

The Acts Of The Holy Apostles, Written By Luke The Evangelist

The Argument

Christ, after his ascension, performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not only mindful of his Church, but would be the head and maintainer thereof forever. Wherein also his mighty power appeareth, who notwithstanding that Satan and the world resisted so much against this noble work, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceive the practice and malice which Satan continually useth to suppress and overthrow the Gospel; he raiseth conspiracies, tumults, commotions, persecutions, slanders, and all kind of cruelty. Again we shall here behold the providence of God, who overthroweth his enemies' enterprises, delivereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly to follow their captain Christ, leaving as it were by this history a perpetual memory to the Church, that the cross is so joined with the Gospel, that they are fellows inseparable, and that the end of one affliction, is but the beginning of another. Yet nevertheless God turneth the troubles, persecutions, imprisonings and temptations of his to a good issue, giving them as it were, in sorrow, joys; in bonds freedom; in prison, deliverance; in trouble, quietness; in death, life. Finally, this book containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sin through Christ Jesus. Of the blessed immortality. An exhortation to the ministers of Christ's flock, Of repentance, and fear of God, with other principal points of our faith; so that this only history in a manner may be sufficient to entrust a man in all doctrine and religion.

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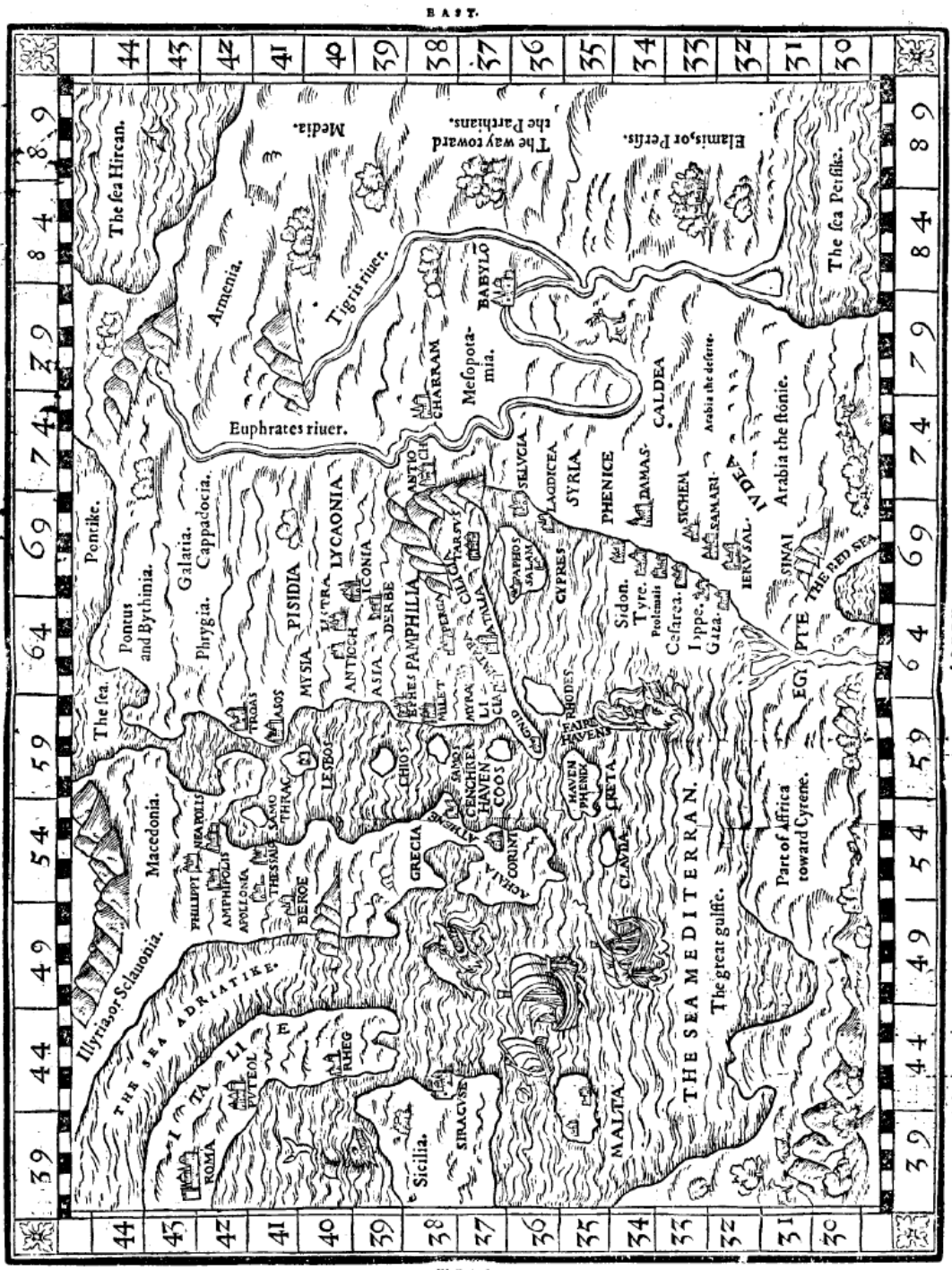
THE DESCRIPTION OF THE
COUNTREIS AND PLACES MENCIONED IN THE
Actes of the Apostles frō Italie on the West parte,
vnto the Medes & Persians towardes the East, con-
teining about 2200 mile in length. The which des-
cription serueth for the peregrination of S. Paul, &
other of the Apostles, and for the vnderstanding of
manie things contained in this boke.

The names of the yles and countreis mencioned in this mappe.

Achaia.	Claudayle.	Lefbos yle.	Pontus.
Arabia the deserte.	Coos yle.	Lycaonia.	Phenicia.
Arabia the stonie.	Creta or Candia yle.	Lycia.	Pisidia.
Armenia.	Cyprus.	Malta yle.	Phrygia.
Asia the lesse.	Galatia.	Macedonia.	Rhodes yle.
Bythinia.	Grecia.	Myfia.	Samos yle.
Cappadocia.	Italie.	Media.	Samothracia yle.?
Chios yle.	Illyria, or Sclauonie.	Pamphilia.	Sicilia yle.
Cilicia.	Iudea.	Persia.	Syria.
Chaldea.			

*The Townes specified in this mappe and their situation with the obseruation of the
length and breadth*

Amhipolis	50,0:41,30.	Lystri	64,0:39,0.
Antiochia of Syria	70,15:37,20.	Miletum	58,0:37,0.
Antiochia of Pisidia	62,30:39,0.	Myra	62,36:40,0.
Apollonia	49,30:40,30.	Mytilene	55,0:35,0.
Allos	56,0:40,15.	Neapolis	51,15:41,40.
Athenes	52,45:37,15.	Paphos in Cyprus	65,0:36,0.
Attalia	62,15:36,30.	Patara	60,30:36,0.
Babylon	79,0:35,0.	Perge	62,15:36,56.
Beroe	48,45:39,50.	Phenix an hauen	53,45:34,20.
Cenchrea hauen	51,20:37,0.	Philippi	50,45:41,46.
Cesarea Straton.	66,16:32,25.	Prolemais	66,50:32,58.
Charram	73,55:37,10.	Puteoli	39,50:41,0.
Corinthus	51,15:36,55.	Rhegium	40,0:39,0.
Damascus	68,55:33,0.	Rome	56,40:41,40.
Derbe	64,20:38,15.	Salamine yle of Cyprus	66,40:35,30.
Ephesus	57,40:37,40.	Samaria	66,20:32,19.
Fayre hauen	56,46:35,10.	Seleucia	68,35:25,40.
Gaza	65,10:31,40.	Sidon	67,15:33,30.
Gnidum	57,10:35,30.	Syracuse	39,30:37,15.
Iconium	64,30:38,45.	Tarfus	67,40:36,50.
Ierusalem	66,0:31,55.	Theffalonica.	49,50:40,30.
Ioppe	66,40:31,55.	Troas	55,0:41,0.
Laodicea.	68,30:35,5.	Tyrus	67,38:33,20.



EAST

NORTH

SOUTH

WEST

Acts 1

3 Luke tieth this history to his Gospel. 9 Christ being taken into heaven, 10 the Apostles, 11 being warned by the Angels, 12 to return, 14 and gave themselves to prayer. 15 By Peter's motion, 18 into Judas the traitors' place. 26 Matthias is chosen.

1 I have made the (1) former treatise, O Theophilus, of all that Jesus began to (a) (*) do and teach,

(1) A passing over from the history of the Gospel, that is, from the history of the sayings and doings of Christ, unto the acts of the Apostles.

(a) The acts of Jesus are the miracles and doings which shewed his Godhead, and his most perfect holiness and example of his doctrine.

(*) Whereby is meant Christ's doctrine and his miracles declared for the confirmation of the same.

2 Until the day that he was taken up, after that he through the holy Ghost, had given (*) commandments unto the (♣) Apostles, whom he had chosen.

(*) To preach the Gospel.

(♣) Who as they were called by God, so had they their consciences assured by his holy Spirit.

3 (2) To whom also he presented himself alive after that he had suffered, by many (b) infallible tokens, being seen of them by the *space* of forty days, and speaking of those things which *appertained* to the (*) kingdom of God.

(2) Christ did not straightway ascend into heaven after his resurrection, because he would thoroughly prove his resurrection, and with his presence confirm his Apostles in the doctrine, which they had heard.

(b) He calleth those infallible tokens, which are otherwise turned necessary, now in that which Christ spake, and walked, and ate, and was felt of many, these are sure signs and tokens that he truly rose again.

(*) Whereby God reigneth in us.

4 (*) And when he had (c) (♣) gathered *them* together, he commanded them that they should not depart from Jerusalem, **but to wait for the promise of the Father,** (♣) which *said he, ye have heard of me.*

(*) Luke 24:49 .

(c) They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.

(♣) Because they should be all witnesses of his ascension.

(♣) John 14:25; John 15:26; John 16:7 .

5 (*) **For John indeed baptized with water, but ye shall be baptized (d) with the (♣) holy Ghost within these few days.**

(*) Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26; Acts 2:2; Acts 11:16; Acts 19:4 .

(d) Either of the Father, or of me; so that either the Father or Christ is set here against John, as the holy Ghost is against the water, as things answerable the one to the other.

(♣) That is, with those spiritual graces which Jesus only giveth by his Spirit.

6 (3) When they therefore were come together they asked of him, saying, Lord, wilt thou (*) at this time (e) restore the kingdom to Israel?

(3) We must fight before we triumph; and we ought not curiously to search after those things, which God hath not revealed.

(*) This declareth man's impatience who cannot abide quietly till God's appointed time comes, but would have all things accomplished according to their affections, read Zechariah 6:14 .

(e) To the old and ancient state.

7 And he said unto them, **It is not for you to know the (*) times, or the (f) seasons, which the Father hath put in his own power,**

(*) For this passeth our capacity, and God reserveth it to himself.

(f) That is, the fit occasions that serve to doing of matters which the Lord hath appointed to bring things to pass in.

8 (*) **But ye shall receive power of the holy Ghost, when he shall come on you; and ye shall be (♣) witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the (♣) uttermost part of the earth.**

(*) Acts 2:2 .

(♣) To stand in the face of the whole world which signifieth that they must enter into heaven by afflictions, and therefore must fight before they get the victory.

(♣) Hereby they might learn that the Messiah was not only for the Jews, but also for the Gentiles.

9 (*) (4) And when he had spoken these things, while they beheld, he was (♣) taken up, for a cloud took him up out of their sight.

(*) Luke 24:51 .

(4) After that Christ had promised the full virtue of the holy Ghost, wherewith he would govern his Church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgment, as the Angels witness.

(♣) Whereby they knew certainly whether he went.

10 And while they looked steadfastly toward heaven, as he went, behold, (*) two men stood by them in white apparel,

(*) Which were Angels in men's form.

11 Which also said, Ye men of Galilee, why stand ye (*) gazing into heaven? This Jesus which is taken up (g) from you into heaven, shall (♣) so come, as ye have seen him go into heaven.

(*) And seeking him with carnal eyes.

(g) That is, out of your sight.

(♣) As the true redeemer to gather us unto him.

12 ¶ Then returned they unto Jerusalem from the mount that is called *the mount of Olives*, which is near to Jerusalem, being from it a (*) Sabbath (h) *day's* journey.

(*) Which was two miles, according to the Jews' tradition, albeit it was not so appointed by the Scriptures.
(h) About two miles.

13 (5) And when they were (i) come in, they went up into an upper chamber, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas James' *brother*.

(5) Ecclesiastical assemblies to hear the word, and to make common prayer, were first instituted and kept in private houses by the Apostles.
(i) They went into the house, which the Church hath chosen at that time to be a receipt for the whole assembly.

14 These all (k) continued with (l) one (*) accord in (m) (♣) prayer and supplication with the (n) (♣) women, and Mary the mother of Jesus, and with his (o) brethren.

(k) The Greek word signified an invincible constancy, and steadiness.
(l) It is to good purpose, that this concord is mentioned; for those prayers are most acceptable to God which are made with agreeing minds and wills.
(*) A lively patron to learn how to dispose ourselves to receive the gifts of the holy Ghost.
(m) The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset.
(♣) Partly to obtain the holy Ghost, and partly to be delivered from the present dangers.
(n) For it was behoovable to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.
(♣) Or, wives.
(o) With his kinsfolks.

15 (6) And in those days Peter stood up in the midst of the disciples, and said (now the number of (p) (*) names that were in one place were about a hundred and twenty.)

(6) Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret revelation of the holy Ghost, or by express judgment of the Congregation.
(p) Because men are commonly billed and enrolled by their names.
(*) Or, men.

16 (7) Ye men *and* brethren, this (♣) Scripture must needs have been fulfilled, which the (*) holy Ghost by the mouth of David spake before of Judas, which was (♣) guide to them that took Jesus.

(7) Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, shewing that all things which came unto him, were foretold by God.
(♣) The offense, which might have come by Judas' fall, is hereby taken away because the Scripture had so forewarned.
(*) Psalm 41:9 .
(♣) John 13:18 .

17 For he was numbered with us, and had obtained (*) fellowship in this ministration.

(*) Or, portion.

18 He therefore hath (q) purchased a field with the (♣) reward of iniquity, and when (*) he had (r) thrown down himself headlong, he brast asunder in the midst, and all his bowels gushed out.

(q) Luke considered not Judas his purpose, but that which followed of it, and so we used to say, that a man hath procured himself harm, not that his will and purpose was so, but in respect of that which followed.

(♣) Perpetual infamy is the reward of all such as by unlawfully gotten goods buy anything.

(*) Matthew 27:5 .

(r) The Greek words signify thus much, that Judas fell down flat and was rent in sunder in the midst, with a marvelous huge noise.

19 And it is known unto all the inhabitants of Jerusalem, in so much, that field is called in their own language, Aceldama, that is, The field of blood.

20 For it is written in the book of Psalms, (*) Let his habitation be void, and let no man dwell therein; (♣) also, Let another take his (s) (♣) charge.

(*) Psalm 68:26 .

(♣) Psalm 109:8 .

(s) His office and ministry. David wrote these words against Doeg the King's herdsman; And these words, Shepherd, Sheep, and Flock, are put over to the Church office and ministry, so that the Church and the offices thereof are called by these names.

(♣) Or, ministry.

21 (8) Wherefore of these men which have companied with us, all the time that the Lord Jesus was (t) (*) conversant among us,

(8) The Apostles deliberate upon nothing, but first they consult and take advisement by God's word; and again they do nothing that concerneth and is behoovable for the whole body of the Congregation, without making the Congregation privy unto it.

(t) Word for word, went in and out, which kind of speech betokeneth as much in the Hebrew tongue, as the exercising of a public and painful office, when they speak of such as are in any public office, Deuteronomy 31:2; 1 Chronicles 27:1 .

(*) Greek, went in and went out.

22 Beginning from the baptism of John unto the day that he was taken up (u) from us, must one of them be made a witness with us of his (*) resurrection.

(u) From our company.

(*) In that he mentioned the principal article of our faith, he comprehendeth also the rest.

23 (9) And they (x) presented two, Joseph called Barsabas, whose surname was Justus, and Matthias.

(9) Apostles must be chosen immediately from God, and therefore after prayers, Matthias is chosen by lot, which is as it were God's own voice.

(x) Openly, and by the voices of all the whole company.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two (*) thou hast chosen,

(*) To the intent that he that should take in hand that excellent office of an Apostle, might be chosen by the authority of God.

25 That he may take the (y) room of this ministration and Apostleship, from which Judas hath (z) gone astray, to go to his own place.

(y) That he may be fellow and partaker of this ministry.
(z) Departed from, or fallen from; And it is a Metaphor taken from the way; For callings are signified by the name of ways, with the Hebrews.

26 Then they gave forth their lots, and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

Acts 2

2 The Apostles 4 filled with the holy Ghost 8 speak with divers tongues; 12 They are thought to be drunk, 15 but Peter disproveth that. 34 He teacheth that Christ is Messiah; 37 And seeing the hearers astonished, 38 he exhorteth them to repentance.

1 And (1) when the (*) day of Pentecost was (a) come, they were (b) (♣) all with one accord in one place.

(1) The Apostles being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, are by a double sign from heaven authorized, and anointed with all the most excellent gifts of the holy Ghost and especially with an extraordinary and necessary gift of tongues.

(*) The holy Ghost was sent when much people was assembled in Jerusalem at the feast, Exodus 23:16; Leviticus 23:16; Deuteronomy 16:9; because the thing might not only be known there, but also through the world.

(a) Word for word, was fulfilled; that is, was begun, as Luke 2:21 . For the Hebrews say that a day, or a year is fulfilled or ended, when the former days or years are ended, and the other begun; Jeremiah 25:12 . And it shall come to pass, that when seventy years are fulfilled, I will visit, etc. For the Lord did not bring home his people after the seventieth year was ended, but in the seventieth year; Now the day of Pentecost was the fiftieth day after the feast of the Passover.

(b) The twelve Apostles, which were to be the Patriarchs as it were of the Church.

(♣) That is, the Apostles.

2 And (*) suddenly there came a sound from heaven, as of a rushing *and* mighty (♣) wind, and it filled all the house where they sat.

(*) Acts 1:5; Acts 11:15; Acts 19:6; Matthew 3:11; Mark 1:8; Luke 3:16 .

(♣) Whereby is signified the holy Ghost.

3 And there appeared unto them cloven (*) tongues, like (♣) fire, and it sat upon each of them.

(*) This sign agreeth with the thing which is signified thereby.

(♣) To declare the virtue and force that should be in them.

4 And they were all filled with the holy Ghost, and began to speak with (c) other tongues, as the (d) Spirit gave them (*) utterance.

(c) He calleth them other tongues, which were not the same which the Apostles used commonly, and Mark calleth them new tongues.

(d) Hereby were understood that the Apostles used not now one tongue, and then another by haphazard and at all adventure, or as fantastical men used to do, but with good consideration of their hearers; and to be short, that they spake nothing but as the holy Ghost governed their tongues.

(*) Or, to speak.

5 And there were dwelling at Jerusalem Jews, men that feared God, of every nation under heaven.

6 Now when this was (*) noised, the multitude came together and were astonished, because that every man heard them speak his own language.

(*) How the Apostles spake divers languages.

7 And they wondered all, and marveled, saying among themselves, Behold, are not all these which speak, of Galilee?

8 (e) How then hear we every man our own (*) language, wherein we were born?

(e) Not that they spake with one voice, and many languages were heard, but that the Apostles spake with strange tongues; for else the miracle had rather been in the hearers, whereas now it is in the speakers; Nazianzen in his oration of Whitsunday.

(*) For they could speak all languages, so that they were able to speak to every man in his own language.

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and (*) strangers of Rome, and (f) (♣) Jews, and (♣) Proselytes,

(*) Or, those that dwell at Rome.

(f) By Jews, he meaneth them that were both Jews by birth, and Jews by profession of religion though they were born in other places; and they were Proselytes, which were Gentiles born and embraced the Jew's religion.

(♣) Whose ancestors were not of the Jewish nation, but were converted to the Jews religion, which their children did profess.

(♣) That is, such as were converted to the Jewish religion, which were before paynims and idolaters.

11 Cretes, and Arabians, we heard them speak in our own tongues the wonderful *works* of God.

12 (2) They were all then amazed, and doubted, saying one to another, What may this be?

(2) God's word pierceth some so, that it driveth them to seek out the truth, and it doeth so choke others, that it forceth them to be witnesses of their own impudency.

13 And others (g) (*) mocked, and said, They are full of (♣) new wine.

(g) The word which he useth here, signifieth such a kind of mocking which is reproachful and contumelious; and by this reproachful mocking we see, that there is no miracle so great and excellent, which the wickedness of man dareth not speak evil of.

(*) There is no work of God so excellent, which the wicked scoffers do not deride.

(♣) Or, sweet.

14 ¶ But Peter standing with the eleven, (h) lifted up his voice, and said unto them, Ye men of Judea, *and* ye all that inhabit Jerusalem, be this known unto you, and hearken unto my words.

(h) Peter his boldness is to be marked, wherein the grace of the holy Ghost is to be seen, even straight after the beginning.

15 For these are not drunken, as ye suppose, since it is but the (i) third hour of the day.

(i) After the sun rising, which may be about seven or eight of the clock with us.

16 But this is that, which was spoken by the (k) (♣) Prophet (*) Joel,

(k) There is nothing that can dissolve questions and doubt, but testimonies taken out of the Prophets; for men's reasons may be overturned, but God's voice cannot be overturned.

(♣) He expoundeth Joel's mind without binding himself to his words.

(*) Joel 2:28, Isaiah 44:3.

17 (3) And it shall be in the last days, saith God, I will pour out of my Spirit upon (l) all (m) (*) flesh, and your sons, and your daughters shall prophesy, and your young men shall see visions, and your (♣) old men shall dream dreams.

(3) Peter setting the truth of God against the false accusations of men, sheweth in himself and in his fellows, that which is fulfilled which Joel spake before concerning the full giving of the holy Ghost in the latter days; which grace also is offered to the whole Church, to their certain and undoubted destruction, which do contemn it.

(l) All without exception, both upon the Jews and Gentiles.

(m) That is, men.

(*) Or man; meaning young and old, man and woman.

(♣) Meaning, that God will shew himself very familiarly and plainly both to old and young.

18 And on my servants, and on my handmaids I will (*) pour out of my Spirit in those days, and they shall prophesy.

(*) Even in great abundance.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapor of smoke.

20 (*) The (♣) sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

(*) Joel 2:31 .

(♣) God will shew such signs of his wrath through all the world, that men shall be no less amazed than if the whole order of nature were changed.

21 (4) And it shall be, (*) that whosoever shall (n) call on the (♣) Name of the Lord, shall be saved.

(4) The chiefest use of all the gifts of the holy Ghost, is to bring men to salvation by faith.

(*) Romans 10:13 .

(n) This word, Call on, signifieth in holy Scriptures, an earnest praying and craving for help at God's hand.

(♣) He teacheth this remedy to avoid the wrath and threatenings of God, and to obtain salvation.

22 (5) Ye men of Israel, hear these words, JESUS of Nazareth, a man (o) approved of God among you with great works, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know;

(5) Christ being innocent, was by God's providence crucified of wicked men.

(o) Who is by those works which God wrought by him, so manifestly approved and allowed of, that no man can gainsay him.

23 Him, *I say*, have ye taken by the (p) hands of (*) the wicked, being delivered by the (♣) determinate counsel, and (q) (♣) foreknowledge of God, and have crucified and (r) slain.

(p) God's counsel doeth not excuse the Jews, whose hands were wicked.

(*) God caused their wickedness to set forth his glory contrary to their minds.

(♣) As Judas' treason and the Jews cruelty towards Christ were most detestable, so were they not only known to the eternal wisdom of God, but also directed by his immutable counsel to a most blessed end.

(q) God's everlasting knowledge going before, which can neither be separated from his determinate counsel, as the Epicureans say, neither yet be the cause of evil; for God in his everlasting and unchangeable counsel, appointed the wicked act of Judas to an excellent end; and God doeth that well which the instruments do ill.

(♣) Or, providence.

(r) The fast is said to be theirs, by whose counsel and egging forward it is done.

24 (6) Whom God hath raised up, and loosed the (s) (*) sorrows of death, because it was impossible that he should be holden of it.

(6) Christ (as David foretold) did not only rise again, but also was in the grave void of all corruption.
(s) The death that was full of sorrow both of body and mind; therefore when death appeared conqueror and victor over those sorrows, Christ is rightly said to have overcome those sorrows of death, when as being dead, he overcame death, to live forever with his Father.
(*) Both as touching the pain, and also the horror of God's wrath and curse.

25 For David saith concerning him, (*) I beheld the Lord always before me; for he is at my (♣) right hand, that I should not be shaken.

(*) Psalm 16:9 .
(♣) To signify that nothing can comfort us in our afflictions except we know that God is present with us.

26 Therefore did my heart rejoice, and my tongue was glad, and moreover also my flesh shall rest in (*) hope,

(*) Our hope standeth in God's defense.

27 Because thou wilt not (t) leave my (*) soul in grave, neither wilt suffer thine Holy One to (♣) see corruption.

(t) Thou wilt not suffer me to remain in grave.
(*) Or, life; or, person.
(♣) Or, feel.

28 Thou hast (u) shewed me the (*) ways of life, and shalt make me full of joy with thy countenance.

(u) Thou hast opened me the way to the true life.
(*) In restoring me from death to life.

29 Men *and* brethren, I may boldly speak unto you of the Patriarch David, (*) that he is both dead and buried, and his sepulcher remaineth with us unto this day.

(*) 1 Kings 2:10, Acts 13:36 .

30 Therefore, seeing he was a (♣) Prophet, and knew that God had (*) (x) sworn with an oath to him, that of the fruit of his loins he would raise up Christ concerning the flesh, to set him upon his throne,

(♣) And so knew by revelation and special promise that which else he could not have known.
(*) Psalm 132:11 .
(x) Had sworn solemnly.

31 He knowing this before, spake of the resurrection of Christ, that (*) his (♣) soul should not be left in (♣) grave, neither his flesh should (♣) see corruption.

(*) Psalm 16:10; Acts 13:35 .
(♣) Or, person.
(♣) The word signifieth a place where one can see nothing.

(♣) Or, feel.

32 (7) This Jesus hath God raised up, whereof we all are witnesses.

(7) Peter witnesseth that Jesus Christ is the appointed everlasting King, which he proveth manifestly by the gifts of the holy Ghost, and the testimony of David.

33 Since then that he by the (y) right hand of God hath been exalted, and hath (*) received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.

(y) Might and power of God.

(*) He obtained of his father power to accomplish the promise which he made to his Apostles, as toughing the holy Ghost to be sent unto them.

34 For David is not ascended into heaven, but he saith, (*) The Lord said to my Lord, (♣) Sit at my right hand,

(*) Psalm 110:1 .

(♣) And therefore Christ doeth far excel David.

35 Until I (*) make thy enemies thy footstool.

(*) Christ is the only redeemer unto whom all powers are subject and must obey.

36 Therefore, let all the house of Israel know for a surety, that God hath (z) (*) made him both Lord, and Christ, this Jesus, *I say*, whom ye have crucified.

(z) Christ is said to be made, because he was advanced to that dignity; and therefore it is not spoken of his nature, but of his state and dignity.

(*) That is, hath the appointed as King and ruler; and note, that in all this Sermon Peter speaketh of Christ's manhood, as he was dead, buried, risen and ascended to heaven.

37 Now when they heard it, they were pricked in their hearts, and said unto Peter and the other Apostles, Men *and* brethren, what shall we do?

38 (8) Then Peter said unto them, Amend your lives, and be (*) baptized every one of you in the Name of Jesus Christ for the remission of sins; and ye shall receive the (♣) gift of the holy Ghost.

(8) Repentance and remission of sins in Christ, are two principles of the Gospel, and therefore of our salvation; and they are obtained by the promises apprehended by faith, and are ratified in us by Baptism, wherewith is joined the virtue of the holy Ghost.

(*) He speaketh not here of the form of baptism, but teacheth that the whole effect thereof consisteth in Jesus Christ.

(♣) The visible signs.

39 For the (a) promise (*) *is made* unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

(a) The word that is used here, giveth us to understand that it was a free gift.
(*) Christ is promised both to the Jews and Gentiles, but the Jews have the first place.

40 (9) And with many other words he (*) besought and exhorted *them*, saying, Save yourselves from this froward generation.

(9) He is truly joined to the Church which separateth himself from the wicked.
(*) Or, protested before God.

41 (10) Then they that gladly received his word, were baptized; and the same day there were added *to the Church* about three thousand (*) souls.

(10) A notable example of the virtue of the holy Ghost; but such as are of age, are not baptized before they make confession of their faith.
(*) Or, persons.

42 (11) And they continued in the Apostles' doctrine, and (b) (*) fellowship, and (c) (♣) breaking of bread, and prayers.

(11) The marks of the true Church of the doctrine of the Apostles, the duties of charity, the pure and simple administration of the Sacraments, and true invocation used of all the faithful.
(b) Communicating of goods, and all other duties of charity, as is shewed afterward.
(*) Which standeth in brotherly love, and liberality, Romans 15:26; 2 Corinthians 9:13; Hebrews 13:16 .
(c) The Jews used thin loaves, and therefore they did rather brake them than cut them; So by breaking of bread, they understood that living together and the banquets which they used to keep. And when they kept their love feasts, they used to celebrate the Lord's Supper, which even in these days began to be corrupted, and Paul amendeth it, 1 Corinthians 11 .
(♣) Which was the ministration of the Lord's supper.

43 ¶ (12) And fear came upon every soul; and many wonders and signs were done by the Apostles.

(12) So oft as the Lord thinketh it expedient, he bridleth the rage of strangers that the Church may be planted, and have some refreshing.

44 (13) And all that believed, were in one place, and had all things (*) common.

(13) Charity maketh all things common concerning the use, according as necessity requireth.
(*) Acts 4:32 .

45 And they sold their possessions and (*) goods, and parted them to all men, as every one had need.

(*) Not that their goods were mingled all together; but such order was observed that every man frankly relieved another's necessity.

46 (14) And they continued daily with one accord in the Temple, (*) and (♣) breaking bread (♣) at home, did eat their meat together with gladness and singleness of heart,

(14) The faithful came together at the beginning with great fruit, not only to the hearing of the word, but also to meat.
(*) Acts 20:7 .
(♣) They did eat together, and at these feasts did used to minister the Lord's supper, 1 Corinthians 11:21; Jude 1:12 .
(♣) Or, from house to house.

47 Praising God, and had favor with all the people. And the Lord added to the Church (*) from day to day, such as should be saved.

(*) Whereby we see that the Apostles travailed not in vain.

Acts 3

1 Peter goeth into the Temple with John, 2 healeth the cripple. 9 To the people gathered to see the miracle. 12 He expoundeth the mystery of our salvation through Christ, 14 accusing their ingratitude, 19 and requiring the repentance.

1 Now (1) Peter and John went up together into the Temple, at the (*) ninth hour of prayer.

(1) Christ in healing a man that was born lame, and well known to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirm them which believed, and partly also calleth others to believe.
(*) Which is with us, three o'clock afternoon, which was their evening sacrifice, at which the Apostles were present to teach, that the shadows of the Law were abolished by that lamb that took away the sin of the world.

2 And a certain man which was a cripple from his mother's womb was carried, whom they laid daily at the gate of the Temple called Beautiful, to ask (*) alms of them that entered into the Temple.

(*) Because his disease was incurable, he gave himself to live of alms.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receive an alms.

4 And Peter earnestly beholding him with John, said, Look on us.

5 And he (a) gave heed unto them, trusting to receive something of them.

(a) Both with heart and eyes.

6 Then said Peter, Silver and gold have I none, but such as I (*) have, that give I thee; In the (♣) Name of Jesus Christ of Nazareth, rise up and walk.

(*) He had the gift of healing sicknesses.

(♣) In the virtue of Jesus; for Christ was the author of this miracle, and Peter was the minister.

7 And he took him by the right hand, and lifted *him* up, and immediately his feet and ankle bones received strength.

8 And he leaped up, stood, and walked, and entered with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walk, and praising God.

10 And they knew him, that it was he which sat for the alms at the Beautiful gate of the Temple, and they were amazed, and sore astonished at that which was come unto him.

11 ¶ And as the cripple which was healed, (b) held Peter and John, all the people ran amazed unto them in the porch which is called Solomon's.

(b) Either because he loved them, who had healed him; or because he feared that if he once let them go out of his sight, he should be lame again.

12 (2) So when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so steadfastly on us, as though by our own (*) power or godliness, we had made this man go?

(2) Miracles are appointed to convince the unbelievers, and therefore they do wickedly abuse them, who standeth amazed either at the miracles themselves, or at the instruments and means which it pleaseth God to use, take an occasion to establish idolatry and superstition by that, which God hath provided for the knowledge of his true worship, that is, Christianity.

(*) He correcteth the abuse of men who attribute that to man's holiness, which only appertaineth to God.

13 The God of Abraham, and Isaac, and Jacob, the (*) God of our fathers hath glorified his Son Jesus, whom ye betrayed, and denied in the presence of Pilate, when he had judged him to be delivered.

(*) Acts 5:30 .

14 (*) But ye denied the Holy One and the Just, and desired a (♣) murderer to be given you,

(*) Matthew 27:20; Mark 15:11; Luke 23:18; John 18:40 .

(♣) To wit, Barabbas.

15 And killed the Lord (c) of life, whom God hath raised from the dead, whereof we are witnesses.

(c) Who hath life in himself, and giveth life to others.

16 And his (♣) Name hath made this man sound, whom ye see and know, through faith in (*) his (♣) Name; (d) and the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.

(♣) To wit, God's Name; whereby it appeareth that they did strive against God.

(*) 1 Peter 1:21 .

(♣) Or, in Christ.

(d) Because he believed on him being raised from the dead, whose Name he heard of by us.

17 (3) And now brethren, I know that through (*) ignorance ye did it, as *did* also your (♣) governors.

(3) It is best of all to receive Christ as soon as he is offered unto us; but such as have neglected so great a benefit through man's weakness, have yet repentance for a mean. As for the ignominy of the cross, we have to set against that, the decree and purpose of God, foretold by the Prophets of Christ, how that first of all he should be crucified here upon earth, and then he should appear from heaven the judge and restorer of all things, that all believers might be saved, and all unbelievers utterly perish.

(*) He doeth not excuse their malice, but because that ignorance and a blind zeal led many, he putteth them in hope of salvation.

(♣) He meaneth some, and not all.

18 But those things, which God before had shewed (e) by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

(e) Though there were many Prophets, yet he speaketh but of one mouth, to shew unto us the consent and agreement of the Prophets.

19 Amend your lives therefore, and turn, that your sins may be put away, when the time of refreshing (*) shall come from the presence of the Lord.

(*) When Jesus shall come to judge the world, ye shall know that he will be your redeemer and not your judge.

20 And he shall send Jesus Christ, which before was preached unto you,

21 (f) Whom the heaven must (*) contain until the time that all things (♣) be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

(f) Or, be taken up into heaven.

(*) We therefore believe constantly, that he is in none other place.

(♣) Which is begun and containeth; but the full accomplishment and perfection is differed to the last day.

22 (*) For Moses said unto the Fathers, The Lord your God shall raise up unto you (g) a Prophet, *even* of your (♣) brethren, like unto me; ye shall hear him in all things whatsoever he shall say unto you.

(*) Deuteronomy 18:15; Acts 7:37 .

(g) This promise was of an excellent and singular Prophet.

(♣) Of the stock of Abraham.

23 For it shall be that every person which shall not hear that Prophet, shall be destroyed out of the people.

24 Also all the Prophets (h) from Samuel, and thenceforth as many as have spoken, have likewise foretold of these days.

(h) At what time the kingdom of Israel was established.

25 (4) Ye are the (i) (♣) children of the Prophets, and of the covenant, which God hath made unto our fathers, saying to Abraham, (*) Even in thy seed shall all the (♣) kindreds of the earth be (♠) blessed.

(4) The Jews that believe are the first begotten in the kingdom of God.

(i) For whom the Prophets were specially appointed.

(♣) Because they came of the same nation, and therefore were heirs of the same promise which appertained to the whole body of the people.

(*) Genesis 12:3; Galatians 3:8 .

(♣) Both Jew and Gentile.

(♠) None are blessed but in Christ.

26 First unto you hath God (k) raised up his Son Jesus, and him he hath sent to bless you, in (*) turning every one of you from your iniquities.

(k) Given to the world, or raised from the dead, and advanced to his kingdom.

(*) So that our regeneration and newness of life is enclosed under this blessing.

Acts 4

1 Peter and John, 3 are taken and brought before the council, 7 and 19 they speak boldly in Christ's cause. 25 The disciples pray unto God. 32 Many sell their possessions. 36 Of whom Barnabas is one.

1 And (1) as they spake unto the people, the Priests and the (a) (*) Captain of the Temple, and the Sadducees came upon them,

(1) None are commonly more diligent or bolder enemies of the Church, than such as profess themselves to be head builders; but the more they rage, the more constantly the faithful servants of God do continue.

(a) The Jews had certain garrisons for the guard and safety of the Temple and holy things, Matthew 26:65 . These garrisons had a Captain, such as Eleazarus Ananias the high Priest's son was, in the time of the war that was in Judea, being a very impudent and proud young man, Josephus, library 2, of the taking of Judea.

(*) It is to be thought that this was the Captain of the Roman's garrison.

2 Taking it grievously that they taught the people, and preached in Jesus' *Name* the (*) resurrection from the dead.

(*) The Sadducees were great enemies to this doctrine.

3 And they laid hands on them, and put them in hold, until the next day, for it was now eventide.

4 Howbeit, many of them which heard the word, believed, and the (b) number of the men was about (*) five thousand.

(b) While they thought to diminish the number, they increased them.

(*) The whole Church was increased to this number.

5 ¶ And it came to pass on the morrow, that their (c) rulers, and Elders, and Scribes, were gathered together at Jerusalem,

(c) These were they that made the Sanhedrin, which were all of the tribe of Judah, until Herod used that cruelty against David's stock.

6 And Annas the chief Priest, and Caiaphas, and John, and Alexander, and as many as were of the (d) kindred of the high Priest.

(d) Of whom the high Priests were wont to be chosen and made, the execution of the yearly office being now changed them.

7 (2) And when they had set them before them, they asked, By what power, or (*) in what (e) Name have ye done this?

(2) Against such as brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, so far forth as they are able.

(*) By whose authority or commandment?

(e) By what authority.

8 Then Peter full of the (*) holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel,

(*) For he could not have so spoken of himself.

9 (3) For as much as we this day are examined, of the (*) good deed *done* to the impotent man, *to wit*, by what means he is made whole,

(3) Wolves which succeed true Pastors plead their own cause, and not Gods neither the Churches.
(*) Judges ought not to condemn, but approve and commend that which is well done.

10 (4) Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye have crucified, whom God raised again from the dead, *even* by him doth this man stand here before you, whole.

(4) He is indeed a true shepherd, that teacheth his sheep to hang upon Christ only, as upon one that is not dead, but hath conquered death, and hath all rule in his own hand.

11 (*) This is the stone cast aside of you (♣) builders which is become the head of the (♣) corner.

(*) Psalm 118:22; Isaiah 28:16; Matthew 21:42; Mark 12:10; Luke 20:17; Romans 9:33; 1 Peter 2:7 .
(♣) Meaning Priests, Elders and Governors.
(♣) For to uphold the weight and force of the building.

12 Neither is there salvation in any other; for among men there is (f) given no other (g) Name (h) (*) under heaven, whereby we must be saved.

(f) Of God.
(g) There is no other man, or no other power and authority whatsoever; which kind of speech being usual among the Jews, rose upon this, that when we are in danger, we call upon them at whose hands we look for help.
(h) Anywhere; and this setteth forth unto us the largeness of Christ's kingdom.
(*) That is, none other cause or means.

13 (5) Now when they saw the boldness of Peter and John, and understood that they were unlearned men and without (i) knowledge, they marveled, and knew them, that they had been with Jesus.

(5) The good liberty and boldness of the servants of God doeth yet thus much good that such as lay hid under a vizard of zeal, at length bewray themselves to be indeed wicked men.
(i) The word used here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a private man, but when we speak of sciences and studies, it signifieth one that is unlearned; and in account of honor and estimation it importeth one of base degree, and no estimation.

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and (k) (*) conferred among themselves,

(k) Laid their heads together.
(*) The wicked still rage against Christ, though their own conscience do condemn them.

16 (6) Saying, What shall we do to these men? For surely a manifest sign is done by them, *and it is* openly known to all them that dwell in Jerusalem, and we cannot deny it.

(6) He that flattereth himself in ignorance, cometh at length to do open wickedness, and that against his own conscience.

17 But that it be noised no farther among the people, let us threaten and charge them, that they speak henceforth to no man in this (*) Name.

(*) They gave commandment to preach Christ no more.

18 So they called them, and commanded them, that in (*) no wise they should speak or teach in the Name of Jesus.

(*) They prefer their authority to the ordinance of God.

19 (7) But Peter and John answered unto them, and said, Whether it be right in the sight of God, to obey you rather than God, judge ye.

(7) We must so obey men to whom we are subject, that especially and before all things we obey God.

20 For we cannot but speak the thing which we have (*) seen and heard.

(*) To the intent that we should bear witness, and preach them.

21 (8) So they (*) threatened them, and let them go, and found nothing how to punish them, because of the people, for all men praised God for that which was done.

(8) So far off are the wicked from doing what they list, that contrariwise God useth even that to the setting forth of his glory, which he giveth them leave to do.

(*) God hath put a ring through the wicked's noses so that he stayeth them from their mischievous purposes.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 (9) Then as soon as they were let go, they came to their (*) fellows, and shewed all that the high Priests and Elders had said unto them.

(9) The Apostles communicate their troubles with the Congregation.

(*) To encourage one another, and to glorify God.

24 (10) And when they heard it, they lifted up their voices to God with one accord, and said, O Lord, thou art the God which hast made the heaven, and the earth, the sea, and all things that are in them,

(10) We ought neither to be afraid of the threatenings of our enemies, neither yet foolishly contemn their rage and madness against us; but we have to set against their force and malice, an earnest

thinking upon the power and good will of God (both which we do manifestly behold in Christ) and so flee to the aid and succor of our Father.

25 Which (♣) by the mouth of thy servant David hast said, (*) Why did the Gentiles rage, and the people imagine vain things?

(♣) They grounded their prayers upon God's promise, who had assured that he would enlarge the kingdom of Christ.
(*) Psalm 2:1 .

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For (*) doubtless, against thy holy Son Jesus, whom thou hadst (♣) anointed, both Herod and Pontius Pilate, with the Gentiles and the (l) people of Israel gathered themselves together,

(*) This is the verifying of the prophecy.
(♣) And appointed to be King.
(l) Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as in Judges 5:14 .

28 To (m) do whatsoever (n) thy (*) hand, and thy (♣) counsel had determined before to be done.

(m) The wicked execute God's counsel, though they think nothing of it, but they are not therefore without fault.
(n) Thou hadst determined of thine absolute authority and power.
(*) Power and justice.
(♣) All things are done by the force of God's purpose, according to the decree of his will, Ephesians 1:11 .

29 And now, O Lord, behold their (*) threatenings, and (♣) grant unto thy servants with all boldness to speak thy word,

(*) Assuage their rage and malice which they enterprise against thee.
(♣) They seek not how to live at ease, but whereby they may most glorify God.

30 So that thou stretch forth thy hand, that healing, and signs, and wonders may be done by the Name of thy holy Son Jesus.

31 (11) And when as they had prayed, the place was shaken where they were assembled together, and they were all (*) filled with the holy Ghost, and they spake the word of God (♣) boldly.

(11) God witnesseth to his Church by a visible sign, that it is he that will establish it by shaking the powers both of heaven and earth.
(*) This was a sign of God's presence and the performance of his promise.
(♣) This boldness and constancy declared that their prayer took effect.

32 (12) And the multitude of them that believed, were of (o) one heart, and of one (♣) soul; neither any of them said, that anything of that which he possessed, was his (♣) own, but they had all things (*) common.

(12) An example of the true Church, wherein there is consent as well in doctrine as in charity one towards another; And the Pastors deliver true doctrine both sincerely, and constantly.
(o) They agreed both in counsel, will, and purposes.
(♣) Of one mind, will, consent and affection.
(♣) Their hearts were so joined in God, that being all members of one body, they could not suffer their fellow members to be destitute.
(*) Acts 2:44 .

33 And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

34 (13) Neither was there any among them, that (*) lacked, for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold,

(13) True charity helpeth the necessity of the poor with his own loss, but so that all things be done well and orderly.
(*) As the Apostles suffered none to lack, so Paul commandeth, that no idle loiterers be maintained, 2 Thessalonians 3:10 .

35 And laid it down at the Apostles' feet, and it was distributed unto every man, (*) according as he had need.

(*) The goods were not alike divided amongst all, but as every man had want, so was his necessity moderately relieved.

36 Also Joses which was called of the Apostles, Barnabas (that is by interpretation, the son of consolation) being a Levite, *and* of the country of Cyprus,

37 Where as he had land, sold it, and brought the money, and laid it down at the Apostles' feet.

Acts 5

1 Ananias for his deceit in keeping back part of price, 5 falleth down dead, 10 and likewise Sapphira his wife. 12 Through divers the Apostles' miracles, 14 the faith is increased. 18 The Apostles that were imprisoned, 19 are delivered by an Angel, 26 and being before the Synods of Priests, 36 through Gamaliel's counsel they are kept alive, 40 and beaten; 41 They glorify God.

1 But (1) a certain man named Ananias, with Sapphira his wife, sold a possession,

(1) Luke sheweth by contrary examples, how great a sin hypocrisy is, especially in them which under a false pretence and cloak of zeal, would seem to shine and be chief in the Church.

2 And (a) (*) kept away *part* of the price, his wife also being of counsel, and brought a certain part, and laid it down at the Apostles' feet.

(a) Craftily took away.

(*) Which signified their sacrilege, distrust, and hypocrisy.

3 Then said Peter, Ananias, why hath Satan (b) filled thine heart, that thou shouldest (c) lie unto the holy (*) Ghost, and keep away *part* of the price of the possession?

(b) Fully possessed.

(c) For when they had appointed that farm or possession for the Church, they stuck not at it to keep away a part of the price, as though they had to do with men, and not with God, and therefore he saith afterward that they tempted God.

(*) Who moved thine heart to sell thy possession; whereas you turnest part to another use, as if God did not see thy dissimulation.

4 While it remained, (*) appertained it not unto thee? And after it was sold, was it not in thine own (♣) power? How is it that thou hast (d) conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

(*) His sin therefore was so much greater in that he committed it willingly.

(♣) Then no man was compelled to sell his possessions, nor to put his money to the common use.

(d) Hereby is declared an advised and purposed deceit, and the fault of the man in admitting the devil's suggestions.

5 Now when Ananias heard these words, he fell down, and gave up the ghost. Then great fear came on all them that heard these things.

6 And the young men rose up, and took him up, and carried *him* out, and buried *him*.

7 And it (*) came to pass about the space of three hours after, that his wife came in, ignorant of that which was done.

(*) Because that God so disposed it.

8 And Peter said unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have ye agreed together, to (e) (*) tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband, *are* at the (f) door, and shall carry thee out.

(e) Look how oft men do things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, provoke God to anger, as of set purpose, minding to try whether he be just and almighty or no.

(*) And to mock him, as if he should not have known your crafty fetch, which declareth that when men do anything of an evil conscience, they do not only pronounce the sentence of damnation upon themselves, but also provoke the wrath of God, because they do prove, as it were, purposely, whether God be righteous and almighty.

(f) Are at hand.

10 Then she fell down straightway at his feet, and yielded up the ghost, and the young men came in, and found her dead, and carried her out, and buried her by her husband.

11 (2) And great fear came on all the Church, and on as many as heard these things.

(2) The Lord by his marvelous virtue bridleth some, that they may not hurt the Church; other some he awe and fear; and other some he allureth unto him.

12 Thus by the hands of the Apostles were many signs and wonders shewed among the people (and they were all with one accord in (*) Solomon's porch.

(*) Read the annotation upon the figure at 1 Kings 6:12 .

13 And of the other (*) durst no man join himself to them; nevertheless the people (g) (♣) magnified them.

(*) Because of their own evil consciences which made them to tremble; for they that were not assured of Gods mercies in Christ, were astonished at these his strange judgments.

(g) Highly praised them.

(♣) That is, they gave them great praise.

14 Also the number of them that believed in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sick into the streets, and laid them on beds and couches, that at the leastway the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, who were all healed.

17 ¶ (3) Then the chief Priest rose up, and all they that were with him (which was the (h) sect of the (*) Sadducees) and were full of (♣) indignation,

(3) The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceed from threatenings, to prisoning.

(h) The word which is used here, is Heresy, which signifieth a choice, and so is taken for a right form of learning, or faction, or study and course of life, which the Latin's call a sect; at the first this word was indifferently used, but at length, it came to be taken only in evil part, whereupon came the name of Heretic, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the judgment of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.

(*) Which then were the chief among them.

(♣) They were full of blind zeal, emulation and jealousy, in defence of their superstition.

18 And laid hands on the Apostles, and put them in the common prison.

19 (4) But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,

(4) Angels are made servants of the servants of God.

20 (5) Go your way, and stand in the Temple, and speak to the people, all the (i) words of this (*) life.

(5) God doeth therefore deliver his, that they may more stoutly provoke his enemies.

(i) Words, whereby the way unto life is shewed.

(*) That is, of the lively doctrine, whereby the way to life is declared.

21 (6) So when they heard it, they entered into the Temple early in the morning, and taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

(6) God mocketh his enemies attempts from above.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers (*) standing without, before the doors; but when we had opened, we found no man within.

(*) So that there was no fraud nor deceit, not negligence, but it lively setteth forth the power of God and his providence for his.

24 Then when the *chief* Priest and the captain of the Temple, and the high Priests heard these things, they doubted of them, whereunto this would grow.

25 (7) Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

(7) The more openly that Christ's virtue sheweth itself, the more increaseth the madness of his enemies which conspire against him.

26 (8) Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should have been stoned.)

(8) Tyrants which fear not God, are constrained to fear his servants.

27 And when they had brought them, they set them before the Council, and the chief Priest asked them,

28 (9) Saying, Did not we straightly command you, that ye should not teach in this Name? And behold, ye have filled (*) Jerusalem with your doctrine, and ye would (k) bring this man's (♣) blood upon us.

(9) It is the property of tyrants to set out their own commandments as right and reason, be they never so wicked.

(*) He accuseth them of rebellion and sedition.

(k) Make us guilty of murdering, that man whom yet they will not voucheth to name.

(♣) And to make us guilty of Christ's death.

29 (10) Then Peter and the Apostles answered, and said, We ought rather to obey God than (*) men.

(10) We ought to obey no man, but so far forth as obeying him, we may obey God.

(*) When they command, or forbid us anything contrary to the word of God.

30 (11) The (*) God of our fathers hath raised up Jesus, whom ye slew, and hanged on a tree.

(11) Christ is appointed and indeed declareth Prince and preserver of his Church, in despite of his enemies.

(*) Acts 3:13 .

31 Him hath God lifted up with his right hand, *to be* a Prince and a (*) Saviour, to give repentance to Israel, and forgiveness of sins.

(*) Meaning that he is the mediator and only means between God and man.

32 (12) And we are his witnesses concerning these things which we say; yea, and the holy Ghost, whom God hath given to them that obey (*) him.

(12) It is not sufficient for us that there is a right end, but we must also according to our vocation go on forward till we come unto it.

(*) That is, Christ.

33 Now when they heard it, they (l) brast for anger, and consulted to slay them.

(l) This reckoneth that they were in a most vehement rage, and marvelously disquieted in mind, for it is a borrowed kind of speech taken from them which are harassly cut in sunder with a saw.

34 (13) Then stood there up in the Council a certain Pharisee named Gamaliel, a doctor of the Law, honored of all the people, and commanded to put the Apostles forth a little space,

(13) Christ findeth defenders of his cause even in the very route of his enemies, so oft as he thinketh it needful.

35 And said unto them, Men of Israel, take heed to yourselves, what ye intend to do touching these men.

36 (14) For before these times, rose up (*) Theudas (m) boasting himself, to whom resorted a number of men, about four hundred, who was slain, and they all which obeyed him were scattered, and brought to nought.

(14) In matters of religion we must take good heed that we attempt nothing under a color of zeal, beside our vocation.

(*) This Theudas was above thirty years before him, of whom Josephus mentioneth, library 20 de Antiquities chapter 4; that was after the death of Herod the Great, when Archelaus his son was at Rome, at what time Judea was full of insurrections; so that it is not sure to give credit to Eusebius in this point.

(m) To be of some fame.

37 After this man, arose up (*) Judas of Galilee, in the days of the tribute, and drew away much people after him; he also perished, and all that obeyed him, were scattered abroad.

(*) Of him maketh mention Josephus library 18; where he speaketh of the taxing, Luke 2:1 .

38 And now I say unto you, (n) Refrain yourselves from these men, and let them alone, for if this counsel, or this work be of (o) men, it will come to nought;

(n) He dissuadeth his fellows from murdering the Apostles, neither doeth he think it good to refer the matter to the Roman Magistrate, for the Jews could abide nothing worse, than to have the tyranny of the Romans confirmed.

(o) If it be counterfeit and devised.

39 But if it be of (*) God, ye cannot destroy it, lest ye be found even fighters against God.

(*) He groundeth upon good principles, but he doubteth of the quality of the cause, neither dare affirm whether it be good or bad; wherein appeareth he was but a worldling.

40 And to him they agreed, and called the Apostles, and when they had beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

41 (15) So they departed from the Council, rejoicing, that they were counted worthy to suffer rebuke for his Name.

(15) The Apostles, accustomed to suffer and bear words, are at length inured to bear stripes, yet so, that by that means they become stronger.

42 And daily in the (p) Temple, and from house to house they ceased not to teach, and preach Jesus Christ.

(p) Both publicly and privately.

Acts 6

2 The Apostles, 3 appoint the office of Deaconship, 5 to seven chosen men; 8 Of whom Stephen, full of faith, is one; 12 He is taken, 13 and accused as a transgressor of Moses' Law.

1 And (1) in those days, as the number of the disciples grew, there arose a murmuring of the (a) (*) Grecians towards the Hebrews, because their widows were (♣) neglected in the (b) daily ministering.

(1) When Satan hath assailed the Church without, and that to small purpose and in vain, he assaileth it within, with civil dissension and strife between themselves; but the Apostles take occasion thereby to set order in the Church.

(a) Of their parts which of Grecians became religious Jews.

(*) Whose ancestors were Jews and dwelled in Greece; herefore these spake Greek, and not Hebrew.

(♣) They were not looked unto in the distribution of the alms.

(b) In the bestowing of alms according to their necessity.

2 (2) Then the twelve called the multitude of the disciples together, and said, It is not (c) meet that we should leave the word of God to serve the (d) (*) tables.

(2) The office of preaching the word and dispensing the goods of the Church, are different one from another, and not rashly to be joined together, as the Apostles do here institute; And the Apostles do not choose so much as Deacons without the consent of the Church.

(c) It is such a matter, as we may in no wise accept of it.

(d) Banquets though by the name of tables, other offices are also meant, which are annexed to it, such as pertain to the care of the poor.

(*) That is, to make provision for the maintenance of the poor, for as much as they were not able to satisfy both the offices.

3 (3) Wherefore brethren, look you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this business.

(3) In choosing of Deacons (and much more of Ministers) there must be examination both of their learning and manners of life.

4 And we will give ourselves continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude; and they chose Stephen a man full of (♣) faith and of the holy Ghost, and (*) Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a (♣) Proselyte of Antioch,

(♣) He joineth faith with the other gifts of the holy Ghost.

(*) Acts 21:8 .

(♣) Meaning one that was turned to the Jewish religion.

6 (4) Which they set before the Apostles; and they prayed, and (e) (*) laid their hands on them.

(4) The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

(e) This ceremony of laying on of hands came from the Jews, who used this order both in public affairs, and offering of sacrifices, and also in private prayers and blessings, as appeareth Genesis 28, and the Church observed this ceremony, 1 Timothy 5:22; Acts 8:17; but here is no mention made either of cream, or shaving, or razing, or crossing, etc.

(*) This ceremony the Jews observed in solemn sacrifices, Leviticus 3:2, and also in prayer and private blessings, Genesis 48:14; likewise in the primitive Church it was used, either when they made ministers or gave the gifts of the holy Ghost; which gifts being now taken away, the ceremony must cease.

7 (5) And the word of God increased, and the number of the disciples was multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the (f) (*) faith.

(5) A happy end of temptation.

(f) This is the figure Metonymy, meaning by faith, the doctrine of the Gospel which engendereth faith.

(*) That is, to the Gospel, which is received by faith.

8 ¶ (6) Now Stephen full of faith and (g) power, did great wonders and miracles among the people.

(6) God exerciseth his Church first with evil words and slanders, then with imprisonments, afterwards with scourgings, and by these means prepareth it in such sort, that at length he causeth it to encounter with Satan and the world, even to bloodshed and death, and that with good success.

(g) Excellent and singular gifts.

9 (7) Then there arose certain of the (h) (*) Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Stephen.

(7) Schools and Universities were of old time addicted to false pastors, and were the instruments of Satan to blow abroad and defend false doctrines.

(h) Of the company and college as it were.

(*) Or college; divers nations had colleges at Jerusalem, wherein their youth was instructed, as we see in universities.

10 (8) But they were not able to resist the wisdom, and the Spirit by the which he spake.

(8) False teachers, because they will not be overcome, flee from disputations to manifest and open slandering and false accusations.

11 Then they (*) suborned men, which said, We have heard him speak blasphemous words against Moses, and God.

(*) That is, instructed and set forth false witnesses; and thus malice seeketh false shifts when truth faileth her.

12 (9) Thus they moved the people and the Elders, and the Scribes, and running upon him, caught him, and brought him to the Council,

(9) The first bloody persecution of the Church of Christ begun and sprang from a Council of Priests by the suggestion of the University doctors.

13 (10) And set forth false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law.

(10) An example of cavilers or false accusers, which gather false conclusions of things that are well uttered and spoken.

14 For we have heard him say, that (*) this Jesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gave us.

(*) They spake this in contempt.

15 And as all that sat in the Council looked steadfastly on him, they (i) saw his face as *it had been* the (*) face of an Angel.

(i) Hereby it appeareth that Stephen had an excellent and goodly countenance, having a quiet and settled mind, a good conscience, and sure persuasion that his cause was just; for seeing he was to speak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews' minds might be pierced and amazed.

(*) Not only a certain confidence, but also great majesty appearing in him.

Acts 7

1 Stephen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was born, 47 and before the Temple was built; 44 And that all outward ceremonies were ordained according to the heavenly Pattern. 54 The Jews gnashing their teeth, 59 stone him.

1 Then (1) said the chief Priest, Are these things so?

(1) Stephen is admitted to plead his cause, but to this end and purpose, that under a cloak, and color of Law, he might be condemned.

2 (2) And he said, Ye (♣) men, brethren, and Fathers, hearken. (*) The God of (a) (♣) glory appeared unto our father Abraham, while he was in (b) (♣) Mesopotamia, before he dwelt in Charran,

(2) Stephen witnesseth unto the Jews, that he acknowledgeth the true fathers, and the only true God; and sheweth moreover, that they are more ancient than the Temple, with all that service appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free covenant that God made with the fathers.

(♣) Stephen was accused that he denied God, and therefore he is more diligent to purge this crime.

(*) Genesis 12:1 .

(a) That mighty God full of glory and majesty.

(♣) Hereby he is discerned from the false gods.

(b) When he saith afterwards, Acts 7:4; that Abraham came out of Chaldea, it is evident that Mesopotamia contained Chaldea which was near unto it, and bordering upon it, and so writeth Plinius, book 6, chapter 27.

(♣) He speaketh here of Mesopotamia, as it containeth Babylon and Chaldea in it.

3 (*) And said unto him, Come out of thy country, and from thy kindred, and come into the land which I shall shew thee.

(*) Genesis 12:1 .

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell,

5 And he gave him no inheritance in it, no not the (c) breadth of a foot, yet he (d) promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

(c) Not so much ground as to set his foot upon.

(d) The promise of the possession was certain and belonged to Abraham, though his posterity enjoyed it a great while after his death, and this is the figure Synecdoche.

6 But God spake thus, that his (*) seed should be a sojourner in a strange land, and that they should keep it in bondage, and entreat it evil (e) (♣) four hundred years.

(*) Genesis 15:13 .

(e) There are reckoned four hundred years, from the beginning of Abraham's progeny, which was at the birth of Isaac; and four hundred and thirty years which are spoken of by Paul, Galatians 3:17; from the time that Abraham and his father departed together out of Ur of the Chaldeans.

(♣) Beginning to reckon the years from the time that Isaiah was born.

7 But the nation to whom they shall be in bondage, will I (*) judge, saith God, and after that, they shall come forth and serve me in this place.

(*) Take vengeance of them and deliver my people.

8 (*) He gave him also the covenant of circumcision; and so *Abraham* begat (♣) Isaac, and circumcised him the eighth day; and Isaac *begat* (♠) Jacob, and Jacob the twelve (♣) Patriarchs.

(*) Genesis 17:9 .

(♣) Genesis 21:3 .

(♠) Genesis 25:24 .

(♣) Genesis 29:33; Genesis 30:5; Genesis 35:23 .

9 (3) And the Patriarchs, moved with envy, sold (*) Joseph into Egypt, but God was (f) (♣) with him,

(3) Stephen reckoneth up diligently the horrible mischiefs of some of the Fathers, to teach the Jews that they ought not rashly to rest in the authority or examples of the Fathers.

(*) Genesis 37:18 .

(f) By this kind of speech, is meant the peculiar favor that God sheweth men; for he seemeth to be away from them, whom he helpeth not, and on the other side, he is with them whom he delivereth out of whatsoever great troubles.

(♣) That is, preserved and brought all things to a good issue.

10 And delivered him out of all his afflictions, and (*) gave him (g) favor and wisdom in the sight of Pharaoh King of Egypt, who made him governor over Egypt, and *over* his whole house.

(*) Genesis 41:37 .

(g) Gave him favor in Pharaoh's sight for his wisdom.

11 ¶ Then came there a famine over all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when (*) Jacob heard that there was corn in Egypt, he sent our fathers first;

(*) Genesis 42:1 .

13 (*) And at the second time Joseph was known of his brethren, and Joseph's kindred was made known unto Pharaoh.

(*) Genesis 45:4 .

14 Then sent Joseph and caused his father to be brought, and all his kindred, even (*) threescore and fifteen souls.

(*) After the Hebrew, threescore and ten.

15 So (*) Jacob went down into Egypt, and he (♣) died, and our fathers,

(*) Genesis 46:5 .

(♣) Genesis 49:33 .

16 And were (h) removed into Sychem, and were put in the sepulcher, that (♣) Abraham had bought (*) for money of the sons of Emmor, *son* of Sychem.

(h) The Patriarchs the sons of Jacob, though there be mention made of no more than Joseph, Joshua 24:32 .

(♣) It is probable that some writer through negligence put in Abraham in this place, in stead of Jacob, who bought this field Genesis 33:19; or by Abraham he meaneth the posterity of Abraham.

(*) Genesis 23:16 .

17 But when the time of the promise drew near, which God had sworn to Abraham, the people (*) grew and multiplied in Egypt,

(*) Exodus 1:7 .

18 Till another King arose, which knew not Joseph.

19 The same (i) dealt (*) subtly with our kindred, and evil entreated our fathers, and made them to cast out their young children, that (♣) they should not remain alive.

(i) He devised a subtil invention against our stock, in that he commanded all the males to be cast out.

(*) He invented crafty ways both to destroy the Israelites with over much labor, and also to get great profit by them, Exodus 1:10 .

(♣) Or, that their race should fail.

20 (*) The same time was Moses born, and was (k) acceptable unto God, which was nourished up in his father's house three months.

(*) Exodus 2:2; Hebrews 11:23 .

(k) That child was born through God's merciful goodness and favor, to be of a goodly and fair countenance.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 (*) And when he saw one of them suffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and smote the Egyptian.

(*) Exodus 2:11 .

25 For he supposed his brethren would have understood, that God by his hand should give them deliverance, but they understood it not.

26 (*) And the next day, he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?

(*) Exodus 2:13 .

27 But he that did his neighbor wrong, thrust him away, saying, Who made thee a prince, and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the (*) wilderness of mount Sinai, an (l) Angel of the Lord in a flame (♣) of fire, in a bush.

(*) Exodus 3:2 .

(l) Now he calleth the Son of God an Angel, for he is the Angel of great counsel, and therefore straightways after he sheweth him, saying to Moses, I am that God of thy Fathers, etc.

(♣) This fire represented the furnace of affliction wherein the people of God were.

31 And when Moses saw it, he wondered at the sight; and as he drew near to consider it, the voice of the Lord came unto him, *saying,*

32 I am the (*) God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

(*) Seeing this Angel called himself God, it declareth that he was not an Angel, but Christ the Mediator, who is the eternal God.

33 Then the Lord said to him, (*) Put off thy shoes from thy feet, for the place where thou standest, is holy ground.

(*) In sign of reverence, read Exodus 3:5 .

34 I have seen, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them; and now come, and I will send thee into Egypt.

35 This Moses whom they forsook, saying, Who made thee a prince and a judge? The same God sent for a prince, and a deliverer by the (m) hand of the Angel which appeared to him in the bush.

(m) By the power.

36 He (*) brought them out, doing wonders, and miracles in the land of Egypt, and in the Red Sea, and in the wilderness (♣) forty years.

(*) Exodus 7:14 .

(♣) Exodus 16:1 .

37 (4) This is that Moses, which said unto the children of Israel, (*) A (♣) Prophet shall the Lord your God raise up unto you, *even* of your brethren, like unto me, him shall ye hear.

(4) He acknowledgeth Moses for the Lawgiver, but so that he proveth by his own witness, that the Law had respect to a more perfect thing, that is to say, to the prophetic office which tended to Christ, the head of all Prophets.

(*) Deuteronomy 18:15; Acts 3:22 .

(♣) He proveth that Christ is the end of the Law and the Prophets.

38 (*) This is he that was in the Congregation, in the wilderness with the (♣) Angel, which spake to him in mount Sinai, and with our fathers, who received the (♣) lively oracles to give unto us.

(*) Exodus 19:2 .

(♣) Moses was the Angel's or Christ's minister and a guide to the fathers.

(♣) By oracles is meant the sayings that God spake to Moses.

39 To whom our fathers would not obey, but refused, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, (*) Make (♣) us gods that may go before us; for (♣) we know not what is become of this Moses that brought us out of the land of Egypt.

(*) Exodus 32:1 .

(♣) Figures, or testimonies of the presence of God.

(♣) Yet they knew he was absent for their commodity, and so would shortly return and bring them the Law.

41 And they made a (n) calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

(n) This was the superstition of the Egyptian's idolatry; for they worshipped Apis, a strange and marvelous calf, and made goodly images of Kine. Herod library 2 .

42 Then God turned himself away, and (o) gave them up to serve the (p) (♣) host of heaven, as it is written in the book of the Prophets, (*) (♣) O house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

(o) Being destitute and void of his Spirit, he gave them up to Satan, and wicked lusts to worship stars.
(p) By the host of heaven, here he meaneth not the Angels, but the moon and sun and other stars.
(♣) As the sun, moon and other stars, Deuteronomy 17:3 .
(*) Amos 5:25 .
(♣) Your fathers began in wilderness to contemn mine ordinances, and you now far pass them in impiety.

43 And ye (q) took up the tabernacle of (*) Moloch, and the star of your god Remphan, figures, which ye made to worship them, therefore I will carry you away beyond Babylon.

(q) You took it upon your shoulders and carried it.
(*) Leviticus 20:2 .

44 (5) Our fathers had the Tabernacle of (r) (♣) witness, in the wilderness, as he had appointed, speaking unto (*) Moses, that he should make it according to the fashion that he had seen.

(5) Moses indeed erected a Tabernacle, but that was to call them back to that form which he had seen in the mountain.
(r) That is, of the covenant.
(♣) They ought to have been content with this covenant only, and not to have gone after their lewd fantasies.
(*) Exodus 25:40; Hebrews 8:5 .

45 (*) Which *tabernacle* also our fathers (s) received, and brought in with Jesus into the (t) possession of the Gentiles, which God drave out (u) before our fathers, unto the days of David;

(*) Joshua 3:14 .
(s) Delivered from hand to hand.
(t) By the figure Metonymy, for the countries which the Gentiles possessed.
(u) God drave them out, that they should yield up the possession of those countries to our fathers, when they entered into the land.

46 (*) Who found favor before God, and desired that he might find a tabernacle for the God of Jacob.

(*) 2 Samuel 7:2; Psalm 132:5 .

47 (*) (6) But Solomon built him a house.

(*) 1 Chronicles 17:12; 1 Kings 6:1 .

(6) Solomon built a Temple, according to God's commandment, but not with any such condition, that the Majesty of God should be enclosed therein.

48 Howbeit the most High (*) dwelleth not in (♣) temples made with hands, as saith the Prophet,

(*) Acts 17:24 .

(♣) He reproveth the gross dullness of the people which abused the power of God in that they would have contained it within the temple.

49 (*) Heaven *is* my throne, and earth *is* my footstool; what (♣) house will ye build for me, saith the Lord? Or what place is it that I should rest in?

(*) Isaiah 66:1 .

(♣) God cannot be contained in any space of place.

50 Hath not my hand made all these things?

51 (*) (7) Ye stiff-necked and of (x) uncircumcised (♣) hearts and ears, ye have always resisted the holy Ghost; as your fathers *did*, so *do* you.

(*) Jeremiah 9:26; Ezekiel 44:9 .

(7) Stephen moved with the zeal of God, at length judgeth his own judges.

(x) They are of uncircumcised hearts, which still lie drowned still in the sins of nature, and stick fast in them; for otherwise all the Jews were circumcised as touching the flesh, and therefore there were two kinds of circumcision, Romans 2:28 .

(♣) Which neither forsake your old wickedness, nor so much as hear when God speaketh to you, but still rebel.

52 Which of the Prophets have not your fathers persecuted? And they have slain them, which shewed before of the coming of that (*) Just, of whom ye are now the betrayers and murderers,

(*) Which is Jesus Christ who is not only just for his innocency, but because all true justice cometh of him.

53 (*) Which have received the Law by the (y) ordinance of Angels, and have not kept it.

(*) Exodus 19:16; Galatians 3:19 .

(y) By the ministry of Angels.

54 (8) But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.

(8) The more Satan is pressed, the more he brasteth out into an open rage.

55 (9) But he being full of the holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus (z) standing at (*) the right hand of God,

(9) The nearer that the Martyrs approach to death, the nearer they beholding Christ, do rise up even into heaven.

(z) Ready to confirm him in the confession of the truth, and to receive him to him.

(*) And reigning in his flesh, wherein he had suffered.

56 And said, Behold, I see the heavens open, and the Son of man standing at the right hand of God.

57 (10) Then they gave a shout with a loud voice, and stopped their ears, and (a) (*) ran upon him all at once,

(10) The zeal of hypocrites and superstitious people, breaketh out at length into most open madness.

(a) This was done in a rage and fury, for at that time the Jews could put no man to death by law, as they confess before Pilate, saying that it was not lawful for them to put any man to death, and therefore it is reported by Josephus library 20 that Ananus, a Sadducee, slew James the brother of the Lord, and for so doing, was accused before Albinus the President of the country.

(*) This was done of furious violence and by no form of justice.

58 And cast him out of the city, and stoned him; and the (b) (*) witnesses laid down their clothes at a young man's feet, named Saul.

(b) It was appointed by the Law, that the witnesses should cast the first stones, Deuteronomy 17:7 .

(*) Acts 22:20 .

59 And they stoned Stephen, who called on *God*, and said, Lord Jesus, receive my spirit.

60 (11) And he kneeled down, and cried with a loud voice, (*) Lord, (c) lay not this sin to their charge. And when he had thus spoken, he (d) slept.

(11) Faith and charity never forsake the true servants of God, even to the last breath.

(*) Matthew 5:44; Luke 23:34; 1 Corinthians 4:12 .

(c) The word which he useth here noteth out such a kind of imputing or laying to one's charge, as remaineth firm, and steady forever, never to be remitted.

(d) Look at 1 Thessalonians 4:13 .

Acts 8

2 The godly make lamentation for Stephen. 3 Saul maketh havoc of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus, 18 his covetousness reproveth. 26 Philip 27 cometh to the Ethiopian Eunuch, 38 and baptizeth him.

1 And (1) Saul consented to his death. And at that time, there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and of Samaria, except the Apostles.

(1) Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdom.

2 (2) Then *certain* men fearing God, (a) (*) carried Stephen among them, *to be buried*, and made great (♣) lamentation for him.

(2) The godly mourn for Stephen after his death, and bury him, shewing therein an example of singular faith and charity; but no man prayeth to him.

(a) Amongst all the duties of charity which the godly use, there is no mention made of enshrining up of relics.

(*) From the place where he was stoned.

(♣) When the Church is deprived of any worthy member, there is just cause of sorrow; and note that here is no mention of any relics or prayers for the dead, or worshiping.

3 (3) But Saul made havoc of the Church, and entered into every house, and drew out both men and women, and put them into prison.

(3) The dispersion or scattering abroad of the faithful, is the joining together of Churches.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ (4) Then came Philip into the city (*) of Samaria, and preached Christ unto them.

(4) Philip, who was before a Deacon in Jerusalem, is made of God extraordinary an Evangelist.

(*) The conversion of Samaria was as it were the firstfruits of the calling of the Gentiles.

6 And the people gave heed unto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For unclean spirits crying with a loud voice, came out of many that were possessed *of them*; and many taken with palsies, and that halted, were healed.

8 And there was great joy in that city.

9 (5) And there was before in the city, a certain man called Simon, which used (b) witchcraft, and (c) bewitched the people of Samaria, saying that he himself was some great man.

(5) Christ overcometh Satan so oft as he lusteth, and carrieth him about as it were in a triumph in the sight of them, whom he deceived and bewitched.

(b) The word which is used in this place was at the first taken in good part, and is borrowed out of the Persian's language, who call their wise men by that name, but afterwards it was taken in evil part.

(c) He had so allured the Samaritans with his witchcrafts, that as blind and mad harebrains they were wholly addicted to him.

10 To whom they (*) gave heed from the least to the greatest, saying, This man is the great (♣) power of God.

(*) This declareth how much more we are inclined to follow the illusions of Satan than the truth of God.

(♣) This is the craft of Satan to cover all his illusions under the Name of God.

11 And they gave heed unto him, because that of long time he had bewitched them with sorceries.

12 But as soon as they believed Philip, which preached the things that concerned the kingdom of God, and the Name of Jesus Christ, they were baptized both men and women.

13 (6) Then Simon himself (*) believed also, and was baptized, and continued with Philip, and wondered, when he saw the signs and great miracles which were done.

(6) The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it up again forthwith.

(*) The majesty of God's word forced him to confess the truth; but yet was he not regenerated therefore.

14 ¶ (7) Now when the Apostles, which were at Jerusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and John.

(7) Peter not chief, but as an ambassador sent from the whole company of the Apostles, and John his companion according to the authority which was committed unto them, confirm and build up the Churches of Samaria, whose foundation had been laid afore by Philip.

15 Which when they were come down, prayed for them, that they might receive the (d) (*) holy Ghost.

(d) Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and governors of the Church.

(*) Meaning the particular gifts of the holy Spirit.

16 (For as yet he was fallen down on none of them, but they were baptized (*) only in the Name of the Lord Jesus.)

(*) They had only received the common grace of adoption and regeneration which are offered to all the faithful in baptism, and as yet had not received the gift to speak in divers languages, and to do miracles.

17 Then laid they their hands on them, and they received the holy Ghost.

18 (8) And when Simon saw that through laying on of the Apostles' hands the holy Ghost was given, he offered them money,

(8) Ambition and covetousness do at length pluck the hypocrites out of their dens.

19 Saying, Give me also this power, that on whomsoever I lay the hands, he may receive the holy Ghost.

20 (9) Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

(9) They are the successors of Simon Magus, and not Simon Peter, which either buy or sell holy things.

21 Thou hast neither part nor (*) fellowship in this (e) business, for thy heart is not (f) right in the sight of God.

(*) Thou art not worthy to be of the number of the faithful.
(e) In this doctrine which I preach.
(f) Is not upright indeed, and without dissembling.

22 (10) (*) Repent therefore of this thy wickedness, and pray God, that if it be (♣) possible, the thought of thine heart may be forgiven thee.

(10) We must hope well even of the vilest sinners, so long and so far forth as we may.
(*) That is, turn away from thy wickedness.
(♣) Hereby he would make him to feel his sin and not that he doubted of God's mercies, if he could repent.

23 For I see that thou art (*) in the (g) gall of bitterness, and in the (h) bond of iniquity.

(*) Or thine heart is full of spiteful malice, and devilish poison of impiety, so that now Satan hath thee tied as captive in his bands.
(g) He calleth the inward malice of the heart, and that venomous and devilish wickedness wherewith this Magician was wholly replenished, the gall of bitterness; and he is said to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.
(h) Entangled in the bonds of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many towns of the Samaritans.

26 (11) Then the Angel of the Lord spake unto Philip, saying, Arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is (*) waste.

(11) Christ who calleth freely whom he lusteth, doeth now use Philip who thought on no such matter, to instruct and baptize the Eunuch at unawares, and by this means extendeth the limits of his kingdom even into Ethiopia.

(*) After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste.

27 And he arose and went on; and behold, a certain (*) Eunuch of Ethiopia, Candace the Queen of the Ethiopians (i) chief Governor, who had the rule of all her treasure, and came to Jerusalem to worship;

(*) Eunuch signifieth him that is gelded; but because in the East parts great affairs were committed to such, it came in use that noble men were called Eunuchs, although they were not gelded; also all manner officers and servants, that were put in credit or necessary affairs, were called by this name, as Isaiah 39:7 .

(i) A man of great wealth and authority with Candace. Now this word Candace is a common name to all the Queens of Ethiopia.

28 And as he returned sitting in his chariot, he read Isaiah the Prophet.

29 Then the Spirit said unto Philip, Go near and join thyself to yonder chariot.

30 And Philip ran thither, and heard him read the Prophet Isaiah, and said, But understandest thou what thou readest?

31 And he said, How can I, except I had (k) a guide? And he desired Philip, that he would come up and sit with him.

(k) To shew me the way how to understand it.

32 (12) Now the place of the Scripture which he read, was this, (*) He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

(12) Those things which seem most to come by chance or fortune (as men term it) are governed by the secret providence of God.

(*) Isaiah 53:7 .

33 (*) In his (l) humility his (♣) judgment hath been exalted; but who shall declare his (m) (♣) generation? For his life is taken from the (♠) earth.

(*) Albeit Christ was in grave and in death's bands, feeling also his Father's anger against sin, yet he brake the bands of death and was exalted, Acts 2:24 .

(l) The Hebrew text readeth it thus, Out of a narrow strait, and out of judgment was he taken; whereby the narrow strait, be meaneth the grave and the very bonds of death, and by judgment, the punishment which was laid upon him, and the miserable state which Christ took upon him for our sakes, in bearing his Father's wrath.

(♣) The punishment which he suffered was the beginning of his glory.

(m) How long his age shall last, for Christ having once risen from the dead, dieth no more, Romans 6:9 .

(♠) That is, how long his age shall endure, for being risen from death, death shall no more reign, neither shall his kingdom ever have end; or else we may take generation, for his Church which never shall have end, for now they sit in the heavenly places with Christ their head, as Ephesians 2:6 .

(♠) And he now reigneth in heaven.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? Of himself, or of some other man?

35 Then Philip (*) opened his mouth, and began at the same Scripture, and preached unto him Jesus.

(*) He declareth at length this matter of so great importance.

36 And as they went on their way, they came unto a certain water, and the Eunuch said, See, *here is* water, what doeth let me to be baptized?

37 (13) And Philip said unto him, If thou believest with (*) all thine heart, thou mayest. Then he answered, and said, (n) I believe that Jesus Christ is the Son of God.

(13) Profession of faith is requisite in baptizing of them which are of years, and therefore it is evident that we are not then first engrafted into Christ, when we are baptized, but being already engrafted are then confirmed.

(*) With a pure and perfect heart.

(n) The sum of the confession which is necessary for baptism.

38 Then he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch, and he baptized him.

39 And as soon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch (*) saw him no more, so he went on his way rejoicing.

(*) This was, to the intent that he might know so much the better that Philip was sent to him by God.

40 But Philip (*) was found at (♣) Azotus, and he walked to and fro preaching in all the cities, till he came to Caesarea.

(*) Or, perceived himself to be.

(♣) Some think this city was also called Ashdod, Joshua 15:47 .

Acts 9

2 Saul going towards Damascus, 4 is struck down to the ground of the Lord; 10 Ananias is sent 18 to baptize him. 23 The laying away of the Jews, 25 he escapeth, being let down through the wall. 33 Peter cureth Aeneas of the palsy, 36 and by him Tabitha being dead, 40 is restored to life.

1 And (1) (*) Saul yet (a) (♣) breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest,

(1) Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands, and is overcome; and with a singular example of the goodness of God, instead of punishment which he justly deserved for his cruelty, is not only received to favor, but is also even by the mouth of God appointed an Apostle, and is confirmed by the ministry and witness of Ananias.

(*) Romans 9:3; Galatians 1:13 .

(a) This is a token that Saul's stomach boiled and cast out great threatenings to murder the disciples.

(♣) He persecuted with a great rage and cruelty the innocent blood which he thirsted for; which declareth whereunto man is led by his rash zeal, before he have the true knowledge of God.

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that (b) (*) way (either men or women) he might bring them bound unto Jerusalem.

(b) Any trade of life which a man taketh himself unto, the Jews call a way.

(*) That is of the sect, or sort.

3 Now as he journeyed, it came to pass that as he was come near to Damascus, (*) suddenly there shined round about him a light from heaven.

(*) Acts 22:6; 1 Corinthians 15:8 .

4 And he fell to the earth, and heard a voice saying to him, **Saul, Saul, why persecutest thou me?**

5 And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest; it is (c) hard for thee to kick against (*) pricks.**

(c) This is a proverb which is spoken of them that through their own stubbornness hurt themselves.

(*) That is, to resist God when he pricketh and soliciteth our consciences.

6 He *then* both trembling and astonished, said, Lord, what wilt thou that I do? And the Lord said unto him, **Arise, and go into the city, and it shall be told thee what thou shalt do.**

7 The men also which journeyed with him, (d) stood amazed, hearing (*) *his* (e) voice, but (♣) seeing no man.

(d) Stood still and could not go one step forward, but abode amazed as if they had been very stones.

(*) Meaning Saul's voice, as Acts 22:9 .

(e) They heard Paul's voice, for afterwards it is said in flattering, that they heard not his voice that spake; Acts 22:9 . But others go about to set these places at one which seem to be at a jar, after this sort, to wit, that they heard a sound of a voice, but no perfect voice.

(♣) For only Saul knew that Jesus spake unto him.

8 And Saul arose from the ground, and opened his eyes, *but* (*) saw no man. Then led they him by the hand, and brought him into Damascus,

(*) For he was blind.

9 Where he was three days without sight, and neither (*) ate nor drank.

(*) He was so ravished with the vision that he did meditate nothing but heavenly things and therewith was satisfied.

10 And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, **Ananias.** And he said, Behold, I am *here*, Lord.

11 Then the Lord said unto him, **Arise, and go into the street which is called Straight, and seek in the house of Judas after one called Saul of (f) Tarsus, for behold, he prayeth.**

(f) Tarsus was a city of Cilicia near unto Anchiala, which two cities Sardanapalus is said to have built in one day.

12 (And he saw in a vision a man named Ananias coming in *to him*, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.

14 Moreover here he hath authority of the high Priests, to bind all that call on thy Name.

15 Then the Lord said unto him, **Go thy way, for he is a (g) (*) chosen vessel unto me, to (♣) bear my Name before the Gentiles, and Kings, and the children of Israel.**

- (g) To bear my name in.
- (*) A worthy servant of God and endued with excellent graces above others.
- (♣) To bear me witness, and set forth my glory.

16 For I will (h) shew him, how many things he must suffer for my Name's sake.

- (h) I will shew him plainly.

17 Then Ananias went his way, and entered into (i) that house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (*even* Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

- (i) Into Judas his house.

18 And immediately there fell from his eyes as *it had been* scales, and suddenly he received sight, and arose, and was baptized,

19 And received meat, and was strengthened. So was Saul certain days with the disciples which were at Damascus.

20 (2) And straightway he preached Christ in the Synagogues, that he was that Son of God,

- (2) Paul beginneth straightways to execute the office which was enjoined him, never consulting with flesh and blood.

21 So that all that heard him were amazed, and said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bound unto the high Priests?

22 (3) But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, (k) (*) confirming that this was the Christ.

- (3) Paul striveth not with his own authority alone, but with the testimonies of the Prophets.
- (k) By conferring places of the Scripture together, as cunning craftsman do, when they make up anything, they used to gather all parts together, to make them agree fitly one with another.
- (*) Proving by conference of the Scriptures.

23 (4) And after (*) that many days were fulfilled, the Jews took counsel together to kill him,

- (4) Paul who was before a persecutor, hath now persecution laid before himself, but yet afar off.
- (*) That was after three years, that he remained at Damascus, and in the country about, Galatians 1:18

24 But their laying await was known of Saul. Now they (*) (♣) watched the gates day and night, that they might kill him.

(*) 2 Corinthians 11:32 .

(♣) The Governor at their request appointed a watch as he declareth to the Corinthians.

25 (5) Then the disciples took him by night, and put him through the wall, and let him down in a basket.

(5) We are not forbidden to avoid and eschew the dangers and conspiracies that the enemies of God lay for us, so that we swerve not from our vocation.

26 (6) And when Saul was come to Jerusalem, he assayed to join himself with the disciples; but they were all afraid of him, and believed not that he was a disciple.

(6) In ancient times no man was rashly or lightly received into the number of and amongst the sheep of Christ, much less to be a pastor.

27 But Barnabas took him, and brought him to the Apostles, and declared to them, how he had seen the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Jesus.

28 (7) And he (*) was conversant (l) with them at Jerusalem,

(7) The constant servants of God must look for danger after danger, yet God watcheth for them.

(*) Greek, went in and out.

(l) With Peter and James, for he saith that he saw none of the Apostles but them, Galatians 1:18-19 .

29 And spake boldly (*) in the Name of the Lord Jesus, and spake and disputed against the (m) (♣) Grecians; but they went about to slay him.

(*) Making open profession of the Gospel.

(m) Look at Acts 6:1 .

(♣) Which were Jews, but so called because they were dispersed through Greece and other countries.

30 (8) But when the brethren knew it, they brought him to Caesarea, and sent him forth to (*) Tarsus.

(8) The ministers of the word may change their place, by the advice and counsel of the congregation and Church.

(*) Because it was his own country, and there he might have some authority.

31 (9) Then had the Churches rest through all Judea, and Galilee, and Samaria, and were (n) edified, and walked in the fear of the Lord, and were multiplied by the comfort of the holy Ghost.

(9) The end persecution is the building of the Church, so that we will patiently wait for the Lord.

(n) This is a borrowed king of speech, which signifieth establishment and increase.

32 (10) And it came to pass, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda.

(10) Peter's Apostleship is confirmed by healing of the man that was sick of the palsy.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 Then said Peter unto him, Aeneas, Jesus Christ maketh thee whole; arise and (*) make thy bed. And he arose immediately.

(*) Or, truss thy couch together.

35 And (*) all that dwelt at (o) Lydda and (♣) Saron, saw him, and turned to the Lord.

(*) Meaning the greatest part.

(o) Lydda was a city of Palestine, and Saron a Chapion country and a place of good pasturage between Caesarea of Palestine and mountain Tabor, and the lake of Gennesaret which extendeth itself in great length beyond Joppa.

(♣) A place so called, and not a city.

36 (11) There was also at Joppa a certain *woman*, a disciple named Tabitha, (which by interpretation is called (*) Dorcas) she was (♣) full of good works and alms which she did.

(11) Peter declareth evidently by raising up a dead body through the Name of Christ, that he preacheth the glad tidings of life.

(*) That is, a dear, or roebuck.

(♣) Or, rich.

37 And it came to pass in those days, that she was sick and died; and when they had (*) washed her, they laid her in an upper chamber.

(*) To the intent they might bury her afterward; for this was their custom.

38 Now forasmuch as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

39 Then Peter arose and came with them. And when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coats and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sat up.

41 Then he gave her the hand and lifted her up, and called the (*) saints and widows, and restored her alive.

(*) For she was restored to life, rather that others might have occasion to believe, and glorify God than for her own sake.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a (*) tanner.

(*) Or, courier.

Acts 10

1 Cornelius, 4 at the Angel's commandment, 8 sendeth for Peter. 11 Who also by a vision, 15-20 is taught not to despise the Gentiles. 34 He preacheth the Gospel to Cornelius and his household. 45 Who having received the holy Ghost, 47 are baptized.

1 Furthermore (1) there was a certain man in Caesarea called Cornelius, a captain of the band called the Italian *band*,

(1) Peter consecrateth the firstfruits of the Gentiles to God by the means of two miracles.

2 A (a) devout man, and (*) one that feared God with (b) all his household, which gave much alms to the people, and prayed God continually.

(a) So that he worshipped one God, and was no idolater, neither could he be void of faith in Christ, because he was a devout man but as yet he knew not that he was come.

(*) Who had forsaken all superstitions, and gave himself to the true service of God.

(b) This is a great commendation to this man, that he labored to have all his household and familiar friends and acquaintances to be religious and godly.

3 He saw in a vision evidently (about the ninth hour of the day) an Angel of God coming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afraid, and said, (c) What is it, Lord? And he said unto him, Thy prayers and thine alms are (d) come (*) up into (e) remembrance before God.

(c) What wilt thou with me, Lord? For he setteth himself to hear.

(d) This is a borrowed kind of speech, which the Hebrews used very much, taken from sacrifices, and applied to prayers; for it is said of whole burnt sacrifices, that the smoke and savor of them goeth up

into God's nostrils; so do our prayers as a sweet smelling sacrifice which the Lord taketh great pleasure in.

(*) That is, God did accept them; whereof it followeth that he had faith, for else it is impossible to please God.

(e) That is, in so much that they will not suffer God as it were, to forget thee; for so doeth the Scripture use oftentimes to prattle with us as nurses do with little children, when they frame their tongues to speak.

5 Now therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the seaside; (*) he shall tell thee what thou oughtest to do.

(*) He shall speak words unto thee whereby thou shalt be saved and all thine house.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a soldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Joppa.

9 On the morrow as they went on their journey, and drew near unto the city, Peter went up upon the house to pray, about the (*) sixth hour.

(*) Which was midday.

10 Then waxed he ahungred, and would have eaten; but while they made *something* ready, he fell into a (f) trance.

(f) For though Peter stand not amazed as one that is tongue tied, but talketh with God, and is instructed in his mysteries, yet his mind was far otherwise than it was wont to be, but shortly returned to the old bent.

11 And he saw heaven opened, and a certain vessel come down unto him, as *it had been* a great sheet, knit at the (g) four corners, and was let down to the earth.

(g) So that it seemed to be a four square sheet.

12 Wherein were (h) (*) all manner of (i) four footed beasts of the earth, and wild beasts and (k) creeping things, and fowls of the heaven.

(h) Here is this word (All) which is general, plainly put for an indefinite and uncertain, that is to say, for some of all sorts, not for all of every sort.

(*) As camels, horses, dogs, oxen, sheep, swine and such like which man nourisheth for his use.

(i) That is, such as were meet for men's use.

(k) What is meant by these creeping things, Look at Leviticus 11 .

13 And there came a voice to him, Arise, Peter, kill, and eat.

14 (2) But Peter said, Not so, Lord, for I have never eaten anything that is (*) polluted, or unclean.

(2) Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had received the holy Ghost.
(*) Or, common.

15 And the voice spake unto him again the second time, The things that God hath (*) purified, (l) (♣) pollute thou not.

(*) In taking away the difference between unclean beasts and clean he sheweth there is no difference between the Jews and Gentiles.
(l) Do not consider them to be unprofitable.
(♣) Take it not for polluted and impure.

16 This was so done thrice, and the vessel was drawn up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen, meant, behold, the men which were sent from Cornelius, had inquired for Simon's house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, and (*) doubt nothing, for I have sent them.

(*) The true obedience which proceedeth of faith, ought to be without doubt or questioning.

21 ¶ Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from heaven by a holy Angel to send for thee into his house, and to hear thy words.

23 Then called (*) he them in, and lodged them. And the next day, Peter went forth with them, and certain brethren from Joppa accompanied him.

(*) Or, Peter.

24 ¶ And the day after, they entered into Caesarea. Now Cornelius waited for them, and had called together his kinsmen, and special friends.

25 (3) And it came to pass as Peter came in, that Cornelius met him, and fell down at his feet, and (*) worshipped him.

(3) Religious adoration of worship agreeth only to God, but civil worship is given to the Ministers of the word, although not without danger.

(*) Shewed to much reverence, and far passing decent order, as though Peter had been God.

26 But Peter took him up, saying, Stand up; for even I myself am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said unto them, Ye know that it is an unlawful thing for a man that is a Jew, to company, or come unto one of another nation; but God hath shewed me, that I should not call any man (*) polluted, or unclean.

(*) Or, common.

29 Therefore came I unto you without saying nay, when I was sent for. I ask therefore, for what intent have ye sent for me?

30 Then Cornelius said, Four days ago, about (m) this hour, I fasted, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

(m) He meaneth not the selfsame hour, but the like, that is, about nine of the clock the other day, as it was then nine when he spake to Peter.

31 (4) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

(4) Cornelius' faith sheweth forth itself by prayer and charity.

32 (5) Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the seaside) who when he cometh, shall speak unto thee.

(5) As faith cometh by hearing, so it is nourished and groweth up by the same.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 (6) Then Peter opened *his* mouth, and said, Of a truth I perceive, that (n) (*) God is no acceptor of persons.

(6) Distinction of nations is taken away by the coming of Christ; And it is evidently seen by faith and righteousness, who is agreeable to him, or whom he accepteth.

(n) That God judgeth not after the outward appearance.

(*) Deuteronomy 10:17; 2 Chronicles 19:7; Job 34:19; Romans 2:11; Galatians 2:6; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17 .

35 But in every nation he that (o) (*) feareth him, and worketh (♣) righteousness, is accepted with him.

(o) By the fear of God, the Hebrews understand the whole service of God; whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Christ's time; and therefore they deal foolishly, which build preparative works and free will upon this passage.

(*) By this speech the Hebrews mean the whole religion of God, which without faith profiteth us nothing.

(♣) That is, he that is upright and doeth hurt to no man, but doeth good to all.

36 Ye (p) know the word which God hath sent to the children of Israel, (*) preaching peace by Jesus Christ, which is Lord of all;

(p) God gave the Israelites to understand, that whosoever liveth godly, is acceptable to God, of what nation forever he be, for he preached peace to men through Jesus Christ, who is Lord not of one nation only, that is, of the Jews, but of all.

(*) Meaning the reconciliation between God and man through Christ Jesus, Luke 2:14 .

37 (7) *Even* the word which came through all Judea, (*) beginning in Galilee, after the baptism which John preached.

(7) The sum of the Gospel (which shall be made manifest at the latter day when Christ himself shall sit as judge both of the quick and the dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mighty power of God, (which was by all means shewed) and at length crucified to reconcile us to God, did rise again the third day, that whoever believeth in him should be saved through the remission of sins.

(*) Luke 4:14 .

38 *To wit*, how God (q) (*) anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him.

(q) This style is taken from an old custom of the Jews, who used to anoint their Kings and Priests, whereupon it grew, to call them anointed, upon whom God bestowed gifts and virtues.

(*) That is, endued him with graces and gifts above all others.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew, hanging him on a tree.

40 Him God raised up the third day, and caused that he was shewed openly;

41 Not to all the people, but unto the witnesses (r) chosen before of God, *even* to us which did eat and drink with him, after he arose from the dead.

(r) This choosing of the Apostles is properly given to God; for though God be president in the lawful election of ministers, yet there is in this place a secret opposition and setting of God's choosing, and men's voices the one against the other, for the Apostles are immediately appointed of God, and the Church Ministers by means.

42 And he commanded us to preach unto the people, and to testify, that it is he that is ordained of God a judge of quick and dead.

43 To him also give all the (*) Prophets witness, that through his Name all that believe in him, shall receive remission of sins.

(*) Jeremiah 31:34; Micah 7:18; Acts 15:9 .

44 (8) While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

(8) The Spirit of God sealeth that in the heart of the hearers, which the minister of the word speaketh by the commandment of God, as it appeareth by the effects.

45 So they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 (9) Can any man (*) forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

(9) Baptism doth not sanctify or make them holy which receive it, but sealeth up and confirmeth their sanctification.

(*) We ought not to debar them of baptism whom God testifieth to be his; for seeing they have the principal, that is less, ought not to be denied them.

48 So he commanded them to be baptized in the Name of the Lord (*) . Then prayed they him to tarry certain days.

(*) Jesus Christ.

Acts 11

2 Peter being accused for going to the Gentiles, 5 defendeth himself. 22 Barnabas is sent to Antioch, 26 where the disciples are called Christians; 28 and there Agabus foretelleth a famine to come.

1 Now (1) the Apostles and the brethren that were in Judea, heard, that the Gentiles had also received the word of God.

(1) Peter being without cause reprehended of the unskillful and ignorant, doth not object that he ought not be judged of any, but openly giveth an account of his doing.

2 And when Peter was come up to Jerusalem, they of the circumcision (*) contended against him,

(*) For they could not yet comprehend this secret, which was hid from the Angel's themselves, even from the creation of the world, Ephesians 3:8; Colossians 1:26 .

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to (*) them, saying,

(*) He purgeth his fact before the Church.

5 I was in the city of Joppa, praying, and in a trance I saw *this* vision, A certain vessel coming down as *it had been* a great sheet, let down from heaven by the four corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the heaven.

7 Also I heard a voice, saying unto me, Arise, Peter; slay and eat.

8 And I said, God forbid, Lord, for nothing polluted or unclean hath at any time entered into my mouth.

9 But the voice answered me the second time from heaven, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken up again into heaven.

11 Then behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit said unto me, that I should go with them, without doubting. Moreover these six brethren came with me, and we entered into the man's house.

13 And he shewed us, how he had seen an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter.

14 He shall speak words unto thee, whereby both thou and thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, (*) even as upon us at the beginning.

(*) Acts 2:4; Acts 3:6 .

16 Then I remembered the word of the Lord, how he said, (*) **John baptized with water, but ye shall be (♣) baptized with the holy Ghost.**

(*) Acts 1:5; Acts 19:4; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26 .

(♣) That is, endued with the graces of the holy Ghost.

17 For as much then as God gave them a like gift, as *he did* unto us, when we believed in the Lord Jesus Christ, who was I, that I could let God (*) ?

(*) Not to give them the holy Ghost.

18 (2) When they heard these things, (*) they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted (♣) repentance unto life.

(2) Such as ask a question of the truth which they know not, ought to be quietly heard, and must also quietly yield to the declaration thereof.

(*) Their modesty declareth that they were not ashamed to unsay that whereof they had unjustly blamed Peter.

(♣) This repentance dependeth upon faith.

19 ¶ (3) And they which were (*) scattered abroad because of the (♣) affliction that arose about Stephen, went throughout till they came unto Phenice, and Cyprus, and (a) Antioch, preaching the word to no man, but unto the Jews only.

(3) The scattering abroad of Church of Jerusalem is the cause of the gathering together of many other Churches.

(*) Acts 8:1 .

(♣) Or, trouble.

(a) He speaketh of Antioch which was in Syria and bordered upon Cilicia.

20 (4) Now some of them were men of Cyprus and of Cyrene, which when they were come into Antioch, spake unto the (*) Grecians, and preached the Lord Jesus.

(4) The Church of Antioch, the new Jerusalem of the Gentiles was extraordinarily called.
(* He meaneth not the Jews which being scattered abroad in divers countries were called by this name, but the Grecians which were Gentiles.

21 And the (*) hand of the Lord was with them, so that a great number believed and turned unto the Lord.

(*) The power and virtue.

22 (5) Then tidings of those things came unto the ears of the Church, which was in Jerusalem, and they sent forth Barnabas, that he should go unto (*) Antioch.

(5) The Apostles do not rashly condemn an extraordinary vocation, but yet they judge it by the effects.
(* This was the most famous city of Syria, and bordered upon Cilicia.

23 Who when he was come and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would continue to (*) cleave unto the Lord.

(*) Or, continue with the Lord.

24 For he was a good man, and full of the holy Ghost, and faith. And much people joined themselves unto the Lord.

25 ¶ (6) Then departed Barnabas to Tarsus to seek Saul;

(6) There was no contention amongst the Apostles either of usurping, or of holding places and degree.

26 And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they were conversant with the Church, and taught much people, in so much that the disciples were first called (*) Christians in Antioch.

(*) Where as before they were called disciples, now they are named Christians.

27 (7) In those days also came Prophets from Jerusalem unto Antioch.

(7) God doth so wrap up his Church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

28 And there stood up one of them named Agabus, and signified by the (*) Spirit, that there should be great famine throughout all the world, which also came to pass under Claudius Caesar.

(*) This prophecy was an occasion to the Antiochians to relieve the necessity of their brethren in Jerusalem.

29 (8) Then the disciples, every man according to his ability, (*) purposed to send (b) succor unto the brethren which dwelt in Judea.

(8) All Congregations or Churches make one body.

(*) To signify that it came of a charitable mind towards them.

(b) That is, that thereof the Deacons might succor the poor, for it behooved to have all these things done orderly, and decently, and therefore it is said, that they sent these things to the Elders, that is, to the governors of the Church.

30 Which thing they also did and sent it to the Elders by the hand of Barnabas and Saul.

Acts 12

2 Herod killeth James with the sword, 4 and imprisoned Peter, 8 whom the Angel delivereth. 20 Herod being offended with them of Tyre. 22 And taking the honor due to God, to himself, 23 he is eaten with worms, and so dieth.

1 Now (1) about that time, (a) Herod the King stretched forth *his* hand to vex certain of the Church,

(1) God giveth his Church a truce, but for a little time.

(a) This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Magnus; but he that is spoken of here, was nephew to Herod the great son to Aristobulus, and father to that Agrippa who is spoken of afterwards.

2 And he (b) killed James the (*) brother of John with the sword.

(b) Violently, his cause being not once heard.

(*) There was another so named which was the son of Alphaeus.

3 (2) And when he saw that it (*) pleased the Jews, he proceeded further, to take Peter also (then were the days of unleavened bread.)

(2) It is an old fashion of tyrants to procure the favor of the wicked, with the blood of the godly.

(*) It came then of no zeal nor religion, but only to flatter the people.

4 (3) And when he had caught him, he put him in prison, and delivered him to (*) four quaternions of soldiers to be kept, intending after the Passover to bring him forth to the people.

(3) The tyrants and wicked make a gallous for themselves even then when they do most according to their own will and fantasy.

(*) The number being sixteen was divided by fours, to keep divers wards.

5 (4) So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

(4) The prayers of the godly overturn the counsel of tyrants, obtain Angels of God, break the prison, unloose the chains, put Satan to flight, and preserve the Church.

6 And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the door, kept the prison.

7 (*) And behold, the Angel of the Lord came upon them, and a light shined in the (c) house, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell off from *his* hands.

(*) Acts 5:19 .

(c) In the prison.

8 And the Angel said unto him, Gird thyself, and bind on thy (*) sandals. And so he did. Then he said unto him, Cast thy garment about thee, and follow me.

(*) Read Mark 6:9 .

9 So *Peter* came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seen a vision.

10 Now when they were past the first and the second watch, they came unto the iron gate that leadeth unto the city, which opened to them by its own accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himself, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the (*) waiting for of the people of the Jews.

(*) For they thought that Herod would have put him to death, as he had purposed.

12 (5) And as he considered *the thing*, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together, and prayed.

(5) Holy meeting in the night as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the Apostles.

13 (6) And when Peter knocked at the entry door, a maid (d) came forth to hearken, named Rhoda,

(6) We obtain more of God, than we dare well hope for.
(d) Out of the place where they were assembled, but not out of the house.

14 But when she knew Peter's voice, she opened not the entry *door* for gladness, but ran in, and told how Peter stood before the entry.

15 But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his (*) Angel.

(*) For they did know by Gods word that Angels were appointed to defend the faithful, and also in those days they were accustomed to se such sights.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonished.

17 (7) And he beckoned unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Go shew these things unto James and to the brethren. And he departed and went into (*) another place.

(7) We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be used in God's business, be not a whit slackened.
(*) Which was less suspect, by reason of the brethren.

18 ¶ (8) Now as soon as it was day, there was no small trouble among the soldiers, what was become of Peter.

(8) Evil counsel falleth out in the end to the hurt of the devisers of it.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went down from Judea to Caesarea, and *there* abode.

20 (9) Then Herod intended to make war against them of Tyre and Sidon, but they came all with one accord unto him, and (*) persuaded Blastus the King's Chamberlain, and they desired peace, because their country was nourished by the King's *land*.

(9) A miserable and shameful example of the end of the enemies of the Church.
(*) Both by flattering words, and also by bribery.

21 And upon a day appointed, Herod arrayed himself in royal apparel, and sat on the judgment seat, and made an oration unto them.

22 (10) And the people gave a shout, *saying*, The voice of God, and not of man.

(10) The flattery of the people, maketh fools fain.

23 (11) But immediately the Angel of the Lord smote him, because he (e) (*) gave not glory unto God, so that he was eaten (♣) of worms, and gave up the ghost.

(11) God resisteth the proud.

(e) Josephus recordeth, that this king did not repress those flatterer's tongues, and therefore at his death he complained and cried out of their vanity.

(*) Which he should have done, if he had punished the flatterers, of whose vanity he complained, when he was a dying, as Josephus writeth.

(♣) The vileness of the punishment declareth how God detesteth pride, and tyranny; his grandfather also was eaten of life.

24 (12) And the (s) word of God (*) grew and multiplied.

(12) Tyrants build up the Church by plucking it down.

(s) They that heard the word of God.

(*) The more that tyrants go about to suppress God's word, the more doeth it increase.

25 So Barnabas and Saul returned from Jerusalem, when they had fulfilled their (*) office, and took with them John, whose surname was Mark.

(*) Which was to distribute the alms sent from Antioch, Acts 11:29.

Acts 13

2 The holy Ghost commandeth that Paul and Barnabas be separated unto him. 6 At Paphos, 8 Elymas the sorcerer 11 is stricken blind; 14 From whence being come to Antioch. 17 They preach the Gospel, 45 the Jews vehemently withstanding them.

1 There (1) were also in the Church that was at Antioch, certain Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and (*) Manaen (which had been brought up with (a) Herod the Tetrarch) and Saul.

(1) Paul with Barnabas is again the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.

(*) This declareth that God calleth of all sorts both high and low.

(a) This same was Antipas, which put John Baptist to death.

2 Now as they (b) (*) ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have (c) called them.

(b) Whiles they were busy doing their office, that is, as Chrysostom expoundeth it, while they were preaching.

(*) The signifieth to execute a public charge, as the Apostleship was; so that here is shewed, that they preached and prophesied.

(c) The Lord is said to call (whereof this word (calling) cometh which is usual in the Church) when he causeth that to be, which was not, whether you refer it to the matter itself or to any quality or thing about the matter; and it groweth of this, because when things begin to be, then they have some name; as God his mighty power is also declared thereby, who spake the word, and things were made.

3 (2) Then fasted they and prayed, and laid their hands on them, and let them go.

(2) Fast, and solemn prayers were used before the laying on of hands.

4 (3) And they, after they were (*) sent forth of the holy Ghost, came down unto (d) Seleucia, and from thence they sailed to Cyprus.

(3) Paul and his companions do at the first bring Cyprus to the subjection and obedience of Christ.

(*) Acts 14:26 .

(d) Seleucia was a city of Cilicia, so called after Seleucus one of Alexander's successors.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jews; and they had also John to *their* minister.

6 So when they had gone throughout the isle unto Paphos, they found a certain sorcerer, a false prophet, being a Jew, named Barjesus,

7 Which was with the Deputy Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and desired to hear the word of God.

8 (4) But Elymas the sorcerer (for so is his name by interpretation) withstood them, and sought to turn away the Deputy from the faith.

(4) The devil maketh the conquest of Christ more glorious, in that he setteth himself against him.

9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,

10 (5) And said, O full of all subtilty and all (e) mischief, the child of the devil, *and* enemy of all righteousness, wilt thou not cease to pervert the straight (*) ways of the Lord?

(5) The sorcerer which was stricken of Paul with a corporal punishment (although extraordinarily) sheweth an example to lawful magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.

(e) He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kind of wickedness with the least motion in the world.

(*) Which are the doctrine of the Apostles, that only leadeth us to God.

11 Now therefore behold, the (f) hand of the Lord *is* upon thee, and thou shalt be blind, and not see the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.

(f) His power which he sheweth in striking and beating down his enemies.

12 Then the Deputy when he saw what was done, believed, and was astonished at the doctrine of the Lord.

13 (6) Now when Paul and they that were with him were departed by ship from Paphos, they came to Perga *a city* of Pamphylia; then John departed from them, and returned to Jerusalem.

(6) An example in one and the selfsame company both of singular constancy, and also of great weakness.

14 But when they departed from Perga, they came to (*) Antioch *a city* of (g) Pisidia, and went into the Synagogue on the Sabbath day, and sat down.

(*) This was another Antioch than that which was in Syria.

(g) This putteth a difference between it, and Antioch which was in Syria.

15 (7) And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye (h) have any word of (*) exhortation for the people, say on.

(7) In the Synagogue of the Jews (according to the pattern whereof Christian Congregations were instituted) first the Scriptures were read, then such as were learned were licensed by the rulers of the Synagogue to speak and expound.

(h) Word for word, If there be any word in you; and this is a kind of speech taken from the Hebrews, whereby is meant, that the gifts of God's grace are in us, as it were in treasure houses, and that they are not ours, but God's. In like sort saith David, Thou hast put a new song in my mouth; Psalm 40:3 .

(*) This declareth that the Scripture is given to teach and exhort us, and that they refused none that had gifts to set forth God's glory and to edify his people.

16 (8) Then Paul stood up and beckoned with the hand, and said, Men of Israel, and ye that fear God, hearken.

(8) God bestowed many peculiar benefits upon his chosen Israel, but this especially, that he promised them the everlasting redeemer.

17 The God of this people of Israel chose our fathers, and (i) exalted the people when they dwelt in the land of (*) Egypt, and with a (♣) (k) high arm brought them out thereof.

(i) Advanced and brought to honor.

(*) Exodus 1:9 .

(♣) Exodus 13:14 .

(k) Openly and with many force, breaking in pieces the enemies of his people.

18 And about the time (*) of forty years, suffered he their (♣) manners in the wilderness.

(*) Exodus 16:1 .

(♣) Here is declared the great patience and long suffering of God before he punisheth.

19 And he destroyed seven nations in the land of Canaan, and (*) divided their land to them by lot.

(*) Joshua 14:1 .

20 Then afterward he gave unto them (*) Judges (♣) about (l) four hundred and fifty years, unto *the time of* Samuel the Prophet.

(*) Judges 3:9 .

(♣) For these 450 years were not fully accomplished, but there lacked three years counting from the birth of Isaac to the distribution of the land of Canaan.

(l) There were from the birth of Isaac until the destruction of the Canaanites under the governance of Joshua four hundred and seven and forty years, and therefore he addeth in this place, this word About, for there want three years, but the Apostle useth the whole greater number.

21 So after that, they desired a (*) King, and God gave unto them (♣) Saul, the son of Cis, a man of the tribe of Benjamin, *by the space of* (m) forty years.

(*) 1 Samuel 8:5 .

(♣) 1 Samuel 9:15; 1 Samuel 10:1 .

(m) In this space of forty years must the time of Samuel be reckoned with the days of Saul; for the kingdom did as it were swallow up his government.

22 And after he had taken him away, he raised up (*) David to be their King, of whom he witnessed, saying, I have found David *the son* of Jesse, a man after mine own heart, which will do all things that I will.

(*) 1 Samuel 16:13 .

23 (9) Of this man's seed hath God (*) according to *his* promise raised up to Israel, the Saviour Jesus;

(9) He proveth by the witness of John, that Jesus is that Saviour which should come of David.

(*) Psalm 89:21; Isaiah 11:1 .

24 When (*) John had first preached (n) before his coming the baptism of repentance to all the people of Israel.

(*) Malachi 3:1; Matthew 3:2; Mark 1:2; Luke 3:2 .

(n) John as a Herald, did not shew Christ coming afar off as the other Prophets did, but hard at hand, and entered on his journey.

25 And when John had fulfilled *his* (♣) course, he said, (*) Whom ye think that I am, I am not he. But behold, there cometh one after me, whose shoe of *his* feet I am not worthy to loose.

(♣) When his office drew to the end, he sent his disciples to Christ.
(*) Matthew 3:11; Mark 1:7; John 1:20 .

26 (10) Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the (*) word of this salvation sent.

(10) Christ was promised and sent properly to the Jews.
(*) That is, this message and tidings of salvation.

27 (11) For the inhabitants of Jerusalem, and their rulers, because they (*) knew him not, nor yet the words of the Prophets, which are (♣) read every Sabbath *day*, they have fulfilled them in condemning him.

(11) All things came to pass to Christ, which the Prophets foretold of Messiah; so that hereby also it appeareth that he is the true and only Saviour; and yet notwithstanding they are not to be excused which did not only not receive him, but also persecute him most cruelly although he was innocent.
(*) He rebuketh them for their ignorance.
(♣) Although they read the Law, yet their hearts are covered that they cannot understand, 2 Corinthians 3:14 .

28 And though they found no cause of death *in him*, (*) *yet* desired they Pilate to kill him.

(*) Matthew 27:22; Mark 15:13; Luke 23:23; John 19:6 .

29 And when they had (*) fulfilled all things that were written of him, they took him down from the tree, and put him in a sepulcher.

(*) In Christ all the promises are Yea, and Amen, 2 Corinthians 1:20 .

30 (12) But God (*) raised him up from the dead.

(12) We must set the glory of the resurrection against the shame of the cross, and grave. And the resurrection is proved as well by witnesses which saw it, and by the testimonies of the Prophets.
(*) Matthew 28:2 ; Mark 16:6; Luke 24:7; John 20:19 .

31 And he was seen many days of them, which came up with him from Galilee to Jerusalem, which are his witnesses unto the people.

32 And we declare unto you, that touching the promise made unto the fathers,

33 God hath fulfilled it unto us their children, in that he (o) (♣) raised up Jesus, (13) even as it is written in the second Psalm, (*) Thou art my Son; this day have I begotten thee.

(o) For then he appeared plainly and manifestly as that only Son of God, when as he left off his weakness, and came out of the grave, having conquered death.
(♣) In that he was born and incarnate.
(13) If Christ had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been sure.
(*) Psalm 2:7; Hebrews 1:5; Hebrews 5:5 .

34 Now as concerning that he raised him up from the dead, no more to return to corruption, he hath said thus, (*) I will give you the (♣) holy things of David, (p) which are faithful.

(*) Isaiah 55:3 .
(♣) Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers; and he sheweth that as the grace, which God hath given to his Son, is permanent forever, so likewise the life of the Son is eternal.
(p) The Grecians call those holy things, which the Hebrews call gracious bounties, and they are called David's bounties in the passive signification, because God bestowed them upon David. Moreover they are termed faithful, after the manner of speech which the Hebrews use, who term those things faithful, which are steady and sure such as never alter nor change.

35 (14) Wherefore he saith also in another place, (*) Thou wilt not suffer thine Holy One to see corruption.

(14) The Lord was so in grave, that he felt no corruption.
(*) Psalm 16:10; Acts 2:31 .

36 Howbeit, David after he had served his time by the counsel of God, he (*) slept, and was laid with his fathers, and saw corruption.

(*) 1 King 2:10; Acts 2:29 .

37 But he whom God raised up, saw no corruption.

38 (15) Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins.

(15) Christ was sent to give them free remission of sins, which were condemned by the Law.

39 And from (q) all things, from which ye could not be justified by the Law of Moses, by him every one that believeth, is justified.

(q) Whereas the ceremonies of the Law could not absolve you from your sins, this man doth absolve you, if you lay hold on him by faith.

40 (16) Beware therefore lest that come upon you, which is spoken of in the Prophets,

(16) The benefits of God turn to the utter undoing of them that contemn them.

41 (*) Behold, ye (♣) despisers, and wonder, and vanish away; for I work a (♣) work in your days, a work which ye shall not believe, if a man would declare it to you.

(*) Habakkuk 1:5 .

(♣) He reproveth them sharply because softness would not prevail.

(♣) Which is, vengeance unspeakable, for the contempt of God's word.

42 ¶ (17) And when they were come out of the Synagogue of the Jews, the Gentiles besought, that they would preach these words to them the next Sabbath *day*.

(17) The Gentiles go before the Jews into the kingdom of heaven.

43 Now when the congregation was dissolved, many of the Jews and (r) Proselytes that feared God, followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God.

(r) Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.

44 And the next Sabbath *day* came almost the whole city together, to hear the word of God.

45 (18) But when the Jews saw the people, they were full of (*) envy, and spake against those things, which were spoken of Paul, contraring *them*, and railing on *them*.

(18) The favor of one selfsame Gospel is unto the reprobate and unbelievers, death, and to the elect and such as believe life.

(*) They disdained that the Gentiles should be made equal with them.

46 (19) Then Paul and Barnabas spake boldly, and said, (*) It was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, and (s) judge yourselves unworthy of (♣) everlasting life, lo, we turn to the Gentiles.

(19) The Gospel is published to the Gentiles by the express commandment of God.

(*) Matthew 10:6 .

(s) By this your doing you do as it were pronounce sentence against yourselves, and judge yourselves.

(♣) Which is, to know one only God, and whom he hath sent, Jesus Christ.

47 For so hath the Lord commanded us, *saying*, (*) I have made thee a light of the Gentiles, that thou shouldest be the salvation unto the end of the world.

(*) Isaiah 49:6; Luke 2:31 .

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord; and as many as were (t) (*) ordained unto eternal life, believed.

(t) Therefore either all were not appointed to everlasting life, or else all should have believed; but because that is not so, it followeth that some certain were ordained, and therefore God did not only foreknow but also foreordained, that neither faith nor the effects of faith should be the cause of his ordaining or appointment, but his ordaining the cause of faith.
(*) None can believe, but they whom God doeth appoint before all beginnings to be saved.

49 Thus the word of the Lord was published throughout the whole country.

50 (20) But the Jews stirred *certain* (u) (*) devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

(20) Such is the craft and subtilty of the enemies of the Gospel, that they abuse the simplicity of some which are not altogether evil men, to execute their cruelty.
(u) Such as embraced Moses his Law.
(*) He meaneth superstitious women, and such, as were led with a blind zeal, albeit the common people esteemed them godly; and therefore Luke speaketh as the world esteemed them.

51 (21) But they (*) shook off the dust of their feet against them, and came unto Iconium.

(21) The wickedness of the world cannot prevent let God to gather his Church together, and to foster and cherish it, when it is gathered together.
(*) Matthew 20:14; Mark 6:11; Luke 9:5; Acts 18:6 .

52 And the disciples were filled with joy, and with the holy Ghost.

Acts 14

1 Paul and Barnabas 5 are persecuted at Iconium; 6 At Lystra Paul 10 healeth a cripple; 13 They are about to do sacrifice unto them, 18 but they forbid it. 19 Paul by persuasion of certain Jews, is stoned; 23 From thence passing through divers Churches, 26 they return to Antioch.

1 And (1) it came to pass in (a) Iconium, that they went both together into the Synagogue of the Jews, and so spake, that a great multitude both of the Jews and of the Grecians believed.

(1) We ought to be no less constant in preaching of the Gospel, than the perverseness of the wicked is obstinate in persecuting of it.
(a) Iconium was a city of Lycaonia.

2 And the (b) (*) unbelieving Jews stirred up, and corrupted the minds of the Gentiles against the brethren.

(b) Who obeyed not the doctrine.

(*) Which would not obey the doctrine, neither suffer themselves to be persuaded, to believe the truth and to embrace Christ.

3 (2) So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signs and wonders to be done by their hands.

(2) We ought not to leave our places and give place to threatenings, neither to open rage, but when there is no other remedy, and that not for our own quietness sake, but that the Gospel of Christ may be spread further abroad.

4 But the multitude of the city was divided; and some were with the Jews, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jews with their rulers, to do them violence, and to stone them,

6 They were aware of it, and (c) fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region round about,

(c) It is lawful sometimes to flee dangers, in time convenient.

7 And there were preached the Gospel (*) .

(*) In so much that all the people were moved at the doctrine. So both Paul and Barnabas remained at Lystra.

8 ¶ (3) Now there sat a certain man at Lystra, impotent in his feet, which was a cripple from his mother's womb, who had never walked.

(3) It is an old subtilty of the devil, either to cause the faithful servants of God to be banished at once, or to be worshipped for idols; and that chiefly taking occasion by miracles wrought by them.

9 He heard Paul speak, who beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, (*) Stand upright on thy feet. And he leaped up, and walked.

(*) I say to thee in the Name of the Lord Jesus Christ.

11 Then when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then Jupiter's priest, which was before their city, brought bulls with (*) garlands unto the (d) (♣) gates, and would have sacrificed with the people.

(*) That is, trimmed with flowers and garlands.

(d) Of the house where Paul and Barnabas were.

(♣) He meaneth before the gates of the house where the Apostles lodged; for the temple was without the town, and therefore the Priest brought the sacrifice (as he thought) to the gods themselves.

14 But when the Apostles, Barnabas and Paul heard it, they (*) rent their clothes, and ran in among the people, crying,

(*) In sign of detesting and abhorring it.

15 (4) And saying, O men, why do ye these things? We are even men (♣) subject to the (e) like passions that ye be, and preach unto you, that ye should turn from these (f) vain things unto the living God, (*) which made heaven and earth, and the sea, and all things that in them are;

(4) That is also called idolatry, which giveth to creatures, be they never so holy and excellent, that which is proper to the only one God, that is invocation or calling upon.

(♣) That is, not without our infirmities and sins, and also subject to death.

(e) Men, as ye are, and partakers of the selfsame nature of man as you.

(f) He calleth idols vain things, after the manner of the Hebrews.

(*) Genesis 2:1; Psalm 145:6; Revelation 14:7 .

16 (5) Who in times past (*) (g) suffered all the Gentiles to walk in their own (♣) ways.

(5) Custom, be it never so old, doth not excuse the idolaters.

(*) Psalm 81:13; Romans 1:24 .

(g) Suffered them to live as they lusted, prescribing and appointing them no kind of religion.

(♣) To live after their own fantasies not prescribing unto them any religion.

17 Nevertheless, he left not himself without (*) witness, in that he did good *and* gave us rain from heaven, and fruitful seasons, filling our hearts with food, and (♣) gladness.

(*) To take from men all excuse.

(♣) That being satisfied they might rejoice.

18 And speaking these things, scarce restrained they the multitude, that they had not sacrificed unto them (*) .

(*) But that they should go every man home. And whiles they tarried and taught, there came.

19 (6) Then there came certain Jews from Antioch and Iconium, which when they had persuaded the people, (♣) (*) stoned Paul, and drew him out of the city, supposing he had been dead.

(6) The devil when he is brought to the last cast, at length rageth openly, but in vain, even then when he seemeth to have the upper hand.

(♣) And disputing boldly, persuaded the people to forsake them; for, said they, they say nothing true, but lie in all things.

(*) 2 Corinthians 11:25 .

20 Howbeit, as the disciples stood round about him, he arose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 (7) And after they had preached the Gospel to that city, and had taught many, they returned to Lystra, and to Iconium, and to Antioch,

(7) We must go forward in our vocation through a thousand deaths.

22 (8) Confirming the disciples' hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdom of God.

(8) It is the office of the ministers, not only to teach, but also to confirm them that are taught, and prepare them to the cross.

23 (9) And when they had ordained them Elders by (*) election in every Church, and prayed, and fasted, they commended them to the Lord in whom they believed.

(9) The Apostles committed the Churches which they had planted, to proper and peculiar Pastors, which they made not rashly, but with prayers and fastings going before; neither did they trust them upon Churches through bribery or lordly superiority, but chose and placed them by the voice of the congregation.

(*) The word signifieth to elect by putting up the hands which declareth that ministers were not made without the consent of the people.

24 (10) Thus they went throughout Pisidia, and came to Pamphylia.

(10) Paul and Barnabas having made an end of their peregrination, and being returned to Antioch, do render an account to the Congregation or Church.

25 And when they had preached the word in Perga, they came down to (h) Attalia,

(h) Attalia was a sea city of Pamphylia, near to Lycia.

26 And thence sailed to (i) Antioch, (*) from whence they had been commended unto the grace of God, to the work, which they had fulfilled.

(i) Antioch of Syria.
(*) Acts 13:1 .

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done (*) by them, and how he had opened the door of faith unto the Gentiles.

(*) By their ministry.

28 So there they abode a long time with the disciples.

Acts 15

1 Certain go about to bring in circumcision at Antioch. 6 About which matter the Apostles consult; 19 and what must be done 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

1 Then (1) came down (a) (♣) certain from Judea, and taught the brethren, *saying*, (*) Except ye be circumcised after the manner of Moses, ye cannot be saved.

(1) The Church is at length troubled with dissension within itself, and the trouble riseth of the proud and stubborn wits of certain evil men; The first strife was concerning the office of Christ, whether we be saved by his only righteousness apprehended by faith, or we have need also to observe the Law.
(a) Epiphanius is of opinion that this was Cerinthus.
(♣) As Cerinthus and others; so writeth Epiphanius against the Corinthians; also the same of the place whence they came, did much prevail to persuade abroad.
(*) Galatians 5:1 .

2 (2) And when there was great dissension, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the Apostles and Elders about this question.

(2) Meetings of Congregations were instituted to suppress heresies, whereunto certain were sent by common consent in the name of all.

3 Thus (b) being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren.

(b) Courteously and lovingly brought on their way by the Church, that is, by certain appointed by the Church.

4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certain of the sect of the (*) Pharisees, which did believe, rose up, saying that it was needful to circumcise them, and to command *them* to keep the Law of Moses.

(*) Which were factious, and given to dissension.

6 (3) Then the Apostles and Elders came together to look to this matter.

(3) The matter is first handled, both parts being heard in the assembly of the Apostles and ancients, and after is communicated with the people.

7 And when there had been great disputation, Peter rose up, and said unto them, (*) (4) Ye men *and* brethren, ye know that a (c) good while ago, among us God chose out *me*, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

(*) Acts 10:20; Acts 11:13 .

(4) God himself in calling of the Gentiles which are uncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the Law.

(c) Word for word, of old time, that is, even from the first time that we were commanded to preach the Gospel, and straightways after that the holy Ghost came down upon us.

8 And God which knoweth the hearts, bare them witness, in giving unto them the holy Ghost, even as *he did* unto us.

9 And he put no (d) (♣) difference between us and them, after that (*) (e) by faith he (♣) had purified their hearts.

(d) He put no difference between us and them, as touching the benefit of his free favor.

(♣) As touching adoption and eternal life.

(*) Acts 10:43; 1 Corinthians 1:2 .

(e) Christ pronounceth them Blessed, which are pure of heart; and here we are plainly taught that men are made such by faith.

(♣) By faith God purifieth the heart.

10 (5) Now therefore, why (f) (♣) tempt ye God, to (*) lay a yoke on the disciples' necks, which neither our fathers, nor we were able to bear?

(5) Peter passing from the Ceremonies to the Law itself in general, sheweth that none could be saved, if salvation were to be sought for by the Law, and not by grace only in Jesus Christ, because that no man could ever fulfill the Law, neither Patriarch, nor Apostle.

(f) Why tempt ye God, as though he could not save by faith?

(♣) They purposely tempt God which lay greater charges on men's consciences, than they are able to bear.

(*) Matthew 23:4 .

11 But we believe, through the (*) grace of the Lord Jesus Christ to be saved, even as they *do*.

(*) And not by the Law; for it is a clog to the conscience, and we cannot be delivered thereby.

12 (6) Then all the multitude kept silence, and heard Barnabas and Paul, which told what signs and wonders God had done among the Gentiles by them.

(6) A true pattern of a lawful Council, where God's truth only reigneth.

13 And when they held their peace, (g) James answered, saying, Men *and* brethren, hearken unto me.

(g) The son of Alphaeus, who is called the Lord's brother.

14 (7) Simeon hath declared, how God first did visit the Gentiles, to take *of them* a people unto his Name.

(7) James confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter.

15 And to this agree the words of the Prophets, as it is written,

16 (*) After this I will return, and will build again the (♣) Tabernacle of David, which is fallen down, and the ruins thereof will I build again, and I will set it up,

(*) Amos 9:11 .

(♣) That is, the Church whereof the Temple was a figure.

17 That the residue of men might seek after the Lord, and all the (*) Gentiles upon whom my Name is called, saith the Lord which doeth all these things.

(*) Which are gathered into one family with the Jews to the intent they should acknowledge all one God, and one Saviour Christ Jesus.

18 From the beginning of the world, God (h) knoweth all his works.

(h) And therefore nothing cometh to pass by fortune, but by God's appointment.

19 (8) Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

(8) In matters indifferent we may so far bear with the weakness of our brethren, as they may have time to be instructed.

20 But that we send unto them, that they abstain themselves from (i) (*) filthiness of idols, and (♣) fornication, and that which is strangled, and from blood (♠) .

(i) From sacrifices or from feasts which were kept in idol's Temples.

(*) For some thought it none offence to be present in the idols' temples, and there to banquet; which Paul saith, is to drink the cup of the devils, 1 Corinthians 10:21 .

(♣) The heathen thought this no vice, but made it a common custom. As touching a strangled thing and blood, they were not unlawful of themselves, and therefore were observed but for a time.

(♠) And whatsoever they would not, should be done to themselves, that they should not do it to others.

21 For (*) Moses of old time hath in every city them that preach him, seeing he is read in the Synagogues every Sabbath *day*.

(*) Therefore the ceremonies commanded by God could not so soon be abolished, till the liberty of the Gospel were better known.

22 (9) Then it seemed good to the Apostles and Elders with the whole Church to send chosen men of their own company to Antioch with Paul and Barnabas; *to wit*, Judas whose surname was Barsabas, and Silas, which were chief men among the brethren,

(9) In a lawful Synod, neither they which are appointed and chosen Judges, appoint and determine anything tyrannously or upon a Lordliness, neither doth the common multitude set themselves tumultuously against them, which sit as Judges by the word of God; as the like order also is holden in publishing and ratifying those things which have been so determined and agreed upon.

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, unto the brethren which are of the Gentiles in Antioch, and in Syria, and in Cilicia, send greeting.

24 (10) For as much as we have heard, that certain which (k) went out from us, have troubled you with words, and (l) cumbered your minds, saying, Ye must be circumcised and keep the Law, to whom we gave no such commandment,

(10) The Council of Jerusalem concludeth, that they trouble men's consciences, which teach us to seek salvation in any other means than in Christ only, apprehended by faith, from whence soever they come, and whomsoever they pretend to be author of their vocation.

(k) From our congregation.

(l) A borrowed kind of speech taken of them which pull down that which was built up; and it is a very usual metaphor in the Scriptures; to say the Church is built, for, the Church is planted and stablished.

25 It seemed therefore good to us, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 Men that have (m) given up their lives for the Name of our Lord Jesus Christ.

(m) Have greatly hazarded their lives.

27 We have therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 (11) For it seemed good to the (n) holy Ghost, and (o) (*) to us, to lay no more burden upon you, than these (p) necessary things,

(11) That is, a lawful Council, which the holy Ghost ruleth.

(n) First they make mention of the holy Ghost, that it may not seem to be any man's work.

(o) Not that men have any authority of themselves, but to shew the faithfulness that they used in their ministry and labor.

(*) Whom the holy Ghost hath moved and directed to ordain, and write these things, not as the authors of this doctrine, but as the ministers of God's ordinance, Exodus 14:31; Judges 7:20; Haggai 1:12 .

(p) This was no precise necessity, but in respect of the state of that time, that the Gentiles and the Jews might more peaceably live together with less occasion to quarrel.

29 (12) *That is*, that ye abstain from things offered to idols, and blood, and that which is strangled, and from fornication; (*) from which if ye keep yourselves, ye shall do well. Fare ye well.

(12) Charity is requisite even in things indifferent.

(*) And whatsoever ye would not that men should do unto you, do not to others.

30 (13) Now when they were departed, they came to Antioch, and after that they had assembled the multitude, they delivered the Epistle.

(13) It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

31 And when they had read it, they rejoiced for the consolation.

32 And Judas and Silas being Prophets, (*) exhorted the brethren with many words, and strengthened them.

(*) Or, comforted.

33 And after they had tarried there a space, they were let go in (q) (*) peace of the brethren unto the Apostles.

(q) This is a Hebrew kind of speech, which is as much to say, as the brethren wished them all prosperous success, and the Church dismissed them with good leave.

(*) Having desired leave of the Church, the brethren prayed God to prosper their journey.

34 Notwithstanding (*) Silas thought good to abide there still (♣) .

(*) Who for just causes, changed his mind.
(♣) And only.

35 Paul also and Barnabas continued in Antioch, teaching and preaching with many others, the word of the Lord.

36 ¶ (14) But after certain days, Paul said unto Barnabas, Let us return and visit our brethren in every city, where we have preached the word of the Lord, *and see* how they do.

(14) Congregations or Churches do easily degenerate, unless they be diligently seem unto, and therefore went these Apostles to oversee such as they had planted, and for this cause also Synods were instituted and appointed.

37 (15) And Barnabas (*) counseled to take with them John, called Mark.

(15) A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine.
(*) Would take John.

38 But Paul thought it not meet to take him unto their company, which departed from them from Pamphylia, and went not with them to the work.

39 (16) Then were they so (r) stirred, that they (*) departed asunder one from the other, so that Barnabas took Mark, and sailed unto Cyprus.

(16) God useth the faults of his servants to the profit and building of the Church, yet we have to take heed, even in the best matters that we pass not measure in our heat.
(r) They were in great heat; but herein we have to consider the force of God's counsel, for by this means it came to pass, that the doctrine of the Gospel was exercised in many places.
(*) God suffereth the most perfect to fall, and yet turneth their infirmities to the setting forth of his glory, as this breach of company caused the word to be preached in more places.

40 And Paul chose Silas and departed, being commended of the brethren unto the grace of God.

41 And he went through Syria and Cilicia, establishing the Churches.

Acts 16

1 Paul having circumcised Timothy, 12 being at Philippi, 14 instructed Lydia in the faith. 16 The spirit of divination, 18 is by him cast out; 20 and for that cause 22 they are worshipped, 24 and imprisoned. 26 Through an earthquake, 27 the prison doors are opened. 31-32 The Gaoler receiveth the faith.

1 Then (1) came he to Derbe and to Lystra; and behold, a certain disciple was there, named (*) Timothy, a woman's son, which was a (a) Jewess and believed, but his father was a Grecian,

(1) Paul himself doeth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.

(*) Romans 16:21; Philippians 2:19; 1 Thessalonians 3:2 .

(a) Paul in his latter Epistle to Timothy, commendeth the godliness of Timothy's mother and grandmother.

2 Of whom the brethren which were at Lystra and Iconium, (b) reported well.

(b) Both for his godliness and honesty.

3 (2) Therefore Paul would that he should go forth with him, and took and (*) circumcised him, because of the Jews, which were in those quarters, for they knew all that his father was a Grecian.

(2) Timothy is circumcised, not simply for any necessity, but in respect of the time only win the Jews.

(*) Lest the Jews should disdain him as one that were profane and without God.

4 (3) And as they went through the cities, they delivered them (c) the decrees to keep, ordained of the Apostles and Elders which were at Jerusalem.

(3) Charity is to be observed in things indifferent that so regard be had both of the weak, and of the quietness of the Church.

(c) Those decrees which he spake of in the former chapter.

5 And so were the Churches established in the faith, and increased in number daily.

6 ¶ (4) Now when they had gone throughout Phrygia, and the region of Galatia, they were (d) (*) forbidden of the holy Ghost, to preach the word in (♣) Asia.

(4) God appointeth certain and determinate times to open and set forth his truth, that both the election and the calling may proceed of grace.

(d) He sheweth not why they were forbidden, but only that they were forbidden, teaching us to obey and not to enquire.

(*) God chooseth not only men, but also appointeth countries where his word shall be preached, and only as he will.

(♣) Meaning, Asia the less.

7 Then came they to Mysia, and sought to go into Bithynia, but the Spirit (*) suffered them not.

(*) Of Jesus.

8 Therefore they passed through Mysia, and came down to (*) Troas,

(*) Called also Antigonía, and Alexandria.

9 (5) Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and help us.

(5) They are the ministers of the Gospel, by whom he helpeth such as were like to perish.

10 (6) And after he had seen the vision, immediately we prepared to go into Macedonia, being (*) assured that the Lord had called us to preach the Gospel unto them.

(6) The Saints did not easily believe every vision.

(*) We ought not to credit visions, except we be assured thereof by the Spirit of God.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to (*) Neapolis,

(*) Which is in the borders of Thracia and Macedonia.

12 ¶ And from thence to Philippi, which is the chief city in the parts of Macedonia, and (*) whose inhabitants came from Rome to dwell there; and we were in that city abiding certain days.

(*) In Greek and Latin the word is called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.

13 (7) And on the Sabbath day we went out of the city, besides a river, where they were wont to (e) (*) pray; and we sat down, and spake unto the women, which were come together.

(7) God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth that there is no acception of person in the Gospel.

(e) Where they were wont to assemble themselves.

(*) Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

14 (8) And a certain woman named Lydia, a seller of purple, of the city of the Thyatirians, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things, which Paul spake.

(8) The Lord only openeth the heart to hear the word which is preached.

15 (9) And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

(9) An example of a godly housewife.

16 (10) And it came to pass that as we went to prayer, a certain maid having (*) a spirit (f) (♣) of divination, met us, which got her masters much advantage with divining.

(10) Satan transformeth himself into an Angel of light, and coveteth to enter by undermining, but Paul openly letteth him, and casteth him out.

(*) Leviticus 20:27; Deuteronomy 18:7-12; 1 Samuel 28:7 .

(f) This is a proper note of Apollo, which was wont to give answers to them that asked him.

(♣) Which could guess and foredeem of things past, present and to come; which knowledge in many things God permitteth to the devil.

17 She followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto you the (*) way of salvation.

(*) Satan although he spake the truth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons and teachers of strange religion.

18 And this did she (g) many days. But Paul being grieved, (*) turned about, and said to the spirit, I command thee in the Name of Jesus Christ, that thou come out of her. And he came out the same hour.

(g) Paul made no haste to this miracle, for he did all things as he was led by the Spirit.

(*) For Satan' subtilty increased, and also it might seem that Satan, and the Spirit of God taught both one doctrine, read Mark 1:34 .

19 (11) Now when her masters saw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the marketplace unto the Magistrates,

(11) Covetousness of lucre and gain is an occasion of persecuting the truth. In the mean season, God sparing Timothy, calleth Paul and Silas as the stronger, to battle.

20 (12) And brought them to the governors, saying, These men which are Jews, trouble our city,

(12) Covetousness pretendeth a desire of common peace and godliness.

21 (13) And preach ordinances, which are not lawful for us to receive, neither to observe, seeing we are Romans.

(13) It is an argument of the devil, to urge the authority of ancestors without any distinction.

22 (14) The people also rose up together against them, and the governors rent (*) their clothes, and commanded *them* to be beaten with rods.

(14) An Example of evil Magistrates to obey the fury and rage of the people.
(*) To wit, the clothes of Paul and Silas.

23 And when they had beaten them sore, they cast *them* into prison, commanding the jailer to keep them surely.

24 Who having received such commandment, cast them into the (*) inner prison, and made their feet (h) fast in the stocks.

(*) Or, in the bottom of the prison, or in a dungeon.
(h) Because he would be more sure of them, he set them fast in the stocks.

25 (15) Now at midnight Paul and Silas prayed, and sang Psalms unto God, and the prisoners heard them.

(15) The prayers of the godly do shake both heaven and earth.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken; and by and by all the doors opened, and every man's bands were loosed.

27 (16) Then the keeper of the prison waked out of his sleep, and when he saw the prison doors open, he drew out his sword and would have killed himself, supposing the prisoners had been fled.

(16) The merciful Lord, so oft as he listeth, draweth men to life, even through the midst of death, and whereas justly they deserved great punishment, he sheweth them great mercy.

28 (17) But Paul cried with a loud voice, saying, Do thyself no harm, for we all are here.

(17) In means which are especially extraordinary, we ought not to move our foot forward, unless that God go before us.

29 Then he called for a light, and leaped in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy household.

32 And they preached unto him the word of the Lord, and to all that were in the house.

33 (18) Afterward he took them the same hour of the night, and washed *their* (*) stripes, and was baptized with all that belonged unto him, straightway.

(18) God with one selfsame hand woundeth and healeth, when it pleaseth him.
(*) Or, wounds, or hurts.

34 And when he had brought them into his house, he (*) set meat before them, and rejoiced that he with all his household believed in God.

(*) Greek, he set the table.

35 (19) And when it was day, (*) the governors sent the sergeants, saying, Let those men go.

(19) Shame and confusion is in process of time, the reward of wicked and unjust Magistrates.
(*) The Governors assembled together in the market, and remembering the earthquake that was, they feared and sent.

36 Then the keeper of the prison told these words unto Paul, *saying*, The governors have sent to loose you. Now therefore get you hence, and go in peace.

37 (20) Then said Paul unto them, After that they have beaten us openly uncondemned, which are (*) Romans, they have cast us into prison, and now would they put us out privily? Nay verily; but let them come and bring us out.

(20) We must not render injury for injury, and yet notwithstanding it is lawful for us to use such helps as God giveth us, to bridle the outrageousness of the wicked, that they hurt not others in like sort.
(*) No man had authority to beat, or put to death a Roman citizen, but the Romans themselves by the consent of the People.

38 (21) And the sergeants told these words unto the governors, who (*) feared when they heard that they were Romans.

(21) The wicked are not moved with the fear of God, but with the fear of men; and by that means also God provideth for his, when it is needful.
(*) For the punishment was great against them that did injury to a Roman citizen.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the city.

40 (22) And they went out of the prison, and entered into *the house of* Lydia, and when they had seen the brethren, they comforted them, and departed.

(22) We may eschew dangers, so that we never neglect our duty.

Acts 17

1 Paul at Thessalonica 3 preaching Christ, 6-7 is entertained of Jason. 10 He is sent to Berea. 15 from thence coming to Athens, 19 in Mars street 23 he preacheth the living God to them unknown, 34 and so many are converted unto Christ.

1 Now (1) as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews.

(1) The casting out of Silas and Paul, was the saving of many others.

2 And Paul, as his manner was, went in unto them, and three Sabbath *days* disputed with them by the Scriptures,

3 (2) Opening and alleging that Christ must have suffered, and risen again from the dead, and this is Jesus Christ, whom *said he*, I preach to you.

(2) Christ is therefore the Mediator, because he was crucified and rose again; much less is he to be rejected, because the cross is ignominious.

4 And some of them believed, and joined in company with Paul and Silas, also of the Grecians that feared God a great multitude, and of the chief women not a few.

5 (3) But the Jews which believed not, moved with envy, took unto them certain (a) vagabonds *and* wicked fellows, and when they had assembled the multitude, they made a tumult in the city, and made assault against the house of Jason, and sought to bring them out to the people.

(3) Although the zeal of the unfaithful seem never so goodly, yet at length it is found to have neither truth nor equity; But yet the wicked cannot do what they list, for even among themselves God stirreth up some, whose help he useth for the deliverance of his.

(a) Certain companions which do nothing but walk the streets, wicked men, to be hired for every man's money, to do any mischief, such as we commonly call the rascals and very stinks and dunghill knaves of all towns and cities.

6 But when they found them not, they drew Jason and certain brethren unto the heads of the city, crying, These are they which have subverted the state of the (b) world, and here they are,

(b) Into what country and place soever they come, they cause sedition and tumult.

7 Whom Jason hath received, and these all do against the decrees of Caesar, saying that there is another (*) King, one Jesus.

(*) Like quarrel picking they used against Christ; and these be the weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.

8 Then they troubled the people, and the heads of the city, when they heard these things.

9 Notwithstanding when they had received (*) sufficient (c) assurance of Jason and of the others, they let them go.

(*) Or, a sufficient answer.

(c) When Jason had put them in good assurance that they should appear.

10 (4) And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Jews.

(4) That is indeed the wisdom of the Spirit, which always setteth the glory of God before itself as a mark whereunto it directeth itself, and never swerveth from it.

11 (5) These were also (♣) more (d) noble men than they which were at Thessalonica, which received the word with all readiness, and (*) searched the Scriptures daily, (♣) whether those things were so.

(5) The Lord setteth out in one moment, and in one people, divers examples of his unsearchable wisdom, to cause them to fear him.

(♣) Not more excellent of birth, but more prompt, and courageous in receiving the word of God; for he compareth them of Berea with them of Thessalonica who persecuted the Apostles in Berea.

(d) He compareth the Jews, with the Jews.

(*) John 5:39 .

(♣) This was not only to try if these things which they had heard, were true, but also to confirm themselves in the same, and to increase their faith.

12 Therefore many of them believed, and of honest women, which were Grecians, and men not a few.

13 ¶ (6) But when the Jews of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moved the people.

(6) Satan hath his, who are zealous for him, and that even such, as least of all ought.

14 (7) But by and by the brethren sent away Paul to go as *it were* to the sea; but Silas and Timothy abode there still.

(7) There is neither counsel, nor furies, nor madness, against the Lord.

15 (8) And they that (*) did conduct Paul, (e) brought him unto Athens; and when they had received a commandment unto Silas and Timothy that they should come to him at once, they departed.

(8) The sheep of Christ do also watch for their pastor's health and safety, but yet in the Lord.
(* Or, had the change to conduit him safely.
(e) It is not for nought that the Jews of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance between those two, all Thessalia, and Boeotia, and Attica.

16 ¶ (9) Now while Paul waited for them at Athens, his spirit was (f) stirred in him, when he saw the city (*) subject to (g) idolatry.

(9) In comparing the wisdom of God with man's wisdom, men scoff and mock at that which they understand not; and God useth the curiosity of fools to gather together his elect.
(f) He could not forbear.
(* That city which was the fountain of all knowledge, was now the sink of most horrible idolatry.
(g) Slavishly given to Idolatry; Pausanias writeth that there were more Idols in Athens, than in all of Greece, yea they had altars dedicated to Shame, and Fame, and Lust, whom they made goddesses.

17 Therefore he disputed in the Synagogue with the Jews, and with them that were religious, and in the market daily with (h) (*) whomsoever he met.

(h) Whoever Paul met with, that would suffer him to talk with him, he reasoned with him, so thoroughly did he burn with the zeal of God's glory.
(* Such was his fervent zeal towards God's glory, that he labored to amplify the same both in season, and out of season, as he taught afterward to Timothy.

18 (10) Then certain Philosophers of the (*) Epicureans, and of the (♣) Stoics, disputed with him, and some said, What will this (i) (♣) babbler say? Others *said*, He seemeth to be a setter forth of strange gods (because he preached unto them Jesus, and the resurrection.)

(10) Two sects especially of the Philosophers do set themselves against Christ; the Epicures, which make a mock and scoff at all religions; and the Stoics, which determine upon matters of religion according to their own brains.
(* Who held, that pleasure was man's whole felicity.
(♣) Who taught that virtue was only man's felicity, which notwithstanding they never attained unto.
(i) Word for word, seed gatherer; a borrowed kind of speech taken of birds which spoil corn, and is applied to them which without all art bluster out such knowledge as they have gotten by hearing this man and that man.
(♣) Or, rascal, or trifler.

19 And they took him, and brought him into (k) (*) Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

(k) This was a place called as you would say, Mars hill, where the judges sat which were called Areopagita, upon weighty affairs, which in old time arraigned Socrates, and afterward condemned him of impiety.
(* Where judgment was given of weighty matters, but chiefly of impiety against their gods, whereof Paul was accused; or else was led thither because of the resort of people whose ears ever tickled to hear news.

20 For thou bringest certain strange things unto our ears; we would know therefore, what these things mean.

21 (11) For all the Athenians and strangers which dwelt there, (*) gave themselves to nothing else, but either to tell, or to hear some news.

(11) The wisdom of man is vanity.
(*) Or, had leisure.

22 (12) Then Paul stood in the midst of (*) Mars street, and said, Ye men of Athens, I perceive that in all things ye are too (l) superstitious.

(12) The idolaters themselves minister most strong and forcible arguments against their own superstition.
(*) Which was also called Areopagus.
(l) To stand in too peevish and servile a fear of your gods.

23 For as I passed by, and beheld your (m) devotions, I found an altar wherein was written, (*) UNTO THE (n) UNKNOWN GOD. Whom ye then ignorantly worship, him shew I unto you.

(m) Whatsoever men worship for religion's sake, that we call devotion.
(*) Hereby Paul taketh an occasion to bring them to the true God.
(n) Pausanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to unknown gods; and Laertius in his Epimenides maketh mention of an altar that had no name instituted.

24 (13) God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, (*) dwelleth not in temples made with hands,

(13) It is a most foolish and vain thing to compare the Creator with the creature, to limit him within a place, which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatsoever they have; And these are the fountains of all idolatry.
(*) Acts 7:48 .

25 (*) Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things,

(*) Psalm 50:8 .

26 (14) And hath made of (o) one blood all mankind, to dwell on all the face of the earth, and hath (*) assigned the times which were ordained before, and the bounds of their (♣) habitation,

(14) God is wonderful in all his works, but especially in the work of man; not that we should stand amazed at his works, but that we should lift up our eyes to the workman.
(o) Of one stock and one beginning.
(*) Before man was created, God had appointed his state and condition.
(♣) This is meant as touching the sundry changes of the world, as when some people depart out of a country, and others come to dwell therein.

27 That they should seek the Lord, if so be they might have (p) groped after him, and found (*) *him*, though doubtless he be not far from every one of us.

(p) For as blind men we could not seek out God, but only by groping wise, before the true light came and lightened the world.

(*) Men grope in darkness till Christ the true light shines in their hearts.

28 For in him we live, and move, and have our being, as also certain of your own (*) Poets have said, for we are also his generation.

(*) As Aratus and others.

29 (*) Forasmuch then, as we are the generation of God, we ought not to think that the Godhead is like unto (♣) gold, or silver, or stone (q) graven by art and the invention of man.

(*) Isaiah 40:19 .

(♣) He condemneth the matter and the form wherewith God is counterfeited.

(q) Which stuff, as gold, silver, stones, are customably graven as a man's wit can devise, for men will not worship that gross stuff as it is, unless by some art it have gotten some shape upon it.

30 (15) And the time of this ignorance God (*) regarded not, but now he admonisheth (♣) all men everywhere to repent,

(15) The oldness of the error doeth not excuse them that err, but it commendeth and setteth forth the patience of God, who notwithstanding will be a just judge to such as contemn him.

(*) But pardoned it, and did not punish it as it deserved.

(♣) This is meant of the universal world, and not of every particular man; for whosoever sinneth without the Law, shall die without the Law.

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, *whereof* he hath given an (r) assurance to all men, in that he hath raised him from the dead.

(r) By declaring Christ to be judge of the world through the resurrection from the dead.

32 (16) Now when they had heard of the resurrection from the dead, some mocked, and others said, We will hear thee again of this thing.

(16) Men, to shew forth their vanity, are diversely affected and moved with one selfsame Gospel, which notwithstanding ceaseth not to be effectual in the elect.

33 And so Paul departed from among them.

34 Howbeit certain men clave unto Paul, and believed, among whom was also Dionysius (*) Areopagite, and a woman named Damaris, and others with them.

(*) Or, a judge of Mars street.

Acts 18

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vain; 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacy.

1 After (1) these things, Paul departed from Athens, and came to Corinth,

(1) The true ministers are so far from seeking their own profit, that they do willingly depart from their right, rather than the course of the Gospel should be hindered in the least wise that might be.

2 And found a certain Jew named (*) Aquila, born in Pontus, lately come from Italy, and his wife Priscilla (because that (a) (♣) Claudius had commanded all Jews to depart from Rome) and he came unto them.

(*) Romans 16:3 .

(a) Suetonius recordeth that Rome banished the Jews, because they were always at disquiet, and that by Christ's means.

(♣) This was Claudius Caesar who then was Emperor.

3 And because he was of the same craft, he abode with them and (*) wrought (for their craft was to make (♣) tents.)

(*) Thus he used wherever he came; but principally at Corinth because of the false Apostles which preached without wages to win the people's favor.

(♣) Or pavilions which then were made of skins.

4 (2) And he disputed in the Synagogue every Sabbath *day*, and (b) exhorted the Jews, and the Grecians.

(2) The truth ought always to be freely uttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profit that the people take thereby, shall require.

(b) Exhorted so that he persuaded, and so the word signifieth.

5 Now when Silas and Timothy were come from Macedonia, Paul (c) (*) forced in spirit, testified to the Jews that Jesus was the Christ.

(c) Was very much grieved in mind; whereby is signified the great earnestness of his mind, which was greatly moved; for Paul was so zealous, that he clean forgot himself, and with a wonderful courage gave himself to preach Christ.

(*) And boiled with a certain zeal.

6 (3) And when they resisted and blasphemed, he (*) shook his raiment, and said unto them, (♣) Your (d) blood *be* upon your own head; I am clean. From henceforth will I go unto the Gentiles.

(3) Although we have assayed all means possible, and yet in vain, we must not leave off from our work, but forsake the rebellious, and go to them that be more obedient.

(*) Acts 13:32; Matthew 16:14 .

(♣) Because they have none excuse, he deceiveth the vengeance of God against them through their own fault.

(d) This is a kind of speech taken from the Hebrews, whereby he meaneth, that the Jews are cause of their own destruction; and as for him, that he is without fault in forsaking them and going to other nations.

7 So he departed thence, and entered into a certain man's house, named Justus, a worshipper of God, whose house joined hard to the Synagogue.

8 And (*) Crispus the chief ruler of the Synagogue, believed in the Lord with all his household, and many of the Corinthians hearing it, believed and were baptized.

(*) 1 Corinthians 1:14 .

9 (4) Then said the Lord to Paul in the night by a vision, Fear not, but speak, and hold not thy peace.

(4) God doeth avouch and maintain the constancy of his servants.

10 For (*) I am with thee, and no man shall lay *hands* on thee to hurt thee, for I have much people in this city.

(*) God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.

11 So he (e) continued there a year and six months, and taught the word of God among them.

(e) Word for word, sat, whereupon they in former times took the name of their Bishop's seat; but Paul sat, that is, continued teaching the word of God; and this kind of seat belongeth nothing to them which never saw their seats with a mind to teach in them.

12 ¶ (5) Now when Gallio was Deputy of (f) (*) Achaia, the Jews arose with one accord against Paul, and brought him to the judgment seat,

(5) The wicked are never weary of evil doing, but the Lord mocketh their endeavors marvelously.

(f) That is, of Greece, yet the Romans did not call him Deputy of Greece, but of Achaia, because the Romans brought the Grecians into subjection by the Achaians, which in those days were Princes of Greece, as Pausanias recordeth.

(*) Or, Greece.

13 Saying, This fellow persuadeth men to worship God contrary to the (*) Law.

(*) They accused him because he transgressed the service of God appointed by the Law.

14 And as Paul was about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or an evil deed, O ye Jews, I would according to (g) reason maintain you.

(g) As much as in right I could.

15 But if it be a question of (h) words and (i) names, and of your Law, look ye to it yourselves; for I will be no judge of those things.

(h) As if a man have not spoken well, as the case of your religion standeth.

(i) For this profane man thinketh that the controversy of religion, is but a brawl about words, and for no matter of substance.

16 And he drave them from the judgment seat.

17 Then took all the Grecians (*) Sosthenes the chief ruler of the Synagogue, and beat him before the judgment seat. But Gallio cared nothing for those things.

(*) Of whom is spoken in 1 Corinthians 1:1 .

18 (6) But when Paul had tarried there yet a good while, he took leave of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that (k) he had (♣) shorn his head in (l) Cenchrea, for he had a (*) vow.

(6) Paul is made all to all, to win all to Christ.

(k) That is, Paul.

(♣) Paul did thus bear with the Jews' infirmities which as yet were not sufficiently instructed.

(l) Cenchrea was a haven of the Corinthians.

(*) Numbers 6:18; Acts 21:24 .

19 Then he came to Ephesus, and left them there, but he entered into the Synagogue and disputed with the Jews.

20 (7) Who desired him to tarry a longer time with them, but he would not consent,

(7) The Apostles were carried about not by the will of man, but by the leading of the holy Ghost.

21 But bade them farewell, saying, I must needs keep this feast that cometh, in Jerusalem, but I will return again unto you, (*) (m) if God will. So he sailed from Ephesus.

(*) 1 Corinthians 4:19; James 4:15 .

(m) So we should promise nothing without this clause, for we know not what the day following will bring forth.

22 ¶ And when he came down to (*) Caesarea, he went up to Jerusalem, and when he had saluted the Church, he went down unto Antioch.

(*) Called Caesarea Stratonice.

23 Now when he had tarried *there* a while, he departed, and went through the country of Galatia and Phrygia by order, strengthening all the disciples.

24 (8) And a certain Jew named (*) Apollos, born at Alexandria, came to Ephesus, an eloquent man, and (n) mighty in the Scriptures.

(8) Apollos, a godly and learned man, refuseth not to profit in the school of a base and abject handicraftsman, and also of a woman; and so becometh an excellent minister of the Church.

(*) 1 Corinthians 1:12 .

(n) Very well instructed in the knowledge of the Scriptures.

25 The same was (*) instructed in the way of the Lord, and he spake fervently in the Spirit, and taught diligently the things of the Lord, and knew but the (♣) baptism of John only.

(*) That is, was somewhat entered.

(♣) He had but as yet the first principles of Christ's religion; and by baptism is here meant the doctrine.

26 And he began to speak boldly in the Synagogue. Whom when (*) Aquila and Priscilla had heard, they took him unto them, and (♣) expounded unto him the (o) (♣) way of God more perfectly.

(*) Romans 16:3 .

(♣) This great learned, and eloquent man disdained not to be taught of a poor craftsman.

(o) The way that leadeth to God.

(♣) The way to salvation.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receive him; and after he was come thither, he helped them much which had believed through (p) grace.

(p) Through God's gracious favor, or by those excellent gifts which God hath bestowed upon him.

28 For mightily he confuted publicly the Jews, with great vehemency, shewing by the Scriptures, that Jesus was the Christ.

Acts 19

1 Certain disciples at Ephesus, 3 having only received John's baptism, 4 and know not the visible gifts of the holy Ghost, wherewith God had beautified his Son's kingdom, 5 are baptized in the Name of Jesus. 13 The Jewish exorcists 16 are beaten of the devil. 19 Conjuring books are burned. 24 Demetrius 29 raiseth sedition against Paul.

1 And (1) it came to pass, while Apollos was at Corinth, that Paul when he passed through the upper coasts, came to Ephesus, and found certain disciples,

(1) Paul being nothing offended at the rudeness of the Ephesians, planted a Church among them.

2 And said unto them, Have ye received the (a) (*) holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be a holy Ghost.

(a) Those excellent gifts of the holy Ghost, which were in those days in the Church.

(*) That is, the particular gifts of the Spirit; for as yet they knew not the visible gifts.

3 (2) And he said unto them, (*) Unto (b) what were ye then baptized? And they said, Unto (c) John's baptism.

(2) John did only begin to instruct the disciples whom Christ should make perfect.

(*) Meaning, what doctrine they did profess by their baptism; for to be baptized in John's baptism signifieth to profess the doctrine which he taught, and sealed with the sign of baptism, to be baptized in the Name of the Father, and is to be dedicated and consecrated unto him, to be baptized in the death of Christ, or for the dead, or into one body, unto the remission of sins, is that sin by Christ's death may be abolished, and die in us, and that we may grow in Christ our head, and that our sins may be washed away by the blood of Christ.

(b) In what doctrine then are you taught and instructed?

(c) To be baptized into John's baptism, is to profess the doctrine which John preached and sealed with his baptism.

4 Then said Paul, (*) John verily baptized with the baptism of repentance, saying unto the people, that they should believe in him, which should come after him, that is, in Christ Jesus.

(*) Acts 1:5; Acts 2:2; Acts 11:16; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26 .

5 And when they heard it, they were (*) baptized in the Name of the Lord Jesus.

(*) Endued with the visible graces of the holy Ghost.

6 So Paul laid his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ Moreover he went into the Synagogue, and spake boldly for the space of three months, disputing and exhorting to the things that *appertain* to the kingdom of God.

9 (3) But when certain were hardened, and disobeyed, speaking evil of the (d) way of God before the multitude, he departed from them, and separated the disciples, and disputed daily in the school of one (e) Tyrannus (*).

(3) For a man to separate himself and others from infidels which are utterly desperate, it is not to divide the Church, but rather to unite it and make it one.

(d) By this word, Way, the Hebrews understand any kind of life, and here it is taken for Christianity.

(e) This was a man's proper name.

(*) From five o'clock unto ten.

10 And this was done by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sick, (*) kerchiefs (♣) or handkerchiefs, and the diseases departed from them, and the evil spirits went out of them.

(*) Or, napkins.

(♣) This was to authorize the Gospel, and to confirm Paul's ministry, not to cause men to worship him or his napkins.

13 (4) Then certain of the vagabond Jews, (f) (*) exorcists, took in hand to name over them which had evil spirits, the Name of the Lord Jesus, saying, We (♣) adjure you by Jesus, whom Paul preacheth.

(4) Satan is constrained to give witness against himself.

(f) So were they called which cast out devils by conjuring them in the Name of God; and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called.

(*) Or, conjurers.

(♣) They abuse Paul's authority, and without any vocation of God, usurp that which is not in man's power.

14 (And there were certain sons of Sceva, a Jew, the Priest, *about* seven which did this.)

15 And the evil spirit answered, and said, Jesus I acknowledge, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, ran on them, and overcame them, and (g) prevailed against them, so that they fled out of that house, naked and wounded.

(g) He prevailed against them, though they strove never so much.

17 And this was known to all the Jews and Grecians also, which dwelt at Ephesus, and fear came on them all, and the Name of the Lord Jesus was magnified,

18 (5) And many that believed, came and (h) confessed, and (*) shewed their works.

(5) Conjuring and sorcery is condemned by open testimony, and by the authority of the Apostle.

(h) Confessed their errors, and detested them openly, being terrified with the fear of the judgment of God; and what is this to ear shrift?

(*) That is, declared by confession of their sins and by their good works that they were faithful.

19 Many also of them which used curious arts, brought their books, and burned them before all men; and they counted the price of them, and found it (i) (*) fifty thousand *pieces* of silver.

(i) They that make the least value of it, reckon it to be about eight hundred pounds English.

(*) This mounteth to of our money about 2000 marks.

20 So the word of God grew mightily, and prevailed.

21 ¶ (6) Now when these things were accomplished, Paul purposed (*) by the (k) Spirit to pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I have been there, I must also see Rome.

(6) Paul is never weary.

(*) By the motion of the holy Ghost, he undertook this journey.

(k) By the motion of God's Spirit; therefore we may not say that Paul ran hand over head to death, but as the Spirit of God led him.

22 So sent he into Macedonia two of them that ministered unto him, Timothy and Erastus, *but* he remained in Asia for a season.

23 (7) And the same time there arose no small trouble about that (*) way.

(7) Gain cloaked with a shew of religion is the very cause wherefore idolatry is stoutly and stubbornly defended.

(*) That is, about the state of the Christians; for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

24 For a certain man named Demetrius a silversmith, which made silver (l) (*) temples of Diana, (♣) brought great gains unto the craftsmen,

- (l) These were certain counterfeit temples with Diana's picture in them, which they bought that worshipped her.
- (*) Or, shrines.
- (♣) What impiety doeth not covetousness drive a man unto?

25 Whom he called together, with the workmen of like things, and said, Sirs, ye know that by this craft (*) we have our goods;

- (*) He was moved with his profit; and the others for their bellies, so that they would rather lose both their lives, and religion than their filthy gain.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded, and turned away much people, saying, That they be not gods which are made with hands.

27 So that not only this thing is dangerous unto us, (*) that this our (m) portion shall be reprov'd, but also that the (♣) temple of the great goddess Diana should be nothing esteemed, and that it would come to pass that her magnificence, which all Asia and (♣) the world worshipping, should be destroyed.

- (*) Meaning their art and occupation.
- (m) As if he said, If Paul goes on thus as he hath begun to confute the opinion which men have of Diana's image, all this of our gain will come to nought.
- (♣) Religion is his second argument which he less esteemeth, than his profit, and therefore putteth it last, which thing is contrary to the doings of the faithful; for they prefer religion above all.
- (♣) He groundeth his religion upon the multitude and authority of the world, as do the Papists.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was full of confusion, and they rushed into the common place with one assent, and caught (*) Gaius, and (♣) Aristarchus, men of Macedonia, and Paul's companions of his journey.

- (*) Romans 16:23; 1 Corinthians 1:14 .
- (♣) Colossians 4:10 .

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 (8) Certain also of the chief of Asia, which were his friends, sent unto him, desiring him that he would not present himself in the common place.

- (8) There ought to be in all Christians and especially in the Ministers, an invincible constancy, which may not by any storms or assaults be overcome, which notwithstanding must suffer itself modestly to be governed by wisdom.

32 Some therefore cried one thing, and some another, for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And *some* of the company (*) drew forth Alexander, the Jews thrusting him forwards. Alexander then beckoned with the hand, and would have excused the matter to the people.

(*) And set him in a high place where the people could not come near him but whence they might well hear his voice.

34 (9) But when they knew that he was a Jew, there arose a shout almost for the space of two hours, of all men, crying, Great is Diana of the Ephesians.

(9) Instead of reason, the idolaters are sufficiently contented with their own madness and outcries, and those are the greatest defenses that they have.

35 (10) Then the town clerk when he had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of *the image*, which (n) came down from (*) Jupiter?

(10) An example of a political man who redeemeth peace and quietness with lies, which Paul would never have done.

(n) The Ephesians believed superstitiously, that the image of Diana came down from heaven to them.

(*) Antiquity and the covetousness of the Priests brought in this superstition; for it is written that the temple being repaired seven times, this idol was never changed, Pliny library 16-40; by such delusions the world is most easily abused.

36 Seeing then that no man can (*) speak against these things, ye ought to be appeased, and to do nothing rashly.

(*) He pacifieth the people by worldly wisdom, and hath no respect to religion.

37 For ye have brought hither these men, which have neither committed sacrilege, neither do blaspheme your goddess.

38 Wherefore, if Demetrius and the craftsmen which are with him, have a (o) matter against any man, the (p) law is open, and there are (q) Deputies; let them accuse one another.

(o) Have ought to accuse any man of.

(p) For there are certain days appointed for civil causes and matters of judgment, and the Deputies sit.

(q) By the Deputies are meant also the Deputies' Substitutes, that is, such as did sit for them.

39 But if ye inquire anything concerning other matters, it may be determined in a (r) lawful assembly.

(r) He speaketh of a lawful assembly, not only to except against the disordered hurly burly of the people, but also against all meeting and coming together which was not by order; for there were certain days appointed to call the people together in.

40 For we are even in jeopardy to be accused of this day's sedition, for as much as there is no cause, whereby we may give a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

Acts 20

1 Paul appointed to go to Macedonia; 7 In Troas preaching until midnight, 9 Eutychus fell down dead out of a window, 10 he raised him to life; 15 At Miletus, 17 having called the Elders of Ephesus together, 23 he declareth what things shall come upon himself, 28 and others.

1 Now (1) after the tumult was ceased, Paul called the disciples unto him, and embraced them, and departed to go into Macedonia.

(1) Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take pains in another place.

2 And when he had gone through those parts, and had exhorted them with (a) many words, he came into Greece.

(a) For after so great trouble there was need of long exhortation.

3 (2) And having tarried *there* three months, because the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

(2) A froward zeal is the guider and instructor to murders, and we are not debarred by the wisdom of God to prevent the endeavors of wicked men.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and tarried us at Troas.

6 And we sailed forth from (*) Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

(*) He remained there these days, because he had better opportunity to teach; also the abolishing of the Law was not yet known.

7 (3) And (*) the (b) first day of the week, the disciples being come together to (♣) break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

(3) Assemblies in the night time cannot be justly condemned, neither ought, when the cause is good.
(*) Which we call Sunday. Of this place and also of the 1 Corinthians 16:2; we gather that the Christians used to have their solemn assemblies this day, laying aside the ceremony of the Jewish Sabbath.

(b) Word for word, the first day of the Sabbath, that is upon the Lord's day; so that by this place, and by 1 Corinthians 16:2; it is not amiss gathered, that in those days the Christians were wont to assemble themselves solemnly together upon that day.

(♣) To celebrate the Lord's Supper, Acts 2:46 .

8 (4) And there were many lights in an upper chamber, where (*) they were gathered together.

(4) The devil minding to trouble the Church with a great offence, giveth Paul a singular occasion to confirm the Gospel.

(*) Or, we.

9 And there sat in a window a certain young (*) man, named Eutychus, fallen into a deep sleep; and as Paul was long preaching, he overcome with sleep, fell down from the third loft, and was taken up dead.

(*) Or, boy.

10 But Paul went down, and laid himself upon him, and embraced him, saying, Trouble not yourselves, for his life is in him.

11 Then when *Paul* was come up again, and had broken bread, and eaten, having spoken a long while till the dawning of the day, *and* so he departed.

12 And they brought the boy alive, and they were not a little comforted.

13 ¶ Then we went before to ship, and sailed unto *the city* (*) Assos, that we might receive Paul there; for so had he appointed, and would himself go afoot.

(*) Which was a city of Mysia called otherwise Apollonia.

14 Now when he was come unto us to Assos, and we had received him, we came to Mitylene.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium; the next day we came to Miletus.

16 (5) For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted to be, if he could possible, at Jerusalem, at the day of (*) Pentecost.

(5) Paul, an earnest and diligent follower of Christ, making haste to his bounds without any ceasing or stopping in his race, doth first of all as it were make his testament, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastors of the Church to persevere and go forward with continuance in their office.

(*) Or, Witsontide.

17 ¶ Wherefore from (c) Miletus, he sent to Ephesus, and called the Elders of the Church.

(c) According as the situation of these places is set forth, the distance between Ephesus and Miletus was about 400 furlongs, which maketh almost fifty Dutch miles.

18 (6) Who when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

(6) A lively image of a true Pastor.

19 (*) Serving the Lord with all (♣) modesty, and with many tears, and temptations, which came unto me by the layings await of the Jews;

(*) In my vocation and ministry.

(♣) This virtue is contrary to boasting and high minded; which vices are detestable in the servants of Jesus Christ.

20 And how I kept (d) (*) back nothing that was profitable, but have shewed you, and taught you openly and throughout every house,

(d) I refrained not to speak, neither dissembled in any respect whatsoever, either for fear or lucre's sake.

(*) I neither held my tongue for fear, nor dissembled for gain.

21 Witnessing both to the Jews, and to the Grecians the (*) repentance toward God, and (♣) faith toward our Lord Jesus Christ.

(*) Which is the turning to God by newness of life.

(♣) Which is the receiving of the grace which Christ doeth offer us.

22 (7) And now behold, I go (e) (*) bound in the Spirit, unto Jerusalem, and know not what things shall come unto me there,

(7) He testifieth, that he goeth to his bonds by the commandment of God.
(e) He calleth that motion of the holy Ghost, which enforced him to take his journey to Jerusalem, the bond of the Spirit, whom he followed with all his heart.
(*) That is, by the impulsion and commandment of the holy Ghost, who draweth me as with a band.

23 Save that the holy Ghost (*) witnesseth in every city, saying, that bonds and afflictions abide me (♣) .

(*) By the Prophets.
(♣) In Jerusalem.

24 But I pass not at all, neither is my life dear unto myself, so that I may fulfill my course with joy, and the ministration which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am (f) pure from the (*) blood of all men.

(f) If you do perish, yet there shall be no fault in me, Look at Acts 18:6 .
(*) I am not the occasion of any of your destructions.

27 (8) For I have kept nothing back, but have shewed you (*) all the counsel of God.

(8) The doctrine of the Apostles is most perfect and absolute.
(*) Which concerneth your salvation.

28 Take heed therefore unto yourselves, and to all the flock, whereof the holy Ghost hath made you Overseers, to (g) feed the Church of God, which (h) he hath purchased with (i) that his (*) own blood.

(g) To keep it, to feed it, and govern it.
(h) A notable sentence for Christ's Godhead; which sheweth plainly in his person, how that by reason of the joining together of the two natures in his own person, that which is proper to one is spoken of the other being taken in the derivinative, and not in the primitive; which in old time the godly fathers termed a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.
(i) This word, That sheweth the excellency of this blood.
(*) That which appertaineth to the humanity of Christ, is here attributed to his divinity, because of the communion of the proprieties, and union of the two natures in one person.

29 (9) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

(9) A prophecy of pastors that should straightway degenerate into wolves against such as boast and brag only of a succession of person.

30 Moreover of your own selves shall men arise speaking (*) perverse things, to (k) draw disciples after them.

(*) Through their ambition, which is mother of all heresy and wickedness.

(k) This is a great misery, to want the presence of such a shepherd, but greater to have wolves enter in.

31 Therefore watch, and remember that by *the space* of three years I ceased not to warn every one, both night and day with tears.

32 (10) And now brethren, I commend you to God, and to the word of his grace, which (*) is able to build further, and to give you an (l) (♣) inheritance, among all them, which are sanctified.

(10) The power of God, and his free promises revealed in his word, are the props and upholders of the ministry of the Gospel.

(*) To increase you with further graces and to finish his work in you.

(l) As children, and therefore of free love and good will.

(♣) He promiseth to the faithful continual increase of grace, till they enter into the possession of that inheritance, which is prepared for them.

33 (11) I have coveted no man's silver, nor gold, nor apparel.

(11) Pastors must before all things beware of covetousness.

34 Yea, ye know, that these hands have ministered unto my (*) necessities, and to them that were with me.

(*) 1 Corinthians 4:12; 1 Thessalonians 2:9; 2 Thessalonians 3:8 .

35 I have shewed you all things, how that so laboring, ye ought to (m) support the weak, and to remember the words of the Lord Jesus, how that he said, (*) **It is a blessed thing to give, rather than to receive.**

(m) As it were by reaching out the hand to them, which otherwise are about to slip and fall away, and so to stay them.

(*) Although this be not orderly so written in any one place, yet it is gathered of divers places of the Scripture in effect.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 (12) Then they wept all abundantly, and fell on Paul's neck, and kissed him,

(12) The Gospel doth not take away natural affections, but ruleth and bridleth them in good order.

38 Being chiefly sorry for the words which he spake, That they should see his face no more. And they accompanied him unto the ship.

Acts 21

5 Paul goeth toward Jerusalem; 8 at Caesarea he talketh with Philip the Evangelist; 10 Agabus foretelleth him of his bonds. 17 After he came to Jerusalem, 26 and into the Temple, 27 The Jews laid hands on him; 32 Lysias the captain taketh him from them.

1 And (1) as we launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

(1) Not only men simply, but even our friends, and such as are endued with the Spirit of God, do sometimes go about to hinder the course of our vocation; but it is our part to go forward without all stopping or staggering after that we are sure of our calling from God.

2 And we found a ship that went over unto Phoenicia, and went aboard, and set forth.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyre; for there the ship unladed the burden.

4 And when we had found disciples, we tarried there seven days. And they told Paul (*) through the (a) (♣) Spirit, that he should not go up to Jerusalem.

(*) By the revelation of God's Spirit.

(a) They foretold through the Spirit what danger hanged over Paul's head, and this they did as Prophets; but of a fleshly affection they frayed him from going to Jerusalem.

(♣) The holy Spirit revealed unto them the persecutions that Paul should have made against him, and the same Spirit also strengthened Paul to sustain them.

5 But when the days were ended, we departed and went our way, and they all accompanied us with *their* wives and children, even out of the city. And we kneeled down on the shore, and prayed.

6 Then when we had embraced one another, we took ship, and they returned home.

7 And when we had ended the course from Tyre, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came unto Caesarea, and we entered into the house of (*) Philip the Evangelist, which was one of the (b) (♣) seven *Deacons*, and abode with him.

(*) Acts 6:5 .

(b) He speaketh of the seven Deacons which he mentioned before, Acts 6 .

(♣) This office of Deaconship was but for a time, according as the Congregation had need, or otherwise.

9 Now he had four daughters, virgins, which did (c) prophesy.

(c) They had a peculiar gift of foretelling things to come.

10 And as we tarried there many days, there came a certain Prophet from Judea, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, (*) Thus saith the holy Ghost, So shall the Jews at Jerusalem (♣) bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

(*) God would have his servant's bands known, to the intent that no man should think that he cast himself into willful danger.

(♣) This was not to make Paul afraid, but to encourage him against the brunt.

12 And when we had heard these things, both we and others of the same place besought him that he would not go up to Jerusalem.

13 Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

14 (2) So when he would not be persuaded, we ceased, saying, The will of the Lord be done.

(2) The will of God bridleth all affections in them which earnestly seek the glory of God.

15 And after those days we trussed up our fardels, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto (*) James, and all the Elders were there assembled.

(*) Who was the chief, or superintendent of the Church of Jerusalem.

19 (3) And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

(3) God is to be praised, who is the Author of all good sayings and deeds.

20 (4) So when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousand Jews there are which believe, and they are all zealous of the Law;

(4) In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the Law, until such time as Christian liberty was more fully revealed to the Jews) charity willeth us to conform or apply ourselves willingly so far as we may, to our brethren which do not stubbornly and maliciously resist the truth, but are not thoroughly instructed especially if the question be of a whole multitude.

21 Now they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their children, neither to live *after* the (*) customs.

(*) That is, according to the manners that our fathers observed, which were commanded by God.

22 What is then *to be done*? The multitude must needs come together, for they shall hear that thou art come.

23 Do therefore this that we say to thee. We have (*) four men, which have made a vow,

(*) Who as yet were not well instructed in Christ.

24 They take, and (d) (♣) purify thyself with them, and (e) contribute with them, that they may (*) shave their heads; and all shall know, that those things, whereof they have been informed concerning thee, are nothing, but that thou thyself also walkest and keepest the Law.

(d) That is, consecrate thyself; for he speaketh not here of the unclean, but of such as were subject to the vow of the Nazarites.

(♣) The end of this ceremony was thanksgiving, and was instituted by God, and partly of ignorance and infirmity retained; therefore Paul supported therein the weakness of others and made himself all to all men not hindering his conscience.

(e) That it may be known, that thou wast not only present at the vow, but also a chief man in it; and therefore it is said afterwards, that Paul declared the days of purification; for although the charges for the Nazarites' offerings were appointed, yet they might add somewhat unto them, Numbers 6:21 .

(*) Acts 18:18; Numbers 6:18 .

25 For as touching the Gentiles, which believe, we have written, and determined (*) that they observe no such thing, but that they keep themselves from things offered to idols, and from blood, and from that which is strangled, and from fornication.

(*) Acts 15:20 .

26 Then Paul took the men, and the next day was purified with them, and entered into the Temple, (f) (*) declaring the accomplishment of the days of the purification, until that an offering should be offered for every one of them.

(f) The Priests were to be advertised of the accomplishment of the days of the purification, because there were sacrifices to be offered the same day that their vow was ended.

(*) Numbers 6:13 .

27 (5) And when the seven days were almost ended, the Jews which were of Asia (when they saw him in the Temple) moved all the people, and (*) laid hands on him,

(5) A preposterous zeal is the cause of great confusion, and great mischiefs.

(*) In thinking to appease the faithful, and to support the infirm, he falleth into the hands of his enemies.

28 Crying, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the Law, and this place; moreover, he hath brought Grecians into the Temple, and hath (*) polluted this holy place.

(*) By bringing in such as were not circumcised.

29 For they had seen before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the city was moved, and the people ran together, and they took Paul, and drew him out of the Temple, and forthwith the doors were shut.

31 (6) But as they went about to kill him, tidings came unto the chief Captain of the band, that all Jerusalem was on an uproar.

(6) God findeth some even amongst the wicked and profane themselves, to hinder the endeavors of the rest.

32 Who immediately took soldiers and (*) Centurions, and ran (♣) down unto them; and when they saw the chief Captain and the soldiers, they left beating of Paul.

(*) Which were undercaptains and had charge over a hundred soldiers.

(♣) A notable example of God's providence for the defence of his.

33 Then the chief Captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certainty for the tumult, he commanded him to be led into the castle.

35 And when he came unto the (*) stairs, it was so that he was borne of the soldiers, for the violence of the people.

(*) Steps, or a staircase.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have been led into the castle, he said unto the chief Captain, May I speak unto thee? Who said, Canst thou *speak* Greek?

38 Art not thou the (*) (g) Egyptian, who before these days raised a sedition, and led out into the wilderness four thousand men that were murderers?

(*) Acts 5:36 .

(g) Teaching this Egyptian which assembled thirty thousand men, read Josephus, book 2, chapter 12.

39 Then Paul said, Doubtless, I am a man which am a Jew, and citizen of (*) Tarsus, a famous city of Cilicia, and I beseech thee, suffer me to speak unto the people.

(*) Acts 22:3 .

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

Acts 22

1 Paul yieldeth a reason of his faith, 22 and the Jews heard him a while; 23 But so soon as they cried out, 24 He is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

1 Ye men, brethren, and fathers, hear my (*) defence now towards you.

(*) Or, reason, or excuse.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said,)

3 (1) I am verily a man, *which am* a Jew, born in (*) Tarsus in Cilicia, but brought up in this city at the (a) (♣) feet of Gamaliel, and instructed according to the perfect manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

(1) Paul making a short declaration of his former life, proveth both his vocation and doctrine to be of God.

(*) Acts 21:39 .

(a) That is, his daily hearer; the reason of this speech is this, for that they which teach, sit commonly in the higher place speaking to their scholars which sit upon forums beneath; and therefore he saith, at the feet of Gamaliel.

(♣) Whereby he declareth his modesty, diligence and docility.

4 (*) And I persecuted this (♣) way unto the death, binding and delivering into prison both men and women,

(*) Acts 8:3 .

(♣) Or, this profession of the Christians.

5 As also the chief Priest doth bear me witness, and all the company of the Elders; of whom also I received letters unto the (*) brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, that they might be punished.

(*) To the Jews to whom the letters were directed.

6 ¶ And so it was, as I journeyed, and was come near unto Damascus about noon, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voice, saying unto me, **Saul, Saul, why persecutest thou me?**

8 Then I answered, Who art thou, Lord? And he said to me, **I am Jesus of Nazareth, whom thou persecutest.**

9 Moreover they that were with me, saw indeed a light and were afraid, but they heard not the voice of him that spake unto me.

10 Then I said, What shall I do, Lord? And the Lord said unto me, **Arise, and go into Damascus, and there it shall be told thee of all things, which are appointed for thee to do.**

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And that same hour I looked upon him.

14 And he said, The God of our fathers hath (*) appointed thee, that thou shouldest know his will, and shouldest see that (♣) Just One, and shouldest hear the voice of his mouth.

(*) This may be referred to the eternal counsel of God, or else to the execution and declaration of the same which seemeth here to be more proper.

(♣) Which is Christ, 1 John 3:1 .

15 For thou shalt be his witness unto all men, of the things which thou hast seen and heard.

16 Now therefore why tarriest thou? Arise, and be baptized, and wash away thy sins, in calling on the (*) Name of the Lord.

(*) He sheweth that sins cannot be washed away, but by Christ who is the substance of Baptism; in whom also is comprehended the Father and the holy Ghost.

17 ¶ And it came to pass, that when I was come again to Jerusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying unto me, **Make haste, and get thee quickly out of Jerusalem, for they will not receive thy witness concerning me.**

19 Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that believed in thee.

20 And when the blood of thy martyr Stephen was shed, I also (*) stood by, and consented unto his death, and kept the clothes of them that (b) slew him.

(*) Acts 7:58 .

(b) This is properly spoken; for Stephen was murdered of a sort of cutthroats, not by order of Justice, but by open force; for at that time the Jews could not put any man to death by Law.

21 Then he said unto me, **Depart, for I will send thee far hence unto the Gentiles.**

22 ¶ (2) And they heard him unto this word, *but* then they lifted up their voices, and said, Away with such a fellow from the earth, for it is not meet that he should live.

(2) Stout and stubborn pride will neither itself embrace the truth, neither suffer others to receive it.

23 And as they (c) cried and cast off their clothes, and threw dust into the air,

(c) The description of a seditious hurly burly, and of a harebrained and mad multitude.

24 (3) The chief captain commanded him to be led into the castle, and bade that he should be scourged, and examined, that he might know wherefore they cried so on him.

(3) The wisdom of the flesh doeth not consider what is just, but what is profitable, and therewithal measure the profit, according as it appeareth presently.

25 (4) And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge one that is a (*) Roman, and not condemned?

(4) There is no cause why we may not use those lawful means which God giveth us, to repel, or put away an injury.

(*) Not because he was born at Rome, but by reason of his cities for Tarsus was inhabited by the Romans, and their Colony, whereof read Acts 16:12 .

26 Now when the Centurion heard it, he went, and told the chief Captain, saying, Take heed what thou doest, for this man is a Roman.

27 Then the chief Captain came, and said to him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief Captain answered, With a great sum obtained I this (*) burgesship. Then Paul said, But I was (♣) so born.

(*) Or, the freedom or privilege of citizenship.

(♣) This privilege was oft times given in recompense of service to them that were far of Rome, and to their Children, though they were not born in the city.

29 Then straightway they departed from him, which should have examined him; and the chief Captain also was afraid, after he knew that he was a (d) Roman, and that he had bound him.

(d) Not by Nation, but by the law of the city.

30 On the next day, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bonds, and commanded the high Priests and all their Council to come *together*, and he brought Paul, and set him before them.

Acts 23

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissention among his accusers. 11 God encourageth him. 14 The Jews laying wait for Paul, 20 is declared unto the chief Captain. 27 He sendeth him to Felix the Governor.

1 And (1) Paul beheld earnestly the Council, and said, Men *and* brethren, I have in all good conscience served God until this day.

(1) Paul against the false accusations of his enemies, setteth a good conscience, for proof whereof, he repeateth the whole course of his life.

2 (2) Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

(2) Hypocrites are constrained at length to betray themselves by their intemperancy.

3 (3) Then said Paul to him, God (a) (*) will smite thee, thou (b) whited wall, for thou sittest to judge me according to the Law, and commandest thou me to be smitten (c) contrary to the Law?

(3) It is lawful for us to complain of injuries, and to summon the wicked to the judgment seat of God, so that we do it without hatred, and with a quiet and peaceable mind.
(a) It appeareth plainly by the Greek phrase, that Paul did not curse the high Priest, but only pronounce the punishment of God against him.
(*) Paul doeth not curse the high Priest, but denounceth sharply the punishment of God which should light upon him, who under pretence of maintaining the Law doeth transgress it.
(b) This is a vehement and sharp speech, but yet not reproachful; For the godly may speak roundly, and yet be void of the bitter affection of a sharp and angry mind.
(c) For the Law commandeth the Judge to hear the person that is accused patiently, and to pronounce the sentence advisedly.

4 And they that stood by, said, Revilest thou God's high Priest?

5 (4) Then said Paul, I (♣) knew not, brethren, that he was the high Priest; for it is written, (*) Thou shalt not speak evil of the ruler of thy people.

(4) We must willingly and from the heart give honor to Magistrates, although they be tyrants.
(♣) He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest.
(*) Exodus 22:28 .

6 (5) But when Paul perceived that the one part were of the Sadducees, and the other of the Pharisees, he cried in the Council, Men *and* brethren, (*) I am a Pharisee, the son of a Pharisee; I am accused of the hope and (♣) resurrection of the dead.

(5) We may lawfully sometimes set the wicked together by the ears, that they may leave off to assault us, so that it be with no hindrance of the truth.

(*) Acts 24:22; Philippians 3:5 .

(♣) He denieth not but there were other points, but he expresseth that for the which the Sadducees that were the chief governors, hated him most for.

7 (6) And when he had said this, there was a dissension between the Pharisees and the Sadducees, so that the multitude was divided.

(6) The concord of the wicked is weak although they conspire together to oppress the truth.

8 (7) (*) For the Sadducees say that there is no resurrection, neither (d) Angel, nor spirit, but the Pharisees confess (♣) both.

(7) It is an old heresy of the Sadducees, to deny the substance of Angels and souls, and therewithal the resurrection of the dead.

(*) Matthew 22:23 .

(d) Nature's that want bodies.

(♣) Understanding both kinds, the Angels and the spirits, which he concludeth under one, and the resurrection which is the other part.

9 (8) Then there was a great cry; and the (e) Scribes of the Pharisees' part rose up, and strove, saying, We find no evil in this man; but if a spirit or an Angel hath spoken to him, let us not fight against God.

(8) The Lord when it pleaseth him, findeth defenders of his cause, even amongst his enemies.

(e) The Scribe's office was a public office, and the name of the Pharisees was the name of a sect.

10 (9) And when there was a great dissension, the chief Captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and take him from among them, and to bring him into the castle.

(9) God will not forsake his to the end.

11 Now the night following, the Lord stood by him, and said, **Be of good courage, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.**

12 (10) And when the day was come, certain of the Jews made an assembly, and bound themselves (f) with an (*) oath, saying, that they would neither eat nor drink, till they had killed Paul.

(10) Such as are carried away with a foolish zeal, think that they may lie and murder, and do whatsoever mischief they list.

(f) They cursing and banning themselves, promised.

(*) The word signifieth cursing, as when a man either sweareth, voweth or wisheth himself to die, or to be given to the devil, except he bring his purpose to pass.

13 And they were more than forty, which had made this conspiracy.

14 And they came to the chief Priests and Elders, and said, We have bound ourselves with a solemn oath, that we will eat nothing, until we have slain Paul.

15 Now therefore, ye and the (g) Council, signify unto the chief captain, that he bring him forth unto you tomorrow, as though you would know something more perfectly of him, and we, or ever he come near will be ready to kill him.

(g) Ye and the Senate requiring the same to be done, lest that the Tribune should think that it was demanded of him at some private man's suit.

16 But when Paul's sister's (*) son heard of their laying await, he went, and entered into the castle, and told Paul.

(*) This declareth that God hath so many means to deliver his children out of danger as there are creatures in the world, so that the adversaries cannot conspire so craftily against them, but he hath infinite means to defeat their wicked practices.

17 (11) And Paul called one of the Centurions unto him, and said, Bring this young man unto the chief Captain, for he hath a certain thing to shew him.

(11) The wisdom of the Spirit must be joined with simplicity.

18 So he took him, and brought him to the chief Captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, which hath something to say unto thee.

19 Then the chief Captain took him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Jews have conspired to desire thee, that thou wouldest bring forth Paul tomorrow into the Council, as though they would inquire somewhat of him more perfectly;

21 But let them not persuade thee, for there lie in wait for him of them, more than forty men, which have bound themselves with a oath, that they will neither eat nor drink, till they have killed him; and now are they ready, and wait for thy promise.

22 (12) The chief Captain then let the young man depart, and charged him to speak it to no man, that he had (*) shewed him these things.

(12) There is no counsel against the Lord and his servants.

(*) Greek, that thou hast shewed these things to me.

23 And he called unto him two certain Centurions, saying, Make ready two hundred soldiers, that they may go to Caesarea, and horsemen threescore and ten, and two hundred with darts, at the third hour of the night;

24 And let them make ready a horse, that Paul being set on, may be brought safe unto Felix the Governor.

25 And he wrote an (*) epistle in this manner:

(*) This letter was written partly in the favor of Paul, that his adversaries might not oppress him.

26 (13) Claudius Lysias unto the most noble Governor Felix sendeth greeting.

(13) Lysias is suddenly made by the Lord Paul's patron.

27 As this man was taken of the Jews, and should have been killed of them, I came upon them with the garrison, and rescued him, (*) perceiving that he was a Roman.

(*) The Captain dissembleth to commend his own diligence; for he did not know that Paul was a Roman before he had rescued him, and given him to be straitly examined.

28 And when I would have known the cause, wherefore they accused him, I brought him forth into their Council.

29 *There* I perceived that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Jews laid wait for the man, I sent *him* straightway to thee, and commanded his accusers to speak before thee the things that they had against him. Farewell.

31 Then the soldiers as it was commanded them, took Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to go with him, and returned unto the Castle.

33 Now when they came to Caesarea, they delivered the epistle to the Governor, and presented Paul also unto him.

34 So when the Governor had read it, he asked of what (*) province he was, and when he understood that he was of Cilicia,

(*) By this name the Romans called every country which they had subdued.

35 I will hear thee, said he, when thine accusers also are come, and commanded him to be kept in Herod's judgment hall.

Acts 24

2 Tertullus accuseth Paul; 10 He answereth for himself; 21 He preacheth Christ to the governor and his wife. 27 Felix hopeth, but in vain, to receive a bribe, 28 who going from his office, leaveth Paul in prison.

1 Now (1) after five days, Ananias the high Priest came down with the Elders, and *with* Tertullus a certain orator, which appeared before the Governor against Paul.

(1) Hypocrites, when they cannot do what they would do by force and deceit, at length they go about to compass it by a shew of Law.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that we have obtained great quietness (a) through thee, and that many (b) worthy things are done unto this nation through thy providence,

(a) Felix ruled that province with great cruelty and covetousness, and yet Josephus recordeth that he did many worthy things, as that he took Eleazar the captain of certain cutthroats, and put that deceiving wretch the Egyptian to flight, which caused great troubles in Judea.
(b) He useth a word which the Stoics defined to be a perfect duty and behavior.

3 We acknowledge it wholly, and in all places, most (*) noble Felix, with all thanks,

(*) For Felix by his diligence had taken Eleazar the captain of the murderers, and put the Egyptian to flight which raised up tumults in Judea; for these the orator praiseth him, otherwise he was both cruel and covetous, read Josephus library 20 Antiquities chapter 11 and 12; and library 2 de bello Judaico chapter 12.

4 But that I be not tedious unto thee, I pray thee, that thou wouldest hear us of thy courtesy a few words.

5 Certainly we have found this man a (c) pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a (d) chief maintainer of the (*) sect of the (e) (♣) Nazarenes;

- (c) Word for word, a plague.
- (d) As you would say, a ringleader, or ensign bearer.
- (*) Or heresy; for so the wicked termed the true Christian religion.
- (e) So they called the Christians scoffingly of the towns name where they thought that Christ was born, whereupon it came that Julian the Apostate called him Galilean.
- (♣) Which taught the people to maintain their liberty against the Romans; and though the accusers approved both this sect and their doctrine, yet to get Paul punished, they seem to condemn it.

6 And hath gone about to pollute the Temple; therefore we took him, and would have judged him according to our Law;

7 But the (*) chief Captain Lysias came upon us, and with great violence took him out of our hands,

- (*) Or, captain of a thousand.

8 Commanding his accusers to come to thee, of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Jews likewise (f) affirmed, saying that it was so.

- (f) Confirmed Tertullus his saying.

10 (2) Then Paul, after that the governor had beckoned unto him that he should speak, answered, I do the more gladly answer for myself, for as much as I know that thou hast been of (g) many years a (*) judge unto this (♣) nation,

- (2) Tertullus by the devil's rhetoric beginneth with flattery, maketh an end with lies; but Paul using heavenly eloquence, and but a simple beginning casteth off from himself the crime of sedition, wherewith he was burdened, with a simple denial.
- (g) Paul pleaded his cause two years before Felix departed out of the province, Acts 24:27; but he had governed Trachonite, and Batanea, and Galavnite, before that Claudius made him governor of Judea; Josephus in the history of the Jew's war, library 2, chapter 11.
- (*) Or, governor; for before this he ruled Trachonitis, Batanea, and Gaulonitis.
- (♣) So that thou art not ignorant of their fashions.

11 Seeing that thou mayest know, that there are but twelve days since I came up (*) to worship in Jerusalem.

- (*) Not that his purpose was to worship there, but the Jews so found him by the counsel of others for he thought to have won the simple brethren, and to stop the enemies' mouths.

12 And they neither found me in the Temple, disputing with any man, neither making uproar among the people, neither in the Synagogues, nor in the city.

13 Neither can they (h) prove the things, whereof they now accuse me.

- (h) They cannot lay forth before thee and prove by good reasons.

14 (3) But this I confess unto thee, that after the way (which they call (i) (*) heresy) so worship I the God of my fathers, believing all things which are written in the Law and the Prophets,

(3) Paul goeth in the cause of Religion from a state conjectural to a state of quality not only not denying that objected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

(i) Here this word, Heresy, or sect, is taken in good part.

(*) As the Scribes and Pharisees termed the Christians doctrine.

15 And have hope towards God, that the resurrection of the dead, which they themselves look for also, shall be both of just and unjust.

16 And herein I endeavor myself to have alway a clear conscience toward God and toward men.

17 (4) Now after (♣) many years, I came and brought (*) alms to my nation and offerings.

(4) Paul in conclusion telleth the thing which was done, truly, which Tertullus had before divers ways corrupted.

(♣) Meaning, that it was a long time since he had been at Jerusalem, which was when he brought alms.

(*) Acts 11:29; Romans 15:26 .

18 (*) At (k) what time, certain Jews of (l) Asia found me purified in the Temple, neither with multitude, nor with tumult.

(*) Acts 21:27; 2 Corinthians 9:2 .

(k) And while I was busy about those things.

(l) Hereby it appeareth that these of Asia were Saul his enemies, and those that stirred up the people against him.

19 Who (*) ought to have been present before thee, and accuse *me*, if they had ought against me.

(*) For his accusers spake but upon a false report, which these bellows of Satan had blown abroad, and durst not themselves appear.

20 Or let these themselves say, if they have found any unjust thing in me, while I stood in the (m) Council.

(m) Whither the Tribune brought me.

21 Except *it be* for this one voice, that I cried standing among them, (*) Of the resurrection of the dead am I accused of you this day.

(*) Acts 23:7 .

22 (5) Now when Felix heard these things, he deferred them, and said, When I shall more (n) perfectly know the things which concern this (*) way, by the coming of Lysias the chief Captain, I will decide your matter.

(5) The Judge suspendeth his sentence, because the matter is doubtful.

(n) Felix could not judge whether he had done wickedly in the matters of his religion or no, until he had better understanding of that way which Paul professed; and as for other matters touching the sedition, he thinketh good to defer it till he hear Lysias, and therefore he gave Paul somewhat more liberty.

(*) Or, sect.

23 (6) Then he commanded a Centurion to keep Paul, and that he should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.

(6) God is a most faithful keeper of his servants, and the force of the truth is wonderful, even amongst men which are otherwise profane.

24 ¶ And after certain days, came Felix with his wife (o) Drusilla, which was a (*) Jewess, *and* he called forth Paul, and heard him of the faith in Christ.

(o) This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him, and went to Felix, the brother of one Pallas, who was sometime Nero his bondman.

(*) By whose counsel Felix called for Paul.

25 And as he disputed of righteousness and temperance, and of the judgment to come, Felix (*) trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

(*) The word of God maketh the very wicked astonished, and therefore to them it is the favor of death unto death.

26 He hoped also that money should have been given him of Paul, that he might loose him, wherefore he sent for him the oftener, and communed with him.

27 (7) When two years were expired, Porcius Festus came into Felix' room, and Felix willing to (p) (*) get favor of the Jews, left Paul bound.

(7) In a naughty mind that is guilty to itself, although, sometime there be some shew of equity, yet by and by, it will be extinguished; but in the mean season we have need to patience, and that continual.

(p) For whereas he had behaved himself very wickedly in the province, had it not been for favor of his brother Pallas, he should have died for it; so that we may gather hereby why he would have pleased the Jews.

(*) Or, to do a pleasure.

Acts 25

1 Festus succeeding Felix, 6 commandeth Paul to be brought forth. 11 Paul appealeth unto Caesar. 14 Festus openeth Paul's matter to king Agrippa, 23 and bringeth him before him, 27 that he may understand his cause.

1 When (1) Festus was then come into the province, after three days he went up from Caesarea unto Jerusalem.

(1) Satan's Ministers are subtil and diligent in seeking all occasions; but God who watcheth for his, hindereth all their counsels easily.

2 Then the high Priest, and the chief of the Jews appeared before him against Paul, and they besought him,

3 And (*) desired favor against him, that he would send for him to Jerusalem, and they laid wait to kill him by the way.

(*) The envious suit of the Priests against Paul.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would shortly depart *thither*.

5 Let them therefore, said he, which among you are (*) able, come down with us, and if there be any wickedness in the man, let them accuse him.

(*) Which may most commodiously.

6 ¶ (2) Now when he had tarried among them no more than ten days, he went down to Caesarea, and the next day sat in the judgment seat, and commanded Paul to be brought.

(2) We may repel an injury justly, but not with injury.

7 And when he was come, the Jews which were come from Jerusalem, stood about him and laid many and grievous complaints against Paul, which (a) they could not prove,

(a) They could not prove them certainly and without undoubted reasons.

8 Forasmuch as he answered (*) that he had neither offended anything against the Law of the Jews, neither against the Temple, nor against Caesar.

(*) Paul defendeth himself in judgment.

9 (3) Yet Festus willing to (*) get favor of the Jews answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

(3) God doeth not only turn away the counsel of the wicked, but also turneth it upon their own heads.
(*) Or, to do pleasure.

10 Then said Paul, I stand at (*) Caesar's judgment seat, where I ought to be (♣) judged; to the Jews I have done no wrong, as thou very well knowest.

(*) Seeing himself betrayed by the ambition of the judge, he desireth that in consideration of his freedom, he may be sent to Rome.
(♣) It is lawful to require the defense of the Magistrate to maintain our right.

11 For if I have done wrong, or committed anything worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me, no man can deliver me to them; I appeal unto Caesar.

12 Then when Festus had spoken with (*) the Council, he answered, Hast thou appealed unto Caesar? Unto Caesar shalt thou go.

(*) Without whose consent he could do nothing.

13 ¶ (4) And after certain days, King (b) Agrippa and (*) Bernice came down to Caesarea to salute Festus.

(4) Festus thinking no such thing, even before kings, bringing to light the wickedness of the Jews, and Paul's innocency, doeth marvelously confirm the Church of God.
(b) This Agrippa was Agrippa his son, whose death Luke spake of before, and Bernice was his sister.
(*) This was his own sister whom he entertained.

14 And when they had remained there many days, Festus declared Paul's cause unto the King, saying, There is a certain man left in prison by Felix,

15 Of whom when I came to Jerusalem, the high Priests and Elders of the Jews informed me, and desired to have judgment against him.

16 To whom I answered, that it is not the manner of the Romans for favor to (c) deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himself, concerning the crime.

(c) The Romans used not to deliver any man to be punished before, etc.

17 Therefore when they were come hither, without delay the day following I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought no crime of such things as I supposed;

19 (5) But had certain questions against him of their own (d) (*) superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

(5) The profane and wicked take an occasion to condemn the true doctrine by reason of private controversies and contentions of men between themselves; but the truth nevertheless abideth in the mean season safe and sure.

(d) This profane man calleth the Jews' religion, superstition, and that before King Agrippa, but no marvel; for the rulers of provinces by reason of the majesty of the empire of Rome, used to prefer themselves before kings.

(*) This word doeth also signify religion; but he speaketh in contempt of the true doctrine.

20 And because I doubted of such manner of question, I asked him whether he would go to Jerusalem, and there be judged of these things.

21 But because he appealed to be reserved to the examination of Augustus, I commanded him to be kept, till I might send him to Caesar.

22 (6) Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

(6) That is fulfilled in Paul, which the Lord before had told to Ananias of him, Acts 9:15 .

23 And on the morrow when Agrippa was come, and Bernice with great (e) pomp, and were entered into the (*) Common hall with the chief captains and chief men of the city, at Festus' commandment Paul was brought forth.

(e) Gorgeously like a Prince.

(*) Or, auditory.

24 And Festus said, King Agrippa, and all men which are present with us, ye see this man, about whom all the multitude of the Jews have called upon me, both at Jerusalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed; nevertheless, seeing that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my (f) (*) lord. Wherefore I have brought him forth unto you, and especially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

(f) To Augustus. Good Princes refused this name at the first, to wit, to be called lords, but afterward they admitted it, as we read of Traianus.

(*) Flatteries first used to call Tyrants by this name, and after is so growed into use, that virtuous princes refused it not, as appeareth by Pliny's epistles to Traianus.

27 For me thinketh it unreasonable to send a prisoner, and not to shew the causes which are *laid* against him.

Acts 26

2 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 21 with such efficacy of words 28 that almost he persuaded him of Christianity. 30 But he and his company depart doing nothing in Paul's matter.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. So Paul stretched forth the hand, and answered for himself.

2 (1) I think myself happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jews.

(1) To have a skillful judge, is a great and singular gift of God.

3 Chiefly, because thou hast knowledge of all customs, and questions which are among the Jews; wherefore I beseech thee (*) to hear me patiently.

(*) For as much as he best understood the religion, he ought to be more attentive.

4 (2) As touching my life from *my* childhood, and what it was from the beginning among my own nation at Jerusalem, know all the Jews,

(2) Paul divideth the history of his life into two times; for the first he calleth his adversaries' witnesses; for the latter, the fathers and prophets.

5 Which (a) knew me heretofore, (b) (if they would testify) that after the (c) most strait (*) sect of our religion, I lived a Pharisee.

(a) What I was, and where, and how I lived.

(b) That my parents were Pharisees.

(c) The sect of the Pharisees was the most exquisite amongst all the sects of the Jews, for it was better than all the rest.

(*) Paul speaketh of this sect according to the people's estimation who preferred it as most holy above all others; for their doctrine was least corrupt.

6 (3) And now I stand and am accused for the hope of the promise made of God unto our fathers.

(3) There are three chief and principal witnesses of true doctrine, God, the true Fathers, and the consent of the Church.

7 Whereunto our twelve tribes instantly serving *God* day and night, hope to come, for the which hope's sake, O King Agrippa, I am accused of the Jews.

8 (4) Why should it be thought a thing incredible unto you, that God should raise again the dead?

(4) He proveth the resurrection of the dead, first by the power of God, then by the resurrection of Christ; whereof he is a sufficient witness.

9 I also verily thought in myself, that I ought to do many contrary things against the Name of Jesus of Nazareth.

10 (*) Which thing I also did in Jerusalem; for many of the Saints I shut up in prison, having received authority of the high Priests, and when they were put to death, I (♣) gave *my* (d) sentence.

(*) Acts 8:3 .

(♣) That is, I approved their cruelty which they used against him.

(d) I consented to, and allowed of their doing; for he was not a judge.

11 And I punished them throughout all the Synagogues, and (e) compelled them to blaspheme; and being more mad against them, I persecuted them, even unto strange cities.

(e) By extreme punishment.

12 At which time, even as I went to (*) Damascus with authority, and commission from the high Priests,

(*) Acts 9:2 .

13 At midday, O King, I saw in the way a light from heaven, passing the brightness of the sun, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, (*) **Saul, Saul, why persecutest thou me? It is hard for thee to kick against pricks.**

(*) Acts 9:4; Acts 22:7 .

15 Then I said, Who art thou, Lord? And he said, **I am Jesus whom thou persecutest.**

16 But rise and stand up on thy feet; for I have appeared unto thee for this purpose to appoint thee a minister and a witness, both of the things which thou hast seen, and of the things in the which I will appear unto thee,

17 Delivering thee from the (*) people, and from the Gentiles, unto whom now I send thee,

(*) Of the Jews.

18 (5) To (*) open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith in me.

(5) The end of the Gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him being laid hold on by faith.

(*) Although this properly appertaineth unto God, yet he applieth this unto his ministers unto whom he giveth his holy Spirit.

19 (6) Wherefore, King Agrippa, I was not disobedient unto the heavenly vision,

(6) Paul allegeth God to be author of the office of his Apostleship, and his grace as a witness.

20 (*) But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works worthy amendment of life.

(*) Acts 9:22-26; Acts 13:14 .

21 For this cause the Jews caught me in the (*) Temple, and went about to kill me.

(*) Acts 21:30 .

22 (7) Nevertheless, I obtained help of God, and continue unto this day, witnessing both to (f) small and to great, saying no other things, than those which the Prophets and Moses did say should come,

(7) Christ is the end of the Law and the Prophets.

(f) To everyone.

23 *To wit*, that Christ should (g) suffer, and that he should be the (h) first that should rise from the dead, and should shew (i) light unto this people, and to the Gentiles.

(g) That Christ should not be such a king as the Jews dreamed of, but one appointed to bear our miseries, and the punishment of our sins.

(h) The first of them which are raised from the dead.

(i) Life, yea, and that a most blessed life which shall be endless; and this is set against darkness, which almost in all tongues signifieth sometimes death, and sometimes misery and calamity.

24 (8) And as he thus answered for himself, Festus said with a loud voice, Paul, thou art besides thyself, much learning doeth make thee mad.

(8) The wisdom of God is madness to fools, yet notwithstanding we must boldly avouch the truth.

25 But he said, I am not mad, O noble Festus, but I speak the words of truth, and soberness.

26 For the King knoweth of these things, before whom also I speak boldly, for I am persuaded that (*) none of these things are hidden from him; for this thing was not done in a (k) corner.

(*) He knew that the Law and Prophets were of God, but he did not understand the true applying of the same.

(k) Secretly, and privily.

27 (9) O King Agrippa, believest thou the Prophets? I know that thou believest.

(9) Paul as it were forgetting himself that he stood a prisoner to defend his cause, he forgetteth not the office of his Apostleship.

28 Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, (l) I would to God that not only thou, but also all that hear me today, were both almost, and altogether such as I am, except these bonds.

(l) I would to God that not only almost, but thoroughly and altogether both thou and all that hear me this day, might be made as I am, my bonds only except.

30 (10) And when he had thus spoken, the King rose up, and the governor, and Bernice, and they that sat with them.

(10) Paul is solemnly quit, and yet not dismissed.

31 And when they were gone apart, they talked between themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then said Agrippa unto Festus, This man might have been loosed, if he had not appealed unto Caesar.

Acts 27

1 Paul 7-9 foretelleth the peril of the voyage, 11 but he is not believed. 14 They are tossed to and fro with the tempest, 22 and suffer shipwreck; 34 Yet all safe and sound 44 escape to land.

1 Now (1) when it was concluded, that we should sail into Italy, they delivered both Paul, and certain other prisoners unto a Centurion named Julius, of the band of Augustus.

(1) Paul with many other prisoners, and through the midst of many deaths, is brought to Rome, but yet by God's own hand as it were, and set forth and commended unto the world with many singular testimonies.

2 And (*) we entered into a ship of Adramyttium, purposing to sail by the coasts of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with us.

(*) 2 Corinthians 11:25 .

3 And the next day we arrived at Sidon; and Julius courteously entreated Paul, and gave him liberty to go unto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by (*) Cyprus, because the winds were contrary.

(*) From Sidon to Myra they should have sailed North, and by West; but the winds caused them to sail to Cyprus plain North; thence to Cilicia North and by East, and so to Pamphylia, and Myra plain West.

5 Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, *a city* in Lycia.

6 And there the Centurion found a ship of Alexandria, sailing into Italy, and put us therein.

7 And when we had sailed slowly many days, and scarce were come against Cnidus, because the wind suffered us not, we sailed hard by (*) Crete, near to (a) Salmone,

(*) Or, Candy.

(a) Which was a high hill of Crete bowing to the seaward.

8 And with much ado sailed beyond it, and came unto a certain place called the Fair Havens, near unto the which was the city Lasea.

9 (2) So when much time was spent, and sailing was now jeopardous, because also the (b) (*) Fast was now passed, Paul exhorted *them*,

(2) God's providence taketh not away the causes which God useth as means, but rather ordereth and disposeth their right use even then when he openeth an extraordinary issue.

(b) This is meant of the Jew's fast, which they keep in the feast of expiation, as we read Leviticus 23:27; which fell in the seventh month which we call October, and is not good for navigation, or sailing.

(*) This fast the Jews observed about the month of October in the Feast of their expiation, Leviticus 23:37. So that Paul thought it better to winter there, than to sail in the deep of winter which was at hand.

10 And said unto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship only, but also of our lives.

11 (3) Nevertheless the Centurion believed rather the governor and the master of the ship, than those things which were spoken of Paul.

(3) Men cast themselves willingly into an infinite sort of dangers, when they chose to follow their own wisdom, rather than God speaking by the mouth of his servants.

12 And because the haven was not commodious to winter in, many took counsel to depart thence, if by any means they might attain to Phenice, *there* to winter, which is a haven of Crete, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southern wind blew softly, they supposing to obtain their purpose, loosed nearer, and sailed by Crete.

14 But anon after, there arose by (c) it a stormy wind called (d) Euroclydon.

(c) By Crete, from whose shore our ship was driven by that means.

(d) That is, the Northeast wind, or every East wind that is furious and stormy.

15 And when the ship was caught, and could not resist the wind, we let her go, and were carried away.

16 And we ran under a little Isle named (*) Clauda, and had much ado to get the boat.

(*) This isle was West and by South from Crete straight toward the gulf Syrtis, which were certain boiling sands that swallowed up all that they caught.

17 Which they took up and used all help, undergirding the ship, fearing lest they should have fallen into Syrtis, and they let down the sail, and so were carried.

18 (4) The next day when we were tossed with an exceeding tempest, they (*) lightened the ship.

(4) The end proveth that none provide worse for themselves, than they which commit themselves to be governed only by their own wisdom.
(*) Or, cast out the wares.

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.

21 (5) But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and not have loosed from Crete, so should ye have (*) gained this hurt and loss.

(5) God spareth the wicked for a time, for his elect and chosen's sake.
(*) That is, ye should have saved the loss by avoiding the danger.

22 But now I exhort you to be of good courage, for there shall be no loss of any man's life among you, save of the ship only.

23 For there stood by me this night the Angel of (*) God, whose I am, and whom I serve,

(*) They could not then reprove him of rashness, seeing that this was the ordinance of God.

24 Saying, Fear not, Paul; for thou must be brought before Caesar; and lo, God hath given unto (*) thee all that sail with thee.

(*) The graces and blessings, which God giveth to his children, profit many times the enemies, which are unworthy to receive the fruit thereof.

25 (6) Wherefore, Sirs, be of good courage, for (*) I believe God, that it shall be so as it hath been told me.

(6) The promise is made effectual through faith.
(*) Faith is grounded upon the word of God.

26 Howbeit, we must be cast into a certain island.

27 (7) And when the fourteenth night was come, as we were carried to and fro in the (e) (*) Adriatic *sea* about midnight, the shipmen deemed that some country (f) approached unto them,

(7) We attain and come to the promised and sure salvation through the midst of tempests and death itself.
(e) For Ptolemy writeth, that the Adriatic Sea beateth upon the East shore of Cilicia.

(*) This sea in Strabo's time was taken for all that part, which was about the mountains called Ceraunii, and so divideth Italy from Dalmatia, and goeth up to Venice.
(f) That they drew near to some country.

28 And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found fifteen fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast four anchors out of the stern, and wished that the day were come.

30 (8) Now as the mariners were about to flee out of the ship, and had let down the boat into the sea under a color as though they would have cast anchors out of the foreship.

(8) There is none so foul an act, whereupon distrust and an evil conscience do not enforce men.

31 (9) Paul said unto the Centurion and the soldiers, Except these abide in the ship, (*) ye cannot be safe.

(9) Although the performing of God's promises doth not simply depend upon second causes, yet they make themselves unworthy, of God's bountifulness, which do not embrace those means which God offereth them, either upon rashness or distrust.
(*) Paul would use such means, as God had ordained, lest he should seem to have tempted.

32 Then the soldiers cut off the ropes of the boat, and let it fall away.

33 (10) And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have tarried, and continued (*) fasting, receiving nothing;

(10) When the world trembleth, the faithful alone be not only quiet, but confirm others by their example.
(*) He meaneth an extraordinary abstinence, which came of the fear of death, and so took away their appetite.

34 Wherefore I exhort you to take meat, for this is for your safeguard, for there shall not (*) a (g) hair fall from the head of any of you.

(*) By this Hebrew phrase is meant that they should be in all points safe and sound, 1 Samuel 14:45; 1 Kings 1:52; Matthew 10:30 .
(g) This is a proverb which the Hebrews use, whereby is meant, that they shall be safe, and not one of them perish.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, and they also took meat.

37 Now we were in the ship in all two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 (11) And when it was day, they knew not the country, but they spied a certain (h) creek with a bank, into the which they were minded (if it were possible) to thrust in the ship.

(11) Then are tempests most of all to be feared and looked for, when the port or haven is nearest.
(h) A creek is a sea within land, as the Adriatic Sea, and the Persian Sea.

40 So when they had taken up the anchors, they committed *the ship* unto the sea, and loosed the rudder bonds, and hoisted up the main sail to the wind, and drew to the shore.

41 And when they fell into a place, where (i) two seas met, they thrust in the ship; and the forepart stuck fast, and could not be moved, but the hinder part was broken with the violence of the waves.

(i) So is Isthmus called, because the sea toucheth it on both sides.

42 (12) Then the soldiers' counsel was (*) to kill the prisoners, lest any of them, when he had swam out, should flee away.

(12) There is nowhere more unfaithfulness and unthankfulness than in unbelievers.
(*) This declareth the great and barbarous ingratitude of the wicked, which cannot be won by no benefits.

43 (13) But the Centurion willing to save Paul, stayed them from *this* counsel, and commanded that they that could swim, should cast themselves first into the sea, and go out to land;

(13) God findeth even amongst his enemies them whose help he useth to preserve his.

44 (14) And the others, some on boards, and some on certain *pieces* of the ship. And so it came to pass, that they came all safe to land.

(14) The goodness of God overcometh man's malice.

Acts 28

2 The Barbarian's courtesy towards Paul and his company. 3 A viper on Paul's hand; 6 He shaketh it off without harm; 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Jews, 20 the cause of his coming; 22 He preacheth Jesus 30 two years.

1 And when they were come safe, then they knew that the Isle was called (a) Melita.

(a) That is it which at this day we call Malta.

2 And the Barbarians shewed us no little kindness, for they kindled a fire, and received us every one, because of the present shower, and because of the cold.

3 (1) And when Paul had gathered a number of sticks, and laid them on the (*) fire, there came a viper out of the heat, and leaped on his hand.

(1) The godly are sure to have danger upon danger, but they have always a glorious issue.

(*) Or, heap.

4 (2) Now when the Barbarians saw the worm hang on his hand, they said among themselves, This man surely is a (*) murderer, whom, though he hath escaped the sea, yet (b) (♣) Vengeance hath not suffered to live.

(2) Although adversity be the punishment of sin, yet seeing that God in punishing of men doth not always respect sin, they judge rashly, who either do not wait for the end, or do judge and esteem of men according to prosperity or adversity.

(*) Such is the perverse judgment of men, that they condemn such as they see in any affliction.

(b) Right and reason.

(♣) Whom they made a goddess and called her Dice or Nemesis.

5 But he shook off the worm into the fire, and felt no harm.

6 Howbeit they waited when he should have (c) swollen, or fallen down dead suddenly, (3) but after they had looked a great while, and saw no inconvenience come to him, they changed their minds, and said, That he was a (*) god.

(c) The Greek word signifieth, to be inflamed, or to swell; moreover Dioscorides in his sixth book 6 chapter 38; witnesseth that the biting of a viper causeth a swelling of the body, and so saith Nicander, in his remedies against poisons.

(3) There is nothing more inconstant every way, than they which are ignorant of true religion.

(*) Behold the extremity of these infidels, and how much they are bent to superstition; for after one rage and error they fell into another.

7 (4) In the same quarters, the chief man of the Isle (whose name was Publius) had possessions, the same received us, and lodged us three days courteously.

(4) It never yet repented any man, that received the servant of God, were he never so miserable and poor.

8 And so it was, that the father of Publius lay sick of the fever, and of a bloody flux, to whom Paul entered in, and when he prayed, he laid *his* hands on him, and healed him.

9 (5) When this then was done, others also in the Isle, which had diseases, came to him, and were healed,

(5) Although Paul were a captive, yet the virtue of God was not captive.

10 (6) Which also did us great honor; and when we departed, they laded us with things necessary.

(6) God doeth well to strangers for his children's sake.

11 ¶ (7) Now after three months we departed in a ship of Alexandria, which had wintered in the Isle, whose (d) badge was (*) Castor and Pollux.

(7) Idols do not defile the Saints, which do in no way consent unto them.

(d) So they used to deck the forepart of their ships, where upon the ships were called by such names.

(*) These the Paynims feigned to be Jupiter's children, and gods of the sea.

12 And when we arrived at Syracuse, we tarried *there* three days.

13 And from thence we set a compass, and came to Rhegium, and after one day, the South wind blew, and we came the second day to Puteoli;

14 (8) Where we found brethren, and were desired to tarry with them seven days, and so we went toward Rome.

(8) God boweth and bendeth the hearts even of profane men, as it pleaseth him to favor his.

15 ¶ (9) And from thence, when the brethren heard of us, they came to meet us at the (e) Market of Appius, and at the (*) Three (♣) taverns, whom when Paul saw, he thanked God, and waxed bold.

(9) God never suffereth his to be afflicted above their strength.

(e) Appius way, was a pavement made by Appius the blind with the help of his soldiers, long and broad, and runneth out toward the sea, and there were three taverns in it.

(*) These places were distant from Rome a days journey, or there about.

(♣) Or, shops.

16 So when we came to Rome, the Centurion delivered the prisoners to the general Captain, but Paul was (*) suffered to dwell by (f) himself with a soldier that kept him.

(*) No doubt the Captain understood both by Festus' letters, and also by the report of the under captain that Paul had committed no fault.

(f) Not in a common prison, but in a house which he hired for himself.

17 (10) And the third day after, Paul called the chief of the Jews together, and when they were come, he said unto them, Men *and* brethren, though I have committed nothing against the people, or Laws of the fathers, *yet* was I delivered prisoner from Jerusalem into the hands of the Romans.

(10) Paul in every place remembereth himself to be an Apostle.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 (11) But when the Jews spake contrary, I was constrained to appeal unto Caesar, not because I had ought to accuse my nation of.

(11) We may use the means which God giveth us, but so that we seek the glory of God, and not ourselves.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*, for that hope (*) of Israel's sake, I am bound with this chain.

(*) That is, for Jesus Christ's cause, whom they had long looked for as he that should be the redeemer of the world.

21 Then they said unto him, We neither received letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any evil of thee.

22 But we will hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.

23 (12) And when they had appointed him a day, there came many unto him into *his* lodging, to whom he expounded, and (g) testified the (*) kingdom of God, and persuading unto them those things concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

(12) The law and the Gospel agree well together.

(g) By good reasons, and proved that the kingdom of God foretold them by the Prophets, was come.

(*) That this kingdom, which was spoken of by the Prophets, was offered unto them by the coming of Christ.

24 (13) And some were persuaded with the things which were spoken, and some believed not.

(13) The Gospel is a savor of life to them that believe, and a savor of death to them that be disobedient.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, *to wit*, Well spake the holy Ghost by Isaiah the Prophet unto our fathers,

26 (14) Saying, (*) (♣) Go unto this people, and say, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

(14) The unbelievers do willingly resist the truth, and yet not by chance.

(*) Isaiah 6:9; Matthew 13:14; Mark 4:12; Luke 8:10; John 12:40; Romans 11:8 .

(♣) Hereby the hearts of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the stubbornness, of the wicked.

27 For the heart of this people is waxed fat, and their ears are dull of hearing, and with their eyes have they (h) winked, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should return that I might (*) heal them.

(h) They made as though they saw not that which they saw against their wills; yea they did see, but they would not see.

(*) The word of God healeth when the virtue of the Spirit is joined with it; and it is preached generally, that all might be inexcusable.

28 (15) Be it known therefore unto you, that this salvation of God is sent to the Gentiles, and they shall hear it.

(15) The unbelief of the reprobate and castaways cannot cause the truth of God to be of none effect.

29 (16) And when he had said these things, the Jews departed, and had great reasoning among themselves.

(16) Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.

30 (17) And Paul remained two years full in a house hired for himself, and received all that came in unto him,

(17) The word of God cannot be bound.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all boldness of speech, without let.