compaffing him round about, he rifing vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbe.

2. Cor. 11, 25.

<sup>20</sup> And when they had euangelized to that citie, & had taught many, they returned to Lyftra and Iconium, and to Antioche: <sup>21</sup> confirming the hartes of the Difciples, and exhorting them to continue in the faith; and that by many tribulations we muft enter into the Kingdom of God. <sup>22</sup> And when <sup>b)</sup>they <sup>♣</sup>had ordained to them <sup>♣</sup>Priefts in euery Church, and had prayed with faftings, they commended them to our Lord in whom they beleued. <sup>23</sup> And paffing through Pifidia, they came to Pamphylia, <sup>24</sup> and fpeaking the word of our Lord in Perge, they went downe into Attalia: <sup>25</sup> and from thence they failed to Antioche, whence they had been deliuered

Act. 13, 2.

<sup>a</sup> The Heathē might by the daily benefites of God haue knowen him at the leaft to haue been their Creatour and only Lord, though the myfterie of our Redemption were not opened to them.

<sup>b</sup> We fee by this, firft that Ss. Paul & Barnabas were Bifhops, hauing here authoritie to giue holy Orders: fecōdly that there was euen thē a differēce betwixt Bifhops and Priefts, though the name in the primitiue Church was often vfed indifferently: laftly, that alwaies fafting and praying were preparatiues to the giuing of holy Orders.

to the grace of God vnto the worke which they accomplished. <sup>26</sup> And when they were come, and had affembled the Church, they reported what great things God had done with them, & that he had opened a doore of faith to the Gentils. <sup>27</sup> And they abode no litle time with the Difciples.

## ANNOTATIONS

- 12 They would Sacrifice.) This loe is the diuine worfhip, confifting in external Sacrifice, and in acknowledging the parties worhipped to be Gods: which may be done to no man nor creature. And therfore the Apoftles refufe it with al poffible diligence, and al the Angels and Saints in Heauen refufe that adoration by Sacrifice. The Catholike Church fuffereth no Prieft nor other fo to worfhip any Saint in Heauen or earth. She hath but one external Sacrifice, which is in the holy Maffe, of Chrifs body and bloud: that fhe offereth to God alone; & *neither to Peter nor to Paul* (faith S. Auguftine) *though the Prieft that sacrificeth, ftandeth ouer their bodies, & offereth in their memories.* But other kindes of honours and duties, inferiour without al comparifon (how great foouer they be) to this, we doe, as the Scriptures & Nature teach vs, to al Superiours in Heauen and earth, according to the degrees of grace, honour, and bleffednes that God hath called them vnto, from our B. Ladie Chrifs owne mother, to the leaft feruant he hath in the world. For which the Heretikes would neuer accufe Chriftian people of Idolatrie, if they had either grace, learning, faith, or natural affection.
- 22 Had ordained.) The Heretikes, to make the world beleue that al Priefts ought to be chofen by the voices of the people, and that they need no other Ordering or Confecration by Bifhops, prefing the profane vfe of the Greeke word more then the very natural fignification requireth & Ecclefiaftical vfe beareth, tranflate thus, *Ordained by election.* Whereas indeed this word in Scripture fignifieth, Ordering by impofition of hands, as is plaine by other wordes equiualent, *Act. 6, 13. 1. Tim. 4, 5. 2. Tim. 1.* Where the Ordering of Deacons, Priefts, & others is called Impofitiō of hāds, not of the people, but of the Apoftles. And this to be the Ecclefiaftical vfe of the word, appeareth by S. Hierom faying (as is before alleaged) that *χειροτονία* is the *Ordering of Clerkes or Clergie men by praier of voice and impofition of hand.*
- 22 Priefts.) Euen fo here alfo, as before, flying from the proper, apt, & knowen word, which is moft precifely correspondent to the very Greeke in our tongue and al Nations, they tranflate for *Prieft*, Elder, that is, for a calling of Office, a word of age:

*Latria.*

*Aug. li. 10. de  
Ciu. Dei c. 1.*

*Aug. li. 2. de  
Ciu. Dei c. 27.*

*Dulia.*

Heretical tranflation againft holy orders.

*χειροτονήσαντες*

*ἐπέθηκαν χείρας*

*Hiero. in 38. Efa.*

Heretical tranflation againft Priefthood.

for a terme of art and by consent of al the Church and Apofto-  
like authoritie and Fathers, appropriated to holy Order, a vulgar,  
common and profane terme. With as litle grace as if they should  
tranflate *Pontificem*, a bridgemaker, the *Maior*, of London, the  
Bigger of London. And thus you see within three wordes compaffe  
they flye guilefully from the Latin to the Greeke, & againe guile-  
fully from the Greeke to the vulgar English. Such corruption of  
Scriptures their hatred of Priesthood driueth thē vnto. If they  
had tranflated it so when the Scriptures were first written, (at  
which time the word was but newly receiued into the special and  
Ecclesiastical signification, & when it was yet taken sometimes  
in common profane sort, as *1. Tim. 5.* or there only where our  
ancient Latin version turneth *Prefbyter* into *Senior*, because the  
word was not yet wholly and only appropriated to holy Orders, as  
afterward by vse of many hundred yeares it was and is) their deal-  
ing might haue had some colour of honestie and plainesse, which  
now can not be but of plaine fallhood and corruption, and that  
of further purpose then the simple can see. Which is to take away  
the office of Sacrificing and other functions of Priests, proper in  
the new Testament to such as the Apostles often, and the poster-  
itie in manner altogether call Priests, *Presbyteros*. Which word  
doth so certainly imply the authoritie of sacrificing, that it is  
by vse made also the only English of *Sacerdos*, the Aduerfaries  
themselues as well as we, so tranflating it in al the old and new  
Testament: though they can not be ignorant that *Priest* commeth  
of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other  
cause applied the signification of *Presbyter* to *Sacerdos*, but to shew  
that *Prefbyter* is in the new Law, that which *Sacerdos* was in the  
old: The Apostles abstaining from this and other like old names  
at the first; and rather vsing the wordes, Bishops, Pastours, and  
Priests, because they might be distinguished from the Governours  
and sacrificers of Aarons order, who as yet in the Apostles time  
did their old functions still in the Temple. And this to be true,  
and that to be a Priest is to be a man appointed to sacrifice, the  
Heretikes themselues calling *Sacerdos* alwaies a Priest, must needs  
be driuen to confesse. Although their folly is therein notorious, to  
apply willingly the word *Priest* to *Sacerdos*, and to take it from  
*Prefbyter*. whereof it is properly deriued, not only in English,  
but in other languages both French & Italian. Which is to take  
away the name that the Apostles and Fathers gaue to the Priests  
of the Church, and to giue it wholly and only to the order of Aaron,  
which neuer had it before our Priesthood began. Neuer did there  
Heretikes stand so much vpon doubtful deriuations and descant  
of wordes as these Protestants doe, and yet neuer men behaued  
themselues more fondly in the same: as whofoeuer marketh the  
distinction of their Elders, Ministers, Deacons, and suchlike, shall  
perceiue.

If *Sacerdos* be  
Priest, much more  
*Prefbyter*.

*Prefbyter*.  
Priest.  
Prebftre.  
Preti.