

ACTS

Chapter 1

Verse 1. [[@Bible:Acts 1:1]]{{field-on:Bible}}**Of all that Jesus began,** &c. If Hen. Stephanus could say of Laertius, that he wrote the lives of the philosophers *aureo libello illo* in that golden book of his; and (as another hath it) *opere utilissimo, et auro contra non charo*; ⁽¹⁾ how much better may the same be said of the holy evangelists setting forth the oracles and miracles of Christ and his apostles! If Julius Scaliger thought twelve verses in Lucan better than the whole German empire, what high thoughts ought we to have of these divine records! In the monastery at Ratisbon is a New Testament written all in letters of gold, saith Melancthon, who saw it. (Joh. Manl. loc. com.) Gold was not good enough for such a purpose.{{field-off:Bible}}

Verse 2. [[@Bible:Acts 1:2]]{{field-on:Bible}}**Had given commandments.** As the Church's Lawgiver, *Isaiah 33:22* 1 Corinthians 11:23. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 1:3]]{{field-on:Bible}}**Speaking of the things.** Those that are leaving the world should leave wholesome counsel to those that survive them. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 1:4]]{{field-on:Bible}}**Wait for the promise.** And put it in suit by their daily prayers, *Luke 11:13*. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 1:5]]{{field-on:Bible}}**Shall be baptized.** See *Matthew 3:11*. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 1:6]]{{field-on:Bible}}**Restore again.** They dreamt of a distribution of honours and offices here on earth as in the days of David and Solomon. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 1:7]]{{field-on:Bible}}**It is not for you.** This key God carries under his own girdle. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 1:8]]{{field-on:Bible}}**After that the Holy Ghost is come upon you.** Montanus the heresiarch wickedly affirmed that, next unto the apostles, this Scripture was fulfilled upon him and his courtesan Philumena. (Beza in loc.) Prodigious blasphemy! And *eiusdem farinae*, a loaf of the same leaven it is, that the Turks believe that when Christ said that "although he departed, he would send the Comforter," it was added in the text, "And that shall be Mahomet"; but that the Christians in malice toward them have razed it out. (Abbot's Geog.) {{field-off:Bible}}

Verse 9. [[@Bible:Acts 1:9]]{{field-on:Bible}}**And a cloud.** Look not therefore for revelations from heaven (saith Aretius), but search the Scriptures, for those are they that testify of Christ. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 1:10]]{{field-on:Bible}}**Looked stedfastly.** Or intently, ἀτενίζοντες: wistly, as taken with that sweet sight. (See Trapp on "Matthew 28:7") {{field-off:Bible}}

Verse 11. [[@Bible:Acts 1:11]]{{field-on:Bible}}**Shall so come.** *De tempore ne quire*, not a word of the time when, in answer to that overly curious question, *Acts 1:6*. Solomon's temple was finished in the year of the world 3000; whether Christ's shall be consummated in 3000; more, I have not to say. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 1:12]]{{field-on:Bible}}**From the mount.** Near unto which he had been apprehended, viz. at Bethany, and from whence he had thus triumphantly ascended up on high, leading captivity captive, &c., *Ephesians 4:8*, and making an open show of his conquered enemies as a public spectacle of scorn and derision, *ἐδειγμάτισεν*, *Colossians 2:15*.

¹ Vos. de Hist. Graec. ii. 13.

In which respect, how well might this mount Olivet have received that name of Nicatorium,⁽²⁾ which Alexander the Great gave to a certain Mountain not far from Arbela, as a constant trophy of that famous victory that he there got over Darius, with whom he fought for the empire of the world.{{field-off:Bible}}

Verse 13. [[@Bible:Acts 1:13]]{{field-on:Bible}}**They went into an upper room.**⁽³⁾ As most remote from company, and so fittest for God's service. In Madrid it is a custom, that except some composition be made, all the upper rooms of their dwellings belong to the king. (Heyl. Geog.) Let the spirits of our minds be reserved for God.{{field-off:Bible}}

Verse 14. [[@Bible:Acts 1:14]]{{field-on:Bible}}**With the women.** Who might make masculine prayers, having eyes like the pools in Heshbon, *Solomon's Song 7:4*.
{{field-off:Bible}}

Verse 15. [[@Bible:Acts 1:15]]{{field-on:Bible}}**The number of names.** *Nominum, id est, hominum*, or of the chieftains that were fit to act in the election. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 1:16]]{{field-on:Bible}}**Brethren.** Not underlings, as Popish bishops, who must say *Placet* It is pleasing, to that which in the pope's name is proposed to them.
{{field-off:Bible}}

Verse 18. [[@Bible:Acts 1:18]]{{field-on:Bible}}**And all his bowels gushed out.** Because he had no bowels of compassion toward his Master, he burst in the midst with a huge crack (as the word *ἐλάκῃσε* signifieth), by a singular judgment of God. So Foxford, chancellor to the bishop of London, a cruel persecutor in Henry VIII's time, died suddenly in his chair; his belly being burst and his guts falling out before him. So Arius voiding out his bowels, sent his soul as a harbinger to the devil to provide room for his body. Papias (that ancient millenary, scholar to St John) tells us (*In Traditionibus quas vocant Apostolicis*), that Judas having hanged himself, the rope broke, and he lived some time after, and was crushed to death by the fall of a cart that was to pass by him; but this is a mere fiction of his, and it gives us cause to credit Eusebius, who saith that this Papias, though much revered for opinion of his holiness and learning, yet was *homo ingenii pertenuis*, a slender-witted man. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 1:19]]{{field-on:Bible}}**In their proper tongue.** *i.e.* In the Syriac tongue; for the Jews in the Babylonish captivity lost their language. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 1:20]]{{field-on:Bible}}**In the book of Psalms.** That common magazine of wholesome lessons, as Basil hath it.⁽⁴⁾ {{field-off:Bible}}

Verse 21. [[@Bible:Acts 1:21]]{{field-on:Bible}}**Wherefore of these.** To make up the breach again; like as the crowned saints fill up the room in heaven of the apostate angels.
{{field-off:Bible}}

Verse 22. [[@Bible:Acts 1:22]]{{field-on:Bible}}**Must one be ordained.** To answer the ancient types. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 1:23]]{{field-on:Bible}}**Joseph called Barsabas.** The centurists think that this Joseph Barsabas was the same with that Joses called Barnabas afterwards by the apostles, *Acts 4:36*. This Joseph, seeing it was God's mind not to make choice of him now to succeed Judas in the apostleship, was content with a lower condition; therefore afterwards God called him to that high and honourable office of an apostle. {{field-off:Bible}}

² *νικᾶτ' ὤριον πρὸς*. Strabo.

³ *ὑπερῶον* *superior pars domus Spartanorum lingua*. Eustath.

⁴ *κοινὸν ταμεῖον ἀγαθῶν διδασμάτων*.

Verse 24. [[@Bible:Acts 1:24]]{{field-on:Bible}}**Which knowest the hearts.** Thales Milesius, qui sapientissimus inter septem fuisse creditur, interrogatus num lateret Deos iniuste agens? respondit, Ne cogitans quidem. Thales being asked whether evil deeds are hidden from God? answered, No, nor evil thoughts either. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 1:25]]{{field-on:Bible}}**Go to his own place.** A place of his own providing; and that he had purchased with that wages of wickedness, **Acts 1:18**. Bellarmine tells us of a desperate advocate in the court of Rome, who being exhorted on his death bed to make his peace with God, made this speech to him; Lord, I have a word to say to thee, not for myself, but for my wife and children, *Ego enim propero ad inferos, neque est ut aliquid pro me agas*; for I am hasting to hell, neither is there anything that I would beg of thee in my own behalf. And this he spake, saith Bellarmine (who was by the while), as boldly and without fear, as if he had been but to take his journey only to some near neighbouring village. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 1:26]]{{field-on:Bible}}**They gave forth their lot.** Either into the bosom, **Proverbs 16:23**, or lap, or pot, or some other vessel in use for that purpose. {{field-off:Bible}}

Chapter 2

Verse 1. [[@Bible:Acts 2:1]]{{field-on:Bible}}**And when the day of Pentecost.** This feast was instituted in remembrance of the law delivered to Moses in the mount, fifty days after their departure out of Egypt. Answerably whereunto the Holy Ghost (and God's love thereby, **Romans 5:5**) is sent out and shed abroad the 50th day after that Christ our Passover was sacrificed for us, **1 Corinthians 5:7**. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 2:2]]{{field-on:Bible}}**As of a rushing mighty wind.** *Nescit tarda molimina gratia Spiritus Sancti*, saith Ambrose. "The Spirit of God is a spirit of power," **2 Timothy 1:7**. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 2:3]]{{field-on:Bible}}**Cloven tongues.** Teaching them both ὀρθοτομεῖν, to divide the word aright, and also ὀρθοποδεῖν, as some will have it; their tongues being cloven, as their feet were into toes, teaching them too to foot it aright. Diodorus Siculus tells us of a certain island beyond Arabia, the inhabitants whereof have cloven tongues, so that therewith they can alter their speech at their pleasure, imitate the tunes of various birds, and (which is more strange) they can perfectly speak to two persons and to two purposes at once; to one with one part of their tongue and to another with the other part; *Sed fides sit penes Authorem*, believe it who will. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 2:4]]{{field-on:Bible}}**As the Spirit gave them utterance.** ἀποφθέγγεσθαι, to utter divine apothegms, grave and gracious sentences, or rather oracles; those *Magnalia Dei*, great things of God, **Acts 2:11**; *Mirabilia legis*, Great things of the law, **Psalms 119:18**. (**2 Peter 1:21**) *Cedro digna et Cerite cera*. Horat.

And they were all filled with the Holy Ghost. And so gifted for their offices and employments in the Church. The heathens tell us that Hesiod, being filled with a sudden inspiration by the Muses, became of a sordid neatherd a most skilful poet. And Cicero saith, no man ever grew famous *sine aliquo afflatu divino*, without some inbreathing from on high. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 2:5]]{{field-on:Bible}}**And there were dwelling,** &c. Even in Jerusalem (for their ancient idolatries and latter unthankfulness) there be not to be found at this time a hundred households of the Jews. (Breerwood's Inquiries.) {{field-off:Bible}}

Verse 6. [[@Bible:Acts 2:6]]{{field-on:Bible}}**Were confounded.** Or troubled, transported, amazed, and amused, συνεχύθη, as **Acts 2:7**. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 2:7]]{{field-on:Bible}}**Galileans.**— *crassoque sub aere nati*. (Martial.) {{field-off:Bible}}

Verse 8. [[@Bible:Acts 2:8]]{{field-on:Bible}}**Every man in our our tongue.** Cleopatra was so skilful in the Eastern tongues that she could readily answer the Ethiopian, Hebrew, Arabian, Syrian, Median, Parthian ambassadors that came unto her; turning and tuning her tongue with ease (as an instrument of many strings, ⁽⁵⁾ saith Plutarch) to what dialect soever she listed.{{field-off:Bible}}

Verse 9. [[@Bible:Acts 2:9]]{{field-on:Bible}}**Parthians and Medes,** &c. Those strangers of the dispersion, **1 Peter 1:1**. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 2:10]]{{field-on:Bible}}**Proselytes.** Jethro was the first proselyte to the Jewish Church that we read of in Scripture. {{field-off:Bible}}

⁵ ὥσπερ ὄργανον τι πολύχορδον.

Verse 12. [[@Bible:Acts 2:12]]{{field-on:Bible}}**The wonderful works.** The magnificent, majestic things of God; they praised him according to his excellent greatness, *Psalm 150:2*.

What meaneth this? Gr. "What will this be, or come to?" ⁽⁶⁾ And here began their conversion. Let none "despise the day of small things," *Zechariah 4:10*: God put little thoughts into Ahasuerus's head, but for great purposes, *Esther 6:1*. The word falls often upon men's ears, "as the sound of many waters" at first, working wonder only. Next "as the voice of thunder," working fear also, as it did on these here, *Acts 2:37*. Lastly, as the harmony of harpers, filling the heart with peace and joy through believing, as one observeth from *Revelation 14:1-5*.{{field-off:Bible}}

Verse 13. [[@Bible:Acts 2:13]]{{field-on:Bible}}**Others mocking, said, These men, &c.** *χλευάζοντες*, contumeliously cavilling, as those epicures at Athens did, *Acts 17:32*. And that mocker, Doctor Morgan, who being set to examine Mr Philpot, martyr, asked him, How know you that you have the Spirit of God? Philpot answered, By the faith of Christ which is in me. Ah, by faith, do you so? (quoth Morgan). I think it is the spirit of the buttry, which your fellows have had that have been burned before you, who were drunk before they went to their death, and I think went drunk unto it. Philpot replied: It appeareth by your communication that you are better acquainted with the spirit of buttry than with the Spirit of God. Thou hast the spirit of illusion and sophistry, which is not able to countervail the Spirit of truth. And God, I tell thee, shall rain fire and brimstone upon such scornors of his word and blasphemers of his people as thou art, &c. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 2:14]]{{field-on:Bible}}**But Peter standing up.** (*σταθείς, consistens.*) Buckling close to them, and not suffering them to carry it away so; *Constantem et praesentem Petri animum declarat*. Beza. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 2:15]]{{field-on:Bible}}**Seeing it is but the third hour.** This was then an argument more than probable. Now men are grown such husbands, as that by that time they will return their stocks, and have their brains crowing before day. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 2:16]]{{field-on:Bible}}**But this is that.** Thus the Old Testament is fulfilled in the New. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 2:17]]{{field-on:Bible}}**In the last days.** God keeps his best till last. Not so the devil.

I will pour out of my Spirit upon all flesh. The best thing upon the basest. Oh, wonderful goodness! {{field-off:Bible}}

Verse 18. [[@Bible:Acts 2:18]]{{field-on:Bible}}**And on mine handmaids.** Souls have no sexes, *Galatians 3:28*. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 2:19]]{{field-on:Bible}}**Wonders in heaven.** See *Joel 3:15; Matthew 24:29; Mark 13:24; Luke 21:25*. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 2:20]]{{field-on:Bible}}**The sun shall be turned.** He seems to set forth the great troubles of the world under the gospel. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 2:21]]{{field-on:Bible}}**Shall be saved.** Therefore to be able to pray is better than to be able to prophesy, *Matthew 7:22*. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 2:22]]{{field-on:Bible}}**A man.** From Adam, but not by Adam. {{field-off:Bible}}

⁶ τι ἂν θέλοι τοῦτο εἶναι.

Verse 23. [[@Bible:Acts 2:23]]{{field-on:Bible}}**And by wicked hands,** &c. *Facinus vincire civem Romanum*, It is a crime to bind a Roman citizen, saith the orator. It was much (may we say) for the Son of God to be bound, more to be beaten, most of all to be slain. *Quid dicam in crucem tolli?* Let me say what is destroyed in the cross. (Cicero in Ver.) {{field-off:Bible}}

Verse 24. [[@Bible:Acts 2:24]]{{field-on:Bible}}**It was not possible.** For he was life essential, and therefore "swallowed up death in victory," **1 Corinthians 15:54.**

Him being delivered by the determinate counsel of God. *Quod dum devitatur impletur*, saith Gregory. The wicked's intense rage carries on God's decree against their wills; for while they sit backward to his command, they row forward to his decree; *dum sun cuique Deus fit dira libido*. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 2:25]]{{field-on:Bible}}**Be moved.** Tossed as a ship by tempest. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 2:26]]{{field-on:Bible}}**My tongue.** Heb. "my glory." With the tongue bless we God, **James 3:9**, which is the best way of ennobling it. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 2:27]]{{field-on:Bible}}**My soul in hell.** That is, my body in the grave. So **Revelation 20:13**. Death and hell, *i.e.* the grave, are cast into the burning lake. To the three degrees of our Saviour's humiliation, are answerable the three degrees of his exaltation: to his death, his resurrection; to his burial, his ascension; to his abode a while in the grave, his sitting at the right hand of his heavenly Father. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 2:28]]{{field-on:Bible}}**Thou hast made known.** *i.e.* Thou givest me experience, or thou hast made me partaker of. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 2:29]]{{field-on:Bible}}**His sepulchre is with us.** Repaired, likely, when the city was rebuilt. See **Matthew 23:29**. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 2:30]]{{field-on:Bible}}**Out of the fruit of his loins.** That is, out of the Virgin Mary; the son of whose womb Christ was, being hewn without hands out of that mountain, **Daniel 2:45**. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 2:31]]{{field-on:Bible}}**Neither his flesh.** It was a pious error in those good women that embalmed his body to preserve it from corruption. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 2:32]]{{field-on:Bible}}**Hath God raised up.** Adam died, and we hear no more of him; but the second Adam rose and reigneth for ever. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 2:33]]{{field-on:Bible}}**Exalted.** (*See Trapp on "Acts 2:27"*) {{field-off:Bible}}

Verse 34. [[@Bible:Acts 2:34]]{{field-on:Bible}}**Is not ascended.** viz. Bodily, and to sit at God's right hand as King of the Church: that is Christ's royalty. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 2:35]]{{field-on:Bible}}**Thy footstool.** They that will not bend shall break; Christ will fetch in his rebels, and set his feet of fine brass on the necks of them, **Revelation 1:15**. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 2:36]]{{field-on:Bible}}**Lord and Christ.** Messiah the Prince, **Daniel 9:25**. {{field-off:Bible}}

Verse 37. [[@Bible:Acts 2:37]]{{field-on:Bible}}**They were pricked.** Punctually pricked and pierced (**κατενύγησαν**). They felt the nails wherewith they had crucified Christ sticking fast in their own hearts, as so many sharp daggers or stings of scorpions, **2 Corinthians 12:7**. Sin is set forth by a word that signifieth the head of a bearded arrow sticking in the flesh (**σκόλοψ**).

After Socrates was put to death at Athens, Aristophanes rehearsed a tragedy of his concerning Palamedes, who had been executed by the Grecians long before, at the siege of Troy. In this tragedy were these verses, ⁽⁷⁾

*"Ye have slain, ye have slain of Greeks the very best,
(All me) that never any did infest."*

The people at the hearing of these lines were so moved that they presently fell upon the authors of Socrates' death, and drew them forth to punishment. Oh, that we could be as nimble to apprehend and be avenged upon our sins, the cause of Christ's death.{{field-off:Bible}}

Verse 38. [[@Bible:Acts 2:38]]{{field-on:Bible}}**Peter said unto them, Repent.** μετανοήσατε. Hence then they had not yet repented, for all they were pricked at heart. Nay, Peter prescribes it for a remedy, which taxeth their folly that take the disease for the remedy, and are overly forward to minister comfort or ever men have sorrowed after God, and to a transmutation. The English are not sick soon enough, saith one, and they are well again too soon. It is true of their minds, as well as of their bodies, *Currat ergo poenitentia, ne praecurrat sententia*; and let our fasts be according to an old canon, which defines their continuance *usque dum stellae in caelo appareant*, till stars be seen in the sky. It is not for men to scarf up their wounds till they are thoroughly searched, not to get out of the furnace of mortification till their hearts melt, as Josiah's did, and fall asunder in their bosoms, like drops of water. Penitence and pain are words of one derivation, and very near of kin. Never was any wound cured without sensible pain: never any sin healed without soaking sorrow. Let none dream of a delicacy in the ways of God; nor hope for sound comfort, till they have thoroughly repented. The Hebrews, as they express sin and punishment by the same word, so do they repentance and comfort, חטא.{{field-off:Bible}}

Verse 39. [[@Bible:Acts 2:39]]{{field-on:Bible}}**Even as many.** The devil sweeps all (of maturity) that are not called, as out of the covenant. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 2:40]]{{field-on:Bible}}**With many words did he testify.** διεμαρτύρετο, in God's name, for his sake, and by his authority, as Paul charged Timothy, **2 Timothy 2:14**, and as Bradford spoke to his friend: I beseech you, I pray you, I desire you, I crave at your hands with all my very heart. I ask of you with hand, pen, tongue, and mind; in Christ, through Christ, for Christ; for his name, blood, mercy, power, and truth's sake, that you admit no doubting of God's final mercies toward you, howsoever you feel yourself.{{field-off:Bible}}

Verse 41. [[@Bible:Acts 2:41]]{{field-on:Bible}}**Were baptized.** They gave up their names to Christ, and took his mark upon them. {{field-off:Bible}}

Verse 42. [[@Bible:Acts 2:42]]{{field-on:Bible}}**Doctrine and fellowship.** So the Philippians, **Philippians 1:5**. (See Trapp on "**Philippians 1:5**") {{field-off:Bible}}

Verse 43. [[@Bible:Acts 2:43]]{{field-on:Bible}}**Fear came upon.** The enemies were overawed, and dared not moot or attempt against the Church. {{field-off:Bible}}

Verse 44. [[@Bible:Acts 2:44]]{{field-on:Bible}}**Were together.** There is a special tie to constancy in the communion of saints and community of supplies.

And had all things common. This was voluntary, not necessary. *Non fuit praeceptum, sed susceptum*, saith Piscator. {{field-off:Bible}}

Verse 45. [[@Bible:Acts 2:45]]{{field-on:Bible}}**And sold.** So Tyre when once converted,

⁷ ΕΚΤΑΝΕΤΕ, ΕΚΤΑΝΕΤΕ ΑΡΙΣΤΟΝ ΤΩΝ Ἑλλήνων, τὸν ἀνδιαν μηδὲνα βλάψαντα.

Isaiah 23:17, 18. {{field-off:Bible}}

Verse 46. [[@Bible:Acts 2:46]]{{field-on:Bible}}**Breaking bread.** Friendly feeding together, and (after their love feasts) celebrating the Lord's Supper every Lord's day at least: whence it was anciently called *Panis Hebdomadarius*. ⁽⁸⁾ That of George Tankerfield, a martyr in Queen Mary's days, was singular and extraordinary. For when the hour drew on that he should suffer, he called for a pint of Malmsey and a loaf, that he might eat and drink that in remembrance of Christ's death and passion, because he could not have it ministered unto him by others, in such manner as Christ commanded. And then he kneeled down, making his confession to the Lord, with all which were in the chamber with him. And after that he had prayed to the Lord, and had read the institution of the holy Supper by the Lord Jesus, out of the evangelists, and out of St Paul, he said: O Lord, thou knowest I do not this to derogate authority from any man, or in contempt of those which are thy ministers; but only because I cannot have it ministered according to thy word. And when he had so spoken, he received it with thanksgiving.{{field-off:Bible}}

Verse 47. [[@Bible:Acts 2:47]]{{field-on:Bible}}**Such as should be saved.** Heirs of the kingdom, **James 2:5.** Heads destined to the diadem, saith Tertullian. {{field-off:Bible}}

⁸ *Moris, erat convesci et convivari et celebrare caenam Dom. Tertul.*

Chapter 3

Verse 1. [[@Bible:Acts 3:1]]{{field-on:Bible}}**At the hour of prayer.** The Jews had their *stata precibus tempora*, set hours of prayer. See ***Psalm 55:17; Daniel 6:10; Acts 10:3, 30.*** {{field-off:Bible}}

Verse 2. [[@Bible:Acts 3:2]]{{field-on:Bible}}**To ask alms.** This ought not to have been suffered, ***Numbers 15:7, 8*** There might not be a beggar in Israel. But all was out of order, as it useth to be among a people nigh to destruction. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 3:3]]{{field-on:Bible}}**Asked an alms.** The Dutch beggars ask not, but look pitifully. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 3:4]]{{field-on:Bible}}**Look on us.** Together with this word there went forth a power, as ***Luke 5:17.*** {{field-off:Bible}}

Verse 5. [[@Bible:Acts 3:5]]{{field-on:Bible}}**Expecting.** God was better to him than his expectation. God presseth kindness upon his suitors, and heapeth it upon them, as Naaman upon Gehazi, ***2 Kings 5:22, 23.*** {{field-off:Bible}}

Verse 6. [[@Bible:Acts 3:6]]{{field-on:Bible}}**Silver and gold have I none.** The newelected pope, in his solemn Lateran procession, must take copper out of his chamberlain's lap, and scatter it among the people, saying, Gold and silver have I none. Whenas Petrarch writeth that when Pope John XXII died, his heirs found in his treasury 250; tons of gold. And when Pope Boniface VIII was taken and plundered by Philip the Fair, king of France, there was more store of treasure carried out of his palace than all the kings of the earth could show again, saith the historian. Every pope hath the sign of the cross on his pantofle shining gloriously with pearls and precious stones, *ut plenius faucibus crucem Christi derideat*, saith mine author in derision of Christ's cross. (Heidelfield.) {{field-off:Bible}}

Verse 7. [[@Bible:Acts 3:7]]{{field-on:Bible}}**His feet and ankle bones.** "The Lord raiseth them that are crooked," but (as a further favour, and far better than that former) "he loveth the righteous," ***Psalm 146:8***, as he did this cripple, whom he healed on the inside also. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 3:8]]{{field-on:Bible}}**Into the temple.** There to hang up his crutches, as it were.

Walking and leaping. Weak Christians are commonly most affectionate, as this cripple when first cured leaped for joy. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 3:9]]{{field-on:Bible}}**Praising God.** Not the apostles. We may pay the messenger, but return thanks chiefly to the sender. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 3:10]]{{field-on:Bible}}**And they knew.** There could be therefore no collusion. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 3:11]]{{field-on:Bible}}**Held Peter and John.** Fearing perhaps lest, if he should lose them, he should lose his limbs again. So that demoniac, ***Mark 5:18.*** {{field-off:Bible}}

Verse 12. [[@Bible:Acts 3:12]]{{field-on:Bible}}**Why look ye.** We are ready to pay our rent to a wrong landlord. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 3:13]]{{field-on:Bible}}**Denied him.** Crying out, We have no king but Caesar, ***John 19:15*** {{field-off:Bible}}

Verse 14. [[@Bible:Acts 3:14]]{{field-on:Bible}}**But ye denied.** This he again beats upon, and drives home to the head. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 3:15]]{{field-on:Bible}}**And killed.** Wherein they were but our workmen, ***Zechariah 12:10.*** {{field-off:Bible}}

Verse 16. [[@Bible:Acts 3:16]]{{field-on:Bible}}**And his name.** That is, Christ himself, as God's name is often put for God's self. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 3:17]]{{field-on:Bible}}**I wot that through ignorance.** Peter excuseth not their fact, but thus far forth mitigateth it, that it was not the sin against the Holy Ghost, which can never be forgiven. This must be carefully cautioned, and the weak informed that they despair not. This irremissible sin is wilful blaspheming of God, and the work of his Spirit, out of revenge, ***Hebrews 10:29;*** a will to crucify Christ again. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 3:18]]{{field-on:Bible}}**By the mouth of all his prophets.** All the prophets spake but with one mouth; such a sweet consent and happy harmony there is in all their writings, as if done by one only. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 3:19]]{{field-on:Bible}}**Repent and be converted.** The first word comprehendeth contrition and confession. The second, faith and reformation. The first, repentance for sin; the second, repentance from sin. *Da poenitentiam, et postea indulgentiam,* said dying Fulgentius. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 3:20]]{{field-on:Bible}}**Preached unto you.** Or handed to you, or put into your hands, ***πρόκειρισμαίνον.*** {{field-off:Bible}}

Verse 21. [[@Bible:Acts 3:21]]{{field-on:Bible}}**Whom the heavens must receive until,** &c. Note this against the Ubiquitaries, whose error was first broached by Gerson, about the time of the Council of Constance. Afterwards, defended at Paris by Jacobus Faber Stapulensis, A. D. 1524, who was therefore banished the next year out of France. (Sculdet. Annul.) But Luther brought it into Germany, Brentins stickled for it, and Smidelinus obtruded it upon many, even against their wills; and was therefore called the apostle of the Ubiquity. The author of the Practice of Piety thus distinguisheth: *Secundum esse naturale Christus non est ubique, secundum esse personale Christus est ubique,* even the body of Christ. It was objected as a heresy against Thomas Man, martyr, that he had affirmed, That the Father of heaven was the altar, and the second person the sacrament: and that upon the Ascension Day, the sacrament ascended upon the altar, and there abideth still. But what an audacious heretic is he that writes of the "mortality of the soul," to interpret this place thus, "The heavens must contain him," that is, he "must be in the sun"; for he holds that there is no heaven till the resurrection.

Until the times of restitution. This Plato hammered at in his great revolution; when, after many thousands of years, all things shall be again *statu quo prius*, as they were at first. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 3:22]]{{field-on:Bible}}**Like unto me.** 1. A man, as I am. 2. A prophet, and more than a prophet, the archprophet, to whom Moses must bow. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 3:23]]{{field-on:Bible}}**Shall be destroyed.** As it justly befell the refractory Jews; wrath came upon them to the uttermost, ***1 Thessalonians 2:16.*** {{field-off:Bible}}

Verse 24. [[@Bible:Acts 3:24]]{{field-on:Bible}}**All the prophets.** The prophet Isaiah especially, who speaks more like an evangelist than a prophet, and is therefore called the "evangelical prophet" (Jerome). {{field-off:Bible}}

Verse 25. [[@Bible:Acts 3:25]]{{field-on:Bible}}**Ye are the children.** Here he comforts them, being now cast down. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 3:26]]{{field-on:Bible}}**To bless you.** *Ephesians 1:3.*
{{field-off:Bible}}

Chapter 4

Verse 1. [[@Bible:Acts 4:1]]{{field-on:Bible}}**The captain of the temple.** The Jews had a band of garrison soldiers deputed for the service and safety of the temple, **Matthew 27:65**. These forces had many officers, **Luke 22:4**, and one chieftain, here called their captain, **Στρατηγός**; as in their wars with the Romans afterwards, Eleazar the son of Ananias the high priest was in this office, a bold and proud youth, as Josephus describeth him. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 4:2]]{{field-on:Bible}}**Being grieved.** Being sick of the devil's disease, as Moab was, **Numbers 22:3, 4** "fretting and vexing" at God's Israel, and eating up their own hearts, because they could not tear out theirs. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 4:3]]{{field-on:Bible}}**Put them in hold.** In the sergeant's ward, **τήρησις**, not in the jail or dungeon. God doth by degrees inure his to suffer hardship. *Pauciores* (saith Cajuto in an epistle to the brethren of Basilea) *vobiscum perimuntur, quod ita Domino visum est, ut stabiliantur seu lenibus pluvii, et sementis mollioribus plantulae in arbores maximas proditurae*. God tempteth not his above what they are able, **1 Corinthians 10:13**. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 4:4]]{{field-on:Bible}}**And the number.** A goodly increase. The lily is said to be increased by its own juice that flows from it. (Pliny.) So the Church. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 4:5]]{{field-on:Bible}}**On the morrow.** Malice is restless. Stephen Gardiner would not sit down to dinner till he had heard of the bishops burnt at Oxford. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 4:6]]{{field-on:Bible}}**And Annas.** The same old man, still no changeling, **ἡ πάλαι γυνή**, as it was said of Helena. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 4:7]]{{field-on:Bible}}**By what power.** God's, or the devil's? in God's name, or by the black art? {{field-off:Bible}}

Verse 8. [[@Bible:Acts 4:8]]{{field-on:Bible}}**Filled with the Holy Ghost.** *i.e.* with wisdom and fortitude, according to Christ's promise, **Matthew 10:19, 20; Luke 21:15**. (See Trapp on "**Matthew 10:19**") (See Trapp on "**Matthew 10:20**") {{field-off:Bible}}

Verse 9. [[@Bible:Acts 4:9]]{{field-on:Bible}}**If we this day be examined of the good deed.** *q.d.* Evil times we must needs say they are, when good deeds and evil are dangerous alike; when to cure or to kill is equally criminal. "Should I not visit for these things, saith the Lord?" &c. Bede said of the ancient Britons, immediately before their destruction by the Saxons, that they were come to that height of wickedness, as to cast an odium upon pious and profitable persons, *tanquam in adversarios*, as if they had been public enemies, not fit to be endured. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 4:10]]{{field-on:Bible}}**Be it known unto you all.** Here was spiritual mettle, steeling the soul against whatsoever opposition. When a man's strength would fall loose, the spirit hems him about, comprehends and keeps him together, **Acts 20:22**, and makes him more than a man: as it did the apostles here, and afterwards Athanasius, Luther, others, and *qui totius orbis impetum sustinuerunt*, who stood out against a world of adversaries. (Tertul.) {{field-off:Bible}}

Verse 11. [[@Bible:Acts 4:11]]{{field-on:Bible}}**You builders.** Such you should be, and profess to be, *sed aedificatis in Gehennam*, ye build backward. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 4:12]]{{field-on:Bible}}**For there is no other name.** We have no

co-saviour, we need no other master of requests in heaven, but Christ. Say we of Popish saints and mediators, as that heathen did, *Contemno minutulos istos deos modo lovem propitium habeam*. William Tracy, Esq., in Henry VIII's time, made it in his will, That he would have no funeral pomp at his burial, that he passed not upon a mass, that he trusted in God only, and hoped by him to be saved, and not by any saint, &c. Hereupon his body was taken up and burnt as a heretic, A.D. 1532. Some schoolmen (saith Acosta) promise salvation without the knowledge of Christ. And Sleidan telleth us, that at the Council of Trent, the salvation of heathens, by the sole strength of nature without Christ, was much talked of. And Venator, the Arminian, saith, I deny this proposition, no man can be saved that is not set into Christ by a lively faith. The various of Collen set forth a book *De Salute Aristotelis*. And Erasmus ⁽⁹⁾ (whether in jest or earnest I know not) useth this litany, *Vix possum me continere quin dicam Sancte Socrates ora pro nobis*. But if any do seriously fancy any other way to salvation besides Christ, that proverb mentioned by Aristotle in his Meteorology, is verified of him, viz. κακὰ ἐφ' ἑαυτὸν ἔλκει, ὥς τὸ κακίας νέφος, he is a wicked and Wretched miscreant.{{field-off:Bible}}

Verse 13. [[@Bible:Acts 4:13]]{{field-on:Bible}} **Unlearned and ignorant men.** *Indoctos elegit Christus et idiotas, sed oculavit in prudentes: simulque dona dedit et ministeria*. The primitive persecutors slighted the Christians for a company of hard illiterate fellows; and therefore they used to paint the God of the Christians with an ass's head, and a book in his hand, saith Tertullian, to signify, That though they pretended learning, yet they were silly and ignorant people. Bishop Jewel, in his sermon upon **Luke 11:15**, cites this out of Tertullian, and applies it to his times. Do not our adversaries the like, saith he, against all that profess the gospel? Oh, say they, Who are those that favour this way? None but shoemakers, tailors, weavers, and such as never were at the University. These are the bishop's own words. Bishop White said in open court, some few years since, That the Puritans were all a company of blockheads. The Jesuits say the same of all the Protestants; and that the empire of learning is within their dominion only. ⁽¹⁰⁾ But have they not picked up the best of their crumbs under our tables? and have not our English fugitives exceeded all their fellow Jesuits in show of wit and learning?{{field-off:Bible}}

Verse 14. [[@Bible:Acts 4:14]]{{field-on:Bible}} **They could say nothing.** The Arabian interpreter adds, *Ut autoritate uterentur in eos*, That they might punish them. They were clearly convinced, and yet ran away with the bit between their teeth; they would hold their own, howsoever, lest they should be taxed of lightness. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 4:15]]{{field-on:Bible}} **They conferred.** *Sic festucam quaerentes unde oculos sibi eruant*, as Bernard hath it. They sought straws to put out their own eyes also. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 4:16]]{{field-on:Bible}} **A notable miracle.** A signal sign that all the country rang of. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 4:17]]{{field-on:Bible}} **That they spake henceforth to none.** They must cut out their tongues then, for, as new wine, they must vent or burst. When Valens the Arian emperor threatened Basil with banishment, torment, death, &c.; Let him fright babies, said he, with such bugbears, and not me. He may take away my life, but not my love to the truth. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 4:18]]{{field-on:Bible}} **Command them not to speak at all.** So in the year of grace 494, Anastasius the emperor persecuted those that would not obey an edict of his, That no man should commend or condemn the Council of Chalcedon. (Alsted. Chron.) So

⁹ Erasm. in Praef. ad Tusc. Cic. Quaestiones.

¹⁰ *Penes se esse literarum imperium*. Eudaem. in Casaub.

Heraclius commanded that none should say, That there was either one or two wills in our Saviour Christ. So the Jesuits not long since set forth an edict at Dola, that none should speak of God, either in good sort or in bad. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 4:19]]{{field-on:Bible}} **Whether it be right,** &c. This was a principle held very fast by the heathens. Antigona in Sophocles saith, *Magis obtemperandum est Diis apud quos diutius manendum erit, quam hominibus, quibuscum admodum brevi tempore vivendum est.* Better obey God with whom we must ever live, than men with whom we have but a while to continue. And Euripides saith well (in Phaenissis), "Should we not obey the commands of princes?" *Non, si impia, iniusta, et male imperata sint:* No, if they command evil things. And in Iphigenia, *Obediemus, inquit, Atridis honesta mandantibus; sin vero inhonesta mandabunt, non obediemus.* {{field-off:Bible}}

Verse 20. [[@Bible:Acts 4:20]]{{field-on:Bible}} **For we cannot but speak.** As Croesus' dumb son did for his father, ⁽¹¹⁾ Strong affections if they find no vent, the heart will cleave; as the waters undermine when they cannot overflow.{{field-off:Bible}}

Verse 21. [[@Bible:Acts 4:21]]{{field-on:Bible}} **Finding nothing how.** With what face they could do anything against them, though their fingers even itched to be doing something. Bucer so carried himself here in England, that neither his friends could sufficiently praise, nor his foes find any fault with him. And for Luther, *Non leve praeiudicium est,* said Erasmus, *tantam esse morum integritatem, ut nec hostes reperiant quod calumnientur.* His life is so unblamable that his greatest enemies cannot blemish him.

Because of the people. Those that are most terrible to others are not without their terrors. Dionysius the tyrant dared not be barbed but by his own daughters. Masinissa, king of Numidia, committed the guard of his body to dogs; which he could sooner trust than men, whom he had by his cruelty displeased and provoked. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 4:22]]{{field-on:Bible}} **Above forty years old.** An old cripple, therefore the greater miracle; so it is to convert an old sinner (that is habituated and long accustomed to evil courses) from the error of his way; since it is true of many others as well as of Flemings, that *quo magis seneseunt, eo magis stultescunt,* they grow crooked and aged with good opinions of themselves without cause; and can seldom or never be set straight again. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 4:23]]{{field-on:Bible}} **And being let go.** For there was no hope of altering them. The heavens shall sooner fall than I will renounce my religion, said one martyr. And if I had as many lives to lay down as I have hairs upon my head, I would lose them every one rather than change my mind, said another. This courage in Christians the persecutors counted obstinace; but they knew not the power of the Spirit, nor the *aes triplex circa pectus,* the privy armour of proof that the saints have about their hearts. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 4:24]]{{field-on:Bible}} **Lord.** Master, controller, Δέσποτα. Thou that madest and managest all things. Pitch upon fit attributes of God in prayer. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 4:25]]{{field-on:Bible}} **The heathen rage.** Or make a stir. The devil being cast out of heaven makes ado, so do unruly spirits led by him. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 4:26]]{{field-on:Bible}} **Gathered together.** Heb. Took counsel together. They plot and plough mischief to the Church, but all in vain, *Psalms 37:12; Job 4:8.* {{field-off:Bible}}

Verse 27. [[@Bible:Acts 4:27]]{{field-on:Bible}} **Both Herod and Pontius Pilate,** &c. So of old,

¹¹ ἄνθρωπε, μὴ κτεῖνε τὸν Κροῖσον.

Psalm 2:1-3; 83:5-7. So lately against Luther, the emperor, the pope, the kings of Spain, France, England, Hungary, which two last wrote against him, as did also Eckius, Roffensis, Cajetan, Sir Thomas Moore, Johannes Faber, Cochlaeus, Catharinus, Pighins, *summo conatu acerrimo desiderio, non vulgari doctrina* (as Pareus saith), with all eager desire, utmost endeavour, and extraordinary learning. But what said he to all this? *Agant quicquid possunt Henrici, Episcopi, atque adeo Turca, et ipse Satan; nos filii sumus regni, &c.*: Let the Henries, the bishops, the Turk, and the devil himself, do what they can, we are the children of the kingdom, worshipping and waiting for that Saviour, whom they and such as they spit upon and crucify. *Praeter vitam hanc misellam, Satanas et mundus eripere nobis nihil potest. At vivit et in sempiternum regnat Christus, &c.*; with many like golden sentences, which a man would fetch upon his knees (saith Mr Samuel Clark) from Rome or Jerusalem. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 4:28]]{{field-on:Bible}}**For to do whatsoever,** &c. *Divinum consilium dum devitatur, impletur. Humana sapientia dum reluctatur, comprehenditur.* (Greg.) {{field-off:Bible}}

Verse 29. [[@Bible:Acts 4:29]]{{field-on:Bible}}**Behold their threatenings.** The Church fares the better for the menaces and blasphemies of their enemies. *Quo magis illi furunt, eo amplius procedo,* saith Luther. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 4:30]]{{field-on:Bible}}**And that signs and wonders.** *Etiamsi rumpantur adversarii, et toti inferi in rabiem ebulliant,* saith Calvin here; though earth and hell both burst with envy. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 4:31]]{{field-on:Bible}}**The place was shaken.** So God testifieth to his Church that he shook them, as men do young trees, to settle them, **Haggai 2:7.** God shaketh all nations, not to ruin, but to refine them; as by rotting he refineth our dead bodies, **Philippians 3:21.** {{field-off:Bible}}

Verse 32. [[@Bible:Acts 4:32]]{{field-on:Bible}}**Were of one heart.** In primitiva Ecclesia, saith Tertullian, Christiani animo animaque inter se miscebantur, et omnia praeter uxores, indiscreta habebant. Sed fraternitas omnis hodie extincta est, et unanimitas primitiva non tantum diminuta (de quo Cyprianus suis temporibus queritur) sed e medio penitus sublata esse videtur. One ancient Greek copy hath these words added to the ordinary reading, "Neither was there any controversy at all among them." (Patric. Jun. in Not. ad Clem.) {{field-off:Bible}}

Verse 33. [[@Bible:Acts 4:33]]{{field-on:Bible}}**Great grace was upon them all.** Dropped down, as it were, upon them from heaven. God it is that fashioneth men's opinions, and maketh them think well of us. He gave Solomon honour as well as wisdom. And of him it was, that whatsoever David did, pleased the people. Paul goes to God for acceptance of his service, which yet was the bringing of alms. And such are usually very welcome. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 4:34]]{{field-on:Bible}}**Neither was there any.** This got them so much favour among all. Heathens acknowledged that there was no such love as among Christians. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 4:35]]{{field-on:Bible}}**According as he had need.** The distribution was done with discretion. See **Psalm 112:5.** King Edward VI, moved thereto by a sermon of Bishop Ridley's, gave Christ's Hospital, the Savoy, and Bridewell for the use of the poor, 1. by impotence; 2. by casualty; 3. by ill husbandry; with singular discretion. Doctor Taylor, martyr, took the ablest of his parishioners once a fortnight to the almshouse, and among other poor men, that had many children or were sick, to see what they lacked in food, drink, bedding, or any other necessities, and procured a supply for them. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 4:36]]{{field-on:Bible}}**Surnamed Barnabas.** (See Trapp on "Acts

1:23") (See Trapp on "Philemon 1:7") {{field-off:Bible}}

Verse 37. [[@Bible:Acts 4:37]]{{field-on:Bible}}**At the apostles' feet.** As the fittest place. Do we tread upon the minerals, and cannot we condemn them? {{field-off:Bible}}

Chapter 5

Verse 1. [[@Bible:Acts 5:1]]{{field-on:Bible}}**With Sapphira his wife.** Her name signifieth beautiful, or spacious. She might be so on the outside, as those apples of Sodom, the Egyptian temples, or Jewish sepulchres; but her heart was rotten, and not right with God. Hypocrites are called vipers, **Matthew 3:7**, which are outwardly specious, inwardly poisonous. The swan is white in feathers but of a black skin; and was therefore reputed unclean, and unsuitable for sacrifice. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 5:2]]{{field-on:Bible}}**And kept back part.** Interverted, ἐνοσφίσατο, purloined, nimmed it away. Here was a concurrence of hypocrisy, sacrilege, diffidence, and ambition; for he would be thought as good as the best, and therefore laid that he brought at the apostles' feet, &c. Hypocrites shall be uncased; no goat in a sheepskin shall steal on Christ's right hand at the last day. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 5:3]]{{field-on:Bible}}**Why hath Satan.** The first motion of selling his possession was of the Holy Ghost; but Beelzebub had soon putrified and corrupted it. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 5:4]]{{field-on:Bible}}**Was it not thine own.** Wicked men have a right to earthly things as their portion, **Psalms 17:14**. God gave Tyre to Nebuchadnezzar. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 5:5]]{{field-on:Bible}}**Fell down, and gave up.** So did Nightingal, parson of Crondal by Canterbury; who, on a Shrove Sunday, reading to the people the pope's bull of pardon sent into England by Cardinal Pool, fell suddenly down dead out of the pulpit, and never stirred hand nor foot: witnessed by all the country round about. Philbert Hamlin, martyr, had instructed in the truth a certain priest his host, who afterwards revolted. Hamlin prophesied to him that nevertheless he should die before him. He had no sooner spoke the word, but the priest going out of the prison was slain by two gentlemen who had a quarrel to him. Whereof when Hamlin heard, he affirmed he knew of no such thing; but only spake as God guided his tongue. Whereupon immediately he made an exhortation of the providence of God, which, by the occasion thereof, moved the hearts of many, and converted them to God. Patrick Hamilton, a Scotch martyr, being in the fire, cited and appealed the black friar called Campbell that accused him, to appear before the High God as general Judge of all men, to answer to the innocence of his death between that and a certain day of the next month, which he there named. The friar died immediately before the day came without remorse of conscience, &c. The Judge of the earth keepeth his petty sessions now, letting the law pass upon some few, reserving the rest till the great assizes, **1 Timothy 5:24**. Some flagitious persons he punisheth here, lest his providence, but not all, lest his patience and promise of a general judgment, should be called in question. (Aug. in **Psalms 30**) Very remarkable was God's hand upon Mistress Hutchinson (that Jezebel of new England) and her family, all slain (some say burnt) by the Indians. One of her disciples falling into a lie, God smote him in the very act, that he sunk down into a deep swoon. And being by hot waters recovered, and coming to himself, he said, Oh God, thou mightest have struck me dead, as Ananias and Sapphira, for I have maintained a lie. ⁽¹²⁾

And great fear came on all. God takes some malefactors, and hangs them up in gibbets as it were; that others, warned thereby, may hear, and fear, and do no more so. *Alterius perditio tua sit cautio. Cavebis autem si pavebis.* Seest thou another suffer shipwreck? look well to thy tackling.{{field-off:Bible}}

¹² Mr Weld's Preface to his Story.

Verse 6. [[@Bible:Acts 5:6]]{{field-on:Bible}}**And the young men arose.** Decent burial this hypocrite had, though he deserved it not. Temporaries enjoy many outward privileges *per consortium* through possessions. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 5:7]]{{field-on:Bible}}**Not knowing what was done.** And thinking to find her husband in highest honour among the apostles. "But the eyes of the wicked shall fail, and their hope shall be as the giving up of the ghost," *Job 11:20*. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 5:8]]{{field-on:Bible}}**Yea, for so much.** Sin had woaded an impudence in her face. How much better that brave woman in St Jerome, who being upon the rack said, *Non ideo negare volo, ne peream; sed ideo mentiri nolo, ne peccem*, I will rather die than lie. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 5:9]]{{field-on:Bible}}**To tempt the Spirit.** That is, to make trial of him whether he be omniscient and able to detect and punish your hypocrisy. No man is a gross hypocrite, but he is first an atheist. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 5:10]]{{field-on:Bible}}**Then fell she down.** Melancthon makes mention of a cursing woman, that had her neck writhed by the devil, as her mouth was full of cursing and bitterness, A.D. 1551. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 5:11]]{{field-on:Bible}}**And great fear.** (*See Trapp on "Acts 5:5"*) Laudo Venetos, apud quos unicum publicae pecuniae intervertisse denarium, non infame solum est, sed et capitale. Among the Venetians, it is death to diminish a penny of the public stock. ⁽¹³⁾{{field-off:Bible}}

Verse 12. [[@Bible:Acts 5:12]]{{field-on:Bible}}**Were many signs and wonders.** Which were as so many sermon bells to bring men to the Church; and as so many wings to carry the gospel abroad the world. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 5:13]]{{field-on:Bible}}**Durst no man join himself.** None of the powerful enemies of the Church durst insinuate (for fear of the danger) as Sanballat and Tobiah would have done in Nehemiah's days; and as the Jesuits today have a practice of running over to the Lutheran Church, pretending to be converted, and to build with them; but it is only to keep up that bitter contention between the Calvinists and Lutherans. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 5:14]]{{field-on:Bible}}**And believers were the more added.** So little lost the Church by that dreadful doom that befell Ananias and Sapphira, *Isaiah 26:9*. Hypocrites are but the warts, or rather botches, of the Church. When God's judgments are upon them, the inhabitants of the earth will learn righteousness; they will wash their feet in the blood of the wicked, *Psalms 58:10*. Let the Lord but kill Jezebel's children with death, and then all the Churches will take knowledge that it is He that searcheth the reins and heart, and that giveth unto every man according to his works, *Revelation 2:23*. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 5:15]]{{field-on:Bible}}**The shadow of Peter passing by.** Upon these stupendous miracles, as upon so many eagles' (or rather angels') wings, was the gospel carried abroad the world then. And the establishing of the Reformation begun lately by Luther, &c., to be done by so weak and simple means, yea, by casual and cross means, against the force of so potent and political an adversary as the pope, is that miracle which we are in these times to look for. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 5:16]]{{field-on:Bible}}**And they were healed every one.** Christ is Jehovah the Physician, *Exodus 15:26*. He hath a most happy hand, and was never foiled by any

¹³ Zenecat. in Observat. Politic. i.

disease, ***Psalm 103:3***. *Omnipotenti medico nullus insanibilis occurris morbus*; to an Almighty Physician no disease can be incurable. (Isidore.) {{field-off:Bible}}

Verse 17. [[@Bible:Acts 5:17]]{{field-on:Bible}} **With indignation.** Gr. With zeal: but it was that bitter zeal, ***James 3:14***, that grows not but in Satan's gardens. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 5:18]]{{field-on:Bible}} **Put them in the common prison.** Bocardo (when the good bishops were there in Queen Mary's days) was called a college of quondams (has beens): and almost all other prisons in England were become right Christian schools and Churches, saith Mr Fox. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 5:19]]{{field-on:Bible}} **But the angel of the Lord.** There was one Laremoth, chaplain to the Lady Anne of Cleves, a Scotchman, to whom, being in prison in Queen Mary's days, it was said, as he thought, once, twice, thrice, Arise, and go thy ways. Whereupon he arising from prayer, a piece of the prison wall fell down, and he escaped beyond sea. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 5:20]]{{field-on:Bible}} **Stand and speak.** Stand close to the work, stir not a foot, start not a hair's breadth. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 5:21]]{{field-on:Bible}} **They entered into the temple early, &c.** True obedience is prompt and present, ready and speedy, without delays and consults, ***Psalm 119:60; Mark 1:18; Zechariah 5:9***, they had wings and wind in their wings, to note, as Junius observes, their ready obedience. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 5:22]]{{field-on:Bible}} **But when the officers came.** As at a lottery, they came with heads full of hopes, but returned with hearts full of blanks. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 5:23]]{{field-on:Bible}} **We found no man within.** This might well have made them to desist. But what said the prophet long before? "Lord, when thy hand is lifted up, they will not see"; howbeit, "they shall see, and be ashamed for their envy at thy people," &c., ***Isaiah 26:11***. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 5:24]]{{field-on:Bible}} **They doubted of them.** *Conturbabantur, et ad angustias inexplicabiles detrusi haesitabant*, they were at their wit's end, **δηπρόρουν**, and could not tell what in the world to do with them. Herod was troubled in like sort, ***Luke 9:7***. So was Diocletian, who therefore laid down the empire, because he could not conquer the Christians, merely out of discontent; so did Charles V {{field-off:Bible}}

Verse 25. [[@Bible:Acts 5:25]]{{field-on:Bible}} **Behold, the men whom ye put in prison.** Surely there is neither wisdom, nor understanding, nor counsel against the Lord, ***Proverbs 21:30***. God's mind is fulfilled by them that have least mind to it; human wisdom, while it strives for masteries, is shamefully foiled and out mastered. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 5:26]]{{field-on:Bible}} **And brought them without violence.** The apostles made no resistance, but showed themselves patient and peaceable, blameless amidst a perverse generation, and harmless as doves, that neither provoke the hawk nor project revenge; but when pursued, they save themselves, if they can, by flight, and not by fight. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 5:27]]{{field-on:Bible}} **They set them before the council.** Where the high priest might well have done, as the prolocutor here in the convocation held at London, A. D. 1553, did; he confessed that those dejected ministers before them had the word on their side; but the prelates in place had the possession of the sword. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 5:28]]{{field-on:Bible}} **And intend to bring this man's blood upon**

us. They pretend the doctrine, but this was the thing that most troubled them; they should be counted kill-Christ. It is but just that οἱ πράξοντες τὰ μὴ καλὰ, τλῆς ὥσι τὰ μὴ φιλα: they that do things not honest, should both hear and bear things not delightful. (Eurip.) But wicked men love not to be told their own; neither accept they of the punishment of their iniquity, **Numbers 28:43.** They report me to suck blood (said Bonner in open court) and call me Bloody Bonner! whereas, God knows, I never sought any man's blood in all my life. The very same day wherein he had burned good Mr Philpot, being drunk with blood, and not well knowing what he did, he delivered Richard Woodman with four more (whom but two days before he had threatened to condemn, and the very morrow after he sought for again, yea, and that earnestly), requiring of them but to be honest men, members of the Church Catholic (which they promised), and to speak good of him; and no doubt (saith Woodman) he was worthy to be praised, because he had done the devil his master such doughty service. A certain unknown good woman in a letter to him did him right. Indeed, said she, you are called the common cutthroat, and general slaughter slave to all the bishops of England, &c. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 5:29]]{{field-on:Bible}} **We ought to obey God rather than men.** This is a principle granted and grafted in us by nature. I love and embrace you, O Athenians (said Socrates, in his Apology), but yet I will obey God rather than you. (**See Trapp on "Acts 4:19"**) (**See Trapp on "Matthew 22:21"**) The article is twice repeated when our Saviour speaks of God, more than when of Caesar; to show that our special care should be to give God his due. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 5:30]]{{field-on:Bible}} **Ye slew and hanged on a tree.** Constantine the Great, in honour of our Saviour, took away by a law that custom of crucifying men, in use, till then, among the Romans: a lingering and cruel kind of death; as was likewise that of impaling, very usual, saith Illyricus, among the ancients. The malefactors had a stake or pale (σκόλοψ) thrust in at their anus, and it came out again at their shoulders; so that if the stake did not pierce their hearts or vitals, as it was thrust up, they lived sometimes two or three days in exquisite pain and torment. And to this kind of cruel death, said he, St Paul seemeth to allude, **2 Corinthians 12:7.** {{field-off:Bible}}

Verse 31. [[@Bible:Acts 5:31]]{{field-on:Bible}} **To be a Prince and a Saviour.** Σωτήρα. *Hoc vero quantum est?* saith Cicero (In Ver.) *Ita magnum, ut Latino uno verbo exprimi non possit. Is nimirum soter est qui salutem dedit.* The Greek word for "Saviour" is so emphatic, that other tongues can hardly find a fit word to express it. Antigonus Σωτήρ ἐκρίθη, Antigonus (for liberty restored to the Lacedaemonians) was counted and called a "Saviour"; so was the Roman Fabricius at Athens, Hunniades in Hungary, &c. Before them all, Joseph was called by Pharaoh Zaphnathpaaneah, that is (as Jerome interpreteth it), the "Saviour of the world." Several kings of Syria, who had the name Antiochus common to them, were distinguished by glorious epithets. One was called Antiochus ὁ Μέγας, the Great; another, Antiochus Ἐπιφανής, or Illustrious; a third, Antiochus θεός, which signifies God; a fourth, Antiochus Σωτήρ, that is, Saviour; a fifth, Antiochus Εὐπάτωρ, a most indulgent father. Christ is all these more truly and by an excellency. A great God above all gods, an illustrious Prince and Saviour (as the apostle here styleth him), a most tender hearted Father, who could not only wish, with David, to die for his Absaloms, but did it in very deed, and all to purchase repentance, and thereby remission of sins; according to that holy petition of an ancient, First give repentance, and then pardon. (Hilar.) {{field-off:Bible}}

Verse 32. [[@Bible:Acts 5:32]]{{field-on:Bible}} **To them that obey him.** πειθαρχοῦσιν. The Syriac and Arabic have it, To them that believe in him, ΠΙΣΤΕΥΟΥΣΙΝ. It comes all to one pass; for neither is faith without obedience, nor obedience without faith; and both are from the Spirit. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 5:33]]{{field-on:Bible}}**They were cut to the heart.** They were so vexed as if they had been cut with a saw, **διεπρίοντο**; or the gnashing of their teeth sounded as the reciprocation of a saw. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 5:34]]{{field-on:Bible}}**Named Gamaliel.** Who was, say the Jews, the son of Simeon, **Luke 2:25**, the son of Hillel. See **Acts 22:3**. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 5:35]]{{field-on:Bible}}**Take heed to yourselves.** Anger is an evil counsellor; do nothing rashly. Alexander slew those in his heat whom afterwards he would have revived with his life blood. Ambrose, absolving Theodosius the emperor; enjoined him to stay the execution of whatsoever statute, till thirty days were over. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 5:36]]{{field-on:Bible}}**Rose up Theudas.** See Joseph. Antiq. xviii. 20; xvii. 12. {{field-off:Bible}}

Verse 37. [[@Bible:Acts 5:37]]{{field-on:Bible}}**Rose up Judas of Galilee.** Or Judas Gaulonites. It was the blood of his followers that Pilate mingled with their sacrifices, **Luke 13:1**. To his faction belonged those cut throats or murderers, **Acts 21:38**, who might very well be of the sect of the Essenes, called by some Hashom, that is, rebels; because, under pretence of asserting the public liberty, they taught the Jews not to acknowledge the Roman Empire; choosing rather to endure the most exquisite torments than to call any man living Lord. (Joseph. xviii. 2.) {{field-off:Bible}}

Verse 38. [[@Bible:Acts 5:38]]{{field-on:Bible}}**Let them alone, for if, &c.** Perilous counsel, but profitable to the Church; God so ordering it, as he doth all, for the best to his. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 5:39]]{{field-on:Bible}}**Ye cannot overthrow it.** Neither you, nor kings and tyrants to help you; so one ancient Greek copy readeth it. Diocletian laid down the empire in great discontent, because he could not, by any persecution, suppress the true Christian religion. (Beza.) So did Charles V, a political prince, and a sore enemy to the Church. He, when he had in his hand Luther dead, and Melancthon, Pomeran, and other preachers of the gospel, alive; he not only determined not anything extremely against them, or violated their graves, but also entreating them gently, sent them away; not so much as once forbidding them to publish openly the doctrine that they professed. For it is the nature of Christ's Church, that the more that tyrants spurn against it, the more it flourisheth and increaseth. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 5:40]]{{field-on:Bible}}**And to him they agreed.** So did the enraged people to the elders, alleging the example of Micah the Morasthite, **Jeremiah 26:18**. See the use and efficacy of history, which hath its name, say some, **παρὰ τὸ ἰστάναι τὸν ῥοῦν**, of stopping the stream of violence. {{field-off:Bible}}

Verse 41. [[@Bible:Acts 5:41]]{{field-on:Bible}}**Worthy to suffer shame.** That they were graced so to be disgraced for Christ, *Elegantissimum oxymorum*, most elegant oxymoron saith Casaubon. So **Philippians 1:29** "To you it is given (as an honorary) to suffer." Which (saith Father Latimer) is the greatest promotion that God gives in this world. *Martyr etiam in catena gaudet*, for even a martyr in chains is happy, saith Augustine. Master Glover, martyr, wept for joy of his imprisonment. And God forgive me, said Master Bradford, my unthankfulness for this exceeding great mercy, that among so many thousands he chooseth me to be one in whom he will suffer, &c. The martyrs in Severus the emperor's days, released for a season, seemed to come *e myrotheca non ergastulo*, saith Eusebius (v. 2), out of a perfuming house rather than a prison house; merry they were and much cheered, that were so much honoured as to suffer for Christ. {{field-off:Bible}}

Verse 42. [[@Bible:Acts 5:42]]{{field-on:Bible}}**They ceased not.** *Crescit igitur animus cum adversis.* The more outrageous the one the more courageous the other party. {{field-off:Bible}}

Chapter 6

Verse 1. [[@Bible:Acts 6:1]]{{field-on:Bible}}**Of the Grecians.** Ἑλληνισταί, *Graecists*; such (say some) as were by birth and religion Hebrews, but dispersed among the Gentiles; those to whom James and Peter wrote their Epistles. Others think they were Greek proselytes, that were circumcised, and read the Septuagint. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 6:2]]{{field-on:Bible}}**It is not reason.** ἀρεστόν, an arrest or order, saith Erasmus; a plea, judgment, or sentence, saith Budaeus.

Serve tables. And do other such offices for the relief of the poor. Bishop Hooper is famous for his board of beggars, who till they were served every day with whole and wholesome meats, he would not himself sit down to dinner. *Laudent te esurientium viscera, non ructantium opulenta convivia*, said Jerome to Demetrius, "Charity is better than courtesy." {{field-off:Bible}}

Verse 3. [[@Bible:Acts 6:3]]{{field-on:Bible}}**Full of the Holy Ghost and wisdom.** *i.e.* Civil wisdom to manage the public stock, and to put all to the best for the relief of the necessitous saints. "I wisdom dwell with prudence, and find out knowledge of witty inventions," **Proverbs 8:12.** {{field-off:Bible}}

Verse 4. [[@Bible:Acts 6:4]]{{field-on:Bible}}**To prayer, and to the ministry.** Between these two they divided their time. An argument of their integrity in the ministry. If we were to preach only, saith the apostle, we could then wait upon tables; but the one half of our time is to be taken up in prayer, the other in preaching. So the priests of old: "They shall teach Jacob thy judgments," saith Moses, "they shall also put incense before thee," **Numbers 33:10.** So Paul begins, continues, and endeth his epistles with prayer. So Luther professeth that he profited more in the knowledge of the Scriptures by prayer in a short space, than by study in a longer; as John by weeping got the sealed book opened. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 6:5]]{{field-on:Bible}}**Prochorus, Nicanor, and Timon.** *Hi tres celebrantur seduli in lectitandis sacris.* (Malcolm.) These three (as David's first three worthies) are famous for their unweariableness in God's work. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 6:6]]{{field-on:Bible}}**They laid their hands.** So putting the blessing upon them. A very ancient rite, borrowed from the Church of the Old Testament. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 6:7]]{{field-on:Bible}}**A great company of the priests.** Despair not therefore of the worst; God hath his time to call them. Wycliffe was a great enemy to the swarms of begging friars, with whom it was harder to make war than with the pope himself; whom he pronounced Antichrist, and made him lose in England his tenths and Peter's pence.⁽¹⁴⁾ Howbeit, sundry of the frairs fell to him, and embraced his opinions; among whom, one that was the pope's chaplain, professing that he came out of his order and out of the devil's nest. (Speed.) {{field-off:Bible}}

Verse 8. [[@Bible:Acts 6:8]]{{field-on:Bible}}**And Stephen, full of faith.** He "using the office of a deacon well, did purchase to himself a good degree, and great boldness in the faith which is in Christ Jesus," **1 Timothy 3:13.** A diligent man stays not long in a low place.

¹⁴ An annual tax or tribute of a penny from each householder having land of a certain value, paid before the Reformation to the papal see at Rome; also, a similar tribute paid by several northern lands. The institution of Peter's pence has been attributed to Ine king of Wessex, 688/728, and to Offa king of Mercia, 755/94. It is mentioned as due by ancient law in a (Latin) letter of Canute in 1031. It was discontinued by statute in 1534. (ED)

{{field-off:Bible}}

Verse 9. [[@Bible:Acts 6:9]]{{field-on:Bible}}**Certain of the synagogue.** There were colleges at Jerusalem, as now at our Universities, whither foreigners came for learning sake. These withstood Stephen; like as in the beginning of the Reformation, Eckius, Roffensis, More, Cajaton, Faber, Cochlaeus, Catharinus, Pighius, all these wrote against Luther (besides the two kings of England and Hungary), *summo conatu, acerrimo desiderio, non vulgari doctrina*, as one saith, ⁽¹⁵⁾ In like sort Rochester, Rastal, More, set at once against John Frith, martyr; whereof the one by the help of the doctors, the other by wresting the Scriptures, and the third by the help of natural philosophy, had conspired against him. But he, as another Hercules, fighting with all three at once, did so overthrow and confound them, that he converted Rastal to his part.{{field-off:Bible}}

Verse 10. [[@Bible:Acts 6:10]]{{field-on:Bible}}**By which he spake.** "Because he convinced them with great boldness, neither could they withstand the truth." These words are found in one very ancient copy, as Beza witnesseth. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 6:11]]{{field-on:Bible}}**Then they suborned.** This they had learned of that old manslayer, *John 8:44*. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 6:12]]{{field-on:Bible}}**Caught him, and brought him.** *Sic vi geritur res*, the adversaries' best arguments. In the conclusion of the disputation at Oxford with Cranmer, Ridley, and Latimer, Weston the prolocutor triumphed with *Vicit veritas*; he should rather have said, *Vicit potestas*. Not right, but might hath carried it. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 6:13]]{{field-on:Bible}}**Blasphemous words.** So was Athanasius accused. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 6:14]]{{field-on:Bible}}**Shall destroy this place.** *sc.* Unless they repent.

And shall chanGenesis the rites. But shall change them for the better. This they cunningly concealed, and made the worst of things, therefore they are counted false witnesses; like as Doeg's tongue was a false tongue (though he spake but the truth), *Psalms 120:3*, and deceitful, *Psalms 52:4*, condemned to be broiled on coals of juniper, which burn very fiercely, and are a great while ere they go out. A report or testimony may be false, either by denying, disguising, lessening, concealing, misconstruing things of good report; or else by forging, increasing, aggravating, or uncharitably spreading things of evil report; which though they be true, yet if I know them not to be so; or knowing them to be true, if I divulge them not for any love to the truth, nor for respect to justice, nor for the bettering of the hearer or the delinquent, but only to disgrace the one and incense the other; I cannot avoid the imputation of a slanderer and false witness. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 6:15]]{{field-on:Bible}}**As it had been the face of an angel.** Such was the purity of his conscience, the goodness of his cause, and the greatness of his courage. There is a history of a Dutch martyr, who calling to the judge that had sentenced him to the fire, desired him to lay his hand upon his heart; and then asked him whose heart did most beat, his or the judge's? Many of the martyrs went with as good cheer to die as to dine. Cromwell going to his death, ate a hearty breakfast, Ridley called it his weddingday. And another, clipping the stake he was burnt at, said, "Welcome, mine own sweet wife, welcome the cross of Christ." {{field-off:Bible}}

¹⁵ Pareus in Medal. Hist.

Chapter 7

Verse 1. [[@Bible:Acts 7:1]]{{field-on:Bible}}**Are these things so?** A Fire hearing Stephen should have, but his death was beforehand resolved on. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 7:2]]{{field-on:Bible}}**The God of glory.** Before whom seraphims (those heavenly salamanders) clap their two wings, as a double scarf, on their faces, as not able to bear his brightness, *Isaiah 6:2*; or as men are wont to clap their hands on their eyes, in a sudden flash of lightning. *Sol reliqua sidera occultat, quibus et lumen suum faenerat*, saith Pliny, ii. 6. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 7:3]]{{field-on:Bible}}**Get thee out,** &c. Both Abraham's great temptations began thus. (*See Trapp on "Genesis 12:1"*) (*See Trapp on "Genesis 12:2"*) (*See Trapp on "Genesis 12:3"*) &c. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 7:5]]{{field-on:Bible}}**No, not so much as.** A holy proverb: *Numbers 2:5* "Even to the treading of the sole of the foot." The first purchase that Abraham made was for a burial place. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 7:6]]{{field-on:Bible}}**Four hundred years.** Beginning at the birth of Isaac. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 7:7]]{{field-on:Bible}}**And serve me in this place.** *Servati sumus ut serviamus*, *Luke 1:74*. The redeemed (among the Romans) was to be at the service of the redeemer all his days. {{field-off:Bible}}

Verse 8-18. [[@Bible:Acts 7:8]]{{field-on:Bible}} (*See Trapp on "Genesis 17:11"*) (*See Trapp on "Genesis 37:28"*) (*See Trapp on "Genesis 41:37"*) (*See Trapp on "Genesis 42:1"*) (*See Trapp on "Genesis 45:4"*) (*See Trapp on "Genesis 45:16"*) (*See Trapp on "Genesis 46:27"*) {{field-off:Bible}}

Verse 19. [[@Bible:Acts 7:19]]{{field-on:Bible}}**Dealt subtilly.** "Let us deal wisely," saith he, *Exodus 1:10*; "subtilly," saith this text, *κατασοφισάμενος*. The world's wisdom is but subtilty, sophistry, fallacy. And God took this wizard in his own craftiness, *1 Corinthians 3:19*; for your labouring men have the lustiest children. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 7:20]]{{field-on:Bible}}**Exceeding fair.** Passing pretty, a proper child, as the apostle hath it, *Hebrews 11:23*. Justin maketh mention of his beautiful personage; and by this, as by an instrument, God moved his parents first, and then the princess, to pity and preserve him. The Greek word *ἄστειος*, here rendered fair, signifies fine, trim, elegant, so as citizens are at the time when trimmed up in their bravery upon days of festivity. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 7:21]]{{field-on:Bible}}(*See Trapp on "Exodus 2:5"*) {{field-off:Bible}}

Verse 22. [[@Bible:Acts 7:22]]{{field-on:Bible}}**And Moses was learned.** See my Common Place of Arts. Lactantius saith of Tertullian, that he was *in omni genere doctrinae peritus*, skilful in all kinds of learning. Jerome saith of him, that his works contained *cunctam seculi doctrinam*, all the learning of the world; better may this be said of Moses and his writings. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 7:23]]{{field-on:Bible}}See *Hebrews 11:24*. (*See Trapp on "Hebrews 11:24"*)

It came into his heart. sc. By an impulse of the Holy Spirit; for till then it seems he had

slighted them; but now he began to be sick of the affliction of Joseph, whereby he was even broken to shivers, as the Hebrew word *Shevarim* signifies, **Amos 6:6**. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 7:24]]{{field-on:Bible}}**And avenged him.** Wherein haply he was too hasty to do justice before his time; which might cost him and cause him forty years' exile in Midian. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 7:25]]{{field-on:Bible}}**But they understood not.** For by this time they through long and hard oppression (which makes even a wise man mad, **Ecclesiastes 7:7**) had well nigh forgotten the promise of deliverance out of Egypt; and having been born in hell (as the proverb is) they knew no other heaven. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 7:26]]{{field-on:Bible}}**Sirs, ye are brethren.** In this Egypt of the world, all unkind strifes should easily be composed, did we but remember that we are brethren. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 7:27]]{{field-on:Bible}}**He that did the wrong.** None so ready to except and exclaim, as the wrong doer; the patient replies not. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 7:28]]{{field-on:Bible}}**Wilt thou kill me,** &c. If this Hebrew had been well pleased, Moses had not heard of his slaughter; now in choler all will out. If this man's tongue had not thus cast him in the teeth with blood, he had been surprised by Pharaoh, ere he could have known the fact was known; now he grows jealous, flees and escapes. No friend is so commodious in some cases as an adversary. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 7:29]]{{field-on:Bible}}**Then fled Moses.** And by being banished, was the better fitted to be king in Jeshurun. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 7:30]]{{field-on:Bible}}See **Exodus 3:2**. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 7:31]]{{field-on:Bible}}**He wondered at the sight.** How many come to the ordinances to see and to be seen! they may hear that, with Moses here, that may do them good for ever. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 7:32]]{{field-on:Bible}}See **Exodus 3:6**. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 7:33]]{{field-on:Bible}}**Put off thy shoes.** Thy fleshly affections, and be wholly at my disposal, in the business whereabout I shall send thee. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 7:34]]{{field-on:Bible}}**I have seen, I have seen.** To my grief and regret. God is said to suffer in the sufferings of his people. The Father, **Isaiah 63:9**, the Son, **Acts 9:4**, the Holy Ghost, **1 Peter 4:14**. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 7:35]]{{field-on:Bible}}**By the hands.** That is, by the authority and conduct. Hands are not here taken for service, but ruledom; and Christ is set above Moses, as **Hebrews 3:5**. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 7:36]]{{field-on:Bible}}**And in the wilderness.** Where their garments were no whit the worse for wearing. Why then should we question the incorruptibility of our bodies at the resurrection? {{field-off:Bible}}

Verse 37. [[@Bible:Acts 7:37]]{{field-on:Bible}}**Like unto me.** (*See Trapp on "Acts 3:22"*) {{field-off:Bible}}

Verse 38. [[@Bible:Acts 7:38]]{{field-on:Bible}}**Lively oracles.** That is, life giving oracles. The law is said to be the "strength of sin," **1 Corinthians 15:56**. But this is by accident through our corruption. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 7:39]]{{field-on:Bible}}**Thrust him from them.** The present government is always grievous, *Ἀεὶ τὸ παρὸν βαρὺ* as Thucydides observeth. *Alleva iugum, Alleva iugum*, lighten the yoke, lighten the yoke, said those in Rehoboam's days, that were all for a relaxation. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 7:40]]{{field-on:Bible}}**Make us gods.** That is, an image, or representation of God. This was not to keep their promise, *Exodus 19:8*. {{field-off:Bible}}

Verse 41. [[@Bible:Acts 7:41]]{{field-on:Bible}}**And offered sacrifice to the idol.** That is, to the devil, *Psalms 106:37*, who is *εἰδωλοχῶρής*, as Synesius calls him. Howbeit the idolaters pretended herein to worship Jehovah, *Exodus 32:4, 5*. Their idol, if it would not make a god, would make an excellent devil; as the mayor of Doncaster told the wise men of Cockram concerning their ill-shaped crucifix. {{field-off:Bible}}

Verse 42. [[@Bible:Acts 7:42]]{{field-on:Bible}}**Of the prophets.** The twelve small prophets were in one volume. {{field-off:Bible}}

Verse 43. [[@Bible:Acts 7:43]]{{field-on:Bible}}**Of your god Remphan.** *Amos 5:26*, called Chiun. These are but various names of the same idol; the Hebrews calling it by one name, the Egyptians by another. See Selden *de Diis Syris*. {{field-off:Bible}}

Verse 44. [[@Bible:Acts 7:44]]{{field-on:Bible}}**Our fathers had the tabernacle.** He had made answer to their first accusation touching blasphemous words against the law. Now for the tabernacle and temple, he takes off that too; and showeth that God's worship is not now to be tied to any one place more than another. {{field-off:Bible}}

Verse 45. [[@Bible:Acts 7:45]]{{field-on:Bible}}**Brought in.** This argued and aggravated their *levitatem plus quam desultoriam*, monstrous giddiness in running after strange gods, having the true God so near them as never any people had. (Beza.) It might be said of them as it was once of Baldwin the apostate, that he had *religionem Ephemeram*, for each day a new religion: or as Lactantius writeth of some idolaters in his time, that they feigned what they pleased, and then feared what they feigned. {{field-off:Bible}}

Verse 46. [[@Bible:Acts 7:46]]{{field-on:Bible}}**Who found favour.** This he made more account of than of his crown and sceptre, *Psalms 4:6*. Like as when he gave Ziba the lands of Mephibosheth, Ziba begged a further and better boon; "I humbly beseech thee that I may find grace in thy sight, my lord, O king," *2 Samuel 16:4*. What is air without light? or daily bread without pardon of sin? God's favour sugars all comforts. {{field-off:Bible}}

Verse 47. [[@Bible:Acts 7:47]]{{field-on:Bible}}**But Solomon built him a house.** A stately house indeed, one of the seven wonders of the world (how basely soever Florus writeth of it, out of his deep and desperate hatred of that nation and their religion): far beyond that Ephesian temple of Diana, built all of cedar, in an apish imitation of it; or the Turks' mosques, which yet are very magnificent; the Great Turk also never comes into them but (for reverence' sake to his God) he lays aside all his state and attendance. {{field-off:Bible}}

Verse 48. [[@Bible:Acts 7:48]]{{field-on:Bible}}**Howbeit, the Most High dwelleth not.** This he subjoineth, because the Jews bore themselves so bold upon the temple, and made such ado about it, as if God were tied to it (as the Chinese chain their gods, that they may be sure of them), crying, "The temple of the Lord, the temple of the Lord," when they little respected the Lord of the temple. The disciples also were taxed with this error, *Matthew 24:1*, and thought that the temple and the world must needs end together; *quasi absque stationibus non staret mundus*. But our Saviour undeceiveth them there. {{field-off:Bible}}

Verse 49. [[@Bible:Acts 7:49]]{{field-on:Bible}}**Heaven is my throne, and earth my footstool.** And accordingly there are *Bona throni* good of the throne and *bona scabelli*, good of

the footstools, as the schools distinguish. God and his graces are the good things of his throne: earth and outward comforts are the good things of his footstool. These we may have, but not love (God hath put all things under our feet, *Psalm 8:6*). Those we must covet and aspire unto. But with most men today the word and the world may seem altered and inverted; earth is their throne, and heaven is their footstool; so little they look after this, and so much that. The Duke of Alva said, he had so much to do on earth, that he had no time to look after heaven. {{field-off:Bible}}

Verse 50. [[@Bible:Acts 7:50]]{{field-on:Bible}}**Hath not mine hand made all these things?** Therefore I need not your handiwork, though I am pleased to accept of it; which you are to look upon as a wonderful condescension. "God humbleth himself to behold the things that are in heaven and in earth," *Psalm 113:6*. If he look out of himself upon the saints and angels (how much more upon us!) it is a condescension. {{field-off:Bible}}

Verse 51. [[@Bible:Acts 7:51]]{{field-on:Bible}}**Ye stiffnecked,** &c. Henry Lawrence, martyr, being required to put his hand in subscribing to his answers, he wrote these words under the bill of their examination, Ye are all Antichrist, and him ye follow, and here his hand was staid, and sentence read against him.

And uncircumcised in heart. Ye that to your sinews of iron have added brows of brass; to your natural hardness, that which is habitual: being more tough than timber that hath long lain soaking in the water, having brawny breasts and horny heartstrings. {{field-off:Bible}}

Verse 52. [[@Bible:Acts 7:52]]{{field-on:Bible}}**Of whom ye have been now the betrayers,** &c. This was to deal plainly and freely with them; this was *Mordaci radere vero*, to tell them the naked truth, whatever it cost him. Let those tigers tear him with their teeth which now they were whetting; he hath but a life to lose, and lose it he cannot in a better cause, &c. {{field-off:Bible}}

Verse 53. [[@Bible:Acts 7:53]]{{field-on:Bible}}**And have not kept it.** The Jews were so far from being a law to themselves, αὐτόνομοι (as the Thracians are said to be), that (more like the Athenians) whereas they had excellent laws, but naughty natures, *Moribus suis quam legibus uti mallent*, they lived not by their laws, but by their lusts rather. (Val. Max.) {{field-off:Bible}}

Verse 54. [[@Bible:Acts 7:54]]{{field-on:Bible}}**They were cut to the heart.** But that I believe that God and all his saints will take revengement everlasting on thee, I would surely, with these nails of mine, be thy death, said friar Brusierd in a conference with Mr Bilney, martyr. Another friar of Antwerp, preaching to the people, wished that Luther were there, that he might bite out his throat with his teeth. ⁽¹⁶⁾ Plutarch relateth of the tigers, that if any one do but strike up a drum in their hearing, they grow stark mad, insomuch as at length they tear their own flesh. So, many savage people are extremely disquieted at the hearing of the word, and that merely through their own corruption; like as it is not the tossing in a ship, but the stomach that causeth sickness; the choler within, and not the waves without. {{field-off:Bible}}

Verse 55. [[@Bible:Acts 7:55]]{{field-on:Bible}}**And Jesus standing.** As ready to revenge the injuries done to his proto-martyr. *Christus stat ut Vindex, sedet ut Iudex*. Christ stands as a defender, and sits as a judge. {{field-off:Bible}}

Verse 56. [[@Bible:Acts 7:56]]{{field-on:Bible}}**Behold, I see,** &c. Christ as man could see as far into heaven as Stephen now did, who could not therefore but stand stoutly to it. Creatures of an inferior nature will be courageous in the eye of their masters. A believer by the eye of his faith, through the perspective of the promises, may also see into heaven. But what a tale is that

¹⁶ Erasm. Epist. xvi.

which the monkish writers tell of Mulfin, Bishop of Salisbury, whom (because he displaced secular priests and put in monks) they make to be a very holy man; and report of him that when he lay a dying, he cried out suddenly, "I see the heavens open, and Jesus Christ standing at the right hand of God," and so died. (Speed, 335.)

Standing on the right hand. Showing by that posture how ready he is to appear for his people. And surely if it could be said of Scipio, that Rome could not fall while Scipio stood, neither would he live to see Rome fall; how much more truly may it be said of Christ, that neither shall the Church fall while Christ standeth at the right hand of his Father, neither can Christ stand there, his Church falling.

On the right hand of God. As Christ is at the right hand of the Father, so is the Church at the right hand of Christ, *Psalm 45:9*. {{field-off:Bible}}

Verse 57. [[@Bible:Acts 7:57]]{{field-on:Bible}}**Ran upon him.** Being acted and agitated by the devil, who had now wholly possessed them; so that they were even satanized, and transformed into so many breathing devils. {{field-off:Bible}}

Verse 58. [[@Bible:Acts 7:58]]{{field-on:Bible}}**And stoned him.** As a blasphemer. Our proto-martyr in Queen Mary's days was Mr Rogers; as in Germany Henry and John, two Augustine monks, were the first that were burnt for Lutheranism. (Scultet. Annul.) They suffered at Brussels, A.D. 1523, and sang in the flames. He was a bold Israelite that first set foot into the Red Sea, saith one. These proto-martyrs shall be renowned to all posterity. {{field-off:Bible}}

Verse 59. [[@Bible:Acts 7:59]]{{field-on:Bible}}**And they stoned Stephen.** Bembus wrote a dainty poem concerning Stephen, and therein hath this verse, much admired by Melancthon.

"Ibat ovans animis, et spe sua damna levabat."

He saw heaven through that shower of stones. Becket's friends advised him to have a mass in honour of St Stephen, to keep him from the hands of his enemies. He had so, but it profited him not.

Lord Jesus, receive, &c. Luther's last prayer was this, "My heavenly Father, thou hast manifested unto me thy dear Son Jesus Christ. I have taught him, I have known him; I love him as my life, my health, and my redemption, whom the wicked have persecuted, maligned, and with injury affected: draw my soul to thee." After this he said, "I commend my spirit into thy hands, thou hast redeemed me, O God of truth," &c.

Lord, lay not this sin, &c. *Ne statuas.* Set it not upon their score, or account. St Augustine is of opinion that this prayer of St Stephen's was of avail for St Paul's conversion. He stood when he prayed for himself, he kneeled when he prayed for his enemies; to show (saith one) the greatness of his piety, and of their impiety, not so easily forgiven. He was more sorry for their riot than for his own ruin. {{field-off:Bible}}

Chapter 8

Verse 1. [[@Bible:Acts 8:1]]{{field-on:Bible}}**And Saul**, &c. It is all one to hold the sack and to fill it, to do evil or to consent to it.

And Saul was consenting to his death. Gr. ἀναίρεσαι, "to his murder"; for it was no better, **Acts 12:2; 5:33**. Damnari, dissecari, suspendi, decollari, piis cum impiis sunt communia. Varia sunt hominum iudicia: ille faelix qui iudice Deo absolvitur, saith Erasmus concerning Berquin, the martyr, burnt in Germany. Dorotheus witnesseth, that when Stephen was stoned, there were 2000; other believers put to death the same day. Certain it is, that after Mr Rogers had broken the ice here under Queen Mary, there suffered in like sort, one archbishop, four bishops, 21 divines, eight gentlemen, 84 craftsmen, 100; farmers, servants, and labourers, 26 wives, 20; widows, nine virgins, two boys, and two infants; in all 277. Some say a great many more.

And they were all scattered. To the Church's great advantage, which, like the sea, what ground it loseth in one place, it getteth in another. So at Melda in France (10; miles from Paris), Brissonet, the bishop thereof, desirous of a reformation, put away the monks and called in the help of various godly ministers. But being persecuted by the Sorbonists, he soon fell off from the profession of the truth; and those good ministers (Faber, Farelhs, Ruffus, and others) were driven into various other places of France, where they planted various churches; the destruction of one being the edification of many.⁽¹⁷⁾ Farellus, one of those afore mentioned ministers, was God's instrument of gaining the inhabitants of Geneva, Lausanne, Novocoma, &c.{{field-off:Bible}}

Verse 2. [[@Bible:Acts 8:2]]{{field-on:Bible}}**Carried Stephen.** συνεκόμεσαν, On their shoulders, lamenting, with knocking their breasts, &c., as the word κοπτετον imports: no whit afraid of those mad murderers. So the primitive Christians would not be kept from visiting the confessors in prison, *Tamet si multis terroribus minis, et periculis interdictum erat*, as Chrysostom witnesseth in his oration of the two martyrs. So certain good people took up and buried the bodies of Ursula and Mary, two noble virgins, burnt at Delden in Lower Germany, which the executioner could in no wise consume with fire, but left them lying on the ground. And the like is reported touching the hearts of Zuinglius and Cranmer. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 8:3]]{{field-on:Bible}}**Made havoc of the church.** Being (as some think) that ravening wolf of the tribe of Benjamin, prophesied of by Jacob, **Genesis 49:27**. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 8:4]]{{field-on:Bible}}(**See Trapp on "Acts 8:1"**) Trucidabantur et multiplicabantur, saith Austin. They were never the fewer for being slain. Plures efficimur quoties metimur, saith Tertullian. Ecclesia totum mundum sanguine et oratione convertit, saith Luther; the Church converts the whole world by her sufferings and prayers. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 8:5]]{{field-on:Bible}}**Then Philip.** Not Philip the apostle (for they all abode at Jerusalem, **Acts 8:1**), but Philip the deacon. He that is faithful in a little shall be made master of more. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 8:6]]{{field-on:Bible}}**And the people**, &c. A corrupt place, and bewitched by the sorceries of Simon Magus; yet even there God had a people. Justin Martyr was of this city. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 8:7]]{{field-on:Bible}}**Crying with a loud voice.** To show that they

¹⁷ *Unius Ecclesiae destructio multarum fuit aedificatio. Scultet. Annal.*

went out perforce, and with a very ill will. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 8:8]]{{field-on:Bible}}**And there was great joy.** So there was at Berne; for when the reformation was first received they pardoned (for joy) two condemned persons and called home all their banished. So there was at Geneva; the inhabitants whereof, upon the like occasion, stamped new money with this inscription, *Post tenebras lux*. After the night, daybreak. So also there was among the Helvetians, who caused the day and year when reformation began among them to be engraved in a pillar, in letters of gold, for a perpetual memory to all posterity, A. D. 1528. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 8:9]]{{field-on:Bible}}**Which beforetime,** &c. Or, which was master of the magicians, προῦπῆρχεν. *Sed quae traduntur de modo disceptationis Petri cum Simone Mago δραματικά potius quam ιστορικά esse videntur.*

Bewitched the people. Gr. ἐξίστῶν. Carried them out of themselves, as in an ecstasy, so that they were more his than their own.

Some great thing. Such a blab the devil had blown up there, as a small wind may blow up a bubble. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 8:10]]{{field-on:Bible}}**This man is the great power of God.** Epiphanius saith that this varlot (knave) called himself God the Father and the Son, and his harlot Helena (a horrible thing to be spoken) the Holy Ghost. Justin Martyr witnesseth, that he had near unto Rome a statue erected, with this inscription, *Simoni Deo sancto*, To Simon the holy God. Prodigious boldness and baseness! {{field-off:Bible}}

Verse 11. [[@Bible:Acts 8:11]]{{field-on:Bible}}**He had bewitched them with sorcery.** It happened in the year of grace 434, that a certain seducer, who called himself Moses, persuaded the Jews in Crete that he was sent from heaven with commission to repossess them of the Promised Land. Him therefore they gladly followed (a great sort of them) with their wives and children to the seaside; where he bade them to cast themselves after him from a steep rock into the sea. This they did, and there perished many of them; and many more had done, but that (by a providence) sundry were caught up by Christian fishermen there present at that time, and carried safe to land. These, after they were recovered, carried notice to their fellows, how fearfully they had been deluded by the devil, who had impersonated Moses; and various of them, moved by their late calamity, became Christians. In the year 759, certain Persian magicians persuaded themselves and many others, that if they sold all they had and cast themselves naked from the town wall, they should fly up to heaven immediately; *perierunt hac insania permulti*, saith the historian. Many perished by believing this senseless lie. (Funccius in Chronol.) {{field-off:Bible}}

Verse 12. [[@Bible:Acts 8:12]]{{field-on:Bible}}**They were baptized both men and women.** Who were admitted to baptism on this condition, that their infants also and their whole families should be consecrated to God; for so runs the covenant, **Genesis 17:7**. If any ask why Christ and the apostles did not set down plainly, that infants were or might be baptized it is answered that none (then) questioned the lawfulness of it, because it was generally done. Again, if when infants were brought to be baptized (as they were brought to Christ to be blessed) the apostles had rejected them, the believing Jews (and others) would have excepted, and demanded why they might not as well be baptized, as once they were circumcised? and the apostles would have given them an answer. St Peter, speaking of baptism, limiteth it thus: "Baptism sayeth, not the putting away of the filth of the flesh, but," &c., **1 Peter 3:21**. Would not the evangelist here as well have said, men and women were baptized, only infants were not. If it be further objected, that it is in vain to give the sacrament to infants that understand not what is done to them, we answer, that the same may be said touching the sacrament of

circumcision, which yet was done to infants, by God's appointment. Thus to object therefore, is to "charge God foolishly," **Job 1:22**. Again, were Christ's parables uttered in vain, because not presently understood? Or was it to no purpose that he laid his hands upon infants and blessed them? is it in vain to give medicine to children, fools, or mad men, that know not what we do to them? {{field-off:Bible}}

Verse 13. [[@Bible:Acts 8:13]]{{field-on:Bible}}**Simon himself believed.** As the devils also believe, with a historical faith, a mere flash, which therefore soon came to nothing.

And when he was baptized. Pity that that fair water was spilt upon so foul a face. But circumcision avails nothing without faith that works by love. Unregenerate Israel is to God as Ethiopia, **Amos 9:7**. Baptism to such is not God's mark, but the devil's brand. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 8:14]]{{field-on:Bible}}**They sent Peter and John.** Those pillars, **Galatians 2:9**, to confirm Philip's doctrine, and found a church by their apostolic authority. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 8:15]]{{field-on:Bible}}**The Holy Ghost.** That is, those extraordinary gifts of tongues, healing, &c. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 8:16]]{{field-on:Bible}}**For as yet he was fallen upon none of them.** sc. In those extraordinary gifts of tongues and miracles. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 8:17]]{{field-on:Bible}}**Then laid they their hands on them.** After the manner of the priests, who laid their hands on the beast that was to be sacrificed, and so consecrated them to God. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 8:18]]{{field-on:Bible}}**He offered them money.** As Simoniacs still do their corrupt patrons, so crucifying Christ afresh between two thieves. Benefices are now bestowed, saith one, *non ubi optime, sed ubi quaestuosissime*, not ewhere best but most profitable. As if a man should bestow so much bread on his horse, because he is to ride on him, &c. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 8:19]]{{field-on:Bible}}**Give me also this power.** Base spirits have low conceits of the high things of God. The stream riseth not above the spring. *Omnia Romae venalia*; all things at Rome are soluble and saleable. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 8:20]]{{field-on:Bible}}**But Peter said unto him.** Philip took him for a right honest man, and baptized him; but Peter soon smelt a fox, and drew him out of his den into the open light. Hypocrites shall be sooner or later detected; their name must rot.

Thy money perish with thee. So said that noble Italian marquis, Caracciolus, to the Jesuit that tempted him to revolt for money. ⁽¹⁸⁾ Let their money perish with them, said he, that esteem all the gold in the world worth one day's society with Jesus Christ and his Holy Spirit; and cursed be that religion for ever that goes that way to work.{{field-off:Bible}}

Verse 21. [[@Bible:Acts 8:21]]{{field-on:Bible}}**Thou hast neither part nor lot.** *Neque pars, neque sors*, no manner of interest in this faith, much less in this sacred office of preaching, and laying hands upon others. (*Dictio proverbialis.*) The Jews boast, that in Portugal and Spain they have millions of their race to whom they give complete dispensation to counterfeit Christianity, even to the degree of priesthood; and that none are discovered but some hot spirits, whose zeal cannot temporize. Are not these perfect Simoniacs? {{field-off:Bible}}

Verse 22. [[@Bible:Acts 8:22]]{{field-on:Bible}}**Repent therefore.** Repentance is *post naufragium tabula*, it is the fair daughter of a foul mother, i.e. sin, which (if not repented of)

¹⁸ His Life by Crashaw.

will soon work our ruth)distress) and ruin. ⁽¹⁹⁾

If perhaps the thought. ἐπίνοια to be cured by μετάνοια. Thought is not free; but if evil, must be reversed by repentance, or will undo us for ever, *Jeremiah 4:14*.{{field-off:Bible}}

Verse 23. [[@Bible:Acts 8:23]]{{field-on:Bible}}**Thou art in the gall,** &c. The apostle alludeth to *Numbers 29:18*. Sin is a bitter potion, a deadly poison, which therefore we must quickly cast up again by confession, ere it get to the vitals. Simon Magus is here convinced by the very show of godliness, under which he hoped to have lurked; as the fish sepia is betrayed by the black colour which she casteth out to cover her. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 8:24]]{{field-on:Bible}}**Pray for me.** Some from these words conclude his effectual conversion. He trembleth at God's justice, and imploreth his mercy. *Haec certe non minima sunt poenitentiae signa*, saith judicious Calvin; these were no small signs of sound repentance. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 8:25]]{{field-on:Bible}}**When they had testified.** That is, with great gravity and liberty declared. (διαμαρτυρόμενοι.)

In many villages of the Samaritans. Accounting with Luther, that *vilissimus pagus est palatium eburneum in quo est pastor et credentes aliqui*; the meanest village may become an ivory palace, by having in it a faithful pastor and some few believers. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 8:26]]{{field-on:Bible}}**Which is desert.** Which way is desert, that is, less frequented, because uphill and downhill. So is the way to heaven, and therefore little travelled. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 8:27]]{{field-on:Bible}}**Candace.** This, saith Pliny, was a common name to the Ethiopian queens, as Caesar was to the Roman emperors. Her country might haply be that large region of Nubia, which had from the apostles' time (as it is thought) professed the Christian faith; but hath again above a hundred years since forsaken it, and embraced instead of it, partly Mahometanism, and partly idolatry; and that by the most miserable occasion that might befall, namely, famine of the word of God through lack of ministers. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 8:28]]{{field-on:Bible}}**Sitting in his chariot, read.** Time is to be redeemed for holy uses. Pliny seeing his nephew walking for his pleasure, called to him, and said, *Poterat hasce horas non perdidisse*; You might have better bestowed your time than so. *Nullus mihi per otium dies exit*, A day passed in leasure is nothing to me, saith Seneca. And Jerome exhorted some godly women, to whom he wrote, not to lay the Bible out of their hands, until being overcome with sleep, they bowed down their heads, as it were to salute the leaves below them with a kiss. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 8:29]]{{field-on:Bible}}**Then the Spirit said.** sc. By revelation, or secret inspiration. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 8:30]]{{field-on:Bible}}**And heard him read.** He read as he rode. Pliny was always reading or writing, or doing something, *quo ad vitam communem aliquem fructum ferre posset*, whereby he might benefit himself or others. Mr Bradford the martyr held that hour of his life lost, wherein he had not done some good with his hand, tongue, or pen. Seneca saith, I have no time to spare or spend idly; I see men do not so much lack time as waste it. ⁽²⁰⁾ This they would not do, if they considered that upon this little point of time hangs

¹⁹ ἐχθροῦ πατρὸς φίλτατον τέκνον. *De Pompeio Romani*.

²⁰ *Non parum habemus temperis, sed multum perdimus*.

the crown of eternity. Oh, make much of time, said Thomas Aquinas, especially in that weighty matter of salvation. Oh, how much would he that now lies frying in hell rejoice, if he might have again but the least moment of time, wherein to make his peace with God!{{field-off:Bible}}

Verse 31. [[@Bible:Acts 8:31]]{{field-on:Bible}}**How can I, except some man.** The mathematics are so called, because they cannot be learned without a teacher. No man is [αὐτοδίδακτος](#) in heavenly literature. He that here is scholar to himself, hath a fool to his master. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 8:32]]{{field-on:Bible}}**The place of the Scripture.** The parcel, saith the Syriac, [אקומפ](#); the partition or section, say the Hebrews, [הרטפה](#). Among us, Stephen Langton, Archbishop of Canterbury, first divided the Bible into chapters in such sort as we now account them; Robert Stephens into verses, *imperitissime plerunque textum dissecans*, saith Scultetus, not doing so well as he might. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 8:33]]{{field-on:Bible}}**His judgment was taken away.** That is, he was set safe from his enemies, that judged and executed him. He rose, and reigneth in despite of them.

And who shall declare his generation. *Saeculum eius.* (Beza.) Or can tell how long his kingdom shall last? for being raised from the dead, he dieth no more. He may as well die at the right hand of his Father as in the hearts of his children. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 8:34]]{{field-on:Bible}}**I pray thee of whom.** Incredible gain is to be gotten by conference in all arts; so here. All Christ's scholars are [ζητητικοι](#), questionists, though, not question sick, as those triflers in Timothy, **1 Timothy 6:4**. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 8:35]]{{field-on:Bible}}**And preached unto him.** Of preaching we may say in comparison of other ordinances, for the getting of knowledge, as David did of Goliath's sword, there is none to that. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 8:36]]{{field-on:Bible}}**What doth hinder.** He stood not upon the reproach of Christian religion, what the courtiers at home would censure of him. He would hardly suffer death for Christ that cannot suffer little breath for him. {{field-off:Bible}}

Verse 37. [[@Bible:Acts 8:37]]{{field-on:Bible}}**Is the Son of God.** Both by eternal generation, **Proverbs 8:22-30**, and by hypostatical union, **Matthew 3:17**. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 8:38]]{{field-on:Bible}}**And he baptized him.** Set Christ's mark upon him, that seal of the new covenant. The Jacobites (a kind of mongrel Christians in Asia) sign their children, many in the face, some in the arm, with the sign of the cross, imprinted with a hot burning iron, at or before baptism; but we have not so learned Christ. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 8:39]]{{field-on:Bible}}**Went on his way rejoicing.** Bernard, for a certain time after his conversion, remained, as it were, deprived of his senses, by the excessive consolations he had from God. Cyprian confesseth to Donatus, his friend, that before his conversion he thought it was impossible for him to change his manners, and to find such comfort as now he did in a Christian life. He beginneth thus, *Accipe quod sentitur antequam discitur*. Augustine saith the same of himself (Confess. vi. 12.) {{field-off:Bible}}

Verse 40. [[@Bible:Acts 8:40]]{{field-on:Bible}}**At Azotus.** A city of Palestine, called anciently Ashdod, whence the Anakims could not be driven out, **Joshua 11:22**. {{field-off:Bible}}

Chapter 9

Verse 1. [[@Bible:Acts 9:1]]{{field-on:Bible}}**And Saul yet breathing.** As a tired wolf, that wearied with worrying the flock, lies panting for breath. (*See Trapp on "Acts 8:3"*) {{field-off:Bible}}

Verse 2. [[@Bible:Acts 9:2]]{{field-on:Bible}}**Letters to Damascus.** The high priest, it seems, then had power at Damascus, and elsewhere out of Judea, to bind and beat his Jews, for misdemeanour in point of their religion. See **Acts 18:15**. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 9:3]]{{field-on:Bible}}**And as he journeyed.** So Petrus Paulus Vergerius, the pope's nuncio, *dum confutationem Evangelicorum meditatur, fit Evangelicus*; moved, perhaps, by the fearful example also of Francis Spira, whereof he had been an eyewitness. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 9:4]]{{field-on:Bible}}**Fell to the earth.** Christ unhorsed him, but did not destroy him. He is not such a monarch as loves to get authority by sternness, as Rehoboam, but by gentleness. And though gone to heaven, yet hath he not changed his nature with change of honour; but together with beams of glory, there are still in him the same bowels of pity that he had here upon earth.

Why persecutest thou me? As unskilful hunters, shooting at wild beasts, may kill a man? so those that shoot at the saints, hit Christ. Their sufferings are held his, **Colossians 1:24**; their reproach his, **Hebrews 13:13**. God is more provoked than Nehemiah, **Nehemiah 4:3, 5**. Christ retaineth still compassion, though freed from personal passion; and, though freed from feeling, he hath still yet a fellow feeling.⁽²¹⁾ Let such among us take heed what they do, who, while they pronounce our Church antichristian, &c., strike at the beast, but wound the Lamb.{{field-off:Bible}}

Verse 5. [[@Bible:Acts 9:5]]{{field-on:Bible}}**To kick against the pricks.** A metaphor from oxen pushing back upon the goad, when they are pricked therewith, as Beza sheweth out of Aeschilus. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 9:6]]{{field-on:Bible}}**It shall be told thee.** Christ teacheth him not immediately, but sendeth him to a preacher; so to grace his own ordinance. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 9:7]]{{field-on:Bible}}**Hearing a voice.** Not Christ's voice, but Saul's only, **Acts 22:9**. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 9:8]]{{field-on:Bible}}**He saw no man.** This bodily blindness was a means to open the eyes of his mind, as Gehazi's leprosy cured his soul. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 9:9]]{{field-on:Bible}}**And he was three days.** In this three days' darkness, some gather by computation of time, that he was now rapped up into the third heaven, and heard those wordless words, **ῥήματα ἄρρητα**, **2 Corinthians 12:4**, after that he had been thoroughly humbled. Luther likewise lay (after his conversion) three days in desperation, as Mr Perkins remembereth in his book of Spiritual Desertion, his temptations were so violent, *ut nec calor, nec sanguis, nec sensus, nec vox superesset*, as Justus Jonas reporteth of Luther, that was by and saw it. (Epist. ad Melancthon.) The like is recorded concerning Mr Bolton, by Mr Bagshaw in his Life. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 9:10]]{{field-on:Bible}}**And there was a certain.** See here the necessity and use of the ministry: "If there be a messenger with a man, an interpreter, one among a thousand, to show unto man his uprightness," &c., **Job 33:23**. *Unus e millibus*. The

²¹ *Manet compassio etiam cum impassibilitate*. Bernard.

Vulgate translation corruptly hath it, *unus e similibus*. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 9:11]]{{field-on:Bible}}**The street called Straight.** God's people are so dear to him, that their walls are ever before him, *Isaiah 49:16*; he loveth the streets the better they dwell in, the air the better they breathe in, *Psalms 87:5, 6*.

For behold he prayeth. He never prayed till now, though a strict Pharisee. So *Daniel 9:13*. The captives in Babylon prayed not in those 70; years; because they fasted to themselves, and prayed more to get off their chains than their sins, *Zechariah 7:5, 6*. Prayer is the breath of the spirit, *Romans 8:26; Jude 1:20*. And prayer without the spirit is but an empty ring, a tinkling cymbal. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 9:12]]{{field-on:Bible}}**And hath seen in a vision.** It is not certain whether these be Christ's own words, or St Luke's; neither is it much material. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 9:13]]{{field-on:Bible}}**Then Ananias answered.** The best have their unnecessary fears, and think they have reason on their side; but convinced, they soon subscribe to God. *Veniat, veniat verbum Domini*, said one, *et submittemus ei sexcenta si nobis essent colla*.

How much evil he hath done. And is therefore not lightly to be trusted. It is a rule in the Civil Law, *Semel malus semper praesumitur esse malus*: but God can soon alter a man's mind and manners, as he did Saul's. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 9:14]]{{field-on:Bible}}**And here he hath authority.** Therefore he was more than 20; years old (as Ambrose and Theodoret make him to be) at his first conversion. For here he hath authority committed unto him, not incident to so very a youth. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 9:15]]{{field-on:Bible}}**A chosen vessel to bear.** In matters of holiness we are rather patients than agents, that we may ascribe all to God's grace; therefore he compares us not to active instruments, as tools in the hand of a workman, but to passive instruments, such as dishes or vessels (as here) that bear and carry treasure, meat, or such-like, *2 Corinthians 4:7; Acts 13:15* "Ye men and brethren, if there be in you" (as in so many vessels of honour) "any word of exhortation, say on." But what a mouth of blasphemy opened. Quintinus the libertine, who scoffing at every apostle, *Paulum vocabat vas fractum* (as Calvin testifieth), ⁽²²⁾ called Paul a broken vessel: so in the year 1519, *Scioli quidam Tiguris iactabant haec tria, scilicet, &c. Quis tandem Paulus? nonne homo est? Apostolus est sed suburbanus tantum, &c. Ego tam cuivis Thomae vel Scoto credo quam Paulo*. Some, no wiser than they should be, cast out slighting speeches to this purpose: What was Paul more than another man? an apostle, indeed, but of an inferior order; none of the twelve that conversed with Christ; neither made he any one of the articles of the Creed. I would as soon believe Thomas or Scotus, as Paul, &c. I tremble to relate how basely some Jesuits have spoken of St Paul, as savouring of heresy in some places; and better perhaps he had never written.

Before the Gentiles and kings, &c. *μεγίστη τοῦ κηρύγματος Σαλπαγξ ὁ Παῦλος*, saith a Greek father. Paul was God's chief herald, the gospel's loudest trumpet. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 9:16]]{{field-on:Bible}}**How great things he must suffer.** Opposition is (as Calvin wrote to the French king) *Evangelii genius*, the evil angel that dogs the gospel. And *praedicare*, said Luther, *nihil aliud est quam derivare in se furorem totius mundi*: To preach, is to get the evil will of the world. {{field-off:Bible}}

²² Instruct. adv. Libert., ix.

Verse 17. [[@Bible:Acts 9:17]]{{field-on:Bible}}**Putting his hands.** Partly so to consecrate him to the Lord's work, and partly to obtain for him the gifts of the Holy Ghost. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 9:18]]{{field-on:Bible}}**There fell from his eyes.** God also at the same time tore the covering, rent the veil that was spread over the eyes of his understanding, *Isaiah 24:7*. See "The Blind Eye Opened" in a discourse on *Ephesians 5:8*, by my entire friend Mr Dugard. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 9:19]]{{field-on:Bible}}**With the disciples.** For as he desired to cleave perpetually to the head, so to join himself to his members, to incorporate with the Church. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 9:20]]{{field-on:Bible}}**And straightway he preached.** He conferred not with flesh and blood, *Galatians 1:16*, but fell presently to work, and followed it close, as afraid to be taken with his task undone. Chrysostom saith of Paul, that he was *insatiabilis Dei cultor*, an insatiable server of God. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 9:21]]{{field-on:Bible}}**Is not this he?** It is, and it is not: it is not *Ille ego qui quondam*, but *ego non sum ego*. He is another man than he was, and this the whole Church shall soon hear of: like as a bell cannot be turned from one side to another, but it will make a sound, and report its own motion. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 9:22]]{{field-on:Bible}}**Proving that this,** &c. *συμβιβάζων*. Proving it by comparing Scripture with Scripture, by laying one place to another, as joiners fit all the parts of their work together, that each part may perfectly agree with the other, *Nehemiah 8:8*. The Levites read the law, and gave the sense, causing the people to understand the reading, *debant intelligentiam per Scripturam ipsam*: they gave understanding through the Scriptures themselves, so Tremellius rendereth it. Parallel texts, like glasses, set one against another, cast a mutual light. The lapidary brightens his hard diamond with the dust shaved from itself; so must we clear hard Scriptures. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 9:23]]{{field-on:Bible}}**And after many days.** ⁽²³⁾ *sc.* After three years. So long he had to settle, ere God called him forth to suffer. The skilful armourer trieth not an ordinary piece with musket shot. The wise lapidary brings not his softer stones to the stithy: the good husbandman turns not the wheel upon his cummin, nor his flail upon his vetches, ⁽²⁴⁾ *Isaiah 28:25*. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 9:24]]{{field-on:Bible}}**But their laying await.** Some friend likely had advertised him, as a senator of Hala did Brentins, when some had conspired his death, *Fuge, fuge, Brenti, cito, citius, citissime*. Flee speedily, away for thy life. (Melch. Adam.) {{field-off:Bible}}

Verse 25. [[@Bible:Acts 9:25]]{{field-on:Bible}}**Let him down,** &c. It is not unlawful then to fly in some cases. Tertullian was too rigid in condemning all kinds of flight, in time of persecution; God hath not set us as standing marks, or butts, to be shot at. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 9:26]]{{field-on:Bible}}**They were all afraid of him.** Openheartedness is an argument of folly, *Fide, diffide*. Our Saviour would not lightly commit himself to any, *John 2:24*. Try whom you mean to trust. Paul was somewhile a probationer ere he could be admitted. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 9:27]]{{field-on:Bible}}**And how he had preached boldly.** (*See*

²³ ἡμέραι *ikavai* *diebus sufficientibus*.

²⁴ The bean-like fruit of various species of the leguminous plant *Vicia*. CED

Trapp on "Acts 9:21") (See Trapp on "Acts 9:29") {{field-off:Bible}}

Verse 28. [[@Bible:Acts 9:28]]{{field-on:Bible}}**And he was with them.** sc. With Peter and James, **Galatians 1:18, 19.** For the other apostles were then absent, about their Lord's business. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 9:29]]{{field-on:Bible}}**And he spake boldly.** The soul, by the witness of the Spirit, finds increase of spiritual mettle, and is steeled against opposition.

Disputed against the Grecians. These had been St Stephen's greatest adversaries, **Acts 6:1, 9,** and then Saul was very forward to join with them. Now that he was turned Christian, they sought his death, having first given out (as Epiphanius testifieth) that he turned merely out of discontent, because he could not obtain to wife the high priest's daughter. Truth (saith one) hath always a scratched face. The devil was first a liar, and then a murderer. Those that kill a dog (saith the French proverb) make the world believe he was mad first. The credit of the Church must first to be taken away, and then she is wounded, **Solomon's Song 5:6.** Before the French massacre, it was given out that the Huguenots in their nightmeetings committed most abominable uncleannesses. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 9:30]]{{field-on:Bible}}**To Tarsus.** His own country, that he might there break the bread of life where he first drew the breath of life, as Bishop Jewel desired to do. Physician, heal thyself, that is, thine own native country, said they to our Saviour, **Luke 4:23.** {{field-off:Bible}}

Verse 31. [[@Bible:Acts 9:31]]{{field-on:Bible}}**Then had the churches rest.** As when Paul was converted, the Churches rested; so, much more, when sin and Satan shall be destroyed, shall the state of the saints be most restful and blissful in heaven. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 9:32]]{{field-on:Bible}}**As Peter passed through all quarters.** Being notably active for Christ, according as it was charged upon him, **Luke 22:32** "When thou art converted, strengthen thy brethren." The most that the saints can do for Christ is not the one half of that which they could beteem him. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 9:33]]{{field-on:Bible}}**Had kept his bed eight years.** A long while surely; but what was this to an eternity of extremity in hell? Oh, take heed, and be forewarned to flee from that wrath to come. And meanwhile, every man that seeth another stricken with such chronic diseases as the palsy, and himself spared, is bound to keep a passover. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 9:34]]{{field-on:Bible}}**And Peter said.** After he had prayed for him, likely. It is the prayer of faith that healeth the sick. Thus Epaphroditus was given in as an answer to St Paul's prayer; and Miconius to Luther's, after he had been almost spent with a consumption. ⁽²⁵⁾ {{field-off:Bible}}

Verse 35. [[@Bible:Acts 9:35]]{{field-on:Bible}}**And Saron.** Alias Assaron, the same perhaps with Acheron or Ekron, counted by the very heathens the devil's house; for there Beelzebub, the prince of devils, was worshipped, **2 Kings 1:3.** ⁽²⁶⁾ {{field-off:Bible}}

Verse 36. [[@Bible:Acts 9:36]]{{field-on:Bible}}**Full of good works and alms-deeds.** For there are other good works besides almsdeeds, though many Papists, and some as silly, have shrunk up charity to a hand breadth, to giving of alms. Let our works be done in God, **John 3:21,** and for God, **1 Corinthians 10:31.** Let there be good actions and good aims; and then they shall be the works of God, **John 6:28.** {{field-off:Bible}}

²⁵ Melch. Adam in Vit. Luth.

²⁶ *Flectere si nequeo superos, Acheronta movebo.* Virg.

Verse 37. [[@Bible:Acts 9:37]]{{field-on:Bible}}**When they had washed.** This they did to show their hope of a joyful resurrection. The heathens also, though their lives and hopes ended together, yet they washed their dead in an apish imitation of this Church custom. *Faciunt et vespae faves; simlae imitantur homines.* {{field-off:Bible}}

Verse 38. [[@Bible:Acts 9:38]]{{field-on:Bible}}**They sent unto him.** As loth to lose so useful a member, so dearly missed among them. Some when they die are no more missed than the sweepings of a house or the parings of the nails. But when good people die, there is a general loss and lamentation. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 9:39]]{{field-on:Bible}}**They brought him.** Love is officious, and thinks not too much of any labour.

And showing him the coats and garments. A worthy employment for a wealthy woman. The like is reported of Queen Anne Boleyn. And I knew a very gracious matron (one mistress Alice Smith of Stratford-upon-Avon) that found herself thus usually busied; being one of those few that both lived and died with honour. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 9:40]]{{field-on:Bible}}**Put them all forth.** That he might pray with more privacy and freedom. For he knew well that the prayer of faith could not heal the sick only, as Aeneas, *Acts 9:34*, but raise the dead too, *Hebrews 11:35*. {{field-off:Bible}}

Verse 41. [[@Bible:Acts 9:41]]{{field-on:Bible}}**Presented her alive.** To her own loss for a little while; but so God might be glorified and the Church gratified, she was well contented. {{field-off:Bible}}

Verse 42. [[@Bible:Acts 9:42]]{{field-on:Bible}}**And many believed.** So when Lazarus was raised, *John 11:45*. (See Trapp on "*John 11:45*") {{field-off:Bible}}

Verse 43. [[@Bible:Acts 9:43]]{{field-on:Bible}}**With one Simon a tanner.** Of mean rank and despicable, but religious and hospitable. Of such, and not of great ones, consisted this Church of Christ at Joppa. The poor are gospellized, *εὐαγγελίζονται*, *Matthew 11:5*. The lesser fishes bite soonest. *Grandior solet esse Deus in parvulis, quam in magnis.* (See Trapp on "*Acts 10:6*") {{field-off:Bible}}

Chapter 10

Verse 1. [[@Bible:Acts 10:1]]{{field-on:Bible}}**A centurion of the band.** He might well have been a commander in the thundering legion, *qui plus precando quam praeliando potuerunt*, **κεραυνόβολος**. *Preces sunt bombardae et instrumenta bellica Christianorum*, said Luther, who also spared not to tell the Elector of Saxony, his protector and patron, that he by his prayers would secure his Highness's soul, body, and estate engaged in the gospel's cause. *Sive id credat Celsitudo vestra, sive non credat. Imo ludico*, saith he, *C. V plus a me praesidii et tutelae habiturum esse quam mihi praestare*, &c. Yea, I am of the mind that your Highness hath more safety from me than I have from you. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 10:2]]{{field-on:Bible}}**A devout man**, &c. **εὐσεβής**. Not of the king's religion, whatever it be, as those Melchites it, Nicephorus. And as Tertullian tells us in his Apology, that the people were bound to worship those gods only that the Senate decreed should be worshipped. Cornelius was a right worshipper.

With all his house. A man is really what he is relatively. David would show his sincerity by being good at home, ***Psalm 101:2***. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 10:3]]{{field-on:Bible}}**About the ninth hour.** Which was the time of the evening sacrifice, when the joint prayers of the Church were ascending as incense. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 10:4]]{{field-on:Bible}}**Thy prayers and thine alms.** Dr Powel relateth this saying of Leotinus, Prince of Wales, that when he was moved by some to make war upon our Henry III, *Ego, inquit, formido eius eleemosynas magis certe multo quam eius copias*. And the queen-mother of Scotland was heard to say, that she more feared the fastings and prayers of John Knox and his disciples than an army of twenty thousand men.

For a memorial before God. How did the angel know this? Angels have a threefold knowledge: 1. Natural; 2. Revealed, as ***Daniel 9:20-23***, and here; 3. Experimental, ***Ephesians 3:10***. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 10:5]]{{field-on:Bible}}**Call for one Simon.** Though an angel certifies Cornelius's prayers were accepted, yet he reads not to him the doctrine of redemption, but refers him to Peter. The office of preaching the gospel is taken from the angels (who first preached it to the shepherds) and given to the ministers. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 10:6]]{{field-on:Bible}}**With one Simon a tanner.** God knoweth all his by name, and condition of life. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 10:7]]{{field-on:Bible}}**A devout soldier.** Cornelius had either found him, or made him so. Nero complained that he could never find a faithful servant; and no wonder, for those that were good, cared not to come about him; and those that were bad, he cared not to make better, as being himself desperately wicked. *Qualis herus, talis servus*. The master's faults go as little unattended as their persons.

Of them that waited on him. The Syriac hath it, of them whom he esteemed highly. Good servants are rare and precious. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 10:8]]{{field-on:Bible}}**And when he had declared.** He knew well the worth of a faithful messenger, ***Proverbs 25:13***. Howbeit the more to affect their hearts, and the better to effect his design, he sets God before them, and shows them the whole matter. God's commands carry a divine authority, and soon prevail with the religious. *Dicto citius dicta peragunt*. They say with him in the poet (Lucan),

"Iussa sequi, tam velle mihi, quam posse, necesse est." {{field-off:Bible}}

Verse 9. [[@Bible:Acts 10:9]]{{field-on:Bible}} **Upon the housetop to pray.** He got upon the leads, as well to avoid distraction as to excite devotion by a full view of heaven above. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 10:10]]{{field-on:Bible}} **He fell into a trance.** His soul was sundered, as it were, for a season, from his body, while he talked with God. So our Saviour was transfigured as he was praying. John was in the spirit on the Lord's day, when he received his revelation; Paul was rapped up into the third heaven. Giles of Bruxelles (a Dutch martyr), in his prayers was so ardent, kneeling by himself in some secret place, while he was a prisoner, that he seemed to forget himself. Being called many times to eat, he neither heard nor saw those that stood by him, till he was lifted up by the arms, and then gently he would speak unto them, as one awakened out of a sweet sleep. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 10:11]]{{field-on:Bible}} **And saw heaven opened.** sc. The visible heaven, the air; for, as for the third heaven, it openeth not without a miracle, as some think. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 10:12]]{{field-on:Bible}} **Were all manner of fourfooted.** Gr. **πάντα.** All, that is, some of all sorts; so, *omne animal*, every living creature, is said to be in Noah's ark; and in the like sense, Christ is said to die for all. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 10:13]]{{field-on:Bible}} **Kill and eat.** Peter was hereby taught not to kill and slay in battle, as many of his warlike pretended successors have done, but to kill that corruption that he found in the Gentiles, by the sword of the Spirit, &c. Julius II can turn him either way, to Peter's keys or Paul's sword. ⁽²⁷⁾ {{field-off:Bible}}

Verse 14. [[@Bible:Acts 10:14]]{{field-on:Bible}} **Common or unclean.** By commonness there is contracted an uncleanness. It is hard to deal in the world, and not be defiled with the corruption that is in the world through lust. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 10:15]]{{field-on:Bible}} **That call not thou common.** Or profane thou not, **οὐ μὴ κοινοῦ.** (*See Trapp on "Acts 10:14"*) {{field-off:Bible}}

Verse 16. [[@Bible:Acts 10:16]]{{field-on:Bible}} **Received up again into heaven.** The Church's original is from heaven, **Revelation 21:10**, and thither she shall be taken up again. As in the mean space, our commoration is on earth, our conversation in heaven, **Philippians 3:20.** {{field-off:Bible}}

Verse 17. [[@Bible:Acts 10:17]]{{field-on:Bible}} **Stood before the gate.** They pressed not in till licensed; they knew that Jews would not easily converse with them being Gentiles. This was their modesty, not often seen in soldiers. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 10:18]]{{field-on:Bible}} **And called and asked.** Whether death will use so much manners as these did, viz. to call and ask for us, or ever he seizeth us, it is uncertain. *Senibus mors in ianuis, adolescentibus in insidiis*, saith Bernard. The young man hath death at his back, the old man before his eyes, saith Aquinas. And that is the more dangerous enemy that pursueth thee, than that which marcheth up toward thy face. Be sober, be vigilant: of doomsday there are signs affirmative and negative, not so of death; and yet every man's death's day is his doomsday. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 10:19]]{{field-on:Bible}} **While Peter thought on.** **διενθυμouμένου,** Gr. thought in his mind; *cogitabat quasi coagitabat.* He was busily plodding, and the Spirit

²⁷ *Cum Petri nihil efficiant ad praelia claves auxilio Pauli forsitan ensis erit.*

came in to help him. Divine meditation is a studious act of the mind, searching the knowledge of a hidden truth, by the discourse of reason. Or, it is a steadfast and earnest bending of the mind upon some heavenly matter, for the settling of our judgments and bettering of our heart and lives. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 10:20]]{{field-on:Bible}}**Doubting nothing.** Or, not arguing the case, *μηδὲν διακρινόμενος*, but readily yielding the obedience of faith. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 10:21]]{{field-on:Bible}}**Peter went down.** He sent not for them up, much less made he them to wait three days at the gate (as that pope did Henry the emperor) before they could have a hearing. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 10:22]]{{field-on:Bible}}**That feareth God.** Not with a base fear, as those mongrels, **2 Kings 17:32**, that feared the Lord for his lions sent among them (like as some Indians in this day fear the devil because he beats them), but with an amicable, filial, reverential fear, which got him a good report among all the nation of the Jews; such as St Paul thus bespeaketh, "Men of Israel, and ye that fear God," **Acts 13:16**. ⁽²⁸⁾ {{field-off:Bible}}

Verse 23. [[@Bible:Acts 10:23]]{{field-on:Bible}}**Certain brethren from Joppa.** Who were well paid for their courteous pains, when (for confirmation of their faith) they beheld the kingdom of Christ propagated and preached to the Gentiles also. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 10:24]]{{field-on:Bible}}**Cornelius waited for them.** So the people waited for Zacharias, **Luke 1:21**. It is fit the people should wait for the minister, not the minister for the people, **Zechariah 8:21**. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 10:25]]{{field-on:Bible}}**Worshipped him.** Not as God, with divine worship; yet with too much humility, which Peter correcteth. The word must be glorified, the ministers not overly admired. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 10:26]]{{field-on:Bible}}**But Peter took him up.** *Longe aliter papa*, the pope (Diocletian-like) holds forth his toe to be kissed, and suffers his parasites to deify him.

"Tu vere in terris diceris esse Deus."

"You truly on earth are said to be God."

I myself also am a man. We must glorify the word, not the preacher, **Acts 13:48**.
{{field-off:Bible}}

Verse 27. [[@Bible:Acts 10:27]]{{field-on:Bible}}**He found many that were come together.** With good and honest hearts, hungering and thirsting after righteousness, resolved to be ruled by God, and to pass into the likeness of the heavenly pattern. Lord, saith Nazianzen, I am an instrument for thee to touch. I am only thy clay and wax, said another. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 10:28]]{{field-on:Bible}}**Not call any man unclean.** *Scilicet, quoad communem vitae usum; Nam alioqui omnes natura impuri*; i.e. in regard of civil conversation. By nature (it is true) we are all unclean. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 10:29]]{{field-on:Bible}}**Without gainsaying, as soon as sent for.** *Hoc est sanctum fide; silentium*, saith Calvin, this was the holy silence of faith; this was to preach Christ the Lord; and himself the Church's servant, for Jesus' sake. A servant is not *αὐτόματος*, one that moveth absolutely of himself; he is *ὑπηρέτης* and *ὄργανον*, saith

²⁸ *Duo sunt timores, servilis et amicalis. Beda.*

Aristotle, the master's instrument, and wholly his, ὅλως ἐκείνου, **1 Corinthians 4:5**. Peter's pretended successor styleth himself the "servant of God's servants"; but is nothing less.

For what intent. This he desireth to know of them, that he might not shoot at rovers, run at uncertainty; but be able to conclude his discourse, as he did, *Det Deus, ut sermo meus adeo commodus sit, quam sit accommodus*, God grant my speech may be as profitable as it is seasonable. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 10:30]]{{field-on:Bible}}**I was fasting until**, &c. Fulness breeds forgetfulness; but fasting maketh a man capable of heavenly visions of divine glory. The three great fasters, Christ, Moses, and Elias, met gloriously in Mount Tabor. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 10:31]]{{field-on:Bible}}**Cornelius, thy prayer is heard.** This was a singular happiness, and a sure seal of his good estate to Godward, ***Psalm 66:18, 19; John 9:31***. Every access to God with success, every gracious return of prayer, seaeth up this comfort to the soul, that since He that hath the keys of David hath once opened unto us not only a door of utterance, but a door of entrance to the throne of grace, it shall never be shut again any more. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 10:32]]{{field-on:Bible}}**He is lodged**, &c. God takes notice of every circumstance of his people's affairs; their very walls are ever before him, ***Isaiah 49:16***. He thinks the better of the houses they lodge in, and looks upon all that favour them with special content; "I will bless them that bless thee," ***Genesis 12:3***. (See Trapp on "***Genesis 12:3***") {{field-off:Bible}}

Verse 33. [[@Bible:Acts 10:33]]{{field-on:Bible}}**Now therefore we are all**, &c. All of a mind to serve the Lord with one shoulder, ***Zephaniah 3:9***; as Hezekiah's servants joined together in that laudable work of copying out those proverbs of Solomon for the Church's use, ***Proverbs 25:1***.

Present before God. Whom we look full in the face, ἐνώπιον, seeing him by faith who is invisible, and setting ourselves to receive the law at his mouth, to hear the word, not of a mortal man, but of the everliving God.

To hear all things. sc. With due reverence and diligence; not to jeer at anything that is commanded thee of God, that hath the stamp and impress of God upon it, that comes *cum privilegio*, and appears to be *cor et anima Dei* (as Gregory calleth the word), the counsel and mind of God. Lo, these were right hearers. Oh for such in this day! Ours (alas) have *corpora in sacellis, animos in sacculis*, as Ezekiel's had, ***Ezekiel 33:31***, and as serpents have their bodies in the water, but their heads out. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 10:34]]{{field-on:Bible}}**No respecter of persons.** That is, of their outward state and condition, as country, sex, wealth, wisdom, &c. Outward things neither help nor hurt, please nor displease God, but as they are in a good or bad man; as a cipher by itself is nothing, but a figure being set before it, it increaseth the sum. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 10:35]]{{field-on:Bible}}**He that feareth him and worketh righteousness.** This is the whole duty of man, as ***Ecclesiastes 12:13***. *His duobus membris comprehenditur totius vitae integritas*. (Calvin.) {{field-off:Bible}}

Verse 36. [[@Bible:Acts 10:36]]{{field-on:Bible}}**Preaching peace.** For God speaks peace to his people; he creates the fruit of the lips to be peace; he, by his promises powerfully applied, lodgeth a blessed calm in the conscience, and saith to the distempered affections, Peace, and Be still, hushing all; for he is Lord of all. {{field-off:Bible}}

Verse 37. [[@Bible:Acts 10:37]]{{field-on:Bible}}**After the baptism.** See how orderly Peter

preacheth (like as Luke writeth, [καθεξῆς](#), *sigillatim*), giving his hearers a distinct and punctual narrative of the life and death of Jesus Christ, of his offices and efficacies. To speak clearly and coherently, to cast his matter into a good mould and method, as it is not every man's happiness, so it is no small commendation to him that can skill of it; and must be endeavoured by all that would win upon their people's affections, and draw them to duty, as the Athenian orators, who were there hence called [δημαγωγοί](#), people leaders. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 10:38]]{{field-on:Bible}}**Oppressed of the devil.** The devil complained in the days of Diocletian that he could not give right oracles, because of the Christians. (Euseb. ii.) And those that conspired against Athanasius, cried out, that by his prayers he hindered their proceedings. (Ruffin. i. 33.) The soldiers that went against the Angrognians, told their captain that the ministers of that place, with their prayers, so conjured and bewitched them, that they could not fight. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 10:39]]{{field-on:Bible}}**And we are witnesses.** Eye-witnesses (which are far better than ear-witnesses) and ancient witnesses, such as of whom Aristotle saith, [πιστότατοι οἱ παλαιοὶ ἀδιάφθοροι γὰρ](#); the more ancient the more credible. *Plus valet oculatus testis unus quam auriti decem.* (Plaut.) {{field-off:Bible}}

Verse 40. [[@Bible:Acts 10:40]]{{field-on:Bible}}**Him God raised.** Christ's death he despatcheth in a word, as a thing well known. His resurrection (because more questioned, and of greater moment to beget faith) he more largely discourseth. {{field-off:Bible}}

Verse 41. [[@Bible:Acts 10:41]]{{field-on:Bible}}**Eat and drink with him.** In nihilam abiit cibus post resurrectionem sumptus. {{field-off:Bible}}

Verse 42. [[@Bible:Acts 10:42]]{{field-on:Bible}}**Ordained of God.** Gr. [ὠρισμένος](#), determined, and by definitive sentence concluded. {{field-off:Bible}}

Verse 43. [[@Bible:Acts 10:43]]{{field-on:Bible}}**Shall receive remission of sins.** Together with all the purchase of his passion. But this is instanced as a principal piece thereof, and worthily. David had a crown of pure gold upon his head, ***Psalm 21:3***, but he blesseth God for a better crown, ***Psalm 103:3, 4***, viz. pardon of sin. {{field-off:Bible}}

Verse 44. [[@Bible:Acts 10:44]]{{field-on:Bible}}**While Peter spake;** &c. As manna descended in the dew, so doth the Holy Ghost in and by the preaching of the word, ***Galatians 3:2; Isaiah 30:20, 21***. {{field-off:Bible}}

Verse 45. [[@Bible:Acts 10:45]]{{field-on:Bible}}(***See Trapp on "Acts 10:23"***) {{field-off:Bible}}

Verse 46. [[@Bible:Acts 10:46]]{{field-on:Bible}}**Spake with tongues.** This diversity of tongues, laid at first on mankind as a curse, ***Genesis 11:1-9***, God turned into a blessing to his Church, which yet some of the Christian Corinthians abused to pomp and ostentation, ***1 Corinthians 14***; which, as copperas, will turn milk into ink; or as leaven, which turns a very passover into pollution. {{field-off:Bible}}

Verse 47. [[@Bible:Acts 10:47]]{{field-on:Bible}}**Can forbid water.** Plain water, without oil, salt, spittle, cream, or other popish additaments. {{field-off:Bible}}

Verse 48. [[@Bible:Acts 10:48]]{{field-on:Bible}}**To be baptized.** The use of the sacraments is to seal up adoption in infants, and faith in those of riper years.

And he commanded them to be baptized. And so to be incorporated into Christ's body the Church: that they might be saved by the "washing of regeneration, and the renewing of the Holy Ghost," ***Titus 3:5***. It is a noble question in divinity, seeing regeneration is attributed both

to the word and to baptism, how the one worketh it differently from the other? Or, if both work it, why is not one superfluous? {{field-off:Bible}}

Chapter 11

Verse 1. [[@Bible:Acts 11:1]]{{field-on:Bible}}**Had also received the word.** Not only informed, but reformed: yea, so transformed the Churches were into the same image of the word from glory to glory, that they became at length conformed to Christ in holiness and righteousness. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 11:2]]{{field-on:Bible}}**Contended with him.** They should rather have commended him: so hard it is to part with a rooted error: so ordinary it is for faithful ministers to meet with such as will dare to reprehend what they do not comprehend, and precipitate a censure. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 11:3]]{{field-on:Bible}}**Saying, Thou wentest in,** &c. This was now no fault, but in their conceit only. Ignorance is the mother of many mistakes, and miscarriages thereupon. How exceedingly was Job miscensured by his friends; Gideon and Jephthah by the Ephraimites, **Judges 8:1; 12:1**; the two tribes and half by their brethren, **Joshua 22:11, 12**. Athanasius passed for a sacrilegious person, a profane wretch, a bloody persecutor, a blasphemer of God, &c. Cyril and Theodoret excommunicated one another for heresy, *Postea comperti idem sentire*, upon a mere mistake. Basil complains that he was hardly dealt with by brethren that were of the same judgment with himself, but understood him not. Augustine had suffered so long in this kind, that at length he thus resolves, *Non curo illos censores qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*: I care not for those blind censurers that speak evil of what they know not, and of those they understand not. ⁽²⁹⁾ Charity would teach them to take everything the best way; and not, as logicians do, *sequi partem deteriorem*, to pick out the worst.{{field-off:Bible}}

Verse 4. [[@Bible:Acts 11:4]]{{field-on:Bible}}**But Peter rehearsed.** With singular modesty he seeks to satisfy them (if reason will do it), and to quench their wild fire by casting milk upon it. Zuinglius and Oecolampadius endeavoured to do the like by Luther and his disciples, but could never effect it. In the year 1533, he wrote a very bitter epistle to the Senate of Frankfort, *Qua Zuinglianos Archi-diabolos appellat, e suggestu repellendos, ditione eieciendos*, wherein he calleth the Zuinglians arch-devils; and judgeth that they ought to be kept out of the pulpit, driven out of the country. ⁽³⁰⁾ In the year 1567, at Antwerp the Lutherans joined themselves to the Papists against the Calvinists. ⁽³¹⁾ Still Satan is thus busy, and Christians are thus malicious, that, as if they wanted enemies, they fly in one another's faces; yea, cut one another's throats: as the English and Scots do at this day, to the inconceivable grief of all the godly on both sides. *Deus meliora*.{{field-off:Bible}}

Verse 5-15. [[@Bible:Acts 11:5]]{{field-on:Bible}}See the notes on that part of the former Chapter whereof this is but a repetition. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 11:16]]{{field-on:Bible}}**Then remembered I.** Very seasonably; the Holy Spirit suggesting, as a remembrancer; like as the evil spirit did to those cankered kill-Christes, **Matthew 27:63**. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 11:17]]{{field-on:Bible}}**What was I that I could withstand God?** Whose power is irresistible, whose will is a law, yea, *Voluntas Dei, necessitas rei*: and God hath put a secret instinct (as into the bee, the stork, and other creatures to do their kind, so) into all his children to submit to his will, to say Amen to God's Amen, and to put their *fiat* let it be done, and *placet* it is pleasing, to his, **Acts 21:14**. {{field-off:Bible}}

²⁹ Cont. Faust. xxii. 34.

³⁰ Scultet. Annal.

³¹ Bucholcer, Chronol.

Verse 18. [[@Bible:Acts 11:18]]{{field-on:Bible}}**They held their peace.** And by their silence showed they were satisfied: as did Jonah, by shutting up his prophecy in silence, and giving God the last. It is easier to deal with 20; men's reasons than with one man's will. Convince a humble man of his error or passion, and he will yield presently; whereas a proud opinionist stands as a stake in the midst of a stream; lets all the good reason you can allege pass by him, but he stands where he was. "Nay, but we will have a king," &c. "The word that thou speakest unto us in the name of the Lord, we will not hear." {{field-off:Bible}}

Verse 19. [[@Bible:Acts 11:19]]{{field-on:Bible}}**Now they which were scattered abroad.** (*See Trapp on "Acts 8:1"*) {{field-off:Bible}}

Verse 20. [[@Bible:Acts 11:20]]{{field-on:Bible}}**Spake unto the Grecians.** Not the Grecizing Jews, (*as Acts 6:1*) but the Grecians which were Gentiles, to whom the light now began to break forth, and the partition wall to be broken down. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 11:21]]{{field-on:Bible}}**And a great number believed.** God sealing his approval of what they did, by an extraordinary success. He hath a mighty hand, and can fetch in multitudes at his pleasure. We hope he is doing some such great work in New England. He can make a law to bring forth in one day, a "nation to be born at once," *Isaiah 66:8*. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 11:22]]{{field-on:Bible}}**And they sent forth Barnabas.** A very fit man; for he was a "son of consolation," and would handle those young plants with all tenderness. Wring not men's consciences, saith Dr Sibbs, you may happen to break the wards of them if you do. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 11:23]]{{field-on:Bible}}**That with purpose of heart.** As it is recorded of Caleb, that he "fulfilled after God," *Numbers 14:24*. *Caleb implevit post me*. It stands men upon to see that their work, though it be but mean, yet it may be clean; though not fine, yet not foul, soiled and slubbered with the slur of a rotten heart. Let them consent to take whole Christ in all his offices and efficacies, and that *pro termino interminabili*, never to part more. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 11:24]]{{field-on:Bible}}**For he was a good man.** Few exist today.

*"Rari quippe boni—
Iam nec Brutus erit, Bruti nec avunculus usquam."
(Juvenal.)*

Anthony de Guevara tells a merry story of the host at Nola, who when he was commanded by the Roman censor to go and call the good men of the city to appear before him, went to the churchyard, and there called at the graves of the dead, Oh ye good men of Nola, come away, for the Roman censor calleth for your appearance: for he knew not where to call for a good man alive. The Scripture complains that there is none that doeth good, that is, none in comparison, none to the mad multitude, that, like Jeremiah's figs, are naught, stark naught. Phocion was surnamed Bonus; the Good, but the excellency of a godly man is (Barnabas-like) to be full of the Holy Ghost and of faith, to follow God fully as Caleb, *Numbers 14:24*; to have a heart full of goodness, as those Romans; a life full of good works, as Tabitha; shining full fair, as a right orient and illustrious star with a singularity of heavenly light, as good Noah did in his generation; and as holy Joseph whose life, saith Bucholcer, was a constellation, yea, a very heaven bespangled with brightest stars of glorious graces. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 11:25]]{{field-on:Bible}}**Then departed Barnabas to Tarsus for to seek Saul.** Not fearing to be outshined by him, who was now grown an admirable preacher,

and an insatiable worshipper of Christ,⁽³²⁾ but seeking the setting-up of Christ's kingdom by all means possible. To rejoice in and to improve the good parts of others for a public benefit (though it eclipseth thy light), and that from the heart, this is indeed to get above others; this is more than to excel others in any excellence, if this be wanting.{{field-off:Bible}}

Verse 26. [[@Bible:Acts 11:26]]{{field-on:Bible}}**Called Christians.** Called so by divine direction, as the word χρηματίσαι signifieth. There were, saith a learned antiquary, certain heretics who (as the Samaritans joined Jewish ceremonies with heathenish rites, so they) joined Christ and Moses, law and gospel, baptism and circumcision. (Godwin's Antiq. Heb.) Of their beginning read **Acts 15:2**. These were called Nazarites; either of malice by the Jews, to bring the greater disgrace upon Christian religion, or else because at first they were true though weak Nazarites, that is, Christians misled by Peter's Judaizing at Antioch, **Galatians 2:11-13**. Hence it is thought that the Church at Antioch, in detestation of this newly bred heresy, fastened upon them by the name of Nazarites, forsook that name, and called themselves Christians. But what a shameful thing is it, that the most honourable name of Christian is in this day in Italy and at Rome a name of reproach, and usually abused to signify a fool or a dolt. (Fulke Not. on Rhem. Test.)

First in Antioch. Which had been the residence and bare the name of Antiochus, that bloody persecutor. Here then that prophecy was most sweetly fulfilled, **Isaiah 60:14** "The sons of the afflictors shall come bending to thee," &c. And so it was, somewhat over a hundred years since, at Spira in Germany, where those of the reformed religion were first called Protestants. (Parei: Medul.) Howbeit some have observed that this name is not so new, but of an ancient standing; for they fetch it from **2 Chronicles 24:19** "Yet he sent prophets to them to bring them again unto the Lord, and they testified against them; but they would not give ear": which latter clause the Vulgate interpreter (and the Douay doctors in their English translation of the Old Testament follow him) rendereth thus: *Quos Protestantes illi audire nolebant*. Dr Poyns also (a Popish writer) tells us, that it was foretold in the Old Testament that the Protestants were a malignant Church, and he allegeth for proof this place in the Chronicles, though little to his purpose. A better divine tells us Englishmen, that we were never Protestants indeed till we took the late protestation, that brought us into the band of the covenant, and is to us as circumcision once to the Israelites, a Gilgal, the rolling away of our reproach; there being nothing, as some could hit us in the teeth (but untruly and uncharitably), that made us differ from Rome but a bare proclamation. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 11:27]]{{field-on:Bible}}**From Jerusalem unto Antioch.** The Church whereof was now grown so famous by the pious labours of Paul and Barnabas, that many holy and learned men resorted thither, as to a common school or academy.⁽³³⁾ So did various, in our forefathers' days, to Zurich, Basil, Geneva, but especially to Wittenberg, where Luther and Melancthon laboured in the Lord's work, to the good of many:

*"Divisae his operae, sed mens fuit unica; pavit
Ore Lutherus oves, flore Melancthon apes."*{{field-off:Bible}}

Verse 28. [[@Bible:Acts 11:28]]{{field-on:Bible}}**And there stood up one.** So Bishop Hooper prophesied, long before, of his own death. For, taking Mr Bullinger by the hand, at his return from Zurich, There, said he, where I take most pains you shall hear of me to be burnt to ashes. And being made bishop, he took for his arms a lamb in a fiery bush, and the sunbeams descending down upon the lamb; rightly denoting, as it seemeth, the order of his suffering, which afterward followed. So father Latimer ever affirmed of himself, that the preaching of the

³² *Insatiabilis Dei cultor.* Chrysost.

³³ κοινὸν παιδευτήριον πάντων ἀνθρώπων *Sic de Athenis.* Thucyd.

gospel would cost him his life; to the which he no less cheerfully prepared himself, than certainly was persuaded that Winchester was kept in the Tower (in King Edward VI's days) for the same purpose; and it proved so. In November, 1572, appeared a new star in Cassiopeia, and continued sixteen months. Theodore Beza wittily applied it to that star at Christ's birth, and to the infanticide then, and warned Charles IX, author of the French massacre, to beware, in this verse:

"Tu vero Herodes sanguinolente time."

The fifth month after the vanishing of this star the said Charles, after long and grievous pains, died of exceeding bleeding. Spotswood, Archbishop of St Andrews, a deep and subtle dissembler, who had discouraged, and by degrees rooted out, most of the faithful ministers of Scotland, thought it seasonable (A. D. 1639) to repair into England, where he died a martyr, to the design of bringing in Popery and slavery. And so was the prediction of Mr Walsh, a famous Scotch minister, fulfilled upon him, who in a letter to the bishop, written 1604, told him he should die an outcast.

Great dearth throughout the world. Suetonius and Josephus make mention of this famine. It went hard when this voice was uttered in the marketplace at Rome, *Pone pretium humanae carni*. Let us set a price on human flesh. At Antioch in Syria, many of the Christians engaged in the holy war (as they called it) were glad, through famine, to eat the dead bodies of their recently slain enemies. This was that Antioch here mentioned in the text.

In the days of Claudius Caesar. Who was an arrant slowbelly, counted for a fool by his own mother Antonia, judged unworthy of the empire by his own sister Livilla, poisoned at length by his own wife Agrippina, and her son Nero, *qui dixit boletos θεῶν βρῶμα εἶναι, quod Claudius bolero in numerum Deorum relatus esset*. The times were then so bad when he ruled the empire, *ut nihil amplius virtus esse putaretur quam τὸ γενναίως ἐπιθάνειν*, saith the historian. (Dio.) What marvel, then, though God scourged the world with extreme famine; wherein the Church also was inwrapped, but graciously provided for, as ever she is in a common calamity. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 11:29]]{{field-on:Bible}}**Every man according.** For to stretch beyond the staple is to mar all. A good man sheweth mercy, but yet ordereth his affairs with discretion, *Psalms 112:5*. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 11:30]]{{field-on:Bible}}**Which also they did.** *Nos non eloquimur magna, sed vivimus*, said the primitive Christians. This age aboundeth with mouth mercy (Go, and be fed, warmed, &c., *James 2:14-26*), which is good cheap. But a little handful were better than a great many such mouthfuls.

By the hands of Barnabas and Saul. Paul prays hard that this their service might be accepted by the saints, *Romans 15:31*, though one would think they should be very welcome, coming on such an errand. {{field-off:Bible}}

Chapter 12

Verse 1. [[@Bible:Acts 12:1]]{{field-on:Bible}}**Now about that time.** That the famine lay sore upon the Church. Afflictions seldom come single. The saints usually fall into various temptations at once, *James 1:2. Fluctus fluctum trudit.* Job's messengers tread one upon the heels of another.

Herod the king. Nephew to Herod the Great, brother to Herodias, and father to that Agrippa, *Acts 25:13.* {{field-off:Bible}}

Verse 2. [[@Bible:Acts 12:2]]{{field-on:Bible}}**And he killed James the brother.** So styled to distinguish him from the other James, called James the Less, kinsman to Christ, and bishop of Jerusalem, as the ancients style him. (Chrysost. Hom. xxxiii, in Act.) It was wonder that Herod killed no more, seeing this took so well with the people, whose favour he coveted. When Stephen the protomartyr of the Church was stoned, Dorotheus testifieth that two thousand other believers were put to death the same day; but God hath set bounds to that sea of malice that is in persecutors' hearts, which they cannot go beyond: *Psalms 76:10*; "The remainder of wrath shalt thou restrain." {{field-off:Bible}}

Verse 3. [[@Bible:Acts 12:3]]{{field-on:Bible}}**And because he saw,** &c. *Seianus ferox scelerum, quia prima provenerunt,* saith Tacitus. It is an old trick of tyrants to curry favour with the wicked, by shedding the blood of the godly. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 12:4]]{{field-on:Bible}}**To bring him forth to the people.** But God had otherwise determined. *Sciat Cels. Vestra,* saith Luther in a letter to the Elector of Saxony, *et nihil dubitet longe aliter in caelo quam Norimbergae de hoc negotio conclusum esse, i.e.* God in heaven hath decreed otherwise of this business than the emperor hath at Nuremberg; and the will of the Lord must be done, when all is done. "Yet have I set my King," &c., *Psalms 2:6.* {{field-off:Bible}}

Verse 5. [[@Bible:Acts 12:5]]{{field-on:Bible}}**Earnest prayer was made.** *Oratio sine malis, est ut avis sine alis.* These good souls strained and stretched out themselves in prayer *ἐκτενής*, as men do that are running in a race, *Puriores coelo afflictione facti,* as Chrysostom saith of them. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 12:6]]{{field-on:Bible}}**Peter was sleeping.** As having cast himself into God's everlasting arms. So did David, *Psalms 3:5.* So did Mr Rogers, our protomartyr in Queen Mary's days, when he was warned suddenly to prepare for the fire, he then being found asleep, scarcely with much shogging could be awakened; at length being raised and bidden to make haste, then (said he) if it be so, I need not to tie my points. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 12:7]]{{field-on:Bible}}**And a light shined in the prison.** Gr. *ἐν τῷ οἰκήματι*, in the habitacle or conclave. So Solon first called the prison at Athens. So Petronius told Csesar he had rather be with Cato *ἐν οἰκήματι*, in the prison house, than with him in the senate house.

And he smote Peter on the side, &c. Cuthbert Simon, a martyr in Queen Mary's days, about midnight, being in prison (whether in a slumber or awake, I cannot tell, saith Mr Fox), heard one coming in, first opening the outward door, then the second, afterward the third, and so looking in to the said Cuthbert, having no candle or torch that he could see, but giving a brightness or light most comfortable to his heart, saying Ha unto him, and departed again. Who it was he could not tell, nor I dare define. This that he saw he declared often to many; at the sight whereof he received such joyful comfort, that he also expressed no little solace in telling and declaring the same.

His chains fell from off his hands. Prisoners were bound with one or two chains to one or two soldiers, who (as keepers) were also bound with the same chains. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 12:8]]{{field-on:Bible}}**And follow me.** See here how by degrees (and not all at once) God oftentimes sendeth forth his prisoners (his afflicted ones) out of the pit wherein is no water, *Zechariah 9:11*. He is a "God of judgment," and waits a fit time to deal forth his favours, *Isaiah 30:18*; he crumbles his mercies, as the cloud dissolves drops rain upon the earth; we have his blessings by retail, to maintain commerce and communion between him and us. Have patience, therefore, and wait for full deliverance. We know not what we lose by making haste, and not holding up our hands, as Moses did, to the going down of the sun. If God have begun to enlarge us, he will in due time do it to the full. If we should not be in straits sometimes, God should have "no tribute from us"; as those malignants suggested against those returned captives, *Ezra 4:13*. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 12:9]]{{field-on:Bible}}**And wist not that it was true.** So *Psalms 126:1*. God is often better to his than their hopes, and doth exceeding abundantly for them above all that they can ask or think, *Ephesians 3:20*. He will do so much more when they come to heaven; for then, oh, the unutterable ecstasies! At first sight, surely

"Claudicat ingenium, delirat linguaque, mensque."
Lucret.{{field-off:Bible}}

Verse 10. [[@Bible:Acts 12:10]]{{field-on:Bible}}**When they were passed.** God could have delivered him all at once; but he knew that *cito data cito vilescent*, Lightly come by is lightly set by. He would have us also to weigh well the several passages and circumstances of our deliverance, that he may have the honour of all. Hence those catalogues in Scripture, with an enumeration of particulars. (*See Trapp on "Acts 12:8"*) {{field-off:Bible}}

Verse 11. [[@Bible:Acts 12:11]]{{field-on:Bible}}**Now I know of a surety.** Faith cannot be idle, or ungrateful for benefits received. If Peter have none else to tell it to, he will tell himself what God had done for him by his angel; and what great cause he had to be really and substantially thankful. So doth David, *Psalms 103:1-4*, &c. A good man can never be alone; for, in defect of other company, he can fruitfully converse with himself, and commune with his own conscience, and thereupon lift up many a humble, joyful, and thankful heart to God. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 12:12]]{{field-on:Bible}}**Where many were gathered together praying.** Great is the force of joint prayer, when Christians set upon God *quasi manu facta*, as in Tertullian's time, they sacked and ransacked heaven by their prayers. *Preces fundimus, caelum tundimus, misericordiam extorquemus*, saith he. We beseech not God only, but we besiege him too; we beg not barely, but bounce at heaven's gates. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 12:13]]{{field-on:Bible}}**To hearken.** Before she opened, lest some pursuivant or such like evil angel at that time of the night should have haunted them. Opposition is *Evangelii genius*, the life of the church, saith Calvin, Piety is no target against persecution. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 12:14]]{{field-on:Bible}}**She opened not the door for gladness.** For "fear and great joy," as those other good women, *Matthew 28:8*, who had their passions; which stoics allow not in their wiseman, nor popish padres in their wretched novices. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 12:15]]{{field-on:Bible}}**It is his angel.** Or, it is his messenger, or one come from him. See a like place, *Luke 7:24*. Angels use not to stand at door and knock, and wait for an opening. Fernelius (holding that each saint hath his angel-guardian) tells us out of

the rabbins, that Adam's angel was called Raziel, Abraham's Zachiel, Isaac's Raphael, Jacob's Peniel, and Moses' Metraton. But this may as well pass for a Jewish fable. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 12:16]]{{field-on:Bible}}**But Peter continued knocking.** He flung not away in displeasure, because not at first knock admitted. We must also continue instant in prayer. The hand of faith never knocked in vain at the gate of grace; but then, it "maketh not haste," it can willingly wait in hope of a good use and issue of all; yea, it can be content to want that particular blessing it would have; as knowing that God's people shall reap if they faint not; they shall certainly have their prayers out, either in money or money's worth. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 12:17]]{{field-on:Bible}}**And he departed and went.** *Cedendum quidem interdum furori, sed ita ut nihilo negligentius fiat opus Domini*, saith Beza here; who also proves that he went not now to Rome, as the Papists would have it; though Bellarmino holds it not *de fide*, concerning the faith, that he was ever there. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 12:18]]{{field-on:Bible}}**There was no small stir.** Huddle or hubbub, τάραχος, with fear and care how they should answer it; but this was but part of their punishment, and the least part too; there was a worse matter followed, **Acts 12:19**. Lo, so it fareth with all graceless persons. They are not without their crosses here, but the worst is behind. What they feel here is but a typical hell, a foretaste of eternal torment. All their present sufferings are but as drops of wrath forerunning the great storm, a crack foregoing the ruin of the whole house. The leaves only of the tree fall upon them here; the tree itself will shortly fall upon them, and crush them to pieces. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 12:19]]{{field-on:Bible}}**That they should be put to death.** This was just in God, but unjust in Herod. He is safest that hath least to do with tyrants. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 12:20]]{{field-on:Bible}}**Because their country,** &c. Should not God's manifold mercies move us to make peace with him? Will he not else curse our blessings, and destroy us "after that he hath done us good?" **Joshua 24:20**. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 12:21]]{{field-on:Bible}}**And upon a set day.** When there were solemn shows and plays acted in honour of Caesar. God picks out his time to be avenged on his enemies, then when it may be most for his glory and their utter confusion.

Herod arrayed in royal apparel. In cloth of silver, saith Josephus, which being beaten upon by the sunbeams, dazzled the people's eyes, and drew from them that blasphemous acclamation, *Hunc homines decorant, quem vestimenta decorant*, εἴματα ἀνὴρ. The most (as it is said of the Bohemian cur) fawn upon a good suit. It was a fault of old, **James 2:3**. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 12:22]]{{field-on:Bible}}**It is the voice of a god.** ἡδίστον ἄκουσμα ἔπαινος, saith Xenophon. Men naturally hear nothing with more delight than their own commendation; fair words make fools vain, put them into their paradise. How much better Charles V, who coming to Paris, and entertained with a speech by one of the king's counsellors, that tended much to his commendation; answered, *Ideo sibi gratam esse orationem quod eum commone fecisset quod talis esse deberet*, i.e. That the orator rather taught him what he ought to be than told him what he had been. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 12:23]]{{field-on:Bible}}**Because he gave not glory.** Joseph is trusted with all Potiphar's goods, not with his wife: Glory is God's beloved Spouse; in the enjoying whereof he is a jealous God, admitting no co-rivul, in heaven or earth, **Isaiah 42:8**; to look upon it, and lust after it, is to commit spiritual adultery with it in our hearts.

And he was eaten of worms. σκωληκόβρωτος. Or with lice, as his grandfather Herod had been before him; as the tyrant Maximinus (who had set forth his proclamation engraven in brass, for the utter abolishing of Christ and his religion) was after him. ⁽³⁴⁾ So was Philip II, king of Spain, who swore he had rather have no subjects than Lutheran subjects. And when he had very narrowly escaped drowning in a shipwreck, he said he was delivered by the singular providence of God to root out Lutheranism; which he presently began to do, &c. But God was even with him soon after. See Scriban. de Institut. Princip. xx. An evil end also befell Diagoras the atheist; who when he had made a famous oration against a deity, the people came applauding him, and said he had almost persuaded them, but only they thought that if any were God, he was for his eloquence' sake; whereupon this wretch, like Herod, was content to be thought a god; which soon wrought his ruin. Good therefore is the counsel of the apostle, "Let us not be desirous of vain glory," of popular applause; which what is it else but a blast of stinking breath, a meteor that liveth in the air, a *Magnum nihil*, a glorious fancy, *Galatians 5:26*; and if derogatory to God's honour, as here, it proves pernicious and destructive.

And gave up the ghost. His death was *precationis opus potius quam morbi*, as it was said of Arius the heretic, who was brought to confusion by the prayers of Alexander the good bishop of Constantinople. (Socrat. lib. i. cap. 15.) Josephus saith, Herod at his death much complained of the people's vanity in deifying him. But no man is flattered by another that hath not first flattered himself.{{field-off:Bible}}

Verse 24. [[@Bible:Acts 12:24]]{{field-on:Bible}}**But the word of God.** The Church is invincible; and truth may be oppressed a while, but not utterly suppressed. The Israelites never increased so as when Pharaoh kept them under. Fish thrive best in salt waters. The ground that is most harrowed is most fruitful. Camomile, the more you tread it the more you spread it, and the palm tree's posy is, *Nec premor nec perimor*. Neither overwhelmed nor destroyed. All the power of the empire could not prevail against Luther. {{field-off:Bible}}

³⁴ *Sic et Sulla pediculari morbo periit. Plutarch.*

Chapter 13

Verse 1. [[@Bible:Acts 13:1]]{{field-on:Bible}}**Now there were,** &c. Bishop Ridley expounded the Acts and Paul's Epistles every morning in his family, giving to every man a New Testament, hiring them besides with money to learn by heart certain principal chapters, but especially this thirteenth Chapter of the Acts.

Herod's foster brother. *Puer collactaneus*, σύντροφος, one that had sucked of the same milk with Herod Antipas, who beheaded the Baptist. The love of foster brothers in Ireland (saith Camden) far surpasseth all the loves of all men. But Manaen hated all for Christ. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 13:2]]{{field-on:Bible}}**As they ministered.** λειτουργαυντων. The Greek Scholiast hath it, κηρυττόντων, "as they preached," which is the chief office of a minister, and his highest honour. Others interpret it, "as they prayed," so the Syriac and Arabic. The Papists only, "as they sacrificed," to countenance their abominable idol of the mass. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 13:3]]{{field-on:Bible}}**Laid their hands on them.** So separating and consecrating them to the work, as they did of old the beast for sacrifice, by laying their hands thereon. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 13:4]]{{field-on:Bible}}**Sailed to Cyprus.** This island was anciently for its wealth called Macaria, that is, The Blessed. The people therein generally lived so at ease and pleasure, that thereof the island was dedicated to Venus, who was at Paphos especially worshipped, and much filthiness committed; yet thither are these apostles directed by the Holy Ghost, and a great man (with many others) converted to the faith. The Romans were invited by the wealth of the place to overrun it, *Ita ut ius eius insulae avarius magis quam iustius simus assequuti*, saith Sextus Rufus. But Christ (of his free grace) without any such motive, seized upon it by his gospel, and gathered a Church in it. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 13:5]]{{field-on:Bible}}**At Salamis.** A city of Cyprus, at the east side of it, over against Syria. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 13:6]]{{field-on:Bible}}**Whose name was Barjesus.** The son of Jesus; so he had called himself, as if of nearest alliance to our Saviour. The Syriac hath it Barshuma, the son of name or renown. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 13:7]]{{field-on:Bible}}**Which was with the deputy.** The greater opposites to the truth have been ever the greatest courtiers. The Arians in their age. And of them the Jesuits learned it, and of them the Arminians, as Utenbogardus in the Low Countries, and Canterbury here. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 13:8]]{{field-on:Bible}}**But Elymas.** Elymais is a part of Persia, the proper country of the magicians given to devilish arts. The devil daily commits the sin against the Holy Ghost, by opposing the known truth. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 13:9]]{{field-on:Bible}}**Who also is called Paul.** Here Saul is first called Paul, for memory (it is probable) of the first spoils he brought into the Church, not the head, but the heart of this Sergius Paulus. The popes likewise change their names at their enthronization, to show, saith the Gloss, *ad permutationem nominis, factam mutationem hominis*. But if they change at all, it is for the worse, as *Pius Secundus*, *Sextus Quintus*, &c. Pope Marcellus would needs retain his old name, to show his constancy, and that in his private estate he had thoughts worthy of the popedom.

Set his eyes on him. As if he would have looked through him. After which lightning followed that terrible thunder crack, **Acts 13:10**. Bajazet, of his fiery looks, was surnamed Gilderun, or lightning. In Tamerlane's eyes sat such a rare majesty, as a man could hardly endure to behold them without closing his own; and many with talking with him, and often beholding them, became dumb. The like is reported of Augustus. And of St Basil it is reported that when Valens the Arian emperor came unto him, while he was in his holy exercises, it struck such a terror into the emperor that he reeled and had fallen had he not been upheld by those that were near him. ⁽³⁵⁾ Godly men have a daunting presence.{{field-off:Bible}}

Verse 10. [[@Bible:Acts 13:10]]{{field-on:Bible}}**O full of all subtilty and all mischief.** Gr. **ῥαδιουργία**, maleficiency, thou that by long dealing hast gotten a dexterity in evil doing. This was plain dealing, such as Master Philpot, martyr, used to Morgan, and other popelings that set upon him; such as Maris, the blind bishop of Bithynia, used to Julian the Apostate. For when Julian had said to him, Behold, thou art blind; thinkest thou that the Galilean thy God careth for thee? Maris replied, *O tu impie Apostata! gratias ago Deo meo, qui me caecum reddidit, ne vultum tuum videam ita ad impietatem prolapsus*: O thou wicked apostate! I bless my Lord Christ who hath made me blind, that I might not see thy cursed countenance. When Servetus condemned Zuinglius for his harsh handling of him, he answers, *In aliis mansuetus ero; in blasphemiiis in Christum non ita*: In other things I will use mildness, but not in dealing with those that blaspheme Christ. ⁽³⁶⁾ *Mihi sane Auxentius erit diabolus quamdiu Arianus*, said Hilary, I shall think Auxentius to be no better than a devil so long as he continues an Arian.

Enemy of all righteousness. The adulterer is an enemy to chastity, the drunkard to sobriety, &c., but he that hindereth others from heaven is an enemy to all righteousness.

To pervert the right ways. To dig them up, to ditch them over (**διαστρέφω**), so as they are not passable. The conversion of great men is of great consequence. Hence Paul was so loth to lose the proconsul.{{field-off:Bible}}

Verse 11. [[@Bible:Acts 13:11]]{{field-on:Bible}}**Not seeing the sun.** A philosopher being asked whether it were not a pleasant thing to see the sun? answered, that is **τυφλοῦ τὸ ἐρώτημα**, a blind man's question. Life without light is a lifeless life. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 13:12]]{{field-on:Bible}}**Being astonished,** &c. The word worketh not kindly till it be received with admiration. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 13:13]]{{field-on:Bible}}**John departing from.** Being weary of the work, he showed them a slippery trick. Many will do something for God that will suffer little or nothing for him. The king of Navarre told Beza he would launch no further into the sea than he would be sure to return safe to the haven. ⁽³⁷⁾ Though he showed some countenance to religion, yet he would be sure to save himself.{{field-off:Bible}}

Verse 14. [[@Bible:Acts 13:14]]{{field-on:Bible}}**They sat down.** Bullinger's note here is very good. Non importune nec impudenter se ingerunt Paulus et Barnabas, nec more Anabaptistarum clamitant, Audite verbum Domini, poenitentiam agile; sed silentes expectant dicendi occasionem. Paul and Barnabas do not importunately and impudently thrust themselves into the pulpit, nor do they cry out (after the manner of the Anabaptists), Hear the word of the Lord, repent of your sins, &c., but they wait in silence for a fit opportunity, and till they are called to speak. {{field-off:Bible}}

³⁵ Greg. Orat. de Laudib. Basilii.

³⁶ Epist. in Servet.

³⁷ *Pelago non ita commissurus esset, quin quando liberet, pedem referre posset.*

Verse 15. [[@Bible:Acts 13:15]]{{field-on:Bible}}**And after the reading.** In the synagogues, the Scripture was first read, and then opened and applied; so it ought to be in the Christian churches.

If ye have any word of exhortation. (*See Trapp on "Acts 9:15"*) {{field-off:Bible}}

Verse 16. [[@Bible:Acts 13:16]]{{field-on:Bible}}**And ye that fear God.** This is the proper character of an Israelite indeed. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 13:17]]{{field-on:Bible}}**Chose our fathers.** Separating them by a wonderful separation, as the Hebrew word signifieth, *Exodus 33:16*. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 13:18]]{{field-on:Bible}}**Suffered he their manners.** *ἐτροποφόρησεν*, As a mother bears with her child's frowardness; or as a husband bears with his wife's crossness, which yet he liketh not, *Uxoris vitium, aut tollendum nut tolerandum*, saith Varro in Agellius. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 13:19]]{{field-on:Bible}}**And when he had destroyed seven nations.** Who had "filled the land from one end to another with their uncleanness," *Ezra 9:11*; so that God was forced to sweep it with the besom of destruction; like as, before that, the face of the old world was grown so foul that God was fain to wash it with a flood. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 13:20]]{{field-on:Bible}}**About the space,** &c. It was not all out so long; therefore he saith, "about the space," *ὥσει*; thereby teaching us in doubtful things to deliver ourselves doubtfully, and not to be overconfident. See *John 4:6*. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 13:21]]{{field-on:Bible}}**By the space of forty years.** Taking into the account the days of Samuel's government. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 13:22]]{{field-on:Bible}}**Fulfil all my will.** Gr. *θελήματα* "all my wills," to note the universality and sincerity of his obedience. We should therefore strive to do all the wills of God, because we have done heretofore all the wills of the flesh, *Ephesians 2:2*. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 13:23]]{{field-on:Bible}}**A Saviour, Jesus.** The Greek word here rendered Saviour is so emphatic, that other tongues can hardly find a fit word to express it, as Cicero noteth. *Sotera inscriptum vidi Syracusis. Hoc quantum est? Ita magnum ut Latino nno verbo exprimi non possit.* {{field-off:Bible}}

Verse 24. [[@Bible:Acts 13:24]]{{field-on:Bible}}**The baptism of repentance.** (*See Trapp no "Luke 3:3"*) {{field-off:Bible}}

Verse 25. [[@Bible:Acts 13:25]]{{field-on:Bible}}**John fulfilled his course.** From this word (*δρόμον*) rendered "course," the dromedary hath his name, who is marvellously swift, and will run a hundred miles a day. But the Germans call a dull and slow man a dromedary, *per antiphrasin*. (Minsheu.) {{field-off:Bible}}

Verse 26. [[@Bible:Acts 13:26]]{{field-on:Bible}}**The word of this salvation.** Salvation is potentially in the word, as the harvest is in the seed. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 13:27]]{{field-on:Bible}}**Read every sabbath.** Many live in places of great knowledge, and yet remain grossly ignorant, understand no more what they read or hear than a cowherd doth the most abstruse precepts of astronomy. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 13:28]]{{field-on:Bible}}(*See Trapp on "Matthew 27:22"*) {{field-off:Bible}}

Verse 29. [[@Bible:Acts 13:29]]{{field-on:Bible}}**And when they had fulfilled.** Though no

thank to them, no excuse to their wickedness. *Divinum consilium dum devitatur, impletur*. But whereas all is fulfilled that was foretold, that plainly proves that Jesus was the Christ, and that our redemption by Christ was a plot of God's own laying. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 13:30]]{{field-on:Bible}}(*See Trapp on "Matthew 28:6"*) {{field-off:Bible}}

Verse 31. [[@Bible:Acts 13:31]]{{field-on:Bible}}**Who are his witnesses to the people.** Of our Saviour's resurrection there were many witnesses, both living (as the angels, the women, the soldiers, the apostles, those 500; brethren at once, **1 Corinthians 15:6**) and dead (such as were the earthquake, the empty grave, the stone rolled away, the clothes wrapt up together, &c.), and all little enough. But "why should it be thought a thing incredible that God should raise the dead?" **Acts 26:8.** (*See Trapp on "Acts 26:8"*) {{field-off:Bible}}

Verse 32. [[@Bible:Acts 13:32]]{{field-on:Bible}}**And we declare unto you glad tidings.** Even the sum of all the good news in the world, and that which should swallow up all discontents. The old Church had *ἐπαγγελίαν*, the promise only; but we now have *εὐαγγελίαν*, the joyful tidings, good news from heaven. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 13:33]]{{field-on:Bible}}**In the second Psalm.** Erasmus testifieth, that some ancient copies here have it, "in the first Psalm"; either because the first and second were of old but one Psalm, or because the first is not properly a Psalm, but a preface to the Psalms; like as the 119th *Psalm* is set (saith one) as a poem of commendation before the book of God, mentioning it in every verse, testimonies, laws, statutes, word, &c.

This day have I begotten thee. That is, I have this day of thy manifestation in the flesh made known that thou art my Son, as well by my testimony of thee as by thine assumption of human nature. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 13:34]]{{field-on:Bible}}**To return to corruption.** That is, to the grave, that house of corruption; which yet the Hebrews call *Beth chajim*, the house of the living, because of the promise "thy dead men shall live," &c. The Germans call the place of burial God's Acre, because the dead body, though sown there in corruption, yet riseth again in incorruption. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 13:35]]{{field-on:Bible}}(*See Trapp on "Acts 2:31"*) {{field-off:Bible}}

Verse 36. [[@Bible:Acts 13:36]]{{field-on:Bible}}**After he had served.** *Martinus decumbens, Domino, dixit, si adhuc populo tuo sum necessarius, non recuso laborem.* Lord, serve thyself upon me, and then let me depart in peace. (Sever. Epist. iii.) {{field-off:Bible}}

Verse 37. [[@Bible:Acts 13:37]]{{field-on:Bible}}**Saw no corruption.** No consumption of the flesh, much less of the bones too, *καταφθοράν*; only he saw *φθοράν*, a separation of soul and body for a season, *διαφθοράν*; though neither soul nor body was at all by death sundered from the Deity. But as a man that draws a knife, and holds still the knife in one hand and the sheath in the other, the knife and sheath are separated the one from the other, but neither of them is sundered from him that holdeth them, so here. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 13:38]]{{field-on:Bible}}**Be it known unto you therefore.** *q.d.* It is a shame for any not to take knowledge of this which is so fundamental. Of other things a man may be ignorant without danger of damnation; but not of this. This is a principal piece of *Quicunque vult*. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 13:39]]{{field-on:Bible}}**And by him all that believe are justified.** This saying of St Paul is the more to be heeded, saith an interpreter, because it is the very basis, foundation, and state of Christian religion, whereby it is distinguished from all other

religions whatsoever. Jews, Turks, Pagans, and Papists explode an imputed righteousness; as if we could not be justified by the righteousness of Christ apprehended by faith. The Papists (as Saul) forbid us to eat of this honey, this precious comfort in Christ (viz. justification by faith alone), as if hereby we should be hindered in our pursuit against sin; whereas indeed it is the only strength and help against it. Hold fast therefore the faithful word; and transmit this doctrine safe and sound to posterity. It was Luther's great fear, that when he was dead it would be lost again out of the world. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 13:40]]{{field-on:Bible}}**Beware therefore lest.** Ministers must mix law and gospel together in their discourses. Sour and sweet make the best sauce. {{field-off:Bible}}

Verse 41. [[@Bible:Acts 13:41]]{{field-on:Bible}}**Behold, ye despisers.** These the Scripture makes to be the worst sort of men; those that jeer when they should fear, and despise what they should give greatest regard unto; hell even gapes for such, though they will not be persuaded so, till it be all too late; as Pliny saith of moles, that they begin not to see till pangs of death are upon them. He that despiseth his way shall perish, saith Solomon. {{field-off:Bible}}

Verse 42. [[@Bible:Acts 13:42]]{{field-on:Bible}}**The Gentiles besought.** Where a powerful ministry is settled, there some souls are to be converted. A master that sets up a light hath some work to be done thereby.

Be preached to them the next sabbath. Or in the interim between the two sabbaths. A warrant for week day lectures, *Intra proxime sequens sabbatum, interiectum tempus significatur*, saith Beza. {{field-off:Bible}}

Verse 43. [[@Bible:Acts 13:43]]{{field-on:Bible}}**To continue in the grace.** The end is better than the beginning, saith Solomon. *Non quaeruntur in Christianis initia sed finis*, saith Jerome. {{field-off:Bible}}

Verse 44. [[@Bible:Acts 13:44]]{{field-on:Bible}}**And the next sabbath day.** The apostles had been busy with them on the foregoing week days, the better to prepare them to hear with profit on the sabbath, that queen of days, as the Hebrews call it. {{field-off:Bible}}

Verse 45. [[@Bible:Acts 13:45]]{{field-on:Bible}}**Contradicting and blaspheming.** Intemperate tongues cause God many times to take away the word. {{field-off:Bible}}

Verse 46. [[@Bible:Acts 13:46]]{{field-on:Bible}}**But seeing ye put it from you.** Gr. ἀπωθεισθε. Ye shove and thrust it from you, as it were with sides and shoulders; noting their desperate incredulity and obstinacy. And this was the very period of that day of grace spoken of by our Saviour, **Luke 19:42** "Oh, if thou hadst known, at the least in thy day," &c. Now that the offer was made so fully and clearly, how could they escape that neglected so great salvation? {{field-off:Bible}}

Verse 47. [[@Bible:Acts 13:47]]{{field-on:Bible}}**I have set thee.** This, spoken at first to Christ, is here applied to his messengers and ministers, who are labourers together with Christ, **1 Corinthians 3:9**, and are in Scripture called both lights and saviours, **Matthew 5:14; Obadiah 1:21; 1 Timothy 4:16**. {{field-off:Bible}}

Verse 48. [[@Bible:Acts 13:48]]{{field-on:Bible}}**Glorified in the word.** That is, received it into their hearts (as some copies read this text, ἐδόξαυτο), suffering it to indwell richly in them (as becometh such a guest), **Colossians 3:16**; yea, to rule and bear sway, yielding thereunto the obedience of faith, which is the greatest honour that can be done to the word; as the contrary is, to despise prophesying, **1 Thessalonians 5:19**, to cast God's word behind our backs, **Psalms 50:17**, to trample on it; which the very Jews and Turks are so far from, that they

carefully take up any paper that lieth on the ground, lest it should be any part of the Scripture, or have the name of God written in it. (Paraeus, Proleg. in Gen.)

As many as were ordained, &c. Election therefore is the fountain, whence faith floweth; men are not elected of faith foreseen, and because they believe, as the Arminians would have it. {{field-off:Bible}}

Verse 49. [[@Bible:Acts 13:49]]{{field-on:Bible}}**And the word of the Lord.** It ran and was glorified, as the apostle hath it. So fitly is it compared to leaven, for its spreading property, **Matthew 13:33.** (See Trapp on "**Matthew 13:33**") {{field-off:Bible}}

Verse 50. [[@Bible:Acts 13:50]]{{field-on:Bible}}**The devout and honourable women.** *Satan per costam tanquam per scalam ad cor ascendit.* (Gregory.) The devil breaketh many a man's head with his own rib. When the hen is suffered to crow, much evil ensueth. Satan makes use of women still to hinder men from heaven.

But the Jews. Stirred up by Satan, who cannot brook the dilatation of Christ's curtains. {{field-off:Bible}}

Verse 51. [[@Bible:Acts 13:51]]{{field-on:Bible}}(See Trapp on "**Matthew 10:14**") {{field-off:Bible}}

Verse 52. [[@Bible:Acts 13:52]]{{field-on:Bible}}**With joy, and with the Holy Ghost.** There must needs be music in the Spirit's temple, and at that continual feast: its deserts are the assurance of heaven, as Father Latimer phraseth it. **2 Thessalonians 3:1; Proverbs 15:15.** {{field-off:Bible}}

Chapter 14

Verse 1. [[@Bible:Acts 14:1]]{{field-on:Bible}}And it came to pass in Iconium. (*See Trapp on "Acts 8:1"*) {{field-off:Bible}}

Verse 2. [[@Bible:Acts 14:2]]{{field-on:Bible}}**Made their minds evil affected.** Envenomed (ἐκάκωσαν) their minds with rage against the brethren, but God made peace, as the ancient copies add here, Beza from Beda. His peace that passeth all understanding guarded their hearts and minds in Christ Jesus. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 14:3]]{{field-on:Bible}}**Which gave testimony to the word.** It is usual with St Luke to oppose the good success of the gospel to the malicious actings of the mad world against it; that God's people might not be discouraged. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 14:4]]{{field-on:Bible}}**But the multitude was divided.** ἐσχίσθη, *Scinditur incertum studia in contraria vulgus*. Christ came not to send peace, but a sword. Yet is not he the cause of division, but the occasion only, and that by accident. (So sin is the occasion, not the cause, that grace aboundeth.) They that quarrel at God's ordinances for this may as well quarrel at the Lord's supper; which though a sacrament of love, a communion, yet hath occasioned much dissension: witness that *bellum Sacramentarium*, than the which never any kindled sooner is quenched slower. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 14:5]]{{field-on:Bible}}**And to stone them.** Stephen had the maidenhead of this kind of death: as that martyr, who was threatened with whipping, wished that he might have the maidenhead of that kind of suffering (for he had not heard of any that had been so served): and as Basil, threatened by Valens with death, cried out, εἴθε γένοιτο μοι, I would it might be so. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 14:6]]{{field-on:Bible}}**Fled unto Lystra.** They had their Lord's good leave to do so, **Matthew 10:23**. He had made them, not as butts, to be perpetually shot at; but as the marks of rovers, movable, as the wind and sun may best serve. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 14:7]]{{field-on:Bible}}**And there they preached the gospel.** Which shows that their flying proceeded from prudence, and not from inconstance, lightness, or cowardice. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 14:8]]{{field-on:Bible}}**And there sat a certain man.** This was (likely) one of those many miracles done at Lystra; a signal one, and therefore instanced. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 14:9]]{{field-on:Bible}}**Perceiving that he had faith.** Not by any skill he had in physiognomy, ⁽³⁸⁾ but by special revelation; without the which, strong confidence one may have of another man's true grace, but no certainty either of sense or of science.{{field-off:Bible}}

Verse 10. [[@Bible:Acts 14:10]]{{field-on:Bible}}**And he leaped and walked.** Together with Paul's word there went forth a power: so there doth in all holy ordinances; **Psalms 146:8** "The Lord giveth sight to the blind, he raiseth up the crooked, he loveth the righteous." This cripple might be very well one of those righteous, whom God out of his special love restored to the use of his limbs. A favour that he granteth sometimes to the wicked, whom yet he loveth not. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 14:11]]{{field-on:Bible}}**The gods are come down.** See the force of an evil custom, and of a vain conversation, received by tradition from the fathers, **1 Peter 1:18**:

³⁸ The foretelling of destiny or future fortune from the features and lines of the face, CED

these Lycaonians had heard out of the fables of their poets that Jupiter and Mercury came down of old to visit Lycaon their progenitor, and that for the discourtesy he offered them, they transformed him into a wolf. Hereupon they used to offer sacrifice to those dunghill deities, and now they suppose they have them in human shape among them. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 14:12]]{{field-on:Bible}}**He was the chief speaker.** Gr. ἡγούμενος τοῦ λόγου, a master of speech. Paul was another Pericles, who thundered and lightened in his orations; ⁽³⁹⁾ another Phocion, who was εἰπεῖν δεινότητος, saith Plutarch, a most powerful speaker; another Cyneas, who conquered more cities by his eloquence than his master Pyrrhus did by his puissance. In Rogers and Bradford, martyrs, it was hard to say whether there were more force of eloquence and utterance in preaching (saith Mr Fox) or more holiness of life and conversation. Paul was eminent in both.{{field-off:Bible}}

Verse 13. [[@Bible:Acts 14:13]]{{field-on:Bible}}**And would have done sacrifice.** So the savages of Nova Albion, as they were very much taken with our singing of Psalms and other holy exercises (saith Sir Francis Drake) while we were among them; so when they could not prevail with us to stay longer there, they stole upon us a sacrifice, and set it on fire ere we were aware. We laboured by all means to withhold or withdraw them, but could not prevail; till at last we fell to prayers and singing of Psalms, whereby they were allured immediately to forget their folly, and leave their sacrifice unconsumed (for they supposed us to be gods indeed): suffering the fire to go out, and imitating us in all our actions, they fell a lifting up their hands and eyes to heaven, as they saw us to do. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 14:14]]{{field-on:Bible}}**They rent off their clothes.** In token of their holy indignation and utter detestation; they knew the Lord's jealousy would soon smoke against any that shall but cast a lustful look at his glory (which is as his wife, and which he will "by no means give unto another," *Isaiah 42:8*). By this act of theirs therefore they show how they abhorred the motion or mention of any such matter. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 14:15]]{{field-on:Bible}}**Of like passions,** &c. Passions are here put for whatsoever differenceth man from the Divine nature. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 14:16]]{{field-on:Bible}}**Suffered all nations,** &c. That we walk not as other Gentiles, in our own ways, but know and serve the true God, is of his singular grace and favour. The ancient inhabitants of this land were as barbarous and brutish as any under heaven. Cicero (*De Nat. Deorum*) parallels the Britons and Scythians. Jerome ever sets them in opposition to some other nation that is most tamed and civilized. *Sed Britannorum inaccsssa Romanis loca Christo tamen subdita*, saith Tertullian. Christ subdued those whom the Romans could never come at to conquer. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 14:17]]{{field-on:Bible}}**He left not himself.** Here they might object, that God in suffering men so to wander, showed not himself so kind and bountiful. The apostle answers, that God had sufficiently sealed up his general love and goodness, in doing good, giving rain from heaven, &c. Stars are the storehouses of God's good treasure, which he openeth to our profit, **Numbers 28:12**. By their influence they make a scatter of riches upon the earth, which good men gather, bad men scramble for. Every of the heavenly bodies is a purse of gold, out of which God throws down riches and plenty upon the earth.

And fruitful seasons. If St Paul had thought well of the Sibyl's oracles (saith learned Beza) it was wonder he had not here mentioned them. Casaubon and Obsopaeus reckon them for no better than officious lies. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 14:18]]{{field-on:Bible}}**Scarce restrained they the people.** See

³⁹ *Intonabat, fulgurabat, totam Graeciam permiscebat. Cic.*

Acts 14:13. Man's nature is marvellously prone to idolatry, and the devil helps after; for he is εἰδωλοχᾶρης, saith Synesius; for he knows that creature worship is devil worship, **Psalm 106:37; Revelation 9:20.** {{field-off:Bible}}

Verse 19. [[@Bible:Acts 14:19]]{{field-on:Bible}}**And there came thither.** The devil, when he is driven to his last shift, stirs up his instruments to use violence, which yet prevaieth not.

And having stoned Paul. At Athens, if the comedians pleased not the people, they were overwhelmed with stones. This was hard measure; yet such as ministers many times meet with. But what a strange change was here on a sudden! was there no mean between deifying and stoning? How soon turns the wind into a contrary corner! *Varium et mutabile vulgus. Neutrum mode; mas mode vulgus.* {{field-off:Bible}}

Verse 20. [[@Bible:Acts 14:20]]{{field-on:Bible}}**He rose up.** He starts up when stoned with a *sic, sic oportet intrare*; so heaven is gotten by pains, by patience, by violence, persecution being our inseparable companion. *Sic petitur caelum.* {{field-off:Bible}}

Verse 21. [[@Bible:Acts 14:21]]{{field-on:Bible}}**They returned again to Lystra.** The love of Christ constrained them to imperil themselves for his glory; for the promoting whereof they loved not their lives unto the death, **Revelation 12:11.** The lodestone, we know, draweth iron; yea, sendeth forth his attractive virtue to the absent needle, through the box of wood, wherein it is inclosed; and pierceth through the table to the iron under it. Let our love to Jesus Christ break through all. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 14:22]]{{field-on:Bible}}**We must through much tribulation.** *Plana via ad patriam coelestem est crux*, saith Malcolm. If there be any way on horseback to heaven, surely this is the way, said another martyr (Bradford.) If any think to go to heaven without tribulation, he must (as the emperor Constantine told the heretic Acesias) *Erigito scalam et solus ascendito*, erect a ladder, and go up alone. Some there are that take up a delicate profession; they would divide between Christ and his cross, but they are fairly mistaken. Some think to go to heaven in a whirlwind, or as the passengers at sea, be brought to the haven sleeping. But what saith Zanchy, *Non decet ut sub capite spinis coronate vivant membra in deliciis. Neque frumenta in horreum reponuntur, nisi flabellis bene a paleis, aristis, et glumis repurgata. Neque lapides in temple Solomonis collocantur, nisi scalpellis et malleis bene coesi.* If the head were crowned with thorns, the members must not dream of a delicacy. The stones were not set into Solomon's temple till hewn, neither is the corn brought into the garner till winnowed. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 14:23]]{{field-on:Bible}}**Ordained them elders.** Giving their votes by lifting up their hands, after the fashion of the Greeks, χειροτονήσαντες; whence that of Cicero, *porrexerunt manus, psephisma natum est.* Or else laying on their hands, as the apostles used to do in ordaining of ministers. Stephanus saith, that this word when it governeth an accusative case (as here it doth) signifies not to "give suffrage," but to "create, ordain, elect." {{field-off:Bible}}

Verse 24. [[@Bible:Acts 14:24]]{{field-on:Bible}}**And after they had passed through Pisidia.** At Antioch in this country they had planted a Church before. (**See Acts 13:14, 15, &c.**) Now being to return to the other Antioch in Syria (whence they had been sent out at first), they pass through Pamphylia, a country that lay toward the mountain Taurus. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 14:26]]{{field-on:Bible}}**Recommended to the grace of God.** This shows that they set not upon the work in their own strength, but wholly depended upon the free grace of God, *qua nolentem praevenit ut velit, volentem subsequitur, ne frustra velit*, saith holy Augustine, who was a great advancer of grace, and abaser of nature; as being wholly of St

Paul's spirit, for which the Papists sharply censure him. (Stapleton, Sixt. Senens.)
{{field-off:Bible}}

Verse 27. [[@Bible:Acts 14:27]]{{field-on:Bible}} **Preached the word in Perga.** A city of Pamphylia, much addicted to the worship of Diana, who was therehence called Pergea. *Gratea nullo modo est gratia, quae non est gratuita*, saith Augustine. Note this against the doctrine of merits foreseen, and freewill.

And how he had opened the door of faith. Indeed of heaven, by the preaching of the doctrine of faith: there being no other ordinary way of attaining salvation either for Jews or Gentiles, as St Paul proves in his Epistle to the Romans; ⁽⁴⁰⁾ as in that to the Colossians, he determineth, that the soul is spoiled by philosophy, if it be not after Christ, ***Colossians 2:8.*** Those school divines, therefore, *qui salutem spondet absque Christi cognitione* (as Acosta hath it), who open a door to heaven without faith in Christ, were much mistaken. And so were those Collen divines too, that wrote a book of the salvation of Aristotle; whom they make to be Christ's forerunner in naturals, like as John Baptist was in supernaturals. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 14:28]]{{field-on:Bible}} **There they abode.** As in a receptacle of rest, a place of free profession; such as Geneva hath been for many years to the persecuted Protestants, which makes the wicked Papists give out, that it is a professed sanctuary of all manner of roguery; that the people there are blasphemers of God and all his saints, yea, that they are grown barbarous, and eat young children, &c. And this the common people are taught to believe as gospel. {{field-off:Bible}}

⁴⁰ *Solomon's Song 8:9* "If she be a door," *i.e.* if she have faithful ministers, which, as a door, open the way to Christ

Chapter 15

Verse 1. [[@Bible:Acts 15:1]]{{field-on:Bible}}**And certain men**, &c. Cerinthus, the heretic, with his complices, saith Epiphanius. These are said to "subvert the gospel," *Galatians 1:7*. A little thing untowardly mingled, mars all, saith Chrysostom. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 15:2]]{{field-on:Bible}}**No small dissension**. We must earnestly contend for the faith of the gospel, accounting every parcel of truth precious, Jude 1:3. How zealous was Paul in this cause, *Galatians 2:5; 1:7; 5:12*. He wisheth them not only circumcised, but served as the Turks do their eunuchs, whom they deprive of all their genitals, so that they are forced to supply the uses of nature with a silver quill. ⁽⁴¹⁾{{field-off:Bible}}

Verse 3. [[@Bible:Acts 15:3]]{{field-on:Bible}}**By the Church**. That is, by the community of God's people, who therefore (as it may seem) sided with Paul and Barnabas, against those disturbers.

They passed through Phenice and Samaria. They took a long journey for a public good. Calvin was wont to say, that he would gladly sail over ten seas ⁽⁴²⁾ to settle a general peace and good agreement in the reformed Churches. Terentius (that noble general under Valens the emperor), when he was bidden ask what he would, and it should be done, asked nothing but that the Church might be freed from Arians. And when the emperor tore his petition, he said that he would never ask anything for himself, if he might not prevail for the Church: this that he might, he would undertake any pains, undergo any peril by sea or land. (Theodoret, iv. 32.){{field-off:Bible}}

Verse 4. [[@Bible:Acts 15:4]]{{field-on:Bible}}**They were received of the Church**. *i.e.* By the body of the people; for the apostles and elders have a peculiar place assigned them. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 15:5]]{{field-on:Bible}}**But there rose up**. These are not Luke's words, but the apostles continuing their speech: they declared all things that God had done with them, and how they had been opposed by certain of the Pharisees' sect, &c. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 15:6]]{{field-on:Bible}}**And the apostles and elders**, &c. This was the first Christian council. The four following general councils, ⁽⁴³⁾ Gregory the Great held of equal authority almost with the four Gospels. *In posterioribus conciliis* (saith Luther) *nunquam de fide, sed semper de opinionibus et quaestionibus fuit disputatum: ut mihi conciliorum nomen pene tam suspectum et invisum sit quam nomen liberi arbitrii*. He fitly compareth the recent Popish councils to the meeting of foxes, which, going about to sweep a room with their tails, raise dust, but rid none.{{field-off:Bible}}

Verse 7. [[@Bible:Acts 15:7]]{{field-on:Bible}}**And when there had been much disputing**. Each part striving for victory, till the apostles stood up and determined. It was no matter between Austin and Jerome, in their disputations, who gained the day; they would both win, by understanding their errors. But Basil in his latter time grew to a great dislike of councils and conferences; because men usually met in their own strength there, and strove not so much for verity as victory, for truth as for triumph. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 15:9]]{{field-on:Bible}}**Purifying their hearts by faith**. Faith (as a neat housewife) sweeps clean, and suffers never a slut's corner in the soul. It is ever purging upon corruption, and lets out the lifeblood of it; for it shows a man a better project than to lie

⁴¹ *Non circumcidantur mode, sed et abscondantur*. Chrys.

⁴² *Ne decem quidem maria*, &c. Beza.

⁴³ Nicen., Constantinopol., Ephesinum, et Chalcedonense.

sucking at the botches of carnal pleasures, or to be basely affixed to earthly profits. Every true believer beareth a brush at his back, as we say of a trim man. His faith consecrateth his heart, and maketh it, of the devil's thoroughfare, God's enclosure. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 15:10]]{{field-on:Bible}}**Now, therefore, why tempt ye God.** Or (as Jerome in a certain epistle to Augustine reads this text, and so it runs more smoothly), "Why attempt ye to put a yoke upon the neck of the disciples," &c. Ceremonies were abolished by Christ, and had no use after his death, but by accident; as he who buildeth a vault, letteth the centrals stand till he put in the keystone, and then pulleth them away: so here. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 15:11]]{{field-on:Bible}}**That through the grace.** We sail to heaven all upon one bottom; we climb up all by one ladder. If any conceit another way, he must erect a ladder and go up alone: he shall (as Aristotle somewhere saith) *κακὰ ἐφ' ἑαυτὸν ἔλκειν ὡς τὸ κακίας νέφος*, plunge himself into remediless misery. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 15:12]]{{field-on:Bible}}**Then all the multitude kept silence.** See here the picture of a lawful council, guided by the word and Spirit of God. It was not a Cyclopal assembly, *ubi οὐδεὶς οὐδὲν οὐδενὸς ἀκούει*, nor as in Alcibiades' army, where all would be leaders, no learners, &c. Or, as the Jews of this day in their Jeshiboth, or academies, meet to dispute, but talk all together confusedly: the rabbis with their scholars, &c. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 15:13]]{{field-on:Bible}}**James answered.** Who seemed to be a pillar, **Galatians 2:9**, and was so, both of the college of apostles and of the Church at Jerusalem. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 15:14]]{{field-on:Bible}}**Simeon hath declared,** &c. *q.d.* He hath done it very well, only he hath not alleged any text of Scripture for confirmation; which therefore I will add. In Popish councils the Holy Scripture is in a manner set aside; and the decrees of fathers, schoolmen, and former councils brought in place thereof. At the Council of Basil, when the Hussites refused to admit of any doctrine that could not be proved by Scripture, Cardinal Cusan made answer, that the Scriptures pertained not to the being of the Church, but to the well-being only, and that they were to be expounded according to the current rite of the Church, *qua mutante sententiam, mutetur et Dei iudicium*. (Jac. Rev. *de Vit. Pont.*) {{field-off:Bible}}

Verse 15. [[@Bible:Acts 15:15]]{{field-on:Bible}}**And to this agree,** &c. The Scriptures must overrule; as Cyril saith in a synod at Ephesus, upon a high throne in the temple there lay *sanctum Evangelium*, the holy gospel. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 15:16]]{{field-on:Bible}}**Which is fallen down.** Christ came when all seemed to be lost and laid on heaps. He still reserveth his holy hand for a dead lift, and delighteth to help those that are forsaken of their hopes. This Branch grew out of the roots of Jesse; when that goodly family was sunk so low, as from David the king to Joseph the carpenter, **Isaiah 11:1**. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 15:17]]{{field-on:Bible}}**May seek the Lord.** All saints are seekers in this sense, **Psalms 24:6**. They seek not his omnipresence, but his gracious presence, **Psalms 105:4**. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 15:18]]{{field-on:Bible}}**Known unto God,** &c. And consequently the calling of the Gentiles is foreknown and foreappointed by him, as a thing to be done in due time, though they be never circumcised. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 15:19]]{{field-on:Bible}}**That we trouble not.** Gr. *παρενοχλεῖν*.

Trouble them more than needs; they will meet with trouble enough otherwise in the way to heaven. "I would they were even cut off" that thus trouble their consciences, **Galatians 5:12**.
{{field-off:Bible}}

Verse 20. [[@Bible:Acts 15:20]]{{field-on:Bible}}**And from fornication.** Which is here reckoned among things indifferent, **κατὰ δόξαν, οὐ κατὰ θέσιν**, because the Gentiles esteemed it (falsely) a thing indifferent. *Non est flagitium (mihi credo) adolescentulum scortari, potare, fores effringere*, said he in Terence. So in the Turk's Koran, the angel being demanded concerning venery, ⁽⁴⁴⁾ is brought in answering, that God did not give men such appetites to have them frustrate, but enjoyed, as made for the satisfying of man, not for his torment, wherein his Creator delights not. But what saith the Scripture? "Whoremongers and adulterers God will judge."{{field-off:Bible}}

Verse 21. [[@Bible:Acts 15:21]]{{field-on:Bible}}**For Moses of old time,** &c. This is alleged as a reason why they should as yet abstain from those indifferents, because the Jews, having been accustomed to Moses's writings, could not quickly be drawn to let go the legal ceremonies, which were now to have an honourable burial, by degrees to be abolished. The ceremonies before Christ's passion were neither deadly nor dead; after his passion they were not deadly for a time (whiles the temple stood), though dead after a sort. But from that time forward they were both dead and deadly, saith Aquinas. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 15:22]]{{field-on:Bible}}**Chief men among the brethren.** For authority' sake; and that the false apostles might not say that those letters were counterfeit or surreptitiously gotten. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 15:23]]{{field-on:Bible}}**And wrote letters by them.** For the better confirmation of the weak and confutation of the wilful, to be as a standing monument.
{{field-off:Bible}}

Verse 24. [[@Bible:Acts 15:24]]{{field-on:Bible}}**Subverting your souls.** **ἀνασκευάζοντες**. Pulling down that which had been set up, unravelling that which had been well knit before. The word signifies unvesselling them, unpacking them (as wares packed up in a vat to be sent beyond sea), scattering them, and bringing all into a confusion. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 15:25]]{{field-on:Bible}}**To send chosen men with our beloved.** *Delectos cum dilectis*. See **Acts 15:22, 27**. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 15:26]]{{field-on:Bible}}**Men that hazarded their lives,** &c. One ancient copy adds **εἰς πάντα πειρασμόν**, to all sorts of trials and tribulations. Love, as it is a passion, so it is tried rather by passions than actions. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 15:27]]{{field-on:Bible}}**We have sent Judas and Silas.** Men skilful in comforting consciences and resolving cases, as **Acts 15:32**. Conscience is a diamond, and will be wrought on by nothing but dust of diamond, such as contrition hath ground it to. How like the motion of a puppet, the language of a parrot, is the best discourse, in this subject of conscience, of the not interested man! He is one of a thousand that can declare unto man his righteousness, **Job 33:23**. Those that would have oil for their lamps, comfort for their consciences, must repair to them that sell it, **Matthew 25:9**. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 15:28]]{{field-on:Bible}}**For it seemed good to the Holy Ghost.** That is only a lawful synod wherein the Holy Ghost is present and president. Nothing was resolved by the Trent fathers, but all in Rome; so that a blasphemous proverb was generally used, which I forbear to relate; let him that list read it in the Hist. of Council of Trent, tel. 497. See

⁴⁴ The practice or pursuit of sexual pleasure; indulgence of sexual desire. CED

also fol. 822.

Than these necessary things. Not always and every way necessary (except that of fornication to be avoided), but necessary for preserving the peace of the Church as then it was, by bearing with the weaker Christians. Things inconvenient, even in matters of religion, may be done in some cases to redeem a far worse inconvenience. These burdens are here called necessary things, and they are said to do well, if they observed them, *Acts 15:29*. (See Trapp on "*Acts 16:3*") {{field-off:Bible}}

Verse 29. [[@Bible:Acts 15:29]]{{field-on:Bible}}**And from fornication.** Some Greek copies add, "and whatsoever ye would not should be done to you, that ye do not the same to others"; which is a general rule, and a foundation of the former. As for fornication, it is here reckoned among things indifferent, because the Gentiles held it so; as the Papists now account it a very small sin; but so did not the council. See *1 Corinthians 10:8*; *Hebrews 13:4*. (See Trapp on "*1 Corinthians 10:8*") (See Trapp on "*Hebrews 13:4*") A learned man telleth us, that that impostor Mahomet hath (in an apish imitation of this decree of the holy synod) forbidden his followers the self-same things, saving that he nameth swine's flesh in the place of fornication. (See Trapp on "*Acts 15:20*") {{field-off:Bible}}

Verse 30. [[@Bible:Acts 15:30]]{{field-on:Bible}}**And when they had gathered the multitude.** This was fair dealing indeed. Among Papists, the people are held in gross ignorance; and taught to believe as the Church believes; which what it is, they must neither understand nor inquire after. One of their bishops boasted that if Luther had not started up when he did, and stood in their way, they could have persuaded the common people to eat grass as horses, or do anything else they had enjoined them. (Sculdet. Annal.) {{field-off:Bible}}

Verse 31. [[@Bible:Acts 15:31]]{{field-on:Bible}}**They rejoiced for the consolation.** How should we rejoice in Christ our Saviour, who bare our sins, &c., and freed us from the burden and brunt of both crime and curse! {{field-off:Bible}}

Verse 32. [[@Bible:Acts 15:32]]{{field-on:Bible}}(See Trapp on "*Acts 15:27*") {{field-off:Bible}}

Verse 33. [[@Bible:Acts 15:33]]{{field-on:Bible}}**They were let go in peace.** *i.e.* Judas was, but not Silas, upon second thoughts, *Acts 15:34*. After their office put upon them by the synod was faithfully discharged, they did not give over the Lord's work and take their ease; but set themselves to do further service. The Roman generals, after they had once triumphed over their enemies, did no more service to the state. But Cato (of whom Lucan witnesseth that he did *toti natum credere mundo*) is worthily commended, for that after the honour of a triumph he was no less sedulous and solicitous of a public welfare than before: we must never think we have done enough for God. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 15:34]]{{field-on:Bible}}**To abide there still.** Upon second thoughts, after he had leave to depart, he stayed there a while longer. This Silas is thought to be the same with Sylvanus, as *Joshua* is the same with Jehoshua, *Haggai 2:2*; *Zechariah 3:1*.

Notwithstanding it pleased Silas. *sc.* Upon better deliberation and more probability of being there serviceable to God and useful to his Church. *Martinus decumbens Domine, dixit, si adhuc populo tuo sum necessarius, non recuso laborem.* (Sever. Epist. 3.) Choice spirits are all for God; they still study his ends more than their own. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 15:35]]{{field-on:Bible}}**Teaching and preaching.** *i.e.* Being instant and earnest, *non frigidi docent, sed instant et urgent*, saith Calvin here; they lay their bones to the Lord's work, they set their sides and their shoulders to it, as those that would do the deed.

With many others also. In the primitive times, saith Mr Baxter (Pref. to Saint's Everlasting

Rest), every church had many ministers, wherefore the ablest speakers did preach most in public; and the rest did the more of the less public work. But now sacrilege and covetousness will scarcely leave maintenance for one in a church, &c. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 15:36]]{{field-on:Bible}} **And see how they do.** Whether that wicked one (or troubler, ὁ πονηρός, *Matthew 13:39*) hath not cast his club among them, or corrupted their minds from the simplicity that is in Christ, *2 Corinthians 11:3*. How soon were the Galatians unsettled by seducers and sect makers, *Galatians 1:6*. What ill work made those deceitful workers at Corinth, in St Paul's absence; and the heretics in the primitive Church, and the Anabaptists in Germany, &c. While Moses was but a while in the mount, the people had gotten them a golden calf. When Calvin was cast out of Geneva but for a short time, Sadoletus wrote a very smooth and subtle epistle to the inhabitants, to persuade them to return back to Popery. We ministers seldom find our work as we left it, we had need therefore visit often, and handle our sheep, &c., to see how they do, and whether (as Gaiuses) their souls as well as bodies be in health and prosper, *3 John 1:2*. {{field-off:Bible}}

Verse 37. [[@Bible:Acts 15:37]]{{field-on:Bible}} **To take with them John.** Who was Barnabas's sister's son, *Colossians 4:10*. Hence Barnabas might be so desirous to promote him. Paul was also afterwards better conceited of him, as may be seen *Colossians 4:10*. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 15:38]]{{field-on:Bible}} **Who departed from them.** Providing for his own ease; for they were then to take a tedious and dangerous journey over the high hill Taurus. This John liked not, but left them, and went his ways. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 15:39]]{{field-on:Bible}} **And the contention,** &c. The paroxysm (παροξυσμός) or fit of a fever, so great was the commotion, the perturbation. St Luke being a physician, saith Brentius, useth here a physical expression. Heed must be taken that we overshoot not in the best causes, lest if we be overshoot, God's wrath be kindled against us. There is a most sad story of the dissension between Luther and Carolostadius, both good men. And another as sad of those who fled to Frankfort hence in Queen Mary's days; yet among them there were such grievous breaches that they sought the lives one of another, picking out some words against the emperor, in a sermon that Master Knox had preached in England long before, and now accusing him for them to the magistrates of Frankfort, upon which divers of them were fain to flee.

That they departed asunder. And we read not that they joined any more together after this. Barnabas we find halting together with Peter, *Galatians 2:13*, rather than he would walk uprightly together with his old associate Paul, *Acts 15:14*, for the which Paul reproved Peter, who yet maketh honourable mention of Paul, *2 Peter 3:15*, which was his holy ingenuity. But much to be commended were Basil and Eusebius, who perceiving the Arians to improve a difference between them to the prejudice of the orthodox, were soon reconciled, and united their forces against the common enemy. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 15:40]]{{field-on:Bible}} **Being recommended by the brethren.** Whereby it appeareth that the Church took Paul's part, and God blessed his labours wherever he came; whereas Barnabas lies buried, as it were, and little more is henceforth recorded of him, unless it be that his temporizing with Peter, *Galatians 2:9*. So Lot is no more heard of after his incest, *Genesis 19:36*. If we commit such things we deserve but a short story. (Babington *in locum*.) {{field-off:Bible}}

Verse 41. [[@Bible:Acts 15:41]]{{field-on:Bible}} **And he went.** Being incessant and unsatisfiable in his master Christ's service. {{field-off:Bible}}

Chapter 16

Verse 1. [[@Bible:Acts 16:1]]{{field-on:Bible}}**But his father was a Greek.** Both by nation and religion. This was an unlawful marriage, *Exodus 34:10-17; Deuteronomy 7:1-5*, and might be a means to humble the good woman, when once she came to a sight of her sin. David had his best children by Bathsheba, as Solomon, Nathan, of whom came Christ, &c. God can turn our sins to our good and comfort, as the skilful apothecary can make of a poisonous viper a wholesome treacle. ⁽⁴⁵⁾{{field-off:Bible}}

Verse 2. [[@Bible:Acts 16:2]]{{field-on:Bible}}**Which was well reported of by the brethren.** This is part of the reward of virtue, and follows it, as the shadow doth the body. (*See Trapp on "Ecclesiastes 7:1"*) (*See Trapp on "3 John 1:12"*) {{field-off:Bible}}

Verse 3. [[@Bible:Acts 16:3]]{{field-on:Bible}}**Took and circumcised him.** Paul circumcised Timothy, as a Gentile; in that, for a Jew to be circumcised was no yieldance. And those words, "they all knew his father to be a Greek" demonstrate, he went in estimation for a Gentile. Calvin refusing to administer the communion in Geneva, and to use therein unleavened bread or wafer cakes, was compelled to depart the city; and was not received thither again until he had allowed of the same kind of bread. *De quo postea restitutus, nunquam contendendum putavit; minims tamen dissimulans quid alioqui magis esset probaturus.* ⁽⁴⁶⁾ (*See Trapp on "Acts 15:28"*){{field-off:Bible}}

Verse 4. [[@Bible:Acts 16:4]]{{field-on:Bible}}**They delivered them the decrees.** Which were agreeable to the Scriptures. And if Gregory thought that the decrees of the four first general councils were to be received with like reverence and respect as the four holy Gospels, how much more these! But what a tyrant is the pope to obtrude his decretals, and the decrees of his councils (though directly opposite to the revealed will of God), upon the consciences of the misled multitude, to be observed, with a *Non obstante!* The Council of Constance (for instance) comes in with a *Non obstante* against Christ's institution, withholding the cup from the sacrament; so for prayers in an unknown tongue, singing of psalms, ministers' marriage. ⁽⁴⁷⁾ When the pope sets forth any bulls, commonly he concludes thus, *Non obstantibus et ordinationibus Apostolicis, caeterisque contrariis quibuscunque.*{{field-off:Bible}}

Verse 5. [[@Bible:Acts 16:5]]{{field-on:Bible}}**Established in the faith, and increased in number.** Some were converted by their ministry, others confirmed. This is still the fruit of faithful preaching, which is far more effectual hereunto than other ordinances; like as the rain from heaven hath a fatness with it, and a special influence, more than other standing waters, and as milk from the breast is most nourishing. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 16:6]]{{field-on:Bible}}**And were forbidden,** &c. This was a heavier judgment upon those coasts than to be denied a harvest, or the light of the sun. Prize the preaching of the gospel as a singular privilege. They that are without a teaching priest are without God, *2 Chronicles 15:3*. There were ambassadors sent out of Nubia in Africa to the king of Habassia, to entreat him for a supply of ministers to instruct their nation, and repair Christianity gone to ruin among them; but they were rejected. ⁽⁴⁸⁾ Amos's famine of the word is far more deplorable than Samaria's famine of bread in that strait siege.{{field-off:Bible}}

Verse 7. [[@Bible:Acts 16:7]]{{field-on:Bible}}**But the Spirit suffered them not.** The Spirit

⁴⁵ *Old Pharm.* A medicinal compound, orig. a kind of salve, composed of many ingredients, formerly in repute as an alexipharmic against and antidote to venomous bites, poisons generally, and malignant diseases. ÆD

⁴⁶ Beza in Vita Calvini.

⁴⁷ Caranza Sum. Concil. sess. 13.

⁴⁸ Alvarez Hist. Aethiop, c. 137.

still lusteth against the flesh, and the flesh against, the Spirit, in the hearts of the regenerate, so that they cannot do what they would, **Galatians 5:17**. As they cannot do what good they would in regard of the flesh, so neither what evil they would in regard of the Spirit. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 16:8]]{{field-on:Bible}}**Came down to Troas.** The relics of old Troy, called also Antigonía and Alexandria, as Pliny testifieth. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 16:9]]{{field-on:Bible}}**Into Macedonia and help us.** The ministers are those by whom God helpeth his perishing people, and pulleth them out of the devil's danger. Hence they are called saviours, **Obadiah 21; 1 Timothy 4:16**; redeemers, **Job 33:24, 28**; co-workers with Christ, **2 Corinthians 6:1**. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 16:10]]{{field-on:Bible}}**Assuredly gathering.** It was not therefore a bare vision, but set on upon their spirits by the testimony of the Holy Spirit, as all visions are that come from God. We read in the Roman history of a vision that Brutus had the night before that ill fated battle at Philippi, calling him into Macedonia too, but for his utter ruin. This was a vision from the devil, doubtless, that old man slayer. Cuthbert Simpson's vision, and afterwards Mr Laremouth's (who was chaplain to Queen Anne of Cleve), whereby they were comforted in and delivered out of prison, we may read of in the Book of Martyrs. Cardinal Cusan foretold, by some vision that he had, a reformation of religion that should occur A.D. 1507, which was over fifty years after his death. John Trithemius foretold the same A. D. 1508. *Genius vero qui Trithemio haec dictavit, albus an ater fuerit, ego non facile dixerim. Merito suspectum est piis, &c.,* saith Bucholcerus. Who told him so much I cannot tell; but it was the devil in all likelihood. But what a strange conference was that which Luther had with the devil, by his own confession; whereby he was admonished of many abuses of the mass, which thereupon he wrote against. Is Satan divided against himself? Comes any good out of such a Nazareth? Need we not to prove the spirits, whether they be of God? How many have we today (our modern enthusiasts) that dream their Midianitish dreams, and then tell it for gospel to their neighbours as wise as themselves! that lead men into the lion's mouth (that roaring lion, I mean), under pretence of a revelation; as that old impostor did the young prophet, **1 Kings 13:11-18**. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 16:11]]{{field-on:Bible}}**We came with a straight course.** Or with a speedy course. The straight way is the next way: ⁽⁴⁹⁾ "How long wilt thou go about, O backsliding daughter?" **Jeremiah 31:22**. *Impii ambulat in circuitu*, saith the Psalmist, the wicked walk the round; so doth the devil, that great peripatetic, ⁽⁵⁰⁾ seeking to circumvent, **Job 1:7**. But the righteous look straight before them, **Proverbs 4:25**, and make straight paths for their feet, **Hebrews 12:13**; so that they soon finish their course with joy, and live long in a little time.

To Samothracia. An island opposite Thracia; whereof see Pliny, iv. 11.

Neapolis. A city near Philippi, in the borders between Thracia and Macedonia.{{field-off:Bible}}

Verse 13. [[@Bible:Acts 16:13]]{{field-on:Bible}}**And on the sabbath.** A day that God had sanctified to be a means to convey sanctity into the hearts of his hidden ones, as here of Lydia the purpurisse, ⁽⁵¹⁾ **Ezekiel 20:12**. It is his exchequer day, his market day.

Where prayer was wont to be made. Or where was a public oratory. So the synagogues are

⁴⁹ εὐθυδρομής Utrumquo significat, et recte et cito currentes. Lorin.

⁵⁰ Walking about or from place to place in connection with some occupation or calling; itinerant. CED

⁵¹ A kind of red or purple colouring matter, used by the ancients. CED

called by Philo in his embassy to Gaius the emperor, *minus invidioso nomine*.

Unto the women which resorted. St Paul (it may seem) at first had no other hearers but a few women at Philippi. But afterwards they became a flourishing Church. *Nec minor ab exordio, nec maior incrementis ulla*, saith Eutropius concerning Rome; so may we say concerning the Church of Christ.{{field-off:Bible}}

Verse 14. [[@Bible:Acts 16:14]]{{field-on:Bible}} **Whose heart the Lord opened.** Man's heart is naturally locked up and barricaded against God, till he, by his mighty Spirit, make forcible entrance, beating the devil out of his trenches, **2 Corinthians 10:4**. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 16:15]]{{field-on:Bible}} **If ye have judged me to be faithful.** Not else, upon no other condition doth she desire it; for hypocrites are the botches of society; as Augustus was wont to term his three untoward children, *tres vomlcas, tria carcinomata*, three mattery imposthumes or ulcerous sores. (Sueton. in Aug.) {{field-off:Bible}}

Verse 16. [[@Bible:Acts 16:16]]{{field-on:Bible}} **Possessed with a spirit,** &c. These the seventy seniors usually call *ἐγγαστριμύθους*, because the devil spake out of their bellies. For which cause also the Hebrews call them Oboth, or bottles; because the bellies of those women that were thus made use of by the devil were swelled as big as bottles. (Beza in loc.) In the year of grace 1536, a certain damsel at Frankfort in Germany, being possessed with a devil, and stark mad, swallowed down pieces of money with much gnashing of her teeth; which monies were presently wrung out of her hands and kept by various ones, &c. This is a true story, reported by Andrew Ebert, the minister of the place, who wrote the same to Luther, requesting his advice; which was, to pray hard for her, &c. (Bucholc. Chr.) {{field-off:Bible}}

Verse 17. [[@Bible:Acts 16:17]]{{field-on:Bible}} **These men are the servants.** Satan etsi semel videatur verax, millies est mendax et semper fallax. **Mark 1:25; John 8:47**. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 16:18]]{{field-on:Bible}} **Paul being grieved.** Paul took no joy in such a testimony. High words become not a fool. To be praised by a praiseless person is no praise at all. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 16:19]]{{field-on:Bible}} **Their gains were gone.** *ἐξῆλθεν*, was gone forth together with the devil. They that count all fish that comes to not, will in the end catch the devil and all. You are his birds, saith Bradford to such, whom when the devil hath well fed, he will broach you and eat you, chaw you and champ you, world without end, in eternal woe and misery. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 16:20]]{{field-on:Bible}} **Trouble our city.** Faithful preachers have ever been by the wicked accounted trouble towns; these covetous caitiffs (wretches) had not so much ingenuity as the devil himself, **Acts 16:17**. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 16:21]]{{field-on:Bible}} **Neither to observe,** &c. An ordinary thing to oppose the placits and devices of men to the truth of God. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 16:22]]{{field-on:Bible}} **Rent off their clothes.** *i.e.* the apostles' clothes.

And commanded to beat them. What? before they had examined the matter? This was preposterous justice; like that of those that in the morning hang the offender, and sit upon him in the afternoon; or those spoken of by Aeneas Sylvius (cap. 20, Europ.), that hang up such as are suspected of theft, and three days after judge of the suspicion. Whereas, on the contrary, a judge is to retain the decency and gravity of the law, which is never angry with any man. *Lex non irascitur, sed constituit*. Alexander in his anger slew those friends of his, whom afterwards

he would have revived again with his own life blood. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 16:23]]{{field-on:Bible}}**Laid many stripes.** These were those marks of the Lord Jesus which the apostles so gloried of, as an old soldier doth of his scars and wounds received in battle. *Hoc sunt gemmae et pretiosa ornamenta Dei*, These are the jewels and costly ornaments of God, saith Munster, concerning his ulcers whereof he died. So might Paul and Silas well say of their stripes, τὰ δεσμὰ περιφέρω τοὺς πνευματικούς μαργαρίτας, saith Ignatius in his Epistle to the Ephesians: I bear my bonds as so many spiritual pearls of price. It was with sweet briar, in some sense, that these apostles were whipped. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 16:24]]{{field-on:Bible}}**Fast in the stocks.** The word τὸ ξύλον signifieth such a pair of stocks, as wherein they used to make fast feet and neck too, saith Beza out of Nonius. Various of our martyrs were thus stocked in the bishop of London's coalhouse; as Mr Philpot, and that martyr that rejoiced that she might have her foot in the hole of the stocks in which Master Philpot had been before her. {{field-off:Bible}}

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Verse 25. [[@Bible:Acts 16:25]]{{field-on:Bible}}**Sang praises unto God.** His presence turns a prison into a palace, into a paradise. "From the delectable orchard of the Leonine prison"; so the Italian martyr Algerius dated his letter to a friend. "I was carried to the coalhouse," saith Mr Philpot, "where I with my fellows do rouse together in the straw as cheerfully, we thank God, as others do in their beds of down." Philip, Landgrave of Hesse, being a long time prisoner under Charles V, was demanded what upheld him at that time? He answered, that he felt the divine consolations of the martyrs. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 16:26]]{{field-on:Bible}}**There was a great earthquake.** See the great power of prayer. It shaketh heaven and earth, Luther saith; there is a kind of omnipotence in it. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 16:27]]{{field-on:Bible}}**And the keeper of the prison.** In whom the earthquake had wrought a heartquake, as it had also (though not to so good purpose) in the magistrates, **Acts 16:35.** (*See Trapp on "Acts 16:35"*) We read that the people of Antioch, though many of them gave their hands for Chrysostom's banishment; yet, terrified by an earthquake, immediately they sent for him again. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 16:28]]{{field-on:Bible}}**But Paul cried with a loud voice,** &c. We should likewise cry *Cave miser*, beware oh wretch, when we see a man busily cutting the throat of his own poor soul, by wilful wickedness, or pitched headlong into hell through despair of God's mercy. "Of some have compassion making a difference" **Jude 1:22**; and others save with fear, pulling them out of the fire of hell, as the angel pulled Lot out of Sodom, and as God pulled Joshua the high priest as "a brand out of the fire," **Zechariah 3:2** This Jerome calleth *Sanctam violentiam, optabilem rapinam*, a holy violence, a desirable ravage; and the law of God requireth not only our observation, but our preservation; to cause others to keep it, as well as ourselves. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 16:29]]{{field-on:Bible}}**And sprang in.** As John the Evangelist with like speed sprang out of the bath, when Cerinthus the heretic came into it, lest some evil, for his sake, should befall him. from heaven. (ἐξήλατο τοῦ βαλανείου, Eus.) {{field-off:Bible}}

Verse 30. [[@Bible:Acts 16:30]]{{field-on:Bible}}**What must I do to be saved?** A reverend divine said once to a poor soul, that told him he was troubled about his salvation; I tell thee, said he, it is able to trouble the whole world. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 16:31]]{{field-on:Bible}}**Believe on the Lord Jesus.** This is the condition on our part required; or rather a stipulation that God hath promised to work in us and for us. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 16:32]]{{field-on:Bible}}**And they spake unto him.** So Master Tyndale, during the time of his imprisonment, converted his keeper, together with the keeper's daughter, and others of his household. Also the rest that were with him in the prison, said, That if Tyndale were not a good Christian man, they could not tell whom to trust. The word of God is not bound, saith Paul the prisoner, **Philippians 1:13.** His bonds were manifest in all Caesar's court, and to all others. In the Book of Martyrs we read also of one Bowler, a perverse Papist, converted by Doctor Sands and Master Bradford, whose keeper he was for over twenty weeks; and afterwards became their son, begotten in their bonds. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 16:33]]{{field-on:Bible}}**He and all his straightway.** God's work is of great importance, and must be presently done, whatever else is left undone. "If ye will inquire, inquire, return, come," **Isaiah 21:12.** {{field-off:Bible}}

Verse 34. [[@Bible:Acts 16:34]]{{field-on:Bible}}**And rejoiced, believing.** A prick with a pin may and doth many times let out corruption as well as lancing. Some suffer more throes in the new birth, some less. But many meet with greatest trials find terrors after conversion. When men take little fines, they mean to take the more rent. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 16:35]]{{field-on:Bible}}**The magistrates sent.** In one ancient Greek copy there is this addition, "And when it was day, the magistrates met together in the market place; and calling to mind the earthquake that had been that night, they feared, and sent the sergeants, saying, Let these men go." See **Acts 16:27.** {{field-off:Bible}}

Verse 36. [[@Bible:Acts 16:36]]{{field-on:Bible}}**And the keeper of the prison.** As glad to be the messenger of such good tidings; for he knew well the misery of captivity; by which term, therefore, all that Job suffered is summarily set forth, *Job 42:10.* {{field-off:Bible}}

Verse 37. [[@Bible:Acts 16:37]]{{field-on:Bible}}**They have beaten us.** A Roman, by the Valerian law, might not be bound; by the Porcian law, he might not be beaten or put to death, but by the Romans themselves, with the consent of the people. This privilege Paul pleads, and well he might; for the name of a Roman citizen was terrible to other nations. Though we may not return evil for evil, yet we may use all lawful means to right and secure ourselves.

And now do they thrust us out? Doctor Fuller the chancellor came to William Wolsey the martyr, whom he had imprisoned, and said, Thou dost much trouble my conscience; wherefore I pray thee depart, and rule thy tongue, so that I hear no more complaint of thee; and come to church when thou wilt, and if thou be complained of, so far as I may, I promise thee I will not hear of it. "Master Doctor," quoth he, "I was brought hither by a law, and by a law I will be delivered," &c. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 16:38]]{{field-on:Bible}}**And they feared when they heard, &c.** Their sin troubled them not, but their danger; for *Irasci populo Romano nemo sapienter potest.* It was not safe dashing against the rock of Rome's power. Cicero tells us, that *Haec vox, Civis Romanus sum, saepe in ultimis terris, &c.* This one word, "I am a Roman," relieved and rescued many in the utmost parts of the earth, and among barbarians. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 16:39]]{{field-on:Bible}}**And they came and besought them.** The matter is well amended since yesterday. How suddenly crest fallen are these grandees of Philippi, how bladder like do they shrivel to nothing, that erst swelled with the wind of pride and passion! So did the king of Sodom, Manasseh, Saul, &c. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 16:40]]{{field-on:Bible}}**And departed.** Yet so, as that St Paul soon after visited them with that golden Epistle to the Philippians. {{field-off:Bible}}

Chapter 17

Verse 1. [[@Bible:Acts 17:1]]{{field-on:Bible}} **Where was a synagogue of the Jews.** Who did much hurt there by their crossness, neither pleasing God nor profiting men, **1 Thessalonians 2:15.** {{field-off:Bible}}

Verse 2. [[@Bible:Acts 17:2]]{{field-on:Bible}} **Out of the Scriptures.** Wherein they were wondrously expert. *Quilibet nostrum de lege interrogatus facilius quam nomen suum recitat,* saith Josephus. We have the Scriptures at our fingers' ends. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 17:3]]{{field-on:Bible}} **Alleging.** Or laying it so plain before their eyes (*παραιθέμενος*), that they could not but see it, unless they were of those *qui festucam quaerunt unde oculos sibi eruant*, as Bernard hath it, who seek straws to put out their own eyes also. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 17:4]]{{field-on:Bible}} **Consorted with Paul.** Were knit unto them in the straitest bonds, as man and wife, brother and sister: *Sanctior est copula cordis quam corporis.* No such bond as religion, *προσεκληρώθησαν.* {{field-off:Bible}}

Verse 5. [[@Bible:Acts 17:5]]{{field-on:Bible}} **Of the baser sort.** *Viles et venales,* saith one, *Vagi, otiosique,* saith another, such as had little to do but to walk the streets and run on errands, the rascality and sink of the city.

Set all the City on an uproar. *Quia perturbato statu melius consequi valent quod volunt.* The devil loves to fish in troubled waters. When he hath set all on a hurry, as in Saul, then he can the sooner enter and play his pranks. So can his instruments. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 17:6]]{{field-on:Bible}} **Turned the world, &c.** *ἀναστατοῦντες.* So Elias was called the troubler of Israel, Luther the trumpet of rebellion. It is not the gospel, but men's corruption, that breeds the trouble; as it is not, the sea, but the foulness of men's stomachs, that makes them seasick. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 17:7]]{{field-on:Bible}} **Whom Jason hath received.** *ὑποδέδεται.* *Clanculum excepit,* so Erasmus well rendereth it, hath closely and covertly entertained them, as Obadiah did the Lord's prophets.

Contrary to the decrees of Caesar. *Unicum crimen eorum, qui crimine vacabant.* Tacit. The only crime of them who were without offense. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 17:8]]{{field-on:Bible}} **And they troubled the people and the rulers.** The devil and his agents, as they are of turbulent spirits, like Ishmael, Pope Urban (who was therefore called Turban, from his troublesomeness), and the Jesuits; so they love to fish in troubled waters, and to set all on a hurry by incensing rulers against the people of God, and seeking to persuade them that they are antimagistratical. Hence the devil again casteth some of them into prison, **Revelation 2:10;** sc. by his imps and instruments armed with authority. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 17:9]]{{field-on:Bible}} **When they had taken security.** It was happy that security would be taken, till the heat was over. For,

"Ut fragilis glacies frangitur ira mora." Ovid.{{field-off:Bible}}

Verse 10. [[@Bible:Acts 17:10]]{{field-on:Bible}} **Went into the synagogue.** As he had done before at Thessalonica, and had sped so ill. Heroic spirits are no wit dismayed with difficulties; but rather whetted on thereby to more diligence in duty. And the servant of the Lord must not despond or desist, but be apt to teach, "patient, in meekness instructing those that oppose

themselves, if peradventure God will at any time give them repentance," &c., **2 Timothy 2:24, 25.** {{field-off:Bible}}

Verse 11. [[@Bible:Acts 17:11]]{{field-on:Bible}}**Thee were more noble.** Better gentlemen (εὐγενέστεροι). Virtue is instead of a thousand escutcheons. ⁽⁵²⁾ "Since thou hast been precious in my sight, thou hast been honourable," **Isaiah 43:4.** The nobles of Israel made their staves (the ensigns, haply, of their honour) instruments of the common good, **Numbers 21:18;** when the nobles of Tekoah are blemished in their blood for this, that they "put not their necks to the work of their Lord," **Nehemiah 3:5.** The Biscanians vaunt of themselves among the Spaniards that they are the right Hidalgos, that is, gentlemen, as the Welshmen do here. But Christian nobility is the best and truest where God himself is the top of the kin, and religion the root; in regard whereof all other things are but shadows and shapes of nobleness. The Jews of Berea were more noble, or of better descent, *Non per civilem dignitatem, sed per spiritualem dignationem*, as one saith: Not by civil descent, but by spiritual advancement.{{field-off:Bible}}

Verse 12. [[@Bible:Acts 17:12]]{{field-on:Bible}}**Therefore many of them believed.** There are certain abilities and actions we have, and may perform without special grace; in the employment whereof we are to expect the effectual work of the Spirit. See it in these noble Bereans; they brought their bodies to the assembly, took the heads of Paul's sermons very truly, repeated and examined the notes they had taken, and yet were unconverted, as appears by this verse. Now if any, of us do hide the like talent, we are not to expect the Spirit of sanctification. As our liberty in external acts (as to come to church to hear, &c.) is still some, so must our endeavours be answerable. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 17:13]]{{field-on:Bible}}**They came thither also.** Thus they pleased not God and were contrary to all men; wherefore "wrath is come upon them to the utmost," **1 Thessalonians 2:15, 16.** {{field-off:Bible}}

Verse 14. [[@Bible:Acts 17:14]]{{field-on:Bible}}**To go as it were to the sea.** This was a high point of wisdom, not to send Paul the next way to Athens, but about by the sea for avoiding of danger. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 17:15]]{{field-on:Bible}}**Brought him unto Athens.** The eye of Greece, but woefully now bemisted with the fog of superstition, as our universities also have been of late. Athens was a pleasant and ancient city. Cecrops is said to have been king of it in Moses's time. It was anciently called κόσμος κόσμου, "the ornament or glory of the world." But Gregory Nazianzen reports of it that it was the plaguiest place in the world for superstition; and he acknowledgeth it a great mercy that he and Basil were preserved from those infections. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 17:16]]{{field-on:Bible}}**His spirit was stirred.** The word παρωξύνετο signifies, he was almost beside himself (such was his zeal) to see the idolatry of the Athenians. So was William Gardiner, an English merchant and martyr in Portugal, who, when the cardinal, in a mass before the king, began to take the ceremonial host, to toss it to and fro round about the chalice, making certain circles and semicircles, he not being able to suffer any longer, went to the cardinal, and in the presence of the king and all his nobles and citizens, with the one hand he snatched the cake from the priest, and trod it under his feet, and with the other hand overthrew the chalice, &c. See the like history of William Flower, who wounded the mass priest at Westminster, &c. (Acts and Mon. fol. 1430.) There are those who tell us that this book of the Acts is discerned to be written by Luke, by his physician's language

⁵² The shield or shield-shaped surface on which a coat of arms is depicted; also in wider sense, the shield with the armorial bearings; a sculptured or painted representation of this. CED

here, [παρωξύνετο](#), he "was in a fever fit," and **Acts 15:39**, [ἐγένετο οὖν παροξυσμός](#), "the contention was so sharp between them." The word signifies such sharpness as is in vinegar; and it is used by physicians to denote the sharpness of the feverish humour when it is acting in a fit. It troubled St Paul, that the fountain was so troubled, the eye of Greece so darkened, ⁽⁵³⁾ the "ornament of the world" so slurred with "abominable idolatries," as St Peter expresseth it, **1 Peter 4:3**.

Wholly given to idolatry. Pausanias reckons up more idols almost in Athens than in all Greece besides. And Xenophon saith that the Athenians kept double the holy days and festivals to what others did. "Ephraim is joined to idols, let him alone," *q.d.* there is no hope of him, **Hosea 4:17**. They that make them are like unto them, so are all they that worship them, as blockish as those Balaami-blocks they worship. No Church could be founded at Athens; they for their idolatry were given up to strong delusions, vile affections, just damnation. They were too wise to be saved by the foolishness of preaching. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 17:17]]{{field-on:Bible}} **With them that met with him.** If anybody would but lend him a little audience, he would preach to them, such was his zeal. The word must be preached in season, out of season, &c., *volentibus, nolentibus*. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 17:18]]{{field-on:Bible}} **Certain philosophers,** &c. The deep theorems of philosophy (said King James) make one learned, but seldom better, and oftentimes worse, mere atheists. There is an Arabic proverb, *Cum errat eruditus, errat errore erudito*. When a learned man goes astray, he goes astray by learned deception. And *Indocti rapiunt caelum*, The unlearned are snatched off to heaven, saith Aug. *Melior est humilis rusticus qui Deo servit, quam superbus Philosophus*, &c., Better is the lowly peasant obeys God than the proud philosopher, said a devout Dominican. (Erpen. Cent. **Proverbs 28:6**)

What will this babbler say? *Seminilega*, [σπερμολόγος](#), by a metaphor from little birds, that yield neither good meat nor good music, but only pick up grain, and live by other men's labours. Master Rogers (our late proto-martyr) interpreteth it a prater, trifler, news-carrier, that tells whatsoever men will have him for gain; that will for a piece of bread say what you will have him.

A setter forth of strange gods. Rogers renders it, a preacher of new devils.

Jesus and the resurrection. *Anastasis*, or the resurrection, they took for some new goddess, saith OEcumenius. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 17:19]]{{field-on:Bible}} **Brought him unto Areopagus.** A cruel court where Socrates lost his life for the very same crime that St Paul is here charged with; viz. an endeavour to introduce new deities. (Laertius.) That the apostle came off not only with safety, but some success (for Dionysius, one of the judges, was converted), see a sweet providence. Paul wanted a place to preach in; they brought him to Areopagus as a delinquent, where he hath an opportunity of doing God a great deal of good service. So Charles V, emperor, sent the confession of the Protestant Churches to divers princes of Europe to ask their opinions; hereby the gospel was exceedingly spread and propagated; which gave occasion to Luther to deride *Pontificiorum stultam sapientiam*, the foolish wisdom of the Papists, in a certain epistle to the elector of Saxony. (Scultet. Annal. 274.) {{field-off:Bible}}

Verse 20. [[@Bible:Acts 17:20]]{{field-on:Bible}} **For thou bringest certain strange things.** Or, new, never heard of, [ξενίζοντα](#). Yet now so new neither as they thought for; see **Romans 11:2-4; 16:25, 26**. Papists upbraid us with the novelty of our religion, and ask us where it was till Luther's time? We answer (as one once did), "In the Bible, where their

⁵³ [τῆς Ἑλλάδος Σφθαλμος](#). Diod.

religion never was." See Catalog. Test. verit., and Mr Bernard's Look beyond Luther, Dr Featlie's Conference with Fisher, &c. They boast much of antiquity, as once the Gibeonites did of old shoes and mouldy bread. We refer them to Alex. Cook's Abatement of Popish Brags, and Guild's Popish Boasting of Antiquity; besides abundance of other good authors. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 17:21]]{{field-on:Bible}}**For all the Athenians,** &c. The self-same truth is testified by Demosthenes, in an answer to Philip's letter. ἡμεῖς οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα πυνθανόμενοι εἰ τι λέγεται νεώτερον. We (saith he to his countrymen of Athens), to speak truth, sit here, doing nothing but trifling out our time, and listening what news abroad. This their national itch after novelties, made them the more willing to hear Paul speak. It is not amiss to hearken how it goeth with the Church, that we may rejoice with those that rejoice, and weep with those that weep; *Cum, singulis pectus meum copulo*, saith Cyprian. Eli sat to hear what became of the ark; which when it was taken, it is hard to say whether was first broke, his heart or his neck. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 17:22]]{{field-on:Bible}}**You are too superstitious.** You are fearers of evil spirits; so one renders it; and Paul elsewhere tells the Corinthians that what they sacrificed to idols they sacrificed to devils, **1 Corinthians 10:20.**

Beza renders ὥς δεισιδαίμονεστέρους, *quasi religiosiores* (as if the apostle had used an euphemismus), ⁽⁵⁴⁾ somewhat superstitious, or rather religious; the better to insinuate, for the Athenians had tender ears, and loved to hear toothless truths; which made Demosthenes call upon get their ears healed. (*Orat. de Ord. Civ.*){{field-off:Bible}}

Verse 23. [[@Bible:Acts 17:23]]{{field-on:Bible}}**I found an altar.** A high altar, βωμός, seems to come from **מנה** a high place. St Paul, as he preached without a pulpit, **Acts 17:17**, so he takes his text off one of their altars. Anything serves turn, so he may do good.

To the unknown God. That uncertainty that attends idolatry caused those mariners to call every man to his God, **Jonah 1:5.** And lest they might all mistake the true God, they awaken Jonas also to call upon his God. Hence these Athenians worship an unknown God; and hence, the heathens generally closed their petitions with *Diique Deaeque omnes*. All gods and goddesses. (Serv. in Georg. i.)

Pausanias (in Attic.) mentioneth this altar, To the unknown God. Lucian saith the neighbour countries would swear by him unknown at Athens. The cause of erecting this altar some affirm to have been a fearful vision appearing to Philippides (sent ambassador to the Lacedaemonians concerning aid against the Persians), and complaining that he (that is, the great god Pan) was neglected and other gods worshipped, promising likewise his help. They therefore being victorious, and fearing the like event, built a temple and altar to the unknown God. Others say, that the plague being hot at Athens, and no help to be had from their gods, they surmising some other power to have sent and set on the disease, set up this altar, on which was written, To the gods of Asia, Europe, and Africa, to the unknown and strange God. (Justin Martyr, Oecumen. θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης, θεῷ ἀγνώστῳ τῷ καὶ ξένῳ. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 17:24]]{{field-on:Bible}}**Dwelleth not in temples.** (*See Trapp on "Acts 7:48"*) {{field-off:Bible}}

Verse 25. [[@Bible:Acts 17:25]]{{field-on:Bible}}**Neither is worshipped.** Colitur vel delinitur,

⁵⁴ That figure of speech which consists in the substitution of a word or expression of comparatively favourable implication or less unpleasant associations, instead of the harsher or more offensive one that would more precisely designate what is intended. ŒD

colloqued with, or complimented. Colendi verbum ἀπὸ τοῦ κολακεύειν, dictum volant eo quod plerunque Dei hominumque cultus cum adulatione et hypocrisi est coniunctus. Sic a λατρεύειν, Gallicum flatter. Some derive the word here used, θεραπεύω, of the Hebrew Taraph or Teraphim, idols or images, **Genesis 31:30; Judges 17:5**. God is not so worshipped. (Stuchius de Sacrif. Gentil.; Avenarius; Ainsworth.) {{field-off:Bible}}

Verse 26. [[@Bible:Acts 17:26]]{{field-on:Bible}}**And hath made of one blood.** This our brainsick diggers do much beat upon, and would therefore lay all level, and have all things common. One of their progenitors came to the Emperor Sigismund, and calling him brother, asked him for means; because he was his brother, and one of the same blood. He gave him a tester, and told him, if all his brethren would do the like for him, he should soon become a rich man. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 17:27]]{{field-on:Bible}}**They might feel after him.** Grope after him, as blind men, ψηλαφήσειαν. The apostle dealing here with philosophers, disputes philosophically, showing them, most learnedly and divinely, the true use of natural philosophy, which they were utterly ignorant of. Crucifer oft contemplated the footsteps of God in the creature, saying with Paul, that God was so near unto us that he might be almost felt with hands.

Though he be not far. Not so far as the bark is from the tree, the skin from the flesh, or the flesh from the bones. *Deus intimior nobis intimo nostro*. He is nearer to us than we are to ourselves, though we see him not. (Bugentag.) Like as if one hear a preacher by night, though he see him not, yet he knows he is there present; so in this case. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 17:28]]{{field-on:Bible}}**For in him we live,** &c. The heathen could say,

“Est Deus in nobis, agitante calescimus illo.”

We move. Understand it as well of the motions of the mind as of the body.

And have our being. As the beams have their being in the sun, and an accident in the subject. Scholastici dependentiam creatorum a Creatore partita luci, quae in aere remote Sole extinguitur, partita vasculo aquam contentam circumscribenti, partim sigillo in aqua impresso comparant.

As certain also of your own poets. Note that the apostle nameth not Aratus, whom he citeth, though he were his own countryman, a Cilician; notwithstanding the piety of that poet's beginning, ἐκ Διὸς ἀρχώμεσθα, or the divineness of his subject, the heavens, a more sublime and pure matter than useth to be in the wanton pages of other poets. Some sentences of heathenish authors are found in Scripture, as the Egyptian spoils furnished the Israelites, and David helped himself with Goliath's sword: so the Holy Ghost strikes the heathens with their own weapons, *Propriis pennis configimur*, as Julian the Apostate complained, and therefore forbade the Christians to send their children to the heathen schools, lest they should be wounded with their own weapons. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 17:29]]{{field-on:Bible}}**That the Godhead is like.** *Qui primi deorum simulachra induxerunt, errorem auxerunt, metum dempserunt*, saith Varro, as Calvin cites his words. Plutarch saith it is sacrilege to worship by images. They were atheists by night that worshipped the sun and atheists by day that worshipped the moon, as Cyril wittily speaketh. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 17:30]]{{field-on:Bible}}**God winked at.** Regarded not. God accounted the times of paganism before Christ (for all their knowledge), even times of

ignorance, and looked over or beyond them (as the word ὑπεριδὼν here signifieth), having respect only to the times of Christianity. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 17:31]]{{field-on:Bible}}**Because he hath appointed a day.** Knowing therefore the terror of the Lord, and the dreadfulnes of that great day, "what manner of men ought we to be in all holy conversation and godliness," **2 Peter 3:11**; breaking off our sins by repentance, and being abrupt in the work, since the very next moment thou mayest hear that summons that Pope Julius II did, and was found dead the next day, *Veni miser in iudicium*, Come, thou wretch, receive thy judgment. (Jac. Renig.) Hence Austin professed that he would not, for the gain of the world, be an atheist for half an hour; because he knew not how suddenly Christ might come to judge him. *Aut poenitendum aut pereundum*. Either displeasing or perishing. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 17:32]]{{field-on:Bible}}**Some mocked.** Three sorts of hearers, some derided, others doubted, a few believed, as Dennis and Damaris, but no Church here founded. They were too wise to go to heaven. Not a scholar in Oxford would look upon the good Bishops Ridley and Cranmer, prisoners in Bocardo, that college of the quondams or disposed, as it was then called. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 17:33]]{{field-on:Bible}}**So Paul departed.** They said they would hear him again at better leisure εἰς αὔριον τὰ σπουδαῖα, as that trifler said), but they never had another opportunity: procrastinators seldom speed better; it fareth with them as Plutarch writes of Hannibal, that when he could have taken Rome he would not, when he would he could not. See **Jeremiah 14:19**. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 17:34]]{{field-on:Bible}}**Dionysius the Areopagite.** Not the astrologer, as some have made him, nor the author of the Heavenly Hierachy made by some superstitious monk; but a senator or judge in that court of Mars' Hill in Athens, crowned with martyrdom for the Christian religion, in the year of grace 96, as Trithemius writeth.

And a woman named Damaris. Damaris as well as Dennis. Souls have no sexes. In Christ "there is neither male nor female, bond nor free," **Galatians 3:28**. It is easy to observe, saith a grave divine, that the New Testament affords more store of good women than the Old. In the preceding chapter, when Paul came first to Philippi, he had none that would hear him, but a company of good women, **Acts 16:13**. {{field-off:Bible}}

Chapter 18

Verse 1. [[@Bible:Acts 18:1]]{{field-on:Bible}}**And came to Corinth.** A city very rich, but very loose and luxurious. *Magna cognatio ut rei sic nominis, divitiis et vitiis.* The Corinthians had within their city the temple of Isis, and without it the temple of Venus, to whom there were well nigh a thousand courtesans consecrated. They held fornication to be no sin; hence the apostle is so earnest against it, **1 Corinthians 5.** {{field-off:Bible}}

Verse 2. [[@Bible:Acts 18:2]]{{field-on:Bible}}**Had commanded all Jews,** &c. Wicked men are sick of the saints, and long to be rid of them, not considering that they bear up the pillars of the earth, and that God gratifies his children with the preservation of the wicked, as he did Paul with the lives of those infidels that were in the ship with him, **Acts 27:24.** Howbeit they are frequently as foolish as this Claudius who banished God's true servants; or, as the stag in the emblem, which by biting the boughs off the trees under which she lay hidden from the hounds and hunters, bewrayed and betrayed herself into their hands. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 18:3]]{{field-on:Bible}}**He abode with them and wrought.** Being no less busy in his shop among his tents than in his study among his books and parchments, **2 Timothy 4:13.** So Musculus, persecuted and driven out of his place, was forced for a poor living to dig and weave. (Melch. Adam.) And another late martyr, though he were one of the greatest scholars in Christendom, yet in banishment or flight for conscience served the mason. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 18:4]]{{field-on:Bible}}**Persuaded the Jews.** Men may speak persuasively, but God only can persuade. **Genesis 9:27,** Japheth's children were to be won by persuasion. Therefore Christ sent forth to them not soldiers, but fishers, who might work upon them *docendo non ducendo, monendo non minando*, by informing them, not by enforcing them. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 18:5]]{{field-on:Bible}}**And when Silas and Timothy.** Good people one kindle another. Paul was much heated with the zeal of God by the company of these two good men. Two flints, though both cold, yet yield fire when smitten together. Billets one kindle another. Iron sharpeneth iron, so doth the face of a man his friend. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 18:6]]{{field-on:Bible}}**And when they opposed.** Gr. ἀντιτασσόμενων, And when they bade him battle. A military term.

Your blood be upon your own heads. Answerable to their wish, **Matthew 27:25,** and according to their manner of putting their sins upon the head of the sacrificed creature, **Leviticus 1:4; 3:2.** {{field-off:Bible}}

Verse 7. [[@Bible:Acts 18:7]]{{field-on:Bible}}**Whose house joined hard to the synagogue.** *Quo magis pungeret Iudaeos;* for this Justus was (likely) a Gentile. But they were *toties puncti et repuncti, minime tamen ad resipiscentiam compuncti*, like those bears in Pliny, they could not be awakened with the sharpest prickles; such a dead lethargy had the devil cast them into. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 18:8]]{{field-on:Bible}}**And many of the Corinthians.** When Crispus the chief ruler of the synagogue believed, many of the Corinthians believed also. Great men are the lookingglasses of the country, according to which most men dress themselves. Alexander the Great naturally held his head aside, his courtiers did the like. When Francis the French king was polled for the better healing of a wound in his head, all about him, and many others, cut off their long hair, &c. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 18:9]]{{field-on:Bible}}**But speak, and hold not thy peace.** *i.e.* Speak

out the whole truth plainly and plentifully, be not for any self-respects found guilty of a sinful silence. *Inveniar sane superbus, &c., modo impii silentii non arguar, dum Dominus patitur*, saith Luther (Epist. ad Staupic.). Let me be counted proud, passionate, impudent, anything, so that I betray not the Lord's cause by a cowardly silence. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 18:10]]{{field-on:Bible}}**For I am with thee.** As to behold thy behaviour (*Cave, spectat Deus*), so to support, defend, and deliver thee. If a child be in the dark, yet, having his father by the hand, he fears nothing. David feared not the "vale of the shadow of death," that is, death in its most horrid and hideous representations, and all because God was with him, ***Psalm 23:4***. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 18:11]]{{field-on:Bible}}**And he continued there.** Gr. *ἐκάθισε*, He sat down there a great while, though he met with many discouragements and little love, with loss of love, ***2 Corinthians 12:15***, and unworthy usage, being forced to labour with his hands for a poor living. Howbeit, inasmuch as God had much people there, he, as a good soldier of Jesus Christ, suffered hardship, and sacrificed himself to the service of their faith (Isidore); not seeking theirs but them, and "catching them by craft," ***2 Corinthians 12:16***, as the fox doth the fowls that fall upon him when he feigns himself a dead carcase. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 18:12]]{{field-on:Bible}}**And when Gallio was.** This Gallio was brother to Seneca, who being a great courtier, obtained for him of Claudius the emperor to be made deputy of Achaia, as Tacitus testifieth. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 18:13]]{{field-on:Bible}}**Contrary to the law.** That is, contrary to our law. For the Romans had granted liberty to the Jews to worship God as their own law prescribed. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 18:14]]{{field-on:Bible}}**Or wicked lewdness.** The Greek word, *ῥαδιουργήματα*, doth elegantly set forth the disposition of a lewd man; which is to be easily drawn to any wicked way. If the devil do but hold up his finger, he may have him at his beck and obedience; he is the devil's clay and wax, and may be wrought to anything with a wet finger. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 18:15]]{{field-on:Bible}}**A question of words or names.** Gallio esteemed no better of divine doctrine than vain words, and airy discourses. His brother Seneca jeereth the Jews for casting away a seventh part of their time upon a weekly sabbath. Profane persons hold it a madness to be so conscientious. *Philosophandum, sed paucis. Religiosum esse oportet, sed non religantem*, ⁽⁵⁵⁾ A little religion serves turn well enough. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 18:16]]{{field-on:Bible}}**And he drave them from the tribunal.** As so many *Vitilitigatores, qui de lana saepe caprina rixantur*, that contended for trifles, and such as deserved the whipping post, which is the punishment that the Turks put such among them to as are litigious. ⁽⁵⁶⁾ {{field-off:Bible}}

Verse 17. [[@Bible:Acts 18:17]]{{field-on:Bible}}**Took Sosthenes.** A beloved brother of St Paul's, ***1 Corinthians 1:1***; {{field-off:Bible}}

Verse 18. [[@Bible:Acts 18:18]]{{field-on:Bible}}**In Cenchrea.** A haven of the Corinthians. Here he was shorn, as a Nazarite, for the sake of some weak Jews, whom herein he gratified and gained to the faith. The Popish shaving is so bald a ceremony, that some priests in France are ashamed of the mark, and few of them have it that can handsomely avoid it.

⁵⁵ Aug. de Civ. Dei.

⁵⁶ *Temere litigantes publice flagellis caeduntur.*

{{field-off:Bible}}

Verse 19. [[@Bible:Acts 18:19]]{{field-on:Bible}}**And reasoned with the Jews.** Whose salvation he dearly desired, *Romans 9:3*, and therefore never gave them over, though he had small thanks for his labour. His love to them was like the ivy, which if it cleaves to a stone or an old wall, will rather die than forsake it. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 18:20]]{{field-on:Bible}}**He consented not.** Though lovingly invited, and otherwise easy to be entreated. There was therefore something in it more than ordinary. *Θεῷ ἔπου*, follow God whithersoever he leadeth thee, was a maxim among heathens. (Boeth. Consol.) *Magnus est animus qui se Deo tradidit*, saith Seneca (Epist. cvii.); that is a brave spirit that hath given up itself to God; and that is a base degenerate spirit which stands off; *et Deum mavult emendare, quam se*, and had rather find fault with God than with himself. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 18:21]]{{field-on:Bible}}**Keep this feast.** As waiting an occasion, by that solemn meeting, of winning many to Christ. Paul was *insatiabilis Dei cultor*, as insatiable worshipper of God, Chrysostom truly saith of him. George Eagles the martyr, for his great pains in travelling from place to place to confirm the brethren, was surnamed Trudgeover the World. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 18:22]]{{field-on:Bible}}**And gone up.** sc. To Jerusalem, which stood on high in respect of Coelesyria and the seacoasts. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 18:23]]{{field-on:Bible}}**Strengthening all the disciples.** For as natural life needs nourishing, and young plants watering; so do the saints need confirmation, and Christ hath provided it for them, *Luke 22:32; Ephesians 4:11, 12*. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 18:24]]{{field-on:Bible}}**An eloquent man.** *Et eruditum sonat et prudentem*, saith Erasmus. It imports, 1. skill in the words; he could expound well: 2. good locution; he could well express his exposition. Matter in form, as they do all in nature, so also in art. Good matter well habited is more acceptable. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 18:25]]{{field-on:Bible}}**Taught diligently.** According to that skill he had. Of Lactantius, Jerome passeth this judgment. *Lactantius quasi quidam fluvius Tullianae eloquentiae utinam tam nostra potuisset confirmare, quam facile aliena destruxit*. So Cicero (De Nat. Deor.) wished that he could as easily find out the true God as he could disprove the false gods. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 18:26]]{{field-on:Bible}}**And expounded unto him.** A humble man will be glad to learn of the meanest that is. "A little child shall lead him," *Isaiah 11:6*. One man may, for counsel, be a God to another, as Moses was to Aaron. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 18:27]]{{field-on:Bible}}**Helped them much, who had believed through grace.** For faith is a fruit of free grace. We can glory in nothing, saith Austin, because no good thing is ours; we bring forth faith and the fruits thereof, as Sarah's dead womb brought forth a child; it was not a child of nature, but of the mere promise; so are all our graces. Others read it thus: "He helped them through grace, who had believed": that is, he freely communicated to the brethren that grace that he had received, as a good steward; and helped them what he could toward heaven. True grace is diffusive; and is therefore compared to fire, water, wind, light, to spices of aromatic trees, that sweat out their precious and sovereign oils for the good of others. Apollos was not of those that desire rather *proficere* than *prodesse*, to inform themselves than to instruct others; to know than to teach, to be seraphims, for illumination, than to be angels, for ministry: account, he knew, was to be given of his time and of his talents to an austere master, &c. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 18:28]]{{field-on:Bible}}**Convinced the Jews.** Who might have been convinced out of their own Cabala, that Christ was come: but that seeing they saw, but perceived not. {{field-off:Bible}}

Chapter 19

Verse 1. [[@Bible:Acts 19:1]]{{field-on:Bible}}**While Apollos was at Corinth.** A mercy of God to the Church, that in Paul's absence they should be so well provided of a preacher. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 19:2]]{{field-on:Bible}}**Have ye received the Holy Ghost.** That is, the extraordinary gifts of the Holy Ghost in prophecy, tongues, &c., as **Acts 19:6.** {{field-off:Bible}}

Verse 3. [[@Bible:Acts 19:3]]{{field-on:Bible}}**Unto John's baptism.** That is, unto John's doctrine sealed by baptism. This Paul shows to be nothing so, **Acts 19:4.** Whence Piscator collecteth that they were baptized by some of John's disciples into John's name, as if he had been the Christ. For that John had some such zealots about him, appears by **John 3:26**, &c. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 19:4]]{{field-on:Bible}}**John verily baptized with the baptism of repentance.** That is, he taught the doctrine of repentance: (*See Trapp on "Acts 19:5"*) It is not to be thought that those were by Paul re-baptized who were formerly baptized by John; for if that had been necessary, Christ would have baptized his disciples again: but he baptized none himself, **John 4:1, 2**; and they baptized not themselves. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 19:5]]{{field-on:Bible}}**They were baptized.** That is, say some, they were re-baptized, because baptized before in a wrong name. Therefore Paul first catechiseth them, **Acts 19:4.** Others say that it was rather their renewing to their baptism than their baptism to them; and not that they took any other than that of John, but that they now began to entertain and apply it to the right intent. (Mr Lightfoot, Harm.) {{field-off:Bible}}

Verse 6. [[@Bible:Acts 19:6]]{{field-on:Bible}}**And prophesied.** By a divine and evident inspiration they expounded the writings of the prophets, and also foretold future events. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 19:7]]{{field-on:Bible}}**And all the men were about twelve.** These twelve, being the firstfruits of this Church, were endued with extraordinary gifts to be for elders and rulers there: for these gifts were not common to all believers, as Beza well noteth. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 19:8]]{{field-on:Bible}}**The things concerning the kingdom of God.** The subject matter of his discourse were faith, righteousness, life eternal. Of these things he disputed, and so informed their judgments: and these things he persuaded, and so reduced all to practice. Lo, this is preaching. Every sound is not music; neither is every pulpit discourse, preaching. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 19:9]]{{field-on:Bible}}**But when divers were hardened.** Hardness of heart is either natural or habitual: and this again is increased either by doing (that is, by resisting the word of God), or by suffering it to pass by us without amendment of life.

He departed from them and separated. So did Zuinglius and Luther separate from the Papists for like reason. It was laid to Luther's charge that he was an apostate. *Confitetur se esse apostatam, sed beatum et sanctum, qui fidem diabolo datam non servavit.* An apostate he confessed himself; but one that had fallen off from the devil only.

In the school of one Tyrannus. In one ancient copy it is added, "From the fifth hour to the tenth hour": so indefatigable a preacher was Paul, a very Χαλκέντερος, or iron-sides. He had a golden wit in an iron body, as one saith of Julius Scaliger. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 19:10]]{{field-on:Bible}}**So that all they that dwelt in Asia.** Which

now (according to the notation of its name) became **הֵשֶׁבֶת** *Esh-jah*, the fire of God: not from the fire which at first they worshipped as God; but from the fire of grace kindled upon the hearth of their hearts, and making them shine as lamps in their lives. Father Latimer, when he was demanded the reason why so much preaching and little practice? answered, *Deest ignis*, the fire of God is wanting, there is not a coal to warm at. It was otherwise now at Ephesus; all was on a light fire, which opened to St Paul that great door and effectual, **1 Corinthians 16:9**, so that all they that dwelt in Asia were fired up to a holy contention in godliness. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 19:11]]{{field-on:Bible}}**And God wrought special miracles.** *Virtutes non vulgares*, not common power, yet ordinary in the infancy of the Church, but now not to be expected. Manna ceased when they came to Canaan; as if it would say, Ye need no miracles now you have means. So here. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 19:12]]{{field-on:Bible}}**Handkerchiefs or aprons.** Which having been touched by Paul's body, became sovereign (by a miracle) to cure diseases and cast out devils. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 19:13]]{{field-on:Bible}}**Exorcists.** But of these (having no call from God, but unwarrantably emulating Paul, and yet using good words) we may say, as one doth of witches with their good prayers (as they call them, *Si magicae, Deus non vult tales; si piaae, non per tales*. If magical, God will none of them; as if good prayers, yet because out of an evil mouth, he rejects them.) {{field-off:Bible}}

Verse 14. [[@Bible:Acts 19:14]]{{field-on:Bible}}**Seven sons of one Sceva.** All fathers, but especially ministers, should use all utmost care that their children be well educated and instructed; and not think it sufficient to say of them as Pope Paul III did of his dissolute sea Farnesius, *Haec vitia me non commonstratore didicit*, He never learned it from his father. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 19:15]]{{field-on:Bible}}**Jesus I know, and Paul.** Jesus had destroyed his works, and Paul had felt his fingers, **2 Corinthians 12:7**, and yet thrown him out of his trenches, **2 Corinthians 10:4**. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 19:16]]{{field-on:Bible}}**So that they fled out, &c.** *Non omnia possumus omnes*. Albeit the eagle in the fable did bear away a lamb in her talons with full flight, yet a raven endeavouring to do the like was held entangled, and fettered in the fleece. Every exorcist must not think to do as Paul did, nor every preacher as Latimer did. He had my fiddle and my stick, said he of one that preached his sermons, but wanted my resin. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 19:17]]{{field-on:Bible}}**And fear fell on them all. (See Trapp on "Acts 5:5")** {{field-off:Bible}}

Verse 18. [[@Bible:Acts 19:18]]{{field-on:Bible}}**Confessed and showed their deeds.** With detestation, being moved thereto by the fear of God's judgments. This they did publicly, not in the priest's ear, as Papists, nor out of a brain sick humour, as the Anabaptists at Sangall (*Coeperunt plurimi enormia sua delicta profiteri, alius furta, alius adulteria, alius alia, non sine admiratione audientium, non sine stomacho coniugum maritis talibus nihil non imprecantium*, saith Scultetus); but with discretion and detestation. Oftentimes the very opening of men's grievances easeth the conscience, as the very opening of a vein cools the blood. Howbeit it is neither wisdom nor mercy to put men upon the rack of confession, further than they can have no ease any other way. (Dr Sibbes.) {{field-off:Bible}}

Verse 19. [[@Bible:Acts 19:19]]{{field-on:Bible}}**Which used curious arts.** The Ephesians

were much addicted to the black art. Whence that ancient proverb, Ἐφέσια γράμματα, Ephesian learning for necromancy. Cornelius Agrippa's dog had a devil tied to his collar, as some write. And Paracelsus (or else Erastus belies him) had one confined to his sword pommel. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 19:20]]{{field-on:Bible}}**So mightily grew the word of God and prevailed.** Happy it is for a people or person, when the word falls upon their spirits in the power of it, and subdues them; when the peace of God ruleth in their hearts, (βραβεύετω, *Colossians 3:15*) and every high thought is so captivated to the obedience of Christ, that they can say, as *Judges 8:22* "Rule thou over us," &c. "For thou hast delivered us from the hand of Midian." {{field-off:Bible}}

Verse 21. [[@Bible:Acts 19:21]]{{field-on:Bible}}**Purposed in the spirit.** *i.e.* By the instinct of the Holy Spirit, his counsellor and conduct, by whom all his actions were moderated. So he went bound in the spirit, *Acts 20:22*. So Simeon came by the spirit into the temple, *Luke 2:27*. And so still, the steps of every good man are ordered by the Lord, *Psalms 37:23*. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 19:22]]{{field-on:Bible}}**In Asia.** *i.e.* At Ephesus, the chief city of Asia the Less. (*See Trapp on "Acts 19:10"*) {{field-off:Bible}}

Verse 23. [[@Bible:Acts 19:23]]{{field-on:Bible}}**No small stir.** Covetousness, as itself is idolatry, so it upholds idolatry. (as here) under a pretext of piety. *Deos quisque sibi utiles cudit*, saith Epictetus. *Ubi utilitas, ibi pietas*, saith another. The Papists are sound in those points that touch not upon their profit, as in the doctrine of the Trinity, &c. Luther was therefore so much set against (as Erasmus told the Elector of Saxony) because he meddled with the pope's triple crown and the monks' fat paunches. (Scultet. Annal.) {{field-off:Bible}}

Verse 24. [[@Bible:Acts 19:24]]{{field-on:Bible}}**Which made silver shrines.** Gr. temples, *Templa portatilia*, small portable temples, resembling that greater temple of Diana; as now the *Agnus Dei* (lamb of God) among the Papists. (Beza.) Some say they were little houses or caskets to put the idols in. (Casaubon.) Others, small coins stamped with the image of that famous temple. (Piscator.) Idolatrous trinkets they were, such as brought no small gain to the craftsmen, to whom gain was godliness. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 19:25]]{{field-on:Bible}}**By this craft we have our wealth.** And wealth is the wordling's god, which he prizeth, as Micah did his idol; and can as hardly forego it. What a cursing made Micah's mother in the loss of her eleven hundred shekels of silver, *Judges 17:2*, and what a hubbub raised Micah all the country over, when the Danites had despoiled him of his dunghill deity, *Judges 18:22-27*. So did the silversmiths here, and they thought they had reason to be thus mad when their trade was taken away. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 19:26]]{{field-on:Bible}}**They be no gods.** The town clerk then told a loud lie, *Acts 19:5*. Politicians think they may lawfully lie for peace sake. Howbeit Paul decried Diana's temple and worship with better discretion than Abdias the bishop burnt down the temple of the fire (which the Persians worship) at Persepolis. Whereupon not only he himself was slain, but all the temples of the Christians throughout Persia were overthrown, and many Christians put to death; the Persian priests being their chief persecutors, A. D. 413. (Funccius.) {{field-off:Bible}}

Verse 27. [[@Bible:Acts 19:27]]{{field-on:Bible}}**This our craft.** Whereof they had the patent, the monopoly, τὸ μέρος. Dictio est mercimoniorum et negotiorum, in genere significans illud quod in divisione obvenit, saith Lorinus. Istud quod nobis est peculiare. So Beza renders it.

To be set at nought. Gr. εἰς ἀπελεγμὸν ἐλθεῖν. To be refuted, disgraced, decried, and we

greatly damnified. *Nobis refutatum intercidat.* (Beza.) This was the Diana they strove for, and about which they raised all this uproar. So the poor Waldenses were persecuted, not for detestation of their tenets, but out of a jealousy lest these men's plain dealing should discover their drifts and mar their markets.

And her magnificence should be destroyed. Her majesty, *μεγαλειότητα*. *Utinam aequè saltem reverenter de Dei nomine hodie homines loquerentur*, saith Malcolme. I would men would but use like reverence in speaking of the true God. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 19:28]]{{field-on:Bible}}**They were full of wrath.** The Greek word *θυμὸς* signifieth the heating or heaving of the blood by the apprehension of the injury offered; hot and fiery anger, such as was that of Nebuchadnezzar, seven fold hotter than his fiery furnace, *Daniel 3:19*.

Great is Diana. Papists boast and write much of the Romish greatness, as Lipsius and others. We grant them to be that great whore in the Revelation, *Revelation 17:18*. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 19:29]]{{field-on:Bible}}And the whole city was filled with confusion. (*See Trapp on "Acts 17:1"*) {{field-off:Bible}}

Verse 30. [[@Bible:Acts 19:30]]{{field-on:Bible}}**The disciples suffered him not.** *i.e.* They persuaded him otherwise, and prevailed. It is best, if a man can so order his affairs, as not to need the counsel of others. And the next best is to rest in good counsel, and to be ruled by it. But he that is uncounsellable is ripe for ruin, and that without remedy, *Proverbs 29:1*. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 19:31]]{{field-on:Bible}}**Certain of the chief of Asia.** Not rulers, but priests, saith Beza, whose office was to set forth stage players in honour of the gods. These, though bad enough, had some good affection to the Christian religion, and cautioned Paul not to come into the theatre. Christ finds some friends among the worst of men. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 19:32]]{{field-on:Bible}}**Knew not wherefore,** &c. No more do the most of our common hearers. They follow the drove, and believe as the Church believeth. They will say, they come to Church to serve God; but who that God is, how to be served, wherein, and in whom to be served, they know not. *Si ventri bene sit, si lateri*, as Epicurus in Horace, if the belly may be filled, the back fitted, it sufficeth them. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 19:33]]{{field-on:Bible}}**And they drew Alexander.** The coppersmith, who was here near to martyrdom, yet afterwards made shipwreck of the faith, *1 Timothy 1:19, 20*, and did the apostle much evil, and greatly withstood not his person only, but his preachings, *2 Timothy 4:15, 16*, which was a sin of a high and heinous nature.

Would have made his defence. He would have excused his countrymen the Jews (who therefore put him forward), and have turned all the rage of the people upon the apostles. But by a sweet providence of God he could not have audience. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 19:34]]{{field-on:Bible}}**That he was a Jew.** The Jews were generally hated of the Gentiles, and especially after their return from the Babylonish captivity, because they cried down all gods and religions but their own, and would never be drawn again to worship other gods, for which sin they had so exceedingly smarted. At this day the Jews, for their inextinguishable guilt in crucifying Christ and their implacable hatred to his people, are by a common consent of nations banished out of the world, as it were. The very Turks themselves so hate the Jews for their crucifying Christ, that they used to say in detestation of a thing, *Iudaeus sim, si mentiar*, I would I might die a Jew then. Neither will they permit a Jew to turn Turk, unless he be first baptized.

All with one voice cried out, &c. So the Papists cry up, *ad ravim usque*, their Lady of Loretto, of Sicheim, of Walsingham, &c., and have nothing in their mouths so much as the Church, the Church; wherein, like oyster wives, they do easily out cry us. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 19:35]]{{field-on:Bible}}**Great goddess Diana.** Who yet, as great as she was, being busy at Alexander's birth (as he said), could not be at leisure to save her temple at Ephesus from burning. Like as Baal was so hot in the pursuit of his enemies, that he could not be at hand to help his friends, **1 Kings 18:27.**

And of the imaGenesis that fell. A very ancient image made by Canetias a certain artificer, and for the antiquity of it, said by the covetous priests to have fallen down from Jupiter, that it might be the more venerable. By a like craft the Popish priests now show some shivers of the cross whereon our Saviour suffered, yea, some shreds of the tail of that ass whereupon he rode to Jerusalem. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 19:36]]{{field-on:Bible}}**Ye ought to be quiet.** Or, sedate, composed, kept within compass, "to do nothing rashly or headlongly": *Temeritas enim comitem τὴν μετάνοιαν ἔχει.* {{field-off:Bible}}

Verse 37. [[@Bible:Acts 19:37]]{{field-on:Bible}}**Blasphemers of your goddess.** This was false: but this politician held it lawful to redeem peace with a lie. Not so St Paul, who knew that after his departure from Ephesus grievous wolves would enter in, **Acts 20:29.** And yet, because he could not stay to preach unless he would have restored some Pharisaical observations, and unless, for peace's sake, he would have yielded to the rites and image of Diana, he left the place, because he must not do the greatest good by any evil means. {{field-off:Bible}}

Verse 38-39. [[@Bible:Acts 19:38]]{{field-on:Bible}}As the town clerk here quieted the tumultuating people, so ought we to compose unruly passions. Say to them, 1. Ye ought to do nothing rashly. 2. The law is open; so is God's ear, to whom vengeance belongeth. 3. We are in danger of this day's uproar, &c. {{field-off:Bible}}

Verse 39. [[@Bible:Acts 19:39]]{{field-on:Bible}}**In a lawful assembly.** Such as this could not be. Cum boni, cum probi coeunt, non est factio dicenda sed curia: ut e contrario, illis nomen factionis accommodandum est, qui in odium bonorum et Troborum conspirant. (Tertul. Apol. xxxix.) {{field-off:Bible}}

Verse 40. [[@Bible:Acts 19:40]]{{field-on:Bible}}**For we are in danger.** Danger we all desire to decline, whether it be of life, limb, estate, &c., but venture our souls daily to the danger of damnation: this is practical atheism, rank folly. {{field-off:Bible}}

Verse 41. [[@Bible:Acts 19:41]]{{field-on:Bible}}**Dismissed the assembly.** And so Demetrius was deceived. See here the power of civil prudence and flexanimous eloquence. (See Cic. de Oratore, i.) {{field-off:Bible}}

Chapter 20

Verse 1. [[@Bible:Acts 20:1]]{{field-on:Bible}}**Into Macedonia.** Great Alexander's country, called at this day Albany, and is subject to the Turk. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 20:2]]{{field-on:Bible}}**Into Greece.** sc. To Corinth, whence he wrote the Epistle to the Romans. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 20:3]]{{field-on:Bible}}**And there abode three.** Gr. ποιήσας, "Was doing there," he was in continual action. Life consists in action; so doth spiritual life, **Isaiah 38:16**. And by this reason one may live more in a month than another in many years. In this sense Seneca saith (Epist. lxvii.), *Quamvis vitae paucos fecerimus dies*. See the same word used thus, **Matthew 20:12**. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 20:4]]{{field-on:Bible}}**Sopater of Berea, Aristarchus and Secundus,** &c. These all were the very "glory of Jesus Christ," **2 Corinthians 8:23**, and yet counted the offscouring of all things: (περίφημα, **1 Corinthians 4:13**) these precious sons of Zion, comparable to fine gold, were esteemed as earthen pitchers, **Lamentations 4:2**. These worthies of whom the world was not worthy, **Hebrews 11:38**, were cast out of the world as it were by an ostracism. These jewels of Jesus Christ, these "excellent ones of the earth," these earthly angels, were shamefully slighted, and trampled upon by the fat bulls of Bashan with the feet of insolence and cruelty. Howbeit as stars (though we see them sometimes in a puddle, though they reflect there, yet) have they their situation in heaven; so God's saints, though in a low condition, yet they are fixed in the region of happiness. Content they are to pass to heaven (as Christ their head did) as concealed men, and would not change estates with the earth's mightier monarchs. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 20:5]]{{field-on:Bible}}Tarried for us at Troas. (**See Trapp on "Acts 16:8"**) {{field-off:Bible}}

Verse 6. [[@Bible:Acts 20:6]]{{field-on:Bible}}**In five days.** Let them that please read here Ptolemy's first table of Asia, where they shall have this whole voyage of St Paul daintily described. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 20:7]]{{field-on:Bible}}**Continued his speech till midnight.** *Media nocte vigilabant, ut eos condemnent qui media die dormiunt*, saith Chrysostom. Jacob, fearing his brother, slept not all that night. If Samuel thought it had been God that spake to him, he would not have slept. While Ishbosheth slept, Baanah and Rechab took off his head. After the disciples slept, being bidden watch, they fled from Christ and forswore him, **Matthew 26:40**. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 20:8]]{{field-on:Bible}}**And there were many lights.** Night meetings are lawful, and, in some cases, needful; though carnal men will calumniate, and muse as they use. Caligula thought there was not a chaste man upon earth, because himself was most detestably unchaste. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 20:9]]{{field-on:Bible}}**Being fallen into a deep sleep.** Woe to many today, when God shall once send out summonses for sleepers. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 20:10]]{{field-on:Bible}}**His life is in him.** After that Paul prayed for him, life returned; or else because he knew it should return, he speaks of it as a done thing. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 20:11]]{{field-on:Bible}}**And eaten.** After the celebration of the Lord's supper, followed the use of daily food. *Animantis cuiusque vita est in fuga*, saith the

philosopher; so that were it not for the repair of nutrition, natural life would be soon extinguished. So would spiritual life also. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 20:12]]{{field-on:Bible}}**And were not a little comforted.** Not so much for the young man's recovery, as for the love of God sealed up unto them therein: this was the kernel, the other but the shell. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 20:13]]{{field-on:Bible}}**Assos.** A chief city of Mysia, called also Apollonia, on the Asiatic shore.

To go on foot. Haply for his health's sake, or for more convenience of visiting the brethren, whose edification he minded more than his own ease. {{field-off:Bible}}

Verse 14-15. [[@Bible:Acts 20:14]]{{field-on:Bible}}**Mytilene.** An island of the Cyclades, now called Meteline. See what great difficulties these good men devoured for the glory of God and good of his people. The love of Christ constrained them (*amor addidit alas*) and the recompence of reward in heaven quickened them; *Quis enim non patiat, ut potiatur?* Who would not suffer for such a felicity? {{field-off:Bible}}

Verse 16. [[@Bible:Acts 20:16]]{{field-on:Bible}}**To be at Jerusalem.** Not so much to observe the legal rites, which he knew to be then abrogated (only *sepelienda erat synagoga cum honore*), as to edify the Church, by declaring to the faithful there how Christ's kingdom was propagated abroad, and by confuting the slanderous aspersions cast upon him by evil-minded men. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 20:17]]{{field-on:Bible}}**From Miletus.** A city of Asia, lower than Ephesus. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 20:18]]{{field-on:Bible}}**Ye know.** This the apostle speaketh, not out of vain glory or desire of popular applause, but partly for their imitation (all things in a minister should be eximious and exemplary), and partly to procure credit to his doctrine by setting forth the holiness of his life; since *quod iussit, et gessit*, as Bernard, *nec verbis solum praedicavit, sed et exemplis*, as Eusebius saith of Origen, he did what he taught; and his life was nothing else but a transcript of his sermons. This would be a real apology for him against the false apostles. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 20:19]]{{field-on:Bible}}**Serving the Lord,** &c. Here is a mirror for ministers. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 20:20]]{{field-on:Bible}}**With many tears.** He went weeping from house to house, beseeching them to be reconciled to God, persuading them, as knowing the terror of the Lord, **2 Corinthians 5:10.** {{field-off:Bible}}

Verse 21. [[@Bible:Acts 20:21]]{{field-on:Bible}}**Testifying.** Not barely preaching, but vehemently pressing (as matters of greatest importance).

Repentance towards God. Not a desperate repentance (as was that of Judas), that drives men from God, but such as draws them towards him, and brings them before him, submitting to his justice, and imploring his mercy, as at the meet at Mizpeh, **1 Samuel 7:5.**

Faith towards Jesus Christ. Repentance is put first, because initial repentance is a preparation to effectual faith. See **Mark 1:15.** (*See Trapp on "Mark 1:15"*) {{field-off:Bible}}

Verse 22. [[@Bible:Acts 20:22]]{{field-on:Bible}}**I go bound in the spirit.** Paul's spirit did not hang loose, but it was girt up in a resolution to go through with the work, whatsoever came of it. The Spirit hems us about, comprehends and keeps us, when a man's own strength would fall loose. It is not so with every ungirt gospeller, that hath a loose, discinct, and diffluent mind,

and no supernatural strength to support him. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 20:23]]{{field-on:Bible}} **Bonds and afflictions abide me.** Let no faithful minister dream of a delicacy, or think by any discretion to prevent affliction, but be ready, as a good soldier of Jesus Christ, to suffer hardship. To preach is nothing else but to derive upon himself the hate and rage of graceless men, saith Luther. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 20:24]]{{field-on:Bible}} **Neither count I my life dear.** *Singula prope verba spirant martyrium*, as one saith of Cyprian's writings. When one said to Julius Palmer the martyr, Take heed, it is a hard matter to burn; Indeed, said he, it is for him that hath his soul linked to his body, as a thief's foot in a pair of fetters. Among all the vain mockeries of this world (said the Duke of Somerset at his death in King Edward VI's time) I repent me of nothing more than of esteeming life more dear than I should. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 20:25]]{{field-on:Bible}} **Shall see my face no more.** viz. In the flesh, and upon earth. But in heaven we shall see and say, ἰδοὺ ὁ Παῦλος καὶ ὁ Πέτρος (as Chrysostom thinks) Lo, that is Paul, and the other is Peter. In the transfiguration, Peter knew Moses and Elias, as if he had been long acquainted with them. And yet that was but a glimpse of heaven. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 20:26]]{{field-on:Bible}} **I take you to record.** Happy is that man that can be acquitted by himself private, in public by others, in both by God.

I am pure from the blood of all men. The apostle hath an eye here (doubtless) to that flaming place of *Ezekiel 3:18* "His blood will I require at thine hands"; which words are *fulmina, non verba*, saith Erasmus, not words, but lighting bolts. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 20:27]]{{field-on:Bible}} **All the counsel of God.** sc. that concerneth you to know, to your eternal salvation by Christ alone. See *Luke 7:30*, (*See Trapp on "Luke 7:30"*) {{field-off:Bible}}

Verse 28. [[@Bible:Acts 20:28]]{{field-on:Bible}} **Hath made you overseers.** ἐπισκόπους. But many are *Aposcopi* rather than *Episcopi*, saith Espensaeus; byseers rather than overseers.

Which he hath purchased with his blood. The Church is to Christ a bloody spouse, an Aeldama, or field of blood; for she could not be redeemed with silver and gold, but with the blood of God; so it is called by a communication of properties, to set forth the incomparable value and virtue thereof. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 20:29]]{{field-on:Bible}} **Shall grievous wolves enter.** Or fat wolves; for βαρύς in Greek comes of אֵירוֹ in Hebrew, which signifies fat, as some etymologists have observed; a fit epithet for seducers, which fat themselves with the blood of souls. Now it is well observed that heretical seducers are fitly compared to wolves in various respects. First, wolves are dull sighted by day, but quick sighted in the night; ⁽⁵⁷⁾ so are pernicious seducers sharp witted for error, but dull to apprehend the truth of sound divinity. Secondly, as the wolf deals gently with the sheep at first, carrying it away unhurt upon his back till he have brought it to the place where he means to strangle it: even so deal seducers; they first draw their proselytes into lighter errors, and then into blasphemous and damnable heresies. And thus *homo homini lupus est*, one man becomes a wolf to another. Thirdly, as a wolf begets a wolf, so doth a deceiver a deceived. ⁽⁵⁸⁾ Fourthly, as the wolf is said to strike a man dumb, if he spy the man before the man spy him; ⁽⁵⁹⁾ so when seducers prevail, they strike men dumb in respect of

⁵⁷ *Lupus interdiu obtusius, nocte clarius videt.* Gesner.

⁵⁸ *Omne simile generat sibi simile.* Plin. viii. 22.

⁵⁹ *Lupi me videre priores.* Virg.

savoury communication or Christian profession. Fifthly, as the wool of a wolf, if it be made into a garment, will prove but an odious garment, breeding vermin upon him that shall wear it, as Plutarch speaks; so the good which poor seduced souls think they receive by impostors, it will prove corruption in the end. Lastly, as wolves are of a ravenous disposition and insatiable, so seducers hunger after gain, **Romans 16:18**, and thirst after blood of souls, as those **Matthew 23:6**. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 20:30]]{{field-on:Bible}} **To draw away disciples.** ἀποσπᾶν, to tear them limb from limb by a violent avulsion and distraction, compelling them by their persuasions to embrace those distorted doctrines, διεστραμμένα, that produce convulsions of conscience, **Numbers 13:5**. Such are said to thrust men out of God's ways. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 20:31]]{{field-on:Bible}} **Night and day with tears.** Good men weep easily, saith the Greek poet; ⁽⁶⁰⁾ and the better any is, the more inclined to weeping; as David than Jonathan, **1 Samuel 20:41**. Some (as they say of witches) cannot weep for sin. But they that weep not here, where there are wiping handkerchiefs in the hands of Christ, shall have their eyes whiped out in hell. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 20:32]]{{field-on:Bible}} **Able to build.** As being God's arm, and mighty instruments of his power, **1 Corinthians 1:18; Romans 1:16**. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 20:33]]{{field-on:Bible}} **I have coveted no man's,** &c. Non opes, non gloriam, non voluptates quaesivi, &c. Hanc conscientiam aufero quocunque discedo, said Melancthon. (Melch. Adam.) {{field-off:Bible}}

Verse 34. [[@Bible:Acts 20:34]]{{field-on:Bible}} **These hands have ministered.** More shame for them to suffer it. Sed rara ingeniorum praemia, rara item et merces, saith one; and Nescio quomodo bonae mentis soror est paupertas, saith Petronius; and, Paupertas est Thilosophiae vernacula, saith Apuleius. Let God's servant keep them honest, the world will keep them poor enough. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 20:35]]{{field-on:Bible}} **It is more blessed.** Epicurus could say, τοῦ εὖ πάσχειν τὸ εὖ ποιεῖν κάλλιον καὶ ἡδιον, that to do good was not only better, but sweeter also than to receive good. Julius Caesar counted nothing his own that he bestowed not upon others. And it better pleased Cyrus to give than to possess any good thing that he had. διδοὺς μᾶλλον ἢ κτώμενος ἡδεται (Xenoph.) {{field-off:Bible}}

Verse 36. [[@Bible:Acts 20:36]]{{field-on:Bible}} **And prayed with them all.** *O verum valedicendi morem Christianis dignum*, saith one. Now it's no use parting without potting and healthing. *Quae turpissima κύκλος ποσία, Principum derisio, a parasitis traxit originem*, saith Pasor. Which cursed custom had its beginning from court parasites. {{field-off:Bible}}

Verse 37. [[@Bible:Acts 20:37]]{{field-on:Bible}} **And they all wept sore.** *Expletur lachrymis egeriturque dolor*. It was noted and noticed by the very heathens that there were no people under heaven so loving one to another as the primitive Christians: *animo animaque inter se miscebantur*, saith Tertullian of them: it should seem so indeed by this mutual melting heartedness. Well might the heathen beholders say, *Vide ut invicem se ament Christiani*, See how these Christians love one another; like as the Jews when they saw Jesus weep over Lazarus, said, "Behold how he loved him," **John 11:35, 36**. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 20:38]]{{field-on:Bible}} **Sorrowing most.** They are out, then, *qui ferream et immanem constantiam exigunt a fidelibus*, who exact of Christians a stoic apathy or insensibleness to crosses and sorrowful occurrences. (Calvin.) Religion doth not root out

⁶⁰ ἀγαθοὶ δ' ἀριδάκρυες αὐδρες.

natural passions, but regulate them. The parting with dear friends (which are as a man's own soul, ***Numbers 13:6***) is so grievous that death itself is called a "departure." {{field-off:Bible}}

Chapter 21

Verse 1. [[@Bible:Acts 21:1]]{{field-on:Bible}}**We came with a straight course.**

εὐθυδρομήσαντες. So shall all those that make "straight paths for their feet," **Hebrews 12:13**, whose eyes look straight before them, **Proverbs 4:25**, who ponder their paths by the weights of the word, **Proverbs 4:26**. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 21:2]]{{field-on:Bible}}**Phoenicia.** A region of Syria: the woman of Canaan was a Syrophoenician. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 21:3]]{{field-on:Bible}}**Now when he had discovered Cyprus.** *Vox nautica*, a mariner's term; so is συνεσταλμένος, **1 Corinthians 7:29**. St Paul was a great trader of Christ both by land and sea; and had terms ready for both. (*See Trapp on "1 Corinthians 7:29"*) {{field-off:Bible}}

Verse 4. [[@Bible:Acts 21:4]]{{field-on:Bible}}**And finding disciples.** Such as **Isaiah** had long since foretold should leave hoarding and heaping wealth, and find another manner of employment for it, to feed and clothe God's saints, **Isaiah 23:18**.

That he should not go up, &c. They understanding by his divine revelation, what danger Paul was in, out of charity, and not by any special command of the Spirit, forewarned him, and desired him not to go up. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 21:5]]{{field-on:Bible}}**And prayed.** (*See Trapp on "Acts 20:36"*) {{field-off:Bible}}

Verse 6. [[@Bible:Acts 21:6]]{{field-on:Bible}}**We took ship.** Leaving them on shore: we shall one day meet, and never more be separated. *O dieculam illam, &c. Euge, Deo sit laus et gloria, quod iam instet horula illa gratissima,* ⁽⁶¹⁾ O that day! O that joy! *Castigemus mores et moras.* (Bernard.) Let us ripen apace, and hasten to that heavenly home, that glorious panegyris and general assembly, **Hebrews 12:23**. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 21:7]]{{field-on:Bible}}**And abode with them one day.** *Suavis hora, sed parva mora*, short and sweet abode. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 21:8]]{{field-on:Bible}}**Philip the Evangelist.** He was at first but a deacon; but having well used that lower office, he was advanced to this. A fruitful man shall not sit long in a low place: God will call him forth to a higher employment, and make him master of much, that was so "faithful in a little" **Luke 16:10**. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 21:9]]{{field-on:Bible}}**Did prophesy.** That is, they had the gift of foretelling future things by divine inspiration. This was every way extraordinary. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 21:10]]{{field-on:Bible}}**A certain prophet.** So called *a procul fando*, as some will have it. These New Testament prophets were next to the apostles in office; and are mentioned together with them in laying the foundation of Christianity, **Ephesians 3:5, 2:20**. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 21:11]]{{field-on:Bible}}**So shall the Jews.** Who were ever most bitter enemies to Christians, and so they continue. Among the Turks every vizier and pasha of state useth to keep a Jew of his private council; whose malice, wit, and experience of Christendom, with their continual intelligence, is thought to advise most of that mischief which the Turk puts in execution against us. Are those then well advised that desire that the

⁶¹ *Greserus moribundus.* Melch. Adam.

Jews may have free commerce among us, as they have in Poland? where they not only curse all Christians publicly in their daily prayers, but boldly print against our religion whatsoever they please? (Buxtorf. Synag. Jud.) {{field-off:Bible}}

Verse 13. [[@Bible:Acts 21:13]]{{field-on:Bible}} **What mean you to weep?** Ecclesiastical history mentioneth one Phileas, a nobleman and a martyr, who going to execution, seemed as one deaf at the persuasions and blind at the tears of his friends; *Nam quomodo potest terrenis lachrymis flecti cuius oculi coelestem gloriam contuentur?* said one Philoramus defending him, and was therefore beheaded with him.

I am ready, not to be bound. This was a brave Roman resolution. *Necesse est ut eam, non ut vivam*, said Pompey. The Lacedaemonians were wont to say, It is a shame for any man to flee in time of danger; but for a Lacedaemonian, it is a shame for him to deliberate. How much more for a Christian, when called by God to suffer! Go (said Luther), I will surely go (since I am sent for) in the name of our Lord Jesus Christ, yea, though I knew there were so many devils to resist me as there are tiles to cover the houses in Worms. Spalatinus had sent to Luther, to inquire whether or no he would go to Worms, and appear in the gospel's cause, if Csesar summoned him; *Omnia de me praesumas* (said he) *praeter fugam, et palinodiam. Fugere nolo, multo minus recantare. Ita me confortet Dominus.* Socrates would not hearken to his friend Criton, persuading him to shift for himself by a dishonourable flight. And when some friends dealt with Dr Taylor, martyr, not to appear before Stephen Winchester, but to flee; Flee you (said he), and do as your conscience leads you; I am fully determined, with God's grace, to go to the bishop, and to his beard to tell him that he doth naught. True zeal is of a most masculine, disengaged, courageous nature, and ready to say, Shall I change mine opinion, because *Hoc Ithacus velit?* does Ithacus wish this? remit of my diligence for fear of death? Oh, that I might enjoy those wild beasts prepared for my torments, said blessed Ignatius. ⁽⁶²⁾ And oh, that it might be so with me, said Basil, threatened with death by Valens the Arian emperor. ⁽⁶³⁾ So we read of another holy bishop, who when his hand was threatened to be cut off, cried out, *Seca ambas*, nay, cut off both.{{field-off:Bible}}

Verse 14. [[@Bible:Acts 21:14]]{{field-on:Bible}} **The will of the Lord be done.** *Vox vere Christianorum*, saith one, *Voluntas Dei, necessitas rei.* A godly man says Amen to God's Amen; and puts his *Fiat* Let him do it, and *Placet* let it be pleasing, to God's. One said, he could have what he would of God. Why? how was that? Because whatsoever was God's will, that was his. It is said that I shall be burned in Smithfield (said blessed Bradford), and that very shortly, *Fiat voluntas Domini: Ecce ego, mitte me.* Let the will of God be done, behold, me, send me, Mr Beza's last text was the third petition of the Lord's prayer, "Thy will be done," &c. *In qua deficere potius quam desinere visas est*, saith he that writeth his life. (Melch. Adam.){{field-off:Bible}}

Verse 15. [[@Bible:Acts 21:15]]{{field-on:Bible}} **We took up our carriages.** A military term; we trussed up our fardles, made up our packs, our bag and baggage, *ἐπισκευασόμενοι*, *instructi et comparati ad quaevis nimirum pericula subeunda*, said Beza, being ready prest and prepared to whatsoever hazard. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 21:16]]{{field-on:Bible}} **An old disciple.** A gray-headed experienced Christian, a father, **1 John 2:13**. Such as those mentioned **Psalm 92:12-14**. A Christian hath his degrees of growth. Ye have his conception, **Galatians 4:19**; birth, **1 Peter 1:13**; childhood, **1 Corinthians 3:1, 2**; youth or well grown age, when he is past the spoon, **1 John 2:13**; his full grown age, **Ephesians 4:13**; old age, as **1 John 2:13**, and here. An "old disciple," and yet a

⁶² ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων.

⁶³ εἴθε γένοιτο μοι.

disciple still not too old to learn. Solon said, I wax old ever learning somewhat. ⁽⁶⁴⁾ Julianus, the lawyer, said, that when he had one foot in the grave, yet he would have the other in the school. Chytreus, when he lay dying, lifted up himself to hear the discourse of some friends that visited him; and said that he should die with so much the better cheer if he might better his knowledge by what they were speaking of. (Melch. Adam.)

With whom he should lodge. viz. When we came to Jerusalem. This Mnason was another Gaius, the host of the Church. The Waldenses were so spread in Germany that they could travel from Colen to Milan in Italy, and every night lodge with hosts of their own profession, which was a great comfort to them. (Cade of the Church.).{{field-off:Bible}}

Verse 17. [[@Bible:Acts 21:17]]{{field-on:Bible}}**Received us gladly.** Gr. ἄσμένως, smilingly. *Dat bene, dat multum, qui dat cum munere vultum.* When we come to the new Jerusalem, the whole court of heaven shall meet us, and greet us with great joy. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 21:18]]{{field-on:Bible}}**Unto James.** The son of Alpheus, called by St Mark, "James the less," and by some of the ancients, Bishop of Jerusalem. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 21:19]]{{field-on:Bible}}**He declared particularly.** Gr. καθ' ἕνα ἕκαστον, "one by one." So Moses tells Jethro all things one by one what God had done for Israel, **Exodus 18:8**. We must not relate God's lovingkindness in the lump or by wholesale, but be punctual and particular. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 21:20]]{{field-on:Bible}}**Many thousands.** Therefore not to be slighted. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 21:21]]{{field-on:Bible}}**To remake Moses.** An odious and false imputation. All that St Paul taught was, that the legal rites and customs were only shadows of things to come, but the body is of Christ, **Colossians 2:17**; and that Christians should know and use their freedom in wisdom and charity, **Galatians 2:3; 1 Corinthians 8:13**. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 21:22]]{{field-on:Bible}}**The multitude must needs come together.** And be satisfied, for else that sinister opinion which they have conceived of thee will be increased, and they will take all for granted that is alleged against thee. Now a heathen sage could say (and there is much truth in it), *Negligere quid de se quisque sentiat, non solum arrogantis est, sed ei dissoluti*: It is a sign of a proud lewd person not to care what people think of him. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 21:23]]{{field-on:Bible}}**A vow on them.** A voluntary vow of Nazariteship, which yet is agreeable to the law's praescript. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 21:24]]{{field-on:Bible}}**And all may know.** There is a real confutation of calumnies. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 21:25]]{{field-on:Bible}}**And from fornication.** (See Trapp on "Acts 15:20") {{field-off:Bible}}

Verse 26. [[@Bible:Acts 21:26]]{{field-on:Bible}}**Purifying himself.** See Augustine's Epistles 11 and 19. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 21:27]]{{field-on:Bible}}**The Jews which were of Asia.** St Paul's good intent had but evil success; but his conscience was his comfort, as **2 Corinthians 1:9, 12**.

⁶⁴ γηράσκω αἰεὶ πολλὰ διδασκόμενος.

So was holy Melancthon's; when but coarsely dealt with, and threatened with banishment, ⁽⁶⁵⁾ this he could say for himself, I have not sought for myself wealth, honour, pleasure, or victory over mine adversaries. This conscience I take with me, withersoever they shall drive me.{{field-off:Bible}}

Verse 28. [[@Bible:Acts 21:28]]{{field-on:Bible}}**Crying, Men of Israel, help, this is the man,** &c. An admirable and graphic description of this tumult; every circumstance set forth to the life as it were. No poet could have done it with more skill and artifice. There is as good rhetoric in the Bible as in any heathen orator whatsoever. It was therefore a foolish and profane fear of Politian, Longolius, Bonamicus, and other Logodaedali, that if they should read the Scriptures, they should mar the purity of their style. "This is the man that teacheth," &c. There is not a true word in all this outcry. So Elias was called a troubler, Luther a trumpeter of rebellion, Melancthon a blasphemer of God and his saints, Calvin a Mahometan, Zanchius an Anabaptist, a Swenckfeldian, Novatian, and what not? Arminius paved his way first by aspersing and sugillating the fame and authority of Calvin, Zuinglius, Beza, Martyr, and other champions of the truth. The Papists reported the Waldenses (those ancient Protestants) to be Manichees, Arians, Catharists, &c., as they do us to be libertines, enthusiasts, atheists, &c. *Contra sycophantae morsum non est remedium.* They set their mouths against heaven, and their tongue walketh through the earth, **Psalm 73:9**. But God will cut out such false tongues, **Psalm 12:3**, and broil them upon coals of juniper, **Psalm 120:4**. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 21:29]]{{field-on:Bible}}**Whom they supposed.** But was that sufficient ground to make such a coil, to raise such an uproar? Passions are head-long and head-strong; like heavy bodies down steep hills, once in motion, they move themselves, and know no ground but the bottom. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 21:30]]{{field-on:Bible}}**The doors were shut.** That he might not there take sanctuary. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 21:31]]{{field-on:Bible}}**And as they went about to kill him.** The devil was first a liar and then a murderer. The persecutors ever first belied the Church, and then did their worst against her. Slander is a kind of murder, and makes way for it, **Ezekiel 22:9**, as in the massacre of Paris. The monks had given out before that the Protestants met for no other purpose but to feast their carcasses, and then (the lights being put out) to satisfy their unlawful lusts promiscuously. Thus they prepared and provoked the people to that bloody butchery, and so slew the innocent Huguenots twice; like as it is said of Humphrey, Duke of Gloucester, that he was thought by the people of England to be doubly murdered, viz. by detraction and deadly practice. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 21:32]]{{field-on:Bible}}**Who immediately took soldiers.** An admirable example of God's good providence, who delighteth to reserve his hand for a dead lift, to save those that are forsaken of their hopes. He cometh unlooked for, as it were out of an engine, ἀπὸ μηχανῆς.

They left beating of Paul. Who could better bear it, because he had felt worse fingers than theirs, when that messenger of Satan buffeted him, **2 Corinthians 12:7**. And surely if the philosopher (when brayed in a mortar by his cruel Scythians) could bear it patiently, saying, Beat on Anacharsis' wind bang, meaning his body, ⁽⁶⁶⁾ much more could the apostle by the force of his faith. Especially, since his suffering reached only to his flesh, his soul was untouched thereby, **Colossians 1:24**.{{field-off:Bible}}

⁶⁵ *Dixerunt adversarii se mihi non relicturos esse vestigium pedis in Germ.*

⁶⁶ *Tundite Anach. folliculum.*

Verse 33. [[@Bible:Acts 21:33]]{{field-on:Bible}}**To be bound with two chains.** As if he would have presently punished him. This he did to satisfy the mad multitude. {{field-off:Bible}}

Verse 34. [[@Bible:Acts 21:34]]{{field-on:Bible}}**For the tumult.** All was on a hurry, as it was **Acts 19:23-29** at Ephesus, *vel ut in regno Cyclopico*.

Into the castle. Called Antonia, near the temple, where the soldiers kept garrison. {{field-off:Bible}}

Verse 35. [[@Bible:Acts 21:35]]{{field-on:Bible}}**He was borne of the soldiers.** Who considered as little what a precious pack they now had upon their backs, as once the Midianitish merchants did, what a price they had in their hands, viz. Joseph, the jewel of the world and lord of Egypt. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 21:36]]{{field-on:Bible}}**Away with him.** Yea, but stay, Paul's time was in God's hand, who had told him that after he had been at Jerusalem he must see Rome too. In the mean time it might be some comfort to Paul to hear the same words (and perhaps by the same men) used of him, as had been before of his Master Christ, Away with him, &c. It is sufficient for the servant to be as his Lord. Art thou not glad to fare as Phocion? said he to one that was to suffer with him. ⁽⁶⁷⁾ Holy Ignatius took great comfort in this, that though he suffered death for Christ, yet in the day when God should make up his jewels, he should reckon not only from the blood of righteous Abel to the blood of Zacharias son of Barachias, but from the blood of Zacharias to the blood of mean Ignatius. We have mentioned before that martyr that rejoiced that she might have her foot in the hole of the stocks in which Mr Philpot had been before her. When Luther thought he should die of an apoplexy, ⁽⁶⁸⁾ it comforted him that the apostle John had died of that disease. How much more should it do us, that we "fill up that only which is behind of the afflictions of Christ in our flesh," **Colossians 1:24**, and that suffering together, we shall also reign together!{{field-off:Bible}}

Verse 37. [[@Bible:Acts 21:37]]{{field-on:Bible}}**Canst thou speak Greek.** Ay, no man better, whensoever he pleased; witness his gallant apology to Tertulhs, Ac. xxiv., and again his most accurate apology to Agrippa, Ac. xxvi., wherein (Pericles-like) *fulgurabat, iutonabat, &c.*, he lightened one while, thundered another, did what he would with his audience, became master of their affections, being as potent in his divine rhetoric as Cicero in his human; who, as it is said, while he pleaded for Ligarius, disarmed the angry emperor and got pardon for the poor suppliant. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 21:38]]{{field-on:Bible}}**Art not thou that Egyptian?.** Of whom read Joseph. ii. 10, de Belle Jud., and Antiq. xx.

That were murderers. Assassins, cut-throats. These were of the faction of Judas Gaulonites or Galileus. See **Luke 13:1**. (Godw. Heb. Antiq.) {{field-off:Bible}}

Verse 39. [[@Bible:Acts 21:39]]{{field-on:Bible}}**Of no mean city.** And yet more ennobled by Paul than Paul was by it; like as Hippo was better known by Austin than Austin was by Hippo, whereof he was bishop; the island Cos by Hippocrates than Hippocrates by Cos; King Archelaus by his friend Euripides than Euripides by Archelaus. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 21:40]]{{field-on:Bible}}**In the Hebrew tongue.** *i.e.* In the Syriac, a

⁶⁷ οὐκ ἀγαπᾷς μετὰ Φωκίωνος ἀποθανοῦμενος. Plut. Apoph.

⁶⁸ A malady, very sudden in its attack, which arrests more or less completely the powers of sense and motion; it is usually caused by an effusion of blood or serum in the brain, and preceded by giddiness, partial loss of muscular power, etc. (ED)

daughter of the Hebrew, and the mother tongue of them who were called Hebrews.

{{field-off:Bible}}

Chapter 22

Verse 1. [[@Bible:Acts 22:1]]{{field-on:Bible}}**Men, brethren, and fathers.** They that spake for themselves before the Areopagites in Athens, were required to do it **ἀνευ παθῶν καὶ προοιμίων**, without passions or prefaces, not so here. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 22:2]]{{field-on:Bible}}In the Hebrew tongue. (*See Trapp on "Acts 21:40"*) {{field-off:Bible}}

Verse 3. [[@Bible:Acts 22:3]]{{field-on:Bible}}**At the feet of Gamaliel.** Among the Jews, the Rabbi sat, termed **בשוי** or the sitter the scholar was called **קליבהמ** or one that lies along in the dust, a token of the scholar's humility, subjecting himself even to the feet of his teacher, as here, and **Luke 10:39; 2 Kings 2:5**. Knowest thou not that the Lord will take thy master from thine head? A phrase taken from their manner of sitting in the schools. This, same custom (saith one) it is thought St Paul laboured to bring into the Christian Church, **1 Corinthians 14:6**. (Godw. Antiq. Heb.)

And was zealous toward God. With a blind zeal, which is no better than mettle in a blind horse than fire on the chimney top, than the devil in the demoniac, which threw him into the fire sometimes, and sometimes into the water. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 22:4]]{{field-on:Bible}}(*See Trapp on "Acts 9:1"*) {{field-off:Bible}}

Verse 5. [[@Bible:Acts 22:5]]{{field-on:Bible}}(*See Trapp on "Acts 9:2"*) {{field-off:Bible}}

Verse 6. [[@Bible:Acts 22:6]]{{field-on:Bible}}(*See Trapp on "Acts 9:3"*) {{field-off:Bible}}

Verse 7. [[@Bible:Acts 22:7]]{{field-on:Bible}}(*See Trapp on "Acts 9:4"*) {{field-off:Bible}}

Verse 8. [[@Bible:Acts 22:8]]{{field-on:Bible}}**I am Jesus of Nazareth.** Why saith our Saviour, Jesus of Nazareth? Doth any good come out of Nazareth? Why saith he not rather I am Jesus the Son of God, the heir of the world &c. Nazareth was a reproach cast upon Christ and he glories in it: should not we prefer the reproach of Christ before the highest honour the world can do us? {{field-off:Bible}}

Verse 9. [[@Bible:Acts 22:9]]{{field-on:Bible}}**But they heard not.** (*See Trapp on "Acts 9:7"*) {{field-off:Bible}}

Verse 10. [[@Bible:Acts 22:10]]{{field-on:Bible}}See **Acts 9:16-18**. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 22:14]]{{field-on:Bible}}**Hath chosen thee.** Gr. **προεχειρίσατό** hath handled thee beforehand. Beza, "hath designed thee," Erasmus, "hath prepared thee," viz by unhorsing and blinding thee. *Schola Crucis schola lucis*. The school of the cross is the school of light. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 22:15]]{{field-on:Bible}}**Of what thou hast seen.** sc. When rapped into the third heaven, **2 Corinthians 12:2**, which might very well be in that three days' darkness. (*See Trapp on "Acts 9:9"*) {{field-off:Bible}}

Verse 16. [[@Bible:Acts 22:16]]{{field-on:Bible}}**Wash away thy sins.** By being inwardly baptized in the blood of Christ, by his merit and spirit. For there is *baptismus flaminis et baptismus fluminis*, a baptism of fire and water, **Matthew 3:11**; hence we read of baptisms, **Hebrews 6:2**, and of the washing of regeneration, and renewing of the Holy Ghost **Titus 3:5**. (*See Trapp on "Acts 2:38"*) {{field-off:Bible}}

Verse 17. [[@Bible:Acts 22:17]]{{field-on:Bible}}**Even while I prayed.** Then especially God's people are rapped and ravished. (*See Trapp on "Acts 10:10"*) {{field-off:Bible}}

Verse 18. [[@Bible:Acts 22:18]]{{field-on:Bible}}**They will not receive.** And I have ordained thee for a better purpose than to lie idle He therefore that heareth, let him hear, and he that forebearth, let him forbear. God will not always be with men in the opportunities of grace but make them know the worth by the want. **Ezekiel 3:27.** {{field-off:Bible}}

Verse 19. [[@Bible:Acts 22:19]]{{field-on:Bible}}**Lord, they know that I imprisoned.** Therefore no wonder though they of Jerusalem reject my testimony, as a light giddy headed fellow who now teach that religion that I lately persecuted; *sed praestat herbam dare quam turpiter pugnare.* Luther was counted and called an apostate, he confessed the action; but blessed God that had given him grace to fall off from the devil. Bugenhagius having read some few leaves of Luther's book *de Captivitate Babylonica*, rashly pronounced Luther the most pestilent heretic that ever troubled the Church. But shortly after, reading the book through, and wisely weighing the arguments therein used and urged, he recanted his former censure, and publicly averred and maintained that all the Christian world was out, and Luther only in the right; *Hic vir unus et solus verum videt*, said he to his collegioners; many of whom he convinced and converted to the truth. (Scul. Annal.) It is judged by many that the fear of disgrace began to work upon Paul here (as it had done upon Jonah, **Jonah 4:2**), *q.d.* I shall be counted a moon-calf; ⁽⁶⁹⁾ a *Retraxit* shall be entered against me, as is against a plaintiff that will not proceed in his suit.{{field-off:Bible}}

Verse 20. [[@Bible:Acts 22:20]]{{field-on:Bible}}**When the blood of thy martyr.** An honour not afforded to any angel in heaven, said Father Latimer. God forgive me mine unthankfulness, said Bradford, for this, that I must die a martyr, that Christ will be magnified in my mortal body, whether it be by life or by death. Stephen, Christ's proto-martyr! Antipas, my faithful martyr! what a high style is this! Ignatius professed that he would rather be a martyr than a monarch. He called his bonds his spiritual pearls, and triumphed in his voyage to Rome to suffer, to think that his blood should be found among the mighty worthies, such as Abel, Stephen, Antipas, &c. ⁽⁷⁰⁾{{field-off:Bible}}

Verse 21. [[@Bible:Acts 22:21]]{{field-on:Bible}}**And he said unto me, Depart.** Which good Paul was full loth to do; having (with the vinedresser in the Gospel, **Luke 13:8**) both digged and begged for his unworthy countrymen, till there was no remedy, **2 Chronicles 36:16**, till the very last period of their day of grace, **Acts 13:46.** (*See Trapp on "Acts 13:46"*){{field-off:Bible}}

Verse 22. [[@Bible:Acts 22:22]]{{field-on:Bible}}**And they gave him audience.** The Jews to this day will not hear of the Gentiles having any interest in their Messiah, they call us bastard Gentiles, and curse us Christians in their daily prayers, with a *Maledic Domine Nazaraeis.* Gog, curse the Nazarene. They stick not to say that rather than we should have any benefit by their Messiah, they would crucify him a hundred times over. Thus to this present they please not God, and are contrary to all men, **1 Thessalonians 2:15.** We must pity them and pray for them, as **Psalms 14:7.** Lopez the traitor, at Tyburn, affirmed that he loved Queen Elizabeth as he loved Jesus Christ; which from a Jew was heard not without laughter. (Camd. Eliz.){{field-off:Bible}}

Verse 23. [[@Bible:Acts 22:23]]{{field-on:Bible}}**And as they cried.** A graphic description of their unreasonable rage and rout. Well might our Saviour say, Beware of men acted and agitated by the devil, **Matthew 10:17**; and St Paul pray to be delivered from absurd and wicked men, **2 Thessalonians 3:2**, as bad as those beasts that he encountered at Ephesus, **1 Corinthians 15:32.** Let a bear robbed of her whelps meet a man rather than a fry of furious

⁶⁹ An abortive shapeless fleshy mass in the womb; a false conception. *Obs.* Regarded as being produced by the influence of the moon. CED

⁷⁰ τὰ δεσμὰ ἀπερι φέρω τοὺς πνευματικοὺς μαργαρίτας. Ep. ad Ephes.

fools in their folly, **Proverbs 17:12**. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 22:24]]{{field-on:Bible}} **Examined by scourgings.** Politicians consider not often what is just, but what is of use for the present purpose, be it right or wrong. Paul is here commanded to be scourged, and then examined. This is *hysteron proteron*, justice turned topsy-turvy. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 22:25]]{{field-on:Bible}} **A man that is a Roman.** A citizen of Rome might neither be bound nor beaten. (*See Trapp on "Acts 16:37"*) Paul by this freedom escaped whipping; we by that which Christ hath purchased us, not for gold or silver, but his own blood, **1 Peter 1:19**, escape the pain of eternal torment. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 22:26]]{{field-on:Bible}} **This man is a Roman.** The centurion might believe St Paul upon his bare word, because if any claimed that privilege and could not prove it, he was to die for so doing. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 22:27]]{{field-on:Bible}} **He said, Yea.** And withal he made it out (likely) by sufficient proof to be so; he produced some convincing evidence, though it be not here recorded. All God's people are fellow citizens with the saints, burgesses of the new Jerusalem, free denizens of heaven, **Ephesians 2:19; Hebrews 12:23**; where their names are enrolled long since, as the manner was at Rome, and likewise at Jerusalem, **Psalms 48:3**. But they must look up their evidences, and be able to prove their interest by irrefragable arguments, when Satan shall roar upon them and shake his chain at them. It should be our care and study to find out that which Luke calls the certainty, **Acts 1:4**, and not be led by conjectural suppositions, but be fully persuaded, **Acts 22:1**, and get such a victorious faith as the gates of hell may not prevail against. God is no way wanting to us herein, as having made heaven ours both by covenant and his testament, his covenant he hath written not only in his word, but also in our hearts; and we have witnesses thereof, three in heaven and three on earth; his seals also and oath to confirm it. And lest we should think that covenant may break, he hath likewise given us heaven by testament, confirmed by the death of the Testator. A certainty therefore may be had of our interest in heaven, of our names written there; and that is an ignorant distinction among Papists, that men may have a certainty of hope, but not of faith in matters of salvation. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 22:28]]{{field-on:Bible}} **With a great sum.** Or, with long service. This privilege was first sold at a dear rate to foreigners, but afterwards for a small matter. (Dio in Claudio.)

But I was freeborn. Tarsus, Paul's country, was a Roman colony, and made free of Rome by Mark Antony. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 22:29]]{{field-on:Bible}} **Then straightway they departed from him.** Thus wonderfully and opportunely doth the Lord free his people, sometimes, from evils and enemies, when in human apprehension there is no way of escape. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 22:30]]{{field-on:Bible}} **And brought Paul down.** sc. From the castle, or from the rock Antonia. See **Acts 21:34**. {{field-off:Bible}}

Chapter 23

Verse 1. [[@Bible:Acts 23:1]]{{field-on:Bible}}**In all good conscience.** Good, both with the goodness of integrity and of tranquillity. *A recta conscientia transversum unguem non oportet quenquam in omni sua vita discedere*, saith Cicero (Ep. ad Attic.). Let a man keep his conscience clear. Better offend all the world than conscience. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 23:2]]{{field-on:Bible}}**To smite him on the mouth.** So when Henry Zutphen, martyr, was bound hard to a ladder and cast into the fire, he no sooner began to pray and to repeat his creed, but one struck him upon the face with his fist, saying, Thou shalt first be burned, and afterwards pray and prate as much as thou wilt: (Acts and Mon.) {{field-off:Bible}}

Verse 3. [[@Bible:Acts 23:3]]{{field-on:Bible}}**God shall smite thee.** He was afterwards cruelly slain by Manaimus, a captain of the Jews in the beginning of the Jewish wars. As Master Bradford went towards the stake, he was met by a brother-in-law of his, called Roger Beswick, which as soon as he had taken Bradford by the hand, Woodroof, sheriff of London, came with his staff and brake the said Roger's head, that the blood ran about his shoulders. But within half a year after, God so struck Woodroof on the right side with a palsy, or whatever it was, that for eight years' time, to his dying day, he was not able to turn himself in his bed, &c.

Thou whited wall. That is, thou hypocrite, **Matthew 23:27**. So Master Philpot, martyr, to Doctor Morgan that scoffed him, I must now tell thee (said he), thou painted wall and hypocrite, that God shall rain fire and brimstone upon such scornors of his word and blasphemers of his people as thou art. What an arrogant fool is this (said Bonner to Philpot), I will handle thee like a heretic, and that shortly. I fear nothing (answered Philpot) that you can do to me; but God shall destroy such as thou art; and that shortly, as I trust. So when Shaxton, Bishop of Salisbury, said to William Wolsey, martyr, and some others with him, Good brethren, remember yourselves and become new men; for I myself was in this fond opinion that you are now in, but I am become a new man; Wolsey replied, Ah, you are become a new man! Woe be to thee, thou wicked new man; for God shall justly judge thee, &c. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 23:4]]{{field-on:Bible}}**Revilest thou God's high priest?** Some think it was not the high priest himself, but his surrogate, such as Dic of Dover was to the Archbishop of Canterbury, active against the martyrs in Queen Mary's days, and known by that name. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 23:5]]{{field-on:Bible}}**I wist not, brethren.** Whether he spake seriously or ironically it is doubtful. He might not know him, as having been long absent from Jerusalem. Or his present heat might so darken his judgment, that he might not for present acknowledge the high priest's authority. It was certainly some disadvantage to Paul, that (although provoked and unjustly smitten) he called the high priest whited wall; he was glad to excuse it by his ignorance. We may not be too bold or too forward to speak in a good matter, lest we overshoot. Luther confessed before the emperor at Worms, that in his books against private and singular persons he had been more vehement than his religion and profession required. And he cried to our Henry VIII for mercy for his uncivil handling of him. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 23:6]]{{field-on:Bible}}**But when Paul perceived.** Paul lacked not human prudence; wise as serpents we should be to improve all advantages that we may with the safety of our consciences. Religion doth not call us to a weak simplicity; but allows us as much of the serpent as of the dove. The dove without the serpent is easily caught; the serpent without the dove stings deadly. Their match makes themselves secure, and many happy.

Of the hope and resurrection. For *fiducia Christianorum est resurrectio mortuorum*, the faith of the Christians is the resurrection from the dead, saith Tertullian. Christians look for great things at that great day, and in that other world, which the Hebrews call *saeculum mercedis*, the world of wages. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 23:7]]{{field-on:Bible}} **A dissension betwixt the Pharisees.** So among Papists, the priests disparage the Jesuits, the Jesuits the priests, the priests again the monks, the monks the friars, and the Jesuits all. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 23:8]]{{field-on:Bible}} **Sadducees say there is no resurrection.** The occasion of this heresy is said to be this: when Antigonus taught that we must not serve God, as servants do their masters, for hope of reward, his scholars Sadoc and Baithus understood him as if he had utterly denied all future rewards or recompense attending a godly life; and thence framed their heresy, denying the resurrection, world to come, &c. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 23:9]]{{field-on:Bible}} **We find no evil in this man.** God, when he pleaseth, can find patrons of his cause among his very enemies. (Beza.)

But if a spirit or an angel, &c. It is well observed by a reverend man from this Scripture, that men will grant truths or not, as their passions lead them. Before Paul revealed himself to be a Pharisee, they all with one consent cried out, "This man is not worthy to live." But now that he shows himself to be on their side, "I am a Pharisee, and the son of a Pharisee," oh, how finely do they mince the matter. "Perhaps an angel hath revealed it to him"; he was an honest man then. So men either judge, or not judge, as their passions and affections carry them. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 23:10]]{{field-on:Bible}} **To take him by force.** This the soldiers did, for none other end than to prevent sedition and man slaughter; but God had a further end in it, viz. to preserve his servant for further noble employment; *ideoque caecas manus illuc dirigit*, saith Calvin, and therefore he directeth their blind hands thereunto. The truth is, every creature walks blindfold. Only he that dwells in light sees whither they go. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 23:11]]{{field-on:Bible}} **The Lord stood by him.** Turned his prison into a palace, as likewise he did to Algerius, Christ's prisoner, and Master Philpot, thus to his friends, Though I tell you I am in hell in the judgment of this world, assuredly I feel in the same the consolation of heaven, I praise God; and this loathsome and horrible prison is as pleasant to me as the walk in the garden of the King's Bench. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 23:12]]{{field-on:Bible}} **Bound themselves,** &c. The constable of France, when he covenanted with God, that if he had the victory at St Quentin's he would set upon Geneva, thought no doubt that he had made a great good bargain with God. Much like to Julian the emperor, who going against the Persians, made his vow that if he sped well, he would offer the blood of Christians. But what did God? Came not both their vows to like effect? "My times are in thy hand," saith David. Pilate could do nothing against Christ were it not given him from above. Commit we therefore ourselves to God in well-doing, as to a faithful Creator. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 23:13]]{{field-on:Bible}} **And they were more than forty.** The assassins are a kind of most desperate men among the Mahometans, who, strongly deluded with the blind zeal of their superstition, and accounting it meritorious by any means to kill any great enemy of their religion, for the performance thereof, as men prodigal of their lives, they desperately adventure themselves into all kinds of dangers. Such also are the Spahyels among the Turks, a kind of voluntary horsemen in mere devotion to gain paradise by dying for the Mahometan's cause. (Blount's Voyage.) {{field-off:Bible}}

Verse 14. [[@Bible:Acts 23:14]]{{field-on:Bible}}**And they came to the chief priests and elders.** With whom they knew they should hereby ingratiate. Rulers' vices as seldom go unattended as their persons. If Herod mock Christ, his men of war will do so too, **Luke 23:11**; "If a ruler hearken to lies, all his servants are wicked," **Proverbs 29:12.** {{field-off:Bible}}

Verse 15. [[@Bible:Acts 23:15]]{{field-on:Bible}}**As though he would inquire.** Craft and cruelty are combined in the Church's enemies; neither of them wanteth his mate, as the Scripture speaketh of those birds of prey and desolation, **Isaiah 34:16**, and as the asp is said never to wander alone without his companion with him. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 23:16]]{{field-on:Bible}}**And when Paul's sister's son.** A sweet providence that this boy should be by, to detect and defeat their wicked counsel. God will be seen in the Mount; he suffereth often his enemies to go to the utmost of their tether, and then pulls them back with shame to their task. He delights to make fools of them. He lets them have the ball on their foot till they come to the very goal, and yet makes them miss the game. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 23:17]]{{field-on:Bible}}**And said.** *i.e.* prayed, **Acts 23:18.** The poor man speaks supplications, **Proverbs 18:23**, puts his mouth in the dust, speaks as out of the ground in a low language, in a submissive manner, when a suitor especially; for in that case the answer commonly cuts off half the petition, as the echo doth the voice. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 23:18]]{{field-on:Bible}}**Paul the prisoner.** But therein happier than any potentate, (**Psalms 89:27**) with all his chains of gold. *τιμὴ ἀλύσεις, δεσμὰ μαργαρίται*, said Ignatius; my chain is my honour, my links pearls. One hour changed Joseph's fetters into gold chains, his stocks into a chariot, his jail into a palace, Potiphar's captive to his master's Lord, the noise of his gyves⁽⁷¹⁾ into *abrech*. So and much more than so shall it be with all Christ's prisoners at his coming; besides their prison comforts in the meanwhile; those divine consolations that Philip Landgrave of Hesse, prisoner to Charles V, for defence of the truth, said that he sensibly felt in the time of his sad captivity, *Divinas Martyrum consolationes se sensisse dixit*. This made Chrysostom say that he had rather be Paul the prisoner of Jesus Christ than Paul rapped up into the third heaven. (Homil. in **Ephesians 3:1**).{{field-off:Bible}}

Verse 19. [[@Bible:Acts 23:19]]{{field-on:Bible}}**Took him by the hand.** Courtesy and affability in high degree is very attractive; it easily allureth men's minds, as do fair flowers in the spring the passenger's eyes. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 23:20]]{{field-on:Bible}}**As though they would.** See **Acts 23:15.** {{field-off:Bible}}

Verse 21. [[@Bible:Acts 23:21]]{{field-on:Bible}}**Which have bound themselves.** Gr. *ἀνεθεμάτισαν*, wished themselves dead, or given up to the devil, except they brought their purpose to pass; and likely enough they had their wish, for they missed their purpose. Cursing men are cursed men. See **Acts 23:17.** {{field-off:Bible}}

Verse 22. [[@Bible:Acts 23:22]]{{field-on:Bible}}**See thou tell no man.** Taciturnity is reckoned among the virtues. *Detexit facinus fatuus, et non implevit*, saith Tacitus (that best historian) of a fool that could not keep his own counsel, and so marred the design. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 23:23]]{{field-on:Bible}}**At the third hour of the night.** A well chosen season is the greatest advantage of any action, which, as it is seldom found in haste, so

⁷¹ An instrument of torture (invented in the reign of Hen. VIII by Leonard Skevington or Skeffington, Lieutenant of the Tower), which (bringing the head to the knees) so compressed the body as to force the blood from the nose and ears. Also *Skevington's gyves, irons*. ÆD

it is often lost in delay. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 23:24]]{{field-on:Bible}}**That they may bring him safe.** The Vulgate Latin adds, For he feared lest the Jews would take him away by violence and kill him, and so he should suffer blame, as if he had been hired to permit it. But this the Greek hath not. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 23:25]]{{field-on:Bible}}**And he wrote a letter.** Gr. an epistle, *cuius ornamentum est ornamentis carere*, saith Politian. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 23:26]]{{field-on:Bible}}**Unto the most excellent.** Felix was (as likewise Haman) of base birth, but highly advanced in court by means of his brother Pallas, a great favourite of Nero's, insomuch as he became husband to three queens successively, as Suetonius writeth. He cruelly killed Jonathan the Jewish priest, and committed many other outrages in this province; so that being complained about at Rome, he had been put to death, but for the greatness of his brother, who begged his pardon. (Josephus.) {{field-off:Bible}}

Verse 27. [[@Bible:Acts 23:27]]{{field-on:Bible}}**Understood that he was a Roman.** He saith nothing of binding him to have been scourged against the law. Nature needs not be taught to tell her own tale. Every man strives to make his own penny as good silver as he can. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 23:28]]{{field-on:Bible}}**I brought him forth into their council.** As being himself ignorant of their religion; and haply having as evil an opinion of it as Cicero had, who disdained at the Jews for their slighting the Roman superstition, and censured their religion as false, because they and their religion were in subjection to the Romans. ⁽⁷²⁾{{field-off:Bible}}

Verse 29. [[@Bible:Acts 23:29]]{{field-on:Bible}}**Questions of their law.** Which these profane heathens held to be mere trifles and niceties, *quae nec ignoranti nocent, nec scientem iuvant*, as Seneca saith. See **Acts 18:15.** (*See Trapp on "Acts 18:15"*) {{field-off:Bible}}

Verse 30. [[@Bible:Acts 23:30]]{{field-on:Bible}}**And gave commandment to his accusers.** For no man is bound to accuse himself; and, *De secretis non iudicat lex*. In the courts of men it is safest to plead *Non feci*, not guilty, saith Quintilian (though in God's court it is otherwise). {{field-off:Bible}}

Verse 31. [[@Bible:Acts 23:31]]{{field-on:Bible}}**To Antipatris.** So called by Herod (who had repaired it) in honour of his father Antipater. Christ, the everlasting Father, **Isaiah 9:6**, hath his name far better propagated and perpetuated by his sons and daughters, **Psalms 72:17**, his name shall endure for ever (*filiabitur nomine eius*) by a continual succession of spiritual children (so the Hebrew word signifieth), who shall build his house, and keep up his name, much better than Rachel and Leah did the house of Israel, **Ruth 4:11**. {{field-off:Bible}}

Verse 32. [[@Bible:Acts 23:32]]{{field-on:Bible}}**And returned to the castle.** Whereof see **Acts 21:34**. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 23:33]]{{field-on:Bible}}**Presented Paul also before him.** And so was fulfilled in him that of our Saviour, **Matthew 10:18.** (*See Trapp on "Matthew 10:18"*) Neither was he more afraid of Felix, than Moses and Micaiah were to stand before Pharaoh and Ahab, when once they had seen God in his majesty. *Animo magno nihil magnum*. With a great soul, nothing is great. (Seneca.) {{field-off:Bible}}

⁷² *Gens illa quam chara Diis immortalibus esset docuit, quod est victa, quod elocata, quod servata.* Cic. pro L. Fiacco.

Verse 34. [[@Bible:Acts 23:34]]{{field-on:Bible}}**Of what province he was.** So the Romans called the countries by them subdued; looking upon themselves as lords of the world, **Luke 2:1.** (See Trapp in "Luke2:1") {{field-off:Bible}}

Verse 35. [[@Bible:Acts 23:35]]{{field-on:Bible}}**I will hear thee.** *Pergam te audire, et auditionem absolvam* (so Beza rendereth the Greek, Διακούσομαι), I will hear thee out, when thine accusers are come. In the mean while I will keep, οὐς ἀδιάβλητον, mine ear free.⁽⁷³⁾ I will not be prepossessed; nor hear one tale till I may hear both. This was well done of Felix, and judge like; *qui*

*"Si statuatur aliquid, parte inaudita altera,
Aequum licet statuerit, haud aequus fuerit."*

At Rome, the accuser had six hours allotted him to accuse; the guilty or defendant had nine hours to make his answer. This Felix knew full well. {{field-off:Bible}}

⁷³ καθαρόν οὐς φυλάττω καὶ ἀδιάβλητον, said Alexander.

Chapter 24

Verse 1. [[@Bible:Acts 24:1]]{{field-on:Bible}}**With a certain orator.** One of those *sordida poscinumia* (as Plautus phraseth it), those *leguleiorum faeces decem drachmariae*, as another styeth these mercenary orators, *qui linguas habent venales*. It is reported of Nevessan (a better lawyer than an honest man) that he should say, he that will not venture his body shall never be valiant: he that will not venture his soul, never rich. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 24:2]]{{field-on:Bible}}**Tertullus began to accuse him.** *Prosperior Afro Oratori eloquentia quam morum fama*, saith Tacitus. (Tacit. Annal.) *Ciceronis linguam omnes fere mirantur, pectus non ita*, Almost all marvelled at the tongue of Cicero, but not so his heart, saith Augustine (Confess. iv. 3). The Duke of Buckingham, speaking to the Londoners for Richard III, gained the commendation, that no man could deliver so much bad matter in so good words and quaint phrases. Such another was Tertullus, wittily wicked, *et malo publico facundus*, eloquent for mischief to other men. There is a story of a poor man who complained to his king that a man (naming a lawyer) had taken away his cow from him. I will hear, said the king, what he will say to the matter. Nay, saith the poor man, if you hear him speak, then have I surely lost my cow indeed. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 24:3]]{{field-on:Bible}}**We accept it always.** So they say, the sooner to ingratiate; when in truth they worthily hated Felix for his oppression and cruelty. *Nota hypocrisin cum assentatione*, saith Beza. "In his estate shall stand up a vile person," **Daniel 11:21**, that is, Antiochus Epiphanes. And yet Josephus reports that the Samaritans writing to him, because he tormented the Jews, to excuse themselves that they were no Jews, styled him, by flattery, Antiochus the mighty God. *Romani, propter omnia quae a Nerone fiebant etiam scelera, quasi gratias agentes, sacra faciebant*: such was their baseness, and such were these Jews. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 24:4]]{{field-on:Bible}}**That I be not further tedious unto thee.** Gr. *ἵνα μὴ ἐπὶ πλεῖον σε ἐγκόπτω*, that I hinder thee not in thine haste to other businesses; that I put not a stop to thy praise worthy proceedings, by a troublesome prolixity, &c. Thus he cunningly insinuateth into the judge's affections; which is one of the rhetorical precepts: and another is (Tertullus likely had learned it out of Cicero), *Non ad veritatem solum, sed etiam ad opinionem eorum qui audiunt, accommodanda est oratio*. An orator may make a little bold with the truth to give his hearers content. Socrates in his apology, "My lords" (said he to his judges), "I know not how you have been affected with mine accusers' eloquence while you heard them speak; for my own part, I assure you that I, whom it toucheth most, was almost drawn to believe that all they said, though against myself, was true: when they scarcely uttered one word of truth." {{field-off:Bible}}

Verse 5. [[@Bible:Acts 24:5]]{{field-on:Bible}}**A pestilent fellow.** Gr. *λοιμὸν*, a botch, sicut Scelus pro scelerato: Tubulus quidam, paulo supra Ciceronem, Praetor fuit, homo tam Proiecte improbus, ut eius nomen non hominis sed vitii esse videretur. (Lips., Antiq. Lect.) Now if so precious a man as Paul (than whom, saith Chrysostom, the earth never bare a better since it bore Christ) were counted and called a pest, let not us think much to be so esteemed.

And a mover of sedition. So Elias was held, and called the "troubler of Israel," Luther *Tuba rebellionis*, the trumpet of turmoil. So it was said to one Singleton, sometime chaplain to the Lady Ann Boleyn, that he was the murderer of Packington, and afterwards that he was a stirrer up of sedition and commotion, who also suffered as a traitor for the same; where in very deed the true cause was nothing else but for preaching the gospel, saith Master Fox. And he might as safely say as Mr Latimer did in his third sermon before King Edward VI, "As for sedition, for aught that I know, methinks I should not need Christ, if I might so say." (Acts and Mon.)

Of the sect of the Nazarenes. Who stirred up the people to stand up for their liberty against the Romans, saith an interpreter. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 24:6]]{{field-on:Bible}}**To profane the temple.** A loud lie: but innocence is no target against calumny. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 24:7]]{{field-on:Bible}}**Took him out of our hands.** Wherein he did well, though he hear ill; as public persons must look to do. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 24:8]]{{field-on:Bible}}**By examining of whom.** By this out-facing boldness, and these specious pretences, they hoped to have swayed the governor to deliver up the prisoner to their pleasure without any more ado, and to have condemned him unheard. But God had otherwise ordered it. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 24:9]]{{field-on:Bible}}**And the Jews assented.** With what face could they do it, but that their faces were hatched with impudence; and they had taken an order with their consciences not to trouble them: "Trouble me not, for I am in bed," as he in the Gospel said to his neighbour. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 24:10]]{{field-on:Bible}}**Forasmuch as I know,** &c. Paul was a stately orator when he listed, as here. Porphyry said it was a pity that such a man as Paul should be bestowed upon our religion. How bravely doth he here unstarch the orator's speech, and make his own defence. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 24:11]]{{field-on:Bible}}**There are yet but twelve days.** And therefore in so short a time I could surely do no such great matters as they charge me with. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 24:12]]{{field-on:Bible}}**And they neither found me in the temple.** As he had argued from the circumstance of time, **Acts 24:11**; (to disprove their empty allegations), so here of place. It fared with the apostle as the historian saith it did with Cuthbert Tunstal, bishop of Durham, who was sent to the Tower for concealment of (I know not what) treason written to him (I know not by whom), and not discovered until (what shall I call) the party did reveal it. False accusers, as they affirm without reason, so they may be dismissed without refutation: unless we will answer them with a downright denial, as here. It happens often, that plain dealing puts craft out of countenance. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 24:13]]{{field-on:Bible}}**Neither can they prove the things.** And if to be barely accused be sufficient to make a man guilty, no man shall be innocent. It is happy if we can write (as the Lady Elizabeth did in Woodstock windows),

"Much alleged against me:
Nothing proved can be."{{field-off:Bible}}

Verse 14. [[@Bible:Acts 24:14]]{{field-on:Bible}}**Which they call heresy.** Haeresis est vex Ecclesiae peculiaris. Antiquitus enim dicebatur, In hac haeresi sum, id est in hac sum sententia vel sic sentio. (Tull. Paradox.) Ecclesiastical writers take it for an error in religion, for an opinion repugnant to the word of God. There must be in it, Error in ratione, et pertinacia in voluntate. Fevardentius, that fiery friar, feigns 1400; errors and heresies, all which he fathers and fastens on the Calvinists. Genebrard imputes to Calvin as an error, that he taught Christ to be αὐτόθεος, God of himself. It is not so long since, whosoever among us was not an Arminian, was eo nomine a doctrinal Puritan, as he was then termed; and now, he that was the old English Puritan, cried out upon as the worst of men, and greatest Heteroclite.
(⁷⁴){{field-off:Bible}}

⁷⁴ —*pu-det haec opprobria noble et dici potuisse et non potuisse refelli.*

Verse 15. [[@Bible:Acts 24:15]]{{field-on:Bible}}**And have hope toward God, which themselves also allow.** The Jews generally believed no article of the faith more than this, *John 12:24; Acts 23:8*. The primitive times yielded some that denied it, *1 Corinthians 15:12-19*; so do these unhappy times of ours: we must all look to our standing, and get our hearts ballasted with grace (as the bee, when she is to fly against the wind, ballasteth her body with some little stone carried between her feet), that we be not whirled about with every wind of doctrine. A man is to expect, if he live out his days, to be urged to the breach of every branch of the Decalogue, and to be put to it in respect of every article of the creed. Provide for a storm: shipmen in a calm, or at a haven, look to their tacklings: see the ship be well ballasted, victualled, watered, &c. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 24:16]]{{field-on:Bible}}**And herein.** Or, meanwhile (ἐν τούτῳ, i.e. χρόνῳ, ἄσκῳ), for this cause do I exercise myself: or, I use diligence, skill, and conscience; I lay my policy, or bend my wit, I discipline and inure myself. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 24:17]]{{field-on:Bible}}**To bring alms to my nation.** And therefore should have been better welcomed; a present makes room for a man, *Proverbs 18:16*. But it is God alone that fashioneth men's opinions and affections: and therefore, *Romans 15:31*, St Paul prayeth that this service of his might be accepted by the saints themselves. The Jews at this day send their alms yearly from all parts to Jerusalem for the maintenance of the praying poor that live there. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 24:18]]{{field-on:Bible}}**Purified in the temple.** Therefore surely not profaning of it: unless they will say of me, as Diogenes did of Antipater (who being vicious, wore a white cloak, the ensign of innocence), that he did *virtutis stragulam pudefacere*, put honesty to an open shame: or unless they will concur in opinion with their utter enemy Florus, who calleth the temple at Jerusalem *impiae gentis arcanum, libidinum sacrarium*, &c. secret place of a wicked nation, a shrine of lust. Virgil. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 24:19]]{{field-on:Bible}}**Who ought to have been here before thee.** For those that are here to accuse me, speak but by hearsay, which is *tam ficti pravi que tenax quam nuntia veri*, a loud liar, for the most part. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 24:20]]{{field-on:Bible}}**Or else let these same here say.** This is the best defence, that is thus fetched from the accusers themselves, who are apt to make the worst of everything and to aggravate faults beyond truth. This is no small prejudice to Luther's adversaries, said Erasmus, that they cannot but say he lives honestly. And the like is recorded of Bucer, Bradford, others; the Papists could not find fault with their lives, only they taxed them for heresy; but so they could not Paul, unless they would conclude themselves also heretics, *Acts 24:21*. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 24:21]]{{field-on:Bible}}**Except it be,** &c. And if this be a fault in true account, why are not all the whole nation of the Pharisees faulted, that hold the same thing? Is that Naevus in me that is Venus in them? Or is that a vice in Gaius that is a virtue in Titus? Are they not apparently partial in themselves, and become judges of evil thoughts? *James 2:4*. If Dioscorus the heretic could cry out in the Council of Chalcedon, I am cast out with the Fathers, I defend the doctrine of the Fathers, I transgress them not in any part; may not I more truly lay the like claim to the Pharisees, those fathers of our nation? {{field-off:Bible}}

Verse 22. [[@Bible:Acts 24:22]]{{field-on:Bible}}**He deferred them, and said.** Truly and timely spake the orator, *De vita hominis nulla saris diuturna cunctatio esse possit* (see *Numbers 17:3*) In a case of life and death there cannot be too much caution and cunctation. (delay) {{field-off:Bible}}

Verse 23. [[@Bible:Acts 24:23]]{{field-on:Bible}}**And to let him have liberty.** This shows

that Felix himself found that it was malice, more than matter, that moved the Jews to prosecute. And the same perhaps is hinted in the former verse, "having more perfect knowledge of that way"; that is, as some sense it, being well acquainted with their courses, and knowing it to be their common practice to accuse innocent men of mere spite. But why then did not Felix punish those malicious men, and let Paul go? why is he still a prisoner, though a free prisoner, under a keeper, or with some chain on him? Oh, it is a mercy to have judges *modo velint quae possint, modo audeant quae sentiant*, so they be willing to do what they may, and dare do what they judge fit to be done. (Cic. pro Milone.) {{field-off:Bible}}

Verse 24. [[@Bible:Acts 24:24]]{{field-on:Bible}} **With his wife Drusilla.** The sister of King Agrippa, and wife of Abidus, king of Emesenes, whom she had basely forsaken, and came and joined herself to this Felix (Joseph. Antiq. 20), worthy therefore to have been hanged, as Joan queen of Naples, was at a window for like treachery by Lewis, king of Hungary. (Heyl. Geog. 167.) {{field-off:Bible}}

Verse 25. [[@Bible:Acts 24:25]]{{field-on:Bible}} **Of righteousness, temperance, &c.** Whereas Felix did many things there tyrannously and had greater regard to gain than to justice; and whereas Drusilla, a Jewess, was not only married to an uncircumcised man, but also a filthy adulteress,—Paul in a certain kind of grave wisdom, which yet had joined with it great liberty of speech, reasoneth and disputeth of things that he knew principally lacking in his hearers.

Felix trembled. See the force of conscience, which, like Samson's wife, conceals not the riddle, **Judges 16:17**; like Fulvia a courtesan, who declared all the secrets of her foolish lover Gneius, a noble Roman, bewrays (maligins) and betrays those that harbour her. She is a watch and will at length give warning. (Sallust. Bell. Cat.)

Go thy way for this time, &c. The president of St Julian's being sent to Angrogne would have forced a poor man to rebaptize his child. He, after he had prayed, required of the president that he would write and sign the same with his own hand, that he would discharge him before God of the danger of that offence, and that he would take the peril upon him and his. The president hereat was so confounded, that he spake not one word a good while after. Then said he, "Away, thou villain, out of my sight." After that he was never called more. (Acts and Mon.) {{field-off:Bible}}

Verse 26. [[@Bible:Acts 24:26]]{{field-on:Bible}} **He hoped also, &c.** *Fuit Felix inexplebilis gurgis*, as Tacitus testifieth. He trembled, and yet gaped after money. A man may as soon find a harvest in a hedge as the least goodness in a covetous heart. *Privatorum fares in nervo et compedibus oetatem agunt; publica in auro et purpura visuntur.* (Cato apud Gell. lib. xi. 18.) Public thieves are gallant fellows. And covetousness is a dry drunkenness. Justice is often made a hackney by them to be backed for money; and a golden spur brings her to the desired journey's end of injury and wrong. Whereas a judge, as he should have nothing to lose, so he should have nothing to get, he should be above all price or sale; and justice justice, as Moses speaketh, that is, pure justice without mud should run down amain, **Numbers 16:20.** {{field-off:Bible}}

Verse 27. [[@Bible:Acts 24:27]]{{field-on:Bible}} **Willing to show the Jews, &c.** Politicians care not to gratify others and serve their own turns with the loss of right and good conscience. In the reign of Henry II of France, A. D. 1554, many were there burnt for religion, not without the indignation of honest men, who knew that the diligence used against these poor people was not for piety or religion, but to satiate the covetousness of Diana Valentina, the king's mistress, to whom he had given all the confiscation of goods made in the kingdom for cause of heresy. (Hist. of Council of Trent.) {{field-off:Bible}}

Chapter 25

Verse 1. [[@Bible:Acts 25:1]]{{field-on:Bible}}**Now when Festus.** Who succeeded Felix in the government, as after Festus came Albinus, and after him Florus, under whom Jerusalem was sacked and ruined. That heavy curse was executed upon this wretched people, *Leviticus 26:17* "If ye still trespass against me, I will set princes over you that shall hate you," mischievous, odious princes; odious to God, oppressive to the people. After the revolt of the ten tribes, they had not one good king. And a Popish writer complains, that for many successions the see of Rome *non merita est regi nisi a reprobis*, had deserved to be ruled by none but reprobates. When Phocas had slain Mauricius, there was an honest poor man (saith Cedrenus) who was wonderfully importunate at the throne of grace, to know a reason why that wicked man prospered so in his design; he was answered again by a voice, that there could not be a worse man found, and that the sins of Christians did require it. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 25:2]]{{field-on:Bible}}**Informed him against Paul.** ἐνεφάνισαν, they gave him private intelligence (so the word signifies, saith Erasmus), they buzzed false reports into his ears: an old practice of persecutors. *Proprie significat tacite et clam indicare.* Truth seldom goes without a scratched face. The Arminians endeavoured to persuade the States of Holland that the orthodox pastors sought to diminish the authority of the civil magistrates, and to affect and arrogate to themselves a power collateral or equal to their power.
(⁷⁵){{field-off:Bible}}

Verse 3. [[@Bible:Acts 25:3]]{{field-on:Bible}}**Desired favour.** Or a good turn, χάριν: such was their impudence. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 25:4]]{{field-on:Bible}}**That Paul should be kept,** &c. How easily can God defeat the most cunning contrivances of his Church's enemies! He sees and smiles, he looks and laughs. Commit we therefore ourselves to him in well doing, as unto a faithful Creator, *1 Peter 4:19*. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 25:5]]{{field-on:Bible}}**That are able.** Or well appointed, well provided of moneys and other necessities for such an enterprise. He that prosecutes another need be well underlaid. {{field-off:Bible}}

Verse 6. [[@Bible:Acts 25:6]]{{field-on:Bible}}**Commanded Paul to be brought.** This is now the third time: and what if it had been the thirtieth? Cato (the very best of the Romans) as he was thirty-two times accused, so he was thirty-two times cleared and absolved.
{{field-off:Bible}}

Verse 7. [[@Bible:Acts 25:7]]{{field-on:Bible}}**Laid many and grievous complaints against Paul.** Whereby to take away his precious life: which because they could not, they had little comfort of their own. Some of their own Talmudists have observed that the devil was as much wounded with that restraint that he should not take away Job's life, as Job was with all those wounds that the devil inflicted on his body. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 25:8]]{{field-on:Bible}}**Neither against the law of the Jews.** *Quam multa quam paucis!* how much, how little, said Cicero of Brutus' laconical epistle: and the same may I say of this defence, How much in a little! (*See Trapp on "Acts 24:12"*) {{field-off:Bible}}

Verse 9. [[@Bible:Acts 25:9]]{{field-on:Bible}}**Wilt thou go up to Jerusalem?** Irreligious persons that are not acted by the Spirit of God, we see how flexible and inclinable they are to corrupt counsels and courses. Before, he would not yield to the Jews' motion; now he would. "A double minded man is unstable in all his ways," ἄστατος, *James 1:6*.

⁷⁵ Act. Synod. Dordrecht. *proefatione*.

"Et tantum constans in levitate sua."

But should not the chief posts in a building be heart of oak? should not the standard be made of metal of proof? Fabricius is famous for his well knit resolution; sooner might a man turn the sun out of his course than draw him to do anything that was not just and equal. As, on the other side, those Athenian judges shall be infamous to all posterity, who when they had determined to condemn Phryne (that stinking strumpet), were yet drawn to acquit her, after that they beheld her beautiful bosom, which Hyperides (her advocate) had purposely laid open (pulling her clothes aside) to move them to show her mercy. (Plut. in Hyperid.)
{{field-off:Bible}}

Verse 10. [[@Bible:Acts 25:10]]{{field-on:Bible}}**I stand at Coesar's judgment seat.** We may safely make our just defence when falsely accused, and take the benefit of the law. Ambrose would be judged at Milan, where he was known; and Athanasius refused to be censured by corrupt councils. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 25:11]]{{field-on:Bible}}**I appeal to Coesar.** Who though a lion, **2 Timothy 4:17**, yet I hope to be *tutus sub umbra leonis*, against a manifest violence of a corrupt judge, notoriously forestalled and preoccupied. *Iudex, locusta civitatis est, malus.* (Scaliger.)
{{field-off:Bible}}

Verse 12. [[@Bible:Acts 25:12]]{{field-on:Bible}}**Hast thou appealed, &c.** *Elegans loquendi forma*, saith Piscator: such as are those, **1 Corinthians 7:18, 21, 27; Romans 13:3**. A cutted kind of speech, say others, savouring of discontent. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 25:13]]{{field-on:Bible}}**King Agrippa and Bernice.** Son and daughter to that Herod mentioned **Acts 12:1**. They were known, saith Josephus, to live in detestable incest. It pleased God that his faithful servant Paul should plead for his life before these two filthy beasts; which he did freely and modestly. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 25:14]]{{field-on:Bible}}**A certain man left in bonds.** Wherein he glorieth more than others in their gold chains, **Ephesians 3:1; Philemon 1:1**. *Non ita beatum Paulum puto*, saith Chrysostom, **Ephesians 3:1**, *quod in coelum raptus, quam quod in carcerem coniectus*: I hold not Paul so happy in his rapture as in his captivity. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 25:15]]{{field-on:Bible}}**To have judgment against him.** *Damnationem*, saith Beza. This was the favour they craved of Festus, **Acts 25:3**. So a writ came down while the Lady Elizabeth was in the tower, subscribed with certain hands of the council for her execution, Stephen Gardiner being the chief engineer; but God prevented them. The Lord Paget in a certain consultation said that King Philip should never have any quiet commonwealth in England unless Lady Elizabeth's head were stricken from her shoulders. The Spaniards thereto answered, God forbid that their king and master should have such a mind to consent to such a mischief. (Acts and Mon.) {{field-off:Bible}}

Verse 16. [[@Bible:Acts 25:16]]{{field-on:Bible}}**Have the accusers face to face.** Here was no oath *ex officio* to force a man to accuse himself. Among the Romans the accusers sat in those seats that were at the left hand of the judge; the accused and his advocate at the right hand. The accuser had three hours allotted him, the defendant six. And if he were found guilty, yet was he not given up to his adversaries to be punished at their pleasure (as these Jews would have had it) but as the judge appointed it. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 25:17]]{{field-on:Bible}}**Without delay.** This was well; judges should dismiss timely those whom they cannot presently despatch, as Jethro adviseth, **Exodus 18:13-26**. It is recorded of Sir Thomas Moore, to his eternal commendation, that when he was Lord Chancellor, and sat in the Court of Chancery, he called for the next cause, and there was

none remaining. But what meaneth Festus here to crack so much of his diligence in doing justice?

"Cur ego, si nequeo, ignoroque, Poeta salutor."
Horat.

What is the honour of this world, or the applause of men (though well deserved), but a puff of stinking breath? and what advantageth it a man to have the world's *Euge*, well done, and God's *Apoge*? Away with you. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 25:18]]{{field-on:Bible}}**Of such things as I supposed.** They accused Paul of sedition; but because they failed in the proof, he makes it nothing. This is said by the historian (Tacitus) to be the *commune crimen eorum qui crimine vacabant*, the innocent man's crime. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 25:19]]{{field-on:Bible}}**But had certain questions.** See how basely this profane fellow speaketh of God's true service. These cocks on the dunghill know not the price of that pearl, and do therefore avile it. They took occasion also from the contentions of the Church's doctors, to condemn their doctrine. It was therefore a devilish device of Julian the Apostate, to call home those heterodox and heretical bishops that had been banished by Constantine, that they might embroil and darken the Church by their mutual discords among themselves, and so bring the Christian religion into disgrace. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 25:20]]{{field-on:Bible}}**And because.** He tells not Agrippa, that to gratify the Jews (who in all likelihood had bribed him) he asked, whether he would go up to Jerusalem; but pretends another matter. Nature need not be taught to tell her own tale, or to make the best of her own case, bad though it be. And this is incident to the very best, as to do what we can to hide our bodily deformities, so our moral defects and frailties. What dost thou here, Elias? saith God. I have been very zealous for the Lord of hosts, saith he. He had rather say so, than, I was fearful of Jezebel, and here I hide me from her malicious pursuit. But were it not better to speak out, and to acknowledge all with aggravation of circumstances? since such only find mercy as in confession show the Lord the iniquity of their sin, the filthiness of their lewdness, the abomination of their provocations. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 25:21]]{{field-on:Bible}}**Send him to Caesar.** That is, to Nero. But for memory of their two first emperors, Caesar and Augustus, all their successors bore these two names. Many other swelling titles they had; but all or most of them, till Constantine, died unnatural deaths, and got nothing by their adoption or designation, *nisi ut citius interficerentur*, but to be sent out of the world the sooner. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 25:22]]{{field-on:Bible}}**I would also hear the man.** More for his mind's sake, and to see what he would say for himself, than out of any desire to learn from him. So Herod desired to see Christ, as a man would see some magician act his feats, and make him sport. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 25:23]]{{field-on:Bible}}**With great pomp.** Gr. μετὰ πολλῆς φαντασίας, with great fantasy, or vain show. For no better is all worldly pomp and state. Of Cardinal Wolsey's twenty great mules passing through London, laden with roasted eggs, and rotten shoes, and other like treasure, as was discovered by the fall of one mule that cast his burden, read Acts and Monuments, fol. 899. My Lord Cardinal, said Bayfield, the martyr, is no good man; for Christ never taught him to follow riches, promotions, worldly pomp, as he doth; to wear shoes of silver and gold, set with pearls and precious stones. Christ had never two crosses of silver, two axes, nor pillars of silver and gold, &c. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 25:24]]{{field-on:Bible}}**That he ought not to live any longer.** All

malice is bloody, and is therefore called murder; because it wisheth him out of the world whom it maligneth. (*See Trapp on "Acts 25:7"*) {{field-off:Bible}}

Verse 25. [[@Bible:Acts 25:25]]{{field-on:Bible}}**Nothing worthy of death.** What an honour and comfort was this to the apostle! Lysias acquits him, so doth Felix, and now Festus; neither doth Agrippa dissent. (*See Trapp on "Acts 25:6"*) {{field-off:Bible}}

Verse 26. [[@Bible:Acts 25:26]]{{field-on:Bible}}**To write unto my lord.** κύριος signifieth one that hath rule or dominion, being a word of relation, ⁽⁷⁶⁾ This title was first affected by tyrants; but afterwards the good princes suffered it to be given unto them, as appeareth by Pliny's Epistle to Trajan. The emperors disclaimed only the name of king, to avoid the hatred of the people, and yet sought the full right of kings, and to destroy the liberty of the people. But God calls them kings, **1 Peter 2:13, 17**. God hateth hypocrisy in whomsoever; and will unmask even kings, if they dissemble.{{field-off:Bible}}

Verse 27. [[@Bible:Acts 25:27]]{{field-on:Bible}}**For it seems to me unreasonable.** And should not God's people be as careful to perform unto him a reasonable service, **Romans 12:1**, such as whereof they can render a sound and intelligible reason out of the word of God? Should they not prove what that good, and holy, and acceptable will of God is, **Acts 25:21**, by taking warrant from his word, and doing all to his glory? Is not this to do the works of God, **John 6:28**, and to do them in God, **John 3:22**, and for God, according to that, *Quicquid agas propter Deum agas*? καλὸν καλῶς. And is not the contrary will worship, **Colossians 2:22**; spiritual fornication, **Psalms 106:39**; idol worship, **Exodus 32:4**; devil worship, **1 Corinthians 10:20**; cf. **Acts 17:23**; **Revelation 9:20**.{{field-off:Bible}}

⁷⁶ Deducitur a κύριος, autoritas.

Chapter 26

Verse 1. [[@Bible:Acts 26:1]]{{field-on:Bible}}**And answered for himself.** This the apostle doth most artificially and effectually. *Raptare eum iudices credas, as one saith concerning Cicero, involvere, praecipitem agere, nec incendere auditorem, sed ipsum putes ardere: animorum denique quendam credas Deum.* {{field-off:Bible}}

Verse 2. [[@Bible:Acts 26:2]]{{field-on:Bible}}**I think myself happy.** Est quaedam putativa felicitas, saith an interpreter here, si concedatur nobis causam nostram aperte agere. Beatitudo autem vera in peccatorum remissione, &c., **Psalm 32:1, 2.** It is a kind of happiness to have fair hearing before men; but the true happiness is to find favour with God. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 26:3]]{{field-on:Bible}}**To be expert in all customs and questions.** As being a Jew, and conversant among the Jews (for he was Herod's son), and therefore a more competent judge. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 26:4]]{{field-on:Bible}}**My manner of life from my youth.** And although with some, *Principium fervet, medium leper, exitus alget*, their best is at first, as Nero (who now reigned at Rome) for his first five years was very hopeful; yet that is not ordinary. A good beginning hath for the most part a good ending, and a young saint proves an old angel. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 26:5]]{{field-on:Bible}}**After the most straitest sect.** There were three several sects among the Jews, Pharisees, Sadducees, and Essenes; which last lived a monastic kind of life, and besides the Bible, studied medicine: whence also they had their name of Asa, to heal. The Pharisees were most in request, professing extraordinary strictness, as those *districtissimi Monachi*, those puritan monks among the Papists (as one calleth them) that carried wooden crosses at their backs continually, and pretended for it **Matthew 10:38.** {{field-off:Bible}}

Verse 6. [[@Bible:Acts 26:6]]{{field-on:Bible}}**For the hope of the promise.** The goodness of his cause made much for his comfort. It is one thing to suffer as a martyr, and another thing to suffer as a malefactor. *Ibi erat Christus, ubi latrones: similis poena, dissimilis causa.* Christ and the thieves were in the like condemnation, but their cause was not alike. (Angustin.) Samson died with the Philistines by the fail of the same house; *simili quidem poena, sed dissimili culpa, et diverso fine ac fato*, but for another end, and by a different destiny. (Bucholcer.) Together with the Lord Cromwell was beheaded the Lord Hungerford; neither so Christianly suffering, nor so courageously dying for his offence committed against nature. (Speed.) Blessed are they that suffer "for righteousness' sake," **Matthew 5:10**; and, "for thy sake are we slain all the day long," **Psalm 44:22.** And, *O beata Apocalypsis, quam bene mecum, agitur qui comburam tecum?* said a certain martyr when he saw the Revelation cast into the fire with him. (Fox.) So might St Paul say by that hope of the promise made of God unto the fathers, for the which he now stood and was judged. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 26:7]]{{field-on:Bible}}**Instantly serving God.** And yet finding enough to do, when they have done their utmost, to get to heaven. The time is short, the task long; *Castigemus ergo mores st moras,*

Praecipita tempus, mors atra impendet agenti.

Silius.{{field-off:Bible}}

Verse 8. [[@Bible:Acts 26:8]]{{field-on:Bible}}**Why should it be thought a thing incredible?** Philosophy indeed is against it. *A privatione ad habitum, &c. Et redit in nihilum, quod fuit ante nihil*, as the epicure in Ecclesiastes concludeth. But first, many heathens

believed a resurrection; as Zoroaster, Theopolus, and Plato. And the Stoic's opinion was, that the world should be dissolved by fire or water; and all things brought to a better state, or to the first golden age again. ⁽⁷⁷⁾ Secondly, no article of the faith was more generally believed among the Jews than this, *John 12:24; Acts 23:8*. Hence they called their burying places *Domus viventium*, the houses of the living, **מֵיחַ תֵּיב** the Greeks called them *dormitories*, or sleeping houses, **κοιμητήρια**, as holding that their dead should once awake again, and be filled with God's image, *Psalm 17:15*. The Germans call the churchyard God's Acre; because the bodies are sown there to be raised again. What if those profane popes (sons of perdition), Leo X and Julius II, jeer at the resurrection, as if anything were impossible with God? cannot he that made man at first of nothing make him up again of that substance of the body that is preserved after death, though never so dispersed? God knows where every part and parcel of it is, and can easily bring it together again. In the transfiguration, that body of Moses which was hidden in the valley of Moab, appeared glorious in the hill of Tabor; that we may know that these bodies of ours are not lost, but laid up, and shall as sure be raised in glory as they are laid down in corruption. Do we not see a resurrection of the creatures every spring? and the grain we sow, doth it not first rot and then revive? See we not men of ashes to make glass? and cannot a skilful gardener discern his different seeds when mixed together, and gather every one of them to their own kind? Have we not observed how those little balls of quicksilver dispersed, will not mix with any of another kind; but if any man gather them, they run together of their own accord into one mass? why then should it be thought a thing incredible with any, that God should raise the dead? *Consentaneum est Phoenicem*, saith Nyssen. It is probable enough, that that Phoenix that was found in the reign of Nero (and perhaps at this very time when St Paul was thus pleading for the resurrection) might signify the resurrection of Christ, and of all believers by him; according to that of the prophet, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead," *Isaiah 26:19*. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 26:9]]{{field-on:Bible}} **Contrary to the name**, &c. Tertullian testifieth, that in the primitive Christians, *nomen damnable, non crimen aut scelus: solum nomen innocuum, hominibus innocuis esse pro crimine*, &c. And Tacitus to the same purpose, that when Nero had set the city on fire for his pleasure, and then fathered it upon the Christians, a great company of them were presently slaughtered, *haud perinde in crimine incendii, quam odio humani generis, convicti*: Not for any fault whereof they could be convicted, but out of a general hatred of their persons and religion. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 26:10]]{{field-on:Bible}} **I gave my voice**. So did Gerson to the condemnation of John Huss and Jerome of Prague at the Council of Constance, against his conscience doubtless. (Joh. Manl.) So did the Lord Cromwell to the condemnation of Lambert the martyr; for the which he afterwards cried him mercy. And so did Sir John Cheek, in Queen Mary's days, out of a base fear of the bishops; he was, saith Mr Fox, through the crafty handling of the Catholics, allured first to dine and company with them; at length drawn unawares to sit in the place where the poor martyrs were brought before Bonner and other bishops, to be condemned; and so to give his voice, or seem to do so by his presence there. The remorse whereof so mightily wrought in his heart, that not long after he left this mortal life; whose fall though it was full of infirmity, yet his rising again by repentance was great, and his end comfortable. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 26:11]]{{field-on:Bible}} **Compelled them to blaspheme**. So the ancient persecutors compelled many not only to renounce their religion, but to curse Christ. (Plin. Epist. ad Trajan.) When the Emperor Heraclius sent ambassadors to Chosroes, king of

⁷⁷ Sen. Nat. Quaest. iii. 26, 27.

Persia, to desire peace of him, he received this threatening answer: I will not spare you, till I have made you curse your crucified God, and adore the sun. He was afterwards (like another Sennacherib) deposed and murdered by his son Siroes.

And being exceedingly mad, I persecuted. He was not then so mad in persecuting, but when God turned the stream, he was judged by some as mad in preaching, **2 Corinthians 5:13**, and pressing toward the high prize which he persecuted (that is, his word, **διώκω**, **Philippians 3:14**) with as much eagerness as ever he had done God's poor saints and servants.
{{field-off:Bible}}

Verse 12. [[@Bible:Acts 26:12]]{{field-on:Bible}}(**See Trapp on "Acts 9:2"**) {{field-off:Bible}}

Verse 13. [[@Bible:Acts 26:13]]{{field-on:Bible}}(**See Trapp on "Acts 9:2"**) {{field-off:Bible}}

Verse 14. [[@Bible:Acts 26:14]]{{field-on:Bible}}**I heard a voice.** I not only saw a sign. So in the transfiguration, a voice came forth to them from the excellent glory. *Signo verbum est coniungendum.* God in the sacraments, for the furtherance of our faith, affects both our learned senses, as Aristotle calleth our sight and hearing; giving us his word both audible and visible.
{{field-off:Bible}}

Verse 15. [[@Bible:Acts 26:15]]{{field-on:Bible}}See **Acts 9:5.** {{field-off:Bible}}

Verse 16. [[@Bible:Acts 26:16]]{{field-on:Bible}}But rise and stand upon thy feet. Thus,

*"Deiecit ut relevet; premit ut solatia praestet;
Enecat, ut possit vivificare, Deus."* {{field-off:Bible}}

Verse 17. [[@Bible:Acts 26:17]]{{field-on:Bible}}**Delivering thee from.** For though thou art sent to them for their greatest good, viz. "To open their eyes," &c., **Acts 26:18**, yet they shall fly at thine eyes, as frantic people fly in the faces of their physicians; they shall fly against the light that thou shalt set up among them, as bats do, because their works are evil; they shall kick and wince, as horse and mule at those that come to cure them, **Psalms 32:9**. But I will deliver thee, fear not. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 26:18]]{{field-on:Bible}}**To open their eyes,** &c. An excellent description of St Paul's commission to preach, by the five ends or effects of it, viz. conversion, faith, remission of sins, sanctification, salvation. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 26:19]]{{field-on:Bible}}**I was not disobedient.** As I should have been if I had taken flesh and blood into counsel, **Galatians 1:16** (**See Trapp on "Galatians 1:16"**) but silencing my reason, I exalted my faith, and putting myself into God's hands, said,

"Te duce, vera sequor: te duce, falsa nego." {{field-off:Bible}}

Verse 20. [[@Bible:Acts 26:20]]{{field-on:Bible}}**Works meet for repentance.** Gr. "worthy of repentance," that weigh just as much as repentance doth. The Syriac hath it, works equal and even with repentance. (**See Trapp on "Matthew 3:8"**) {{field-off:Bible}}

Verse 21. [[@Bible:Acts 26:21]]{{field-on:Bible}}**Went about to kill me.** Gr. **διαχειρίσασθαι**, to tear me in pieces, or pull me limb from limb with their own hands, as the Senators did Romulus, and afterward Caesar. The Italians that served the French king, having taken the town of Barre, did out of hatred of religion rip up a living child, and taking out his liver, being as yet red hot, they did eat it as meat. Many children there at the same time had their hearts pulled out, which in rage those cannibal Papists gnawed with their teeth. (Acts and Mon.)
{{field-off:Bible}}

Verse 22. [[@Bible:Acts 26:22]]{{field-on:Bible}}**Saying none other thing.** Truth is one and

the same in all ages; it is also ancient, and ever at agreement with itself. As on the other side, error is new, manifold, dissonant, and contradictory to itself, and much more to the truth. Paul delivered no new truths, but stood in the good old way of Moses and the prophets, and followed them, **κατὰ πόδα**. Those that stumble from the ancient ways, to walk in "new paths, in a way not cast up," they are people that "forget God," **Jeremiah 18:15**, to sacrifice to new gods, that came newly up, **Numbers 32:17**; they are none of God's ancient people, **Isaiah 44:7**, but an upstart generation that knew not Joseph. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 26:23]]{{field-on:Bible}}**That Christ should suffer.** This verse may be fitly called a little Bible, a short gospel, a model of the mystery of godliness. The Greek runs thus, "Whether Christ should be a sufferer; **εἰ παθητός ὁ Χριστός**, &c.," "whether he should be the first that should rise from the dead." As if St Paul should hold forth these questions, and offer to prove them out of the prophets and Moses: and hence (haply) that way of expounding the Scriptures, by propounding doubts and questions. Abulensis hath his eight-score questions (and more than a good many sometimes) upon the shortest Chapter in the Bible. The schoolmen were great questionists; and they had it from the Artemonites, a sort of heretics, A. D. 220, that, out of Aristotle and Theophrastus, corrupted the Scripture, by turning all into questions. In detestation of whose vain jangling and doting about questions (Jac. Revius, **1 Timothy 6:4**), Luther saith, *Propre est ut iurem*: I dared to swear, almost, that there was not one school divine that rightly understood one Chapter of the Gospel. So that we may say of their expositions as one did once, when being asked whether he should read such a comment upon Aristotle? he answered, Yes, when Aristotle is understood, then read the comment. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 26:24]]{{field-on:Bible}}**Much learning hath made thee mad.** *Core diminuit harem*, the seed is lessened, let it grow, as Ennius hath it. Paul was indeed a man of much learning; for besides the Bible, and the Jewish records, he had read the poets (whom also he citeth), and Plato, from whom he borrowed that excellent word **ἀναζωπυρεῖν**, **2 Timothy 1:6** "Stir up thy gift," &c. But if Paul were so great a scholar, why did not Festus show him more favour, or at least do him better justice? Aeneas Sylvius was wont to say of learning, that popular men should esteem it as silver, noblemen as gold, princes prize it as pearls. Festus might possibly have heard or read of Antony the Triumvir, that when Varro (his very enemy, and of a contrary faction) was proscribed for death, he thus gallantly superscribed his name, *Vivat Varro vir doctissimus*: Let Varro have his life for his learning' sake. And if Antipater (saith Sir Walter Raleigh, Hist. of the World) upon his conquest had carried all other actions never so mildly, yet for killing Demosthenes, all that read his eloquent orations do condemn him for a bloody tyrant to this day. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 26:25]]{{field-on:Bible}}**I am not mad.** Paul rather pitieth his ignorance than blameth his blasphemy, and allegeth his own words for a proof of his non-madness; like as Sophocles produced a tragedy he had recently made, that was full of art and wit, when his sons would have begged him for a dotard. These real apologies are most powerful; when thus managed, especially, with "meekness of wisdom." {{field-off:Bible}}

Verse 26. [[@Bible:Acts 26:26]]{{field-on:Bible}}**For this thing was not done in a corner.** Neither Christ's passion, nor Paul's conversion. Rome rang of the former, and it was seriously debated in the senate-house, whether Christ should not be received into the number of the gods? Tiberius would have had it so; but it was carried against him, because of the poverty of Christ's life and the infamy of his death. And as for Paul's conversion, it was far and near talked of. For as a bell cannot be turned from one side to another, but it will make a sound and report its own motion; so will the turning of a sinner from evil to good; such a sinner especially: his conversion was *toto notissima caelo*: like the trumpet of God in Mount Sinai, it filled the whole country. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 26:27]]{{field-on:Bible}}**I know thou believest.** sc. The truth of what the prophets spoke concerning Christ, and that are accordingly fulfilled in him. Faith hath for its general object the whole Holy Scripture; but for its special object the promises, or rather Christ revealed in the promises. All the Israelites beheld the wilderness and the whole hemisphere; but such only as were stung, looked up to the brazen serpent, and were healed. Devils and reprobates may believe the truth of the Scriptures, and see far into the mystery of Christ by a common illumination, but true believers only can close up themselves in the wounds of Christ, and by a particular faith receive healing by his stripes. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 26:28]]{{field-on:Bible}}**Almost thou persuadest me.** Here he was nigh God's kingdom, who yet (for aught we find) never came there. Almost he could be content to be, but altogether may chance bring a chain with it. Jehu will not part with his calves, lest he venture his kingdom. Policy is ever entering caveats against piety. It is thought of Cardinal Pole, that toward his latter end, a little before his coming from Rome to England, he began somewhat to favour the doctrine of Luther, and was no less suspected at Rome, and therefore put by the popedom; notwithstanding the pomp and glory of the world did afterwards carry him away to play the Papist. Such as these Philo calleth *semper factae virtutis homines*, cakes half-baked, **Hosea 7:8.** (See Trapp on "Hosea 7:8")

To be a Christian. The profane philosophers called the Christians *credentes*, that is, believers, by way of reproach, because they did not argue by reason, but take things upon trust. "We believe and know" (not, we know and believe) "that thou art the Son of the living God," **John 6:69.** *Illi garriant, nos credamus*, saith Austin. Let them jeer us for our faith, let us believe nevertheless; and our faith shall be one day found "to praise, honour, and glory," **1 Peter 1:7.** If Agrippa had been right, he would have esteemed it the highest honour to be able to say, Christian is my name, and Catholic my surname. Those that might well have been his masters and makers, viz. Constantinus, Valentinianus, and Theodosius (three emperors), called themselves *Vasallos Christi*, not Christians only, but the vassals of Christ, as Socrates reporteth: and Justinian the emperor styled himself, *Ultimum servorum Christi*, the meanest of Christ's servants. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 26:29]]{{field-on:Bible}}**I would that all.** Charity is no churl; there is no envy in spiritual things, because they may be divided *in solidum*: one may have as much as another, and all alike. Self-love writes, as that emperor did, τὰ εἰς ἑμαυτὸν, For mine own use only. It makes men like those envious Athenians, who sacrificed for none but themselves and their neighbours of Chios. But true Christian love wisheth well to the community. "I would to God" (said Mr Dad) "I were the worst minister in England" (and England had but a few better), not wishing himself worse than he was, but other men better. {{field-off:Bible}}

Verse 30. [[@Bible:Acts 26:30]]{{field-on:Bible}}**The king rose up and the governor.** A little of such sad discourse served their turn: they were soon sated, and ready to say as Antipater king of Macedonia did, when one presented him a book treating of happiness, he answered, οὐ σχολάζω, I have somewhat else to do than to learn or listen to such businesses; when perhaps they might never have the like opportunity of hearing such a persuasive preacher while they breathed again, as Paul was. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 26:31]]{{field-on:Bible}}**This man doth nothing worthy.** Here Festus, consenting with the rest, condemneth himself. See **Acts 25:25.** {{field-off:Bible}}

Verse 32. [[@Bible:Acts 26:32]]{{field-on:Bible}}**If he had not appealed.** Which if he had not, this freeman of Rome had been "free among the dead," **Psalms 88:5**, free of that company ere this time of day. There was a necessity of his appeal, for the saving of his life. And he is the better contented with his present condition, because he had been told in a vision that he must go to Rome also, **Acts 23:11**; while it was in store, and not yet come to that— *tota est iam*

Roma lupanar, Rome is no better than a great brothel house. That once "faithful city is now become a harlot; it was full of judgment; righteousness lodged in it, but now murderers,"
Isaiah 1:21. {{field-off:Bible}}

Chapter 27

Verse 1. [[@Bible:Acts 27:1]]{{field-on:Bible}}**It was determined.** First by God, **Acts 23:11**, and then by the ordinary magistrate guided by God. {{field-off:Bible}}

Verse 2. [[@Bible:Acts 27:2]]{{field-on:Bible}}**One Aristarchus**, &c. St Paul's fellow traveller first, and then fellow prisoner too, yea, fellow worker unto the kingdom of God, and a great comfort to him, **Colossians 4:10, 11; Acts 19:29; 20:4**, *Optimum solatium, sodalitium*. The best comfort was his co-workers. Therefore David so bewails the loss of Jonathan. St Paul counts it a singular mercy to him that Epaphroditus recovered, **Philippians 2:27**. And St John found himself furthered and quickened by the graces of the elect lady, **2 John 1:12**. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 27:3]]{{field-on:Bible}}**Liberty to go to his friend.** A great favour: there is no small comfort in the communion of saints. This heathen persecutors knew, and therefore banished and confined the Christians to isles and mines, where they could not have access one to another. (Cyprian.) {{field-off:Bible}}

Verse 4. [[@Bible:Acts 27:4]]{{field-on:Bible}}**Because the winds**, &c. The Straits of Magellan is such a place, that which way soever a man bendeth his course (saith one) he shall be sure to have the wind against him. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 27:5]]{{field-on:Bible}}**And when we had sailed.** These things are therefore particularly set down, that we may see Paul's perils by sea no less than by land; and say with Solomon, "No man knoweth either love or hatred" by all that befalleth him, **Ecclesiastes 9:1**. (See Trapp on "**Ecclesiastes 9:1**") {{field-off:Bible}}

Verse 6. [[@Bible:Acts 27:6]]{{field-on:Bible}}**Sailing into Italy.** To show that they had a terrible tempestuous time of it all along, from Sidon to Malta. So have the saints of God here, for the most part, *ab utero ad urnam*, from the womb to the tomb, from the birth to the burial. This made Solomon prefer his coffin before his cradle, **Ecclesiastes 7:1**, yea, before his crown; as Queen Elizabeth also did; for indeed, this life is pestered with so many miseries and molestations, satanical and secular, that it were to be accounted little better than hell were it not for the hopes of heaven, that sweetest harbour and haven of happiness. (Bernard.) {{field-off:Bible}}

Verse 7. [[@Bible:Acts 27:7]]{{field-on:Bible}}**Salmon.** A high cliff of Crete. See Strabo, lib. ii., and the use of geography and other sciences, to the better understanding of the Scriptures. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 27:8]]{{field-on:Bible}}**Called The fair havens.** Which name it retains also at this day, Calos Limenas: for better cause, I believe, than the sea called Pacific, or calm, which Sir Francis Drake ever found rough and troublous above measure. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 27:9]]{{field-on:Bible}}**Now when much time was spent.** Not spilt; for that Paul was not idle all that while, see **Titus 1:5**, and Beza's annotations thereupon. *Nolite tempus in nugis conterere*, Do not waste time on trifles, saith one. Time is a precious commodity. Of all other possessions a man may have two at once; but two moments of time together no man could ever have. Therefore Cato held, that a wise man should be able *tam otii quam negotii rationem reddere*, to give an account of his leisure as well as of his labour. (Cic. de Senectute.) *Nullus mihi per otium dies exit*, saith Seneca, I spend no day idly. And Pliny said to his nephew when he saw him walk out some hours without studying, *Poteras has horas non perdere*, You might have better bestowed your time. The common complaint is, we lack time; but the truth is, we do not so much lack it as waste it; *Non parum habemus temporis, sed multum perdimus*. (Sen.)

Because the fast was now past. The Jews' yearly fast, *Leviticus 23:27*, which occurred in the seventh month, that answereth to our October, when navigation is dangerous. This yearly fast (or feast of expiation, as it is called) was instituted, that they that had committed heinous offences worthy of death, and could not by offering up particular sacrifices for them, and confessing them, but hazard the loss of their lives, might have this day of expiation for all their sins whatsoever; God of his goodness so providing for the worst of his people. {{field-off:Bible}}

Verse 10. [[@Bible:Acts 27:10]]{{field-on:Bible}}**But also of our lives.** Which every creature, from the highest angel to the lowest worm, maketh much of. Why is living man sorrowful? *Lamentations 3:39*. As if the prophet should say, He hath cause to rejoice that he is yet alive amidst all his sorrows. A living dog is better than a dead lion. "Joseph is yet alive." This was more worth to Jacob than all Joseph's honour. It is the Lord's mercy that we are not consumed. Skin for skin, &c. It should not be grievous to any man to sacrifice his estate to the service of his life. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 27:11]]{{field-on:Bible}}**Nevertheless the centurion.** Profane persons, trusting more to their own carnal wisdom than to God's word, cast themselves wilfully into the greatest dangers. Believe the prophets, and ye shall prosper. The wicked pass on and are punished, *Proverbs 22:3*. We cannot get men to believe, till they feel, as Pharaoh. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 27:12]]{{field-on:Bible}}**And lieth toward the south-west.** It is a just complaint that a modern writer maketh of many men's spirits among us today; that they lie like this haven, toward the south-west and north-west, two opposite points. (Mr Burroughs, Heart Div.) Methinks it should lie heavy upon those men's spirits that first divided us, by publishing and pressing their new fangled fancies. {{field-off:Bible}}

Verse 13. [[@Bible:Acts 27:13]]{{field-on:Bible}}**Supposing that they had,** &c. God maketh many times the strongest sinew of the arm of flesh to crack.

"Fallitur augurio spes bona saepe suo." {{field-off:Bible}}

Verse 14. [[@Bible:Acts 27:14]]{{field-on:Bible}}**Called Euroclydon.** A stormy blast coming from the east,

*"Una Eurusque Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad littora fluctus."*

(*Virg. Aeneid. ii. 28.*) This wind is by Pliny called *Navigantium pestis*, the mariner's misery. How happy is the Church to whom, what wind soever bloweth, blows good and comfort, **Solomon's Song 4:16**. As for others, like as here, after a soft south wind arose Euroclydon; so to them after a false peace will be a sad storm, *Tranquillitas ista tempestas erit*. {{field-off:Bible}}

Verse 15. [[@Bible:Acts 27:15]]{{field-on:Bible}}**Could not bear up.** Or direct the eye against the wind, could not look it in the face. There is an elegance in the original, because part of the foreward of the ship is by mariners called the "ship's eye," *ἄντοφθαλμεῖν*. (*Verbum Polybiauum*. Hist. iv.) {{field-off:Bible}}

Verse 16. [[@Bible:Acts 27:16]]{{field-on:Bible}}**To come by the boat.** *i.e.* To recover, take up, and save the boat, that the waves should not break it. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 27:17]]{{field-on:Bible}}**Undergirding the ship.** With trusses or strong ropes, for fear lest she should split. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 27:18]]{{field-on:Bible}}**And being exceedingly tossed.** Seneca

speaking of such as have lived long to little purpose, not improving their time and their talents, he saith that their lives are like ships in a storm, *mullam iactati sunt, non navigarunt*, tossed much, but have sailed nothing; or like a mill stone, that is ever moving, but removes not at all; or as when men make imperfect dashes, they are said to scribble, but do not write. {{field-off:Bible}}

Verse 19. [[@Bible:Acts 27:19]]{{field-on:Bible}}**The tackling of the ship.** *eth hacchelim, Jonah 1:15*, which is almost our word "tackling." {{field-off:Bible}}

Verse 20. [[@Bible:Acts 27:20]]{{field-on:Bible}}**All hope that we,** &c. God delights to help those that are forsaken of their hopes: he reserveth his hand for a dead lift. Good therefore and worthy of all acceptation is the prophet's counsel, *Isaiah 50:10, 11*. A child of light walking in darkness must do as these here, when neither sun nor star appeared for many days, cast the anchor of hope within the veil of heaven, pray and wait till the day dawn, and the day star appear in his heart. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 27:21]]{{field-on:Bible}}**Gained this harm.** *i.e.* Prevented it. Prevision (foresight) is the best way of prevention, but for lack of prudent forecast "men pass on and are punished." *Leo cassibus irretitus dixit, si praescivissem*. Men might by wisdom redeem many miseries. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 27:22]]{{field-on:Bible}}**Be of good cheer.** So Bishop Ridley being once tossed by a sad tempest, Be of good cheer, said he to the boatmen, and ply your oars; for this boat carrieth a bishop that must be burned, not drowned. So Caesar said to the ferryman in a storm, *Noli timere; Caesarem fers, et fortunam Caesaris*: Never fear; Caesar is of better fortune than to die by drowning. That was a memorable speech of a philosopher, who being in danger of shipwreck in a light starry night, said, "Surely I shall not perish, there are so many eyes of providence over me." Much more may a saint say so. {{field-off:Bible}}

Verse 23. [[@Bible:Acts 27:23]]{{field-on:Bible}}**Whose I am, and whom I serve.** Lo, how holily he speaks, and like a Christian, among a company of profane and rude soldiers and seamen; so doth Jacob in his intercourse with Esau: these, saith he, are the children whom God of his grace hath given me, *Genesis 33:5*. Ubiquity is a sure sign of sincerity. An upright man is the same in all companies and in all conditions; as a pearl is a pearl, though cast into a puddle; as gold will glisten whether cast into the fire or the water. Good blood will not belie itself; neither will a good spiritual constitution show itself otherwise than by suitable both communication and conversation. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 27:24]]{{field-on:Bible}}**God hath given thee all.** It is for the godly's sake that the wicked are spared and favoured. To the wicked, God saith concerning his servants, as the prophet once said to Jehoram, "Surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look toward thee, nor see thee," *2 Kings 3:14*. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 27:25]]{{field-on:Bible}}**For I believe God.** The believer walks about the world as a conqueror. Faith drinks to him in a cup of nepenthes, and bids him sing away sorrow; "But if ye will not believe, surely ye shall not be established," *Isaiah 7:9*. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 27:26]]{{field-on:Bible}}**We must be cast.** Where our ship being broke, we shall be brought safe to land by an all-powerful hand of God, who delights to help at a dead lift. And this is here foretold, that it may not be thought to happen by hap-hazard. {{field-off:Bible}}

Verse 27. [[@Bible:Acts 27:27]]{{field-on:Bible}}**In Adria.** That is, in the Adriatic Sea.

{{field-off:Bible}}

Verse 28. [[@Bible:Acts 27:28]]{{field-on:Bible}}**Fifteen fathoms.** A sign they were nearer shore than before. {{field-off:Bible}}

Verse 29. [[@Bible:Acts 27:29]]{{field-on:Bible}}**Wished for the day.** Wish we as much for the day of redemption, when after much tossing on this glassy sea, we shall safely land at the haven of happiness, at the quay of Canaan, the kingdom of heaven.

*"Discupio solvl, tecumque, o Christe, manere;
Portio fac regni sim quotacunque tui."* {{field-off:Bible}}

Verse 30. [[@Bible:Acts 27:30]]{{field-on:Bible}}**And as the shipmen.** So to shift for themselves, not caring what became of the passengers. A private spirited man is *totus in se*, entirely in himself, like the snail, still within doors, at home; and though he may look abroad sometimes, and seem well affected to others, yet he seeks himself; as the snail creeping abroad out of the walls and hedges, yet still keeps within its own house. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 27:31]]{{field-on:Bible}}**Ye cannot be saved.** God must be trusted, but not tempted, by wilful neglect of due means. He is not tied to them, but yet doth usually work by them. (*See Trapp on "Matthew 4:4"*) {{field-off:Bible}}

Verse 32. [[@Bible:Acts 27:32]]{{field-on:Bible}}**Then the soldiers.** According to St Paul's counsel, who was now somebody with them. Indeed he was grown, by much exercise and experience, *harum rerum callentissimus, et vir in omnibus rebus excellentissimus*, as one saith of him, a most gallant man, and every way accomplished. {{field-off:Bible}}

Verse 33. [[@Bible:Acts 27:33]]{{field-on:Bible}}**Having taken nothing.** *i.e.* Having made no set meal but by snatches and catches. When life is in danger, all is laid aside till that be secured. Oh that we were likewise wise for our souls; surely if we knew our danger, we should neither eat nor drink till we had made our peace with God. For is it nothing to lose an immortal soul? to purchase an everliving death? {{field-off:Bible}}

Verse 34. [[@Bible:Acts 27:34]]{{field-on:Bible}}**Not an hair.** A proverbial speech, **Luke 21:18.** See **Matthew 10:30.** (*See Trapp on "Matthew 10:30"*) {{field-off:Bible}}

Verse 35. [[@Bible:Acts 27:35]]{{field-on:Bible}}**In presence of them all.** He was not ashamed of God's service before those heathens. No more was Abraham who built an altar to his God wherever he came. That was the first work he did, not fearing the idolatrous Canaanites. A bold and wise profession is required of every Christian. It is no gold that glitters not. {{field-off:Bible}}

Verse 36. [[@Bible:Acts 27:36]]{{field-on:Bible}}**Then were they all of good cheer.** By Paul's good example. For as one bad man may hinder much good, **Ecclesiastes 9:18**, so on the contrary. {{field-off:Bible}}

Verse 37. [[@Bible:Acts 27:37]]{{field-on:Bible}}**We were in all two hundred, &c.** And that not one of this "all" should miscarry, was a miracle of God's mercy; since all of them could not swim (likely), and being so low brought with fear and fasting, how could they so bestir themselves, as in that case was requisite? Or being so many on a cluster, how did they not one hinder another? But God was in the shipwreck; and if he command deliverance, it shall be done with ease and expedition. In case their skill or strength fail, "he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim," **Isaiah 25:11**; with great facility he shall do it: the motion in swimming is easy, and with a slight; strong, violent strokes in the water, would rather sink than support. {{field-off:Bible}}

Verse 38. [[@Bible:Acts 27:38]]{{field-on:Bible}}**Cast out the wheat.** *Fastidientes divinum verbum, et damnum et dedecus pall oportet.* "Behold! they have rejected the word of the Lord, and what wisdom is in them?" **Jeremiah 8:9.** {{field-off:Bible}}

Verse 39. [[@Bible:Acts 27:39]]{{field-on:Bible}}**They discovered a creek.** Then chiefly are we to look for tempests when we draw nighest to the shore, to the haven. Our last encounter at death is like to be the sharpest. The Israelites never met with such opposition as when they were to take possession of the land. Then all the kings of Canaan combined against them. {{field-off:Bible}}

Verse 40. [[@Bible:Acts 27:40]]{{field-on:Bible}}**Hoised up the mainsail.** Which before they had struck by reason of the violence of the storm. If God afflict, we must carry our sail accordingly, **Ruth 1:20.** {{field-off:Bible}}

Verse 41. [[@Bible:Acts 27:41]]{{field-on:Bible}}**Where two seas met.** The men of Malta show a certain place at this day which they call *lascala di San Paulo*, Saint Paul's arrival. {{field-off:Bible}}

Verse 42. [[@Bible:Acts 27:42]]{{field-on:Bible}}**To kill the prisoners.** An ill requital of Paul's kindness. But soldiers make but a sport of killing men. "Let the young men arise and play before us," said Abner. {{field-off:Bible}}

Verse 43. [[@Bible:Acts 27:43]]{{field-on:Bible}}**Willing to save Paul.** By whom he had been hitherto saved; and in whom he saw that goodness that could not but attract all hearts not congealed into steel and adamant. I read of a monster, who that night that his prince pardoned and released him, got out and slew him; this was Michael Balbus. (Zonaras in Annal.) Such another was bloody Bonner, active in bringing the Lord Cromwell (who had been his great patron) to an untimely death. In like sort dealt Bishop Watson by Mr Rough, and Bishop Bourn by Mr Bradford, who had saved their lives with the hazard of their own. William Parry was for burglary condemned to die, but saved by Queen Elizabeth's pardon; this ungrateful man afterwards sought to requite her, by vowing her death, A. D. 1584, and was therefore worthily executed as a traitor; and indeed hanging was too good for him. (Speed.) The senate of Basil first tortured, and then burnt to ashes, a villain called Paulus Sutor, that murdered an old man that had done him many fatherlike courtesies, A.D. 1565, as judging, that to render evil for evil is brutish, but to render evil for good is devilish. (Lonicer.) Lycurgus the Lacedaemonian lawgiver would make no law against such, *quod prodigiosa res esset beneficium non rependere*, because it could not be imagined that any would be so unworthy as not to recompense one kindness with another. If this centurion should have done otherwise than he did in saving Paul, by whose prayers and for whoso sake he and his company had escaped, no time would have worn out his utter disgrace and infamy. {{field-off:Bible}}

Verse 44. [[@Bible:Acts 27:44]]{{field-on:Bible}}**Hominum malitiam vincit Dei bonitas,** saith Beza here. God's goodness overcometh man's badness. {{field-off:Bible}}

Chapter 28

Verse 1. [[@Bible:Acts 28:1]]{{field-on:Bible}}**And when they were escaped.** Some of them escaped perhaps as narrowly as did Sir Thomas Challoner, who when he was young, served under Charles V in the expedition of Algiers; where being shipwrecked, after he had swam till his strength and his arms failed him, at the length catching hold of a cable with his teeth, he escaped, not without the loss of some of his teeth. He was afterwards knighted for his valour at Mussleborough field, and died A. D. 1566. (Camd. Britan.) {{field-off:Bible}}

Verse 2. [[@Bible:Acts 28:2]]{{field-on:Bible}}**And the barbarous people.** So the Grecians (and afterwards the Romans) called all other nations besides themselves. But now the Grecians, having lost their ancient liberty and glory, by means of the Turkish oppression, are become no less barbarous than those rude nations whom they before scorned. Which misery, with a thousand more, they may justly impute to their own ambition and discord. {{field-off:Bible}}

Verse 3. [[@Bible:Acts 28:3]]{{field-on:Bible}}**And fastened on his hand.** Thus, many are the troubles of the righteous; but out of them all the Lord delivereth them. No country hath more venomous creatures than Egypt, none more antidotes; so godliness hath many troubles, and as many helps against trouble. The devil's design here was to have destroyed Paul, but he was deceived. So he desired to have Peter, **Luke 22:31**, *sc.* to hell, but that was more than he could do. {{field-off:Bible}}

Verse 4. [[@Bible:Acts 28:4]]{{field-on:Bible}}**Yet vengeance suffereth not,** &c. *Nemo scelus gerit in pectore, qui non idem habet Nemesin in tergo.* The fall of Blackfriars slew nearly a hundred, whereof two were priests; a third having taken water, together with many others that had escaped, purposing to go into Flanders, were drowned at London bridge shortly after, the boat being overturned. {{field-off:Bible}}

Verse 5. [[@Bible:Acts 28:5]]{{field-on:Bible}}**And he shook off the beast.** So should we do false and slanderous reports; or rather make a good use of them; as the skilful apothecary of the flesh of this poisonous beast makes a wholesome theriacle (**θηριακὰ**), or treacle, ⁽⁷⁸⁾ as we call it.

And felt no harm. No more did Queen Elizabeth, when Squier, the traitor, sent by Walpool the Jesuit, had poisoned the pummel of her saddle. The vigour of the poison (said the Jesuit) is such as neither continuance of times nor subtilty of air could check or unvirtuate. And yet, albeit the season were hot, and the veins open to receive any malign tincture, her body thereupon felt no distemperature, nor her hand felt no more hurt (saith Speed) than Paul's did when he shook off the viper into the fire.{{field-off:Bible}}

Verse 6. [[@Bible:Acts 28:6]]{{field-on:Bible}}**That he should have swollen.** Or, have been inflamed, **τίμπρασθαι**, viz. with the viper's venom. The devil's darts are called fiery for the dolour and distemper they work, **Ephesians 6:16**; in allusion likely to the poisoned darts that the Scythians of old and other nations now use in war, dipped in the blood and gall of vipers, the venomous heat of which, like a fire in their flesh, killed the wounded with torments; the likeliest hell of any other, saith one. These fiery darts sting the wicked, as the fiery serpents did the Israelites. The saints shake them off without hurt, though not always without smart. {{field-off:Bible}}

Verse 7. [[@Bible:Acts 28:7]]{{field-on:Bible}}**Who received us and lodged us three days**

⁷⁸ A medicinal compound, originally a kind of salve, composed of many ingredients, formerly in repute as an alexipharmic against and antidote to venomous bites, poisons generally, and malignant diseases. Obs. ŒD

courteously. Gr. φιλοφρόνως, of a friendly mind. As he is the best Christian that is most humble, so is he the truest gentleman that is most courteous. And as fair flowers in the spring draw passengers' eyes, so doth courtesy in high degrees win men's affections. {{field-off:Bible}}

Verse 8. [[@Bible:Acts 28:8]]{{field-on:Bible}}**Sick of a fever.** Which hath its name both in Greek and Latin from the fire that is in it, πυρετός. *Febris a fervore.* The difference is not so great whether a man broil in the bed, or at a stake by frying a faggot: fear it not. {{field-off:Bible}}

Verse 9. [[@Bible:Acts 28:9]]{{field-on:Bible}}**Came and were healed.** On both sides (likely), and hence their forwardness and freeheartedness, **Acts 28:10.** {{field-off:Bible}}

Verse 10. [[@Bible:Acts 28:10]]{{field-on:Bible}}**Who also honoured us.** *Perraro grati reperiuntur*, saith Cicero. A thankful man is worth his weight in gold, saith Mr Ward. The Italian hath a proverb, *Sei apato il morbo, fraudato il santo*; when the disease is departed, the saint is defrauded, viz. of the honour that was vowed to be done to him. Not so here. {{field-off:Bible}}

Verse 11. [[@Bible:Acts 28:11]]{{field-on:Bible}}**Whose sign was Castor and Pollux.** Seamen say that if these two stars arise not together, it is a sign of an ensuing tempest. Dissension is a forerunner of destruction. {{field-off:Bible}}

Verse 12. [[@Bible:Acts 28:12]]{{field-on:Bible}}**Syracuse.** The metropolis of Sicily, where lived and died that famous mathematician Archimedes; who by his art so long held out the city against Marcellus the Roman general, that beleaguered it. (Plut.) {{field-off:Bible}}

Verse 13. [[@Bible:Acts 28:13]]{{field-on:Bible}}**Came to Rhegium.** Which hath its name of breaking, from ῥήγνυμι, *rumpo*; because, say some, there the sea broke off Sicily from Italy, which was before but one continent. The like they report concerning France and England. {{field-off:Bible}}

Verse 14. [[@Bible:Acts 28:14]]{{field-on:Bible}}**Seven days.** For mutual enjoyment of one another; there being no such comfort upon earth, next to communion with God, as the communion of saints, **2 John 1:12**, that our joy may be full. This, heathens knew, and therefore relegated Christians and confined them to isles and mines, where they could not have access one to another. (Cyprian, Epist.) {{field-off:Bible}}

Verse 15. [[@Bible:Acts 28:15]]{{field-on:Bible}}**They came to meet us.** So Paul entered Rome as a long-looked-for triumpher. {{field-off:Bible}}

Verse 16. [[@Bible:Acts 28:16]]{{field-on:Bible}}**Paul was suffered to dwell.** So Bradford, prisoner in the King's Bench, was in so good credit with his keeper, that he had license to go all about the city without a keeper, &c. Yea, to ride into Oxfordshire to a merchant's house of his acquaintance, &c. {{field-off:Bible}}

Verse 17. [[@Bible:Acts 28:17]]{{field-on:Bible}}**After three days.** Ministers should free themselves as much and as soon as may be from sinister suspicions. For they must never think to do good on those that have conceived an incurable prejudice against them. {{field-off:Bible}}

Verse 18. [[@Bible:Acts 28:18]]{{field-on:Bible}}**Because there was no cause.** See **Acts 25:25.** {{field-off:Bible}}

Verse 19. [[@Bible:Acts 28:19]]{{field-on:Bible}}**To accuse my nation of.** But to defend Christ's cause and mine own innocence, with as little reflex on the Jews as may be. It is an ill

business to defame a whole nation (one's own especially), as Scaliger, that proud hypercritic, who gave this base and unmannerly character, *Gothi belluae, Scoti non minus, Angli perfidi, inflati, feri, contemptores, stolidi, amentes, inertes, inhospitales, immanes*. The Goths are beasts, so are the Scots. As for the English, they are perfidious, proud, fierce, scornful, fools, madmen, sluggards, inhospitable, cruel. {{field-off:Bible}}

Verse 20. [[@Bible:Acts 28:20]]{{field-on:Bible}}**For the hope of Israel.** That is, for the resurrection of the dead and that eternal life that Israel hopes and looks for. *Hallucinantur philosophi, qui sapientem non metu solum sed et spe vacare vellent. Spes in terrenis incerti nomen boni, spes in divinis nomen est certissimi, Hebrews 11:1.* Hope in God, saith every David to himself, *Psalms 43:5*.

I am bound with this chain. At Rome, such prisoners as had liberty to go abroad, had a long chain, the one end whereof was fastened to their right hand, and the other end was tied to a soldier's left hand, who was to be his keeper. Thus was St Paul bound, likely. {{field-off:Bible}}

Verse 21. [[@Bible:Acts 28:21]]{{field-on:Bible}}**We neither received letters.** Not because the priests and elders were now grown better minded toward Paul than they were wont to be (for malice is like the crocodile, that groweth as long as it liveth; and, as we used to say of cheese, the older it is, the stronger), but that they could not so well deal with him at such a distance; and besides, being so far off them, he could be no such eye sore to them. {{field-off:Bible}}

Verse 22. [[@Bible:Acts 28:22]]{{field-on:Bible}}**Everywhere it is spoken against.** *Nomen in Christianis damnabatur, non crimen*, saith Tertullian. When Attalus the martyr was put to death at Lyons, a table was set up over his head with this inscription, *Hic est Attalus Christianus*, This is Attalus the Christian; that was all they had to charge him with. So when Polycarp was martyred, all the crime objected against him was that he confessed himself to be a Christian. Nero made this cruel edict, Whosoever confessed himself to be a Christian, let him be presently put to death without any more ado, as a convicted enemy of mankind. ⁽⁷⁹⁾{{field-off:Bible}}

Verse 23. [[@Bible:Acts 28:23]]{{field-on:Bible}}**There came into his lodging.** Tertullian telleth us that it was forbidden the primitive Christians by a public statute, to have temples or places of public meetings. It is yet better with us, blessed be God. We have, as Joseph provided them in Egypt, a granary or storehouse in every city, and village for the most part. {{field-off:Bible}}

Verse 24. [[@Bible:Acts 28:24]]{{field-on:Bible}}**And some believed not.** The word, as Moses, slays the Egyptian, saves the Israelite. It is to some the savour of life, to others of death, as Obededom was blessed for the ark, the Philistines cursed. {{field-off:Bible}}

Verse 25. [[@Bible:Acts 28:25]]{{field-on:Bible}}**And when they agreed not.** They jarred. It is a metaphor from musical instruments that make no harmony, ἀσύνφωνοι.

Had spoken one word. A terrible stinging word, that would stick in their souls and flesh, as the envenomed arrows of the Almighty, throughout all eternity. {{field-off:Bible}}

Verse 26. [[@Bible:Acts 28:26]]{{field-on:Bible}}**Hearing, ye shall hear, &c.** A heavy ear is a singular judgment. Antagoras, cum Thebaidos librum apud Boeotos recitaret, nec quisquam recitanti applauderet, complicato volumine, Merito, inquit, Boeoti vocamini, quia boum habetis aures. (Erasm. Chiliad.) The Greeks have a proverb, Asino quispiam narrabat fabulam, ac ille movebat aures.

⁷⁹ *Sine ulteriore sui defensione capite plectitur.*

Seeing, ye shall see. Speculatively.

And not perceive. *i.e.* Practically, as given over for their wilfulness to spiritual blindness.
{{field-off:Bible}}

Verse 27. [[@Bible:Acts 28:27]]{{field-on:Bible}}**Is waxed gross.** "Their heart is as fat as grease; but I delight in thy law," saith David, *Psalm 119:70*. Naturalists tell us that fat-hearted men are dull-witted. γαστήρ παχεῖα λεπτόν οὐ τίκτει νόον. It is a heavy case when men have got a kind of hoof over their hearts, *callum obductum*, *corneas fibras*, brawny breasts, horny heart strings.

Their eyes have they closed. Gr. ἐκάμυσαν. They have winked, they shut the windows, lest the light should come in. *Ut liberius peccent, libenter ignorant*, saith Bernard. *Sponte quidem reluctantur veritati, non tamen fortuito*, saith Beza. {{field-off:Bible}}

Verse 28. [[@Bible:Acts 28:28]]{{field-on:Bible}}**That the salvation of God.** *i.e.* The gospel, that "grace of God that bringeth salvation," *Titus 2:11*, and is the power of God to salvation to as many as believe, *Romans 1:16*; therefore called the word of this life, that is able to save souls; and hath heaven in it, potentially, as the kernel hath the tree, or the seed the harvest.
{{field-off:Bible}}

Verse 29. [[@Bible:Acts 28:29]]{{field-on:Bible}}**Had great reasoning,** &c. It is not the gospel, but the contempt of the gospel, that breedeth questions and quarrellings.
{{field-off:Bible}}

Verse 30. [[@Bible:Acts 28:30]]{{field-on:Bible}}**And received all that came in unto him.** Being a genuine child of the Church, set forth by that πανδοχεῖον, *Luke 10:34*, that inn that receives and helps all sin-sick visitors. Christ himself (saith one) was therefore born in an inn, to signify that in the Church there is lodging for all. Let our houses be little churches and receptacles for the righteous, as Paul's was, *Colossians 2:5*; so that a stranger coming thither, may behold our holy order, and say, as Jacob did of Bethel, "This is the house of God, this is the gate of heaven," *Genesis 28:17*. {{field-off:Bible}}

Verse 31. [[@Bible:Acts 28:31]]{{field-on:Bible}}**Preaching the kingdom,** &c. Mr Bradford, during the time of his imprisonment, preached twice a day continually, unless sickness hindered him; where also the sacrament was often ministered. And through his means (the keeper so well did bear with him) such resort of good people was daily at his lecture, and ministration of the sacrament, that commonly his chamber was well nigh filled.

"Deus dedit his quoque finem." {{field-off:Bible}}