ACTS.

24 son of Joseph, of Heli, of Matthat, of Levi, of Melchi, of Janna, of Joseph,
25 of Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mattathias,
26 of Simeon, of Josech, of Joda, of Joanan, of Jerohaam, of Zerubbabel,
27 of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmadam, of Er,
28 of Jesus, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Juda,
29 of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattathia, of Nathan,
30 of David, of Jesse, of Obed, of Boaz, of Salmon, of Naasson, of Aminadab,
31 of Nahor, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonam,
32 of Eliakim, of Melea, of Menna, of Mattathia, of Nathan, of David,
33 of Jesse, of Obed, of Boaz, of Salmon, of Naasson, of Aminadab,
34 of Arni, of Hezron, of Pharez, of Judah, of Perez, of Judah,
35 of Abraham, of Terah, of Nahor, of Serug, of Raha, of Eber,
36 of Salah, of Caine, of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah,
37 of Jared, of Mahalaleel, of Caine, of Enos, of Seth, of Adam, of God.

NOTE.—I remove the Genealogy, vs. 23—38 of ch. iii., and place it at the end of this
Gospel for the following reason: It is quite
irreconcilable with the one of Joseph given by
St. Matthew, which is capable of verification
from the records of the Old Testament, while
this interpolated one in St. Luke's Gospel
cannot be so. It also breaks the continuity
of the Text, in a manner that so accomplished
a writer as that Evangelist would never have
done. I am, therefore, perfectly satisfied that
it is merely a note of some early editor, and
never formed part of St. Luke's Gospel.—F. F.

ACTS OF THE APOSTLES.

Introduction.

The above narrative I compiled,
Theophilus, concerning everything
that Jesus began to do and
2 teach, from the beginning until the day
when, having equipped the apostles
whom He had selected with Holy
Spirit, He ascended: to whom He
also presented Himself alive, with
many proofs, after His suffering;
appearing to them during forty days,
and speaking regarding the welfare of
the Kingdom of God. And, being in
their company, He enjoined them
"not to remove from Jerusalem; but
await the promise of the Father, con-
cerning which you heard from Me.
Because John indeed baptized with
water; but you shall be baptized with
Holy Spirit not many days from now."
When they were together, however,
they asked Him: "Master, will You
at this time restore the kingdom to
Israel?"
"It is not for you," He answered
them, "to know times or periods
which the Father has reserved at His
own absolute disposal. But you shall
receive power from the Holy Spirit
coming upon you; and you shall be
My witnesses in Jerusalem, in all
Judea and Samaria, and to the bounds
of the earth."

The Ascension.

And saying this, even while they
were looking, He ascended; and a
cloud carried Him up from their view.
And as they were gazing intently into
the heaven at His departure, two men
in white robes suddenly stood beside
them; who also said: "Men of Gal-
lee, why do you stand gazing up into
heaven? This Jesus, Who has ascended
from you to the heaven, will
even return in the same way as you
have seen Him depart to the heaven."
They then returned to Jerusalem
from the Mount called Olivet, which
is near Jerusalem, a Sabbath day's
journey. And when they had entered
it, they ascended to the upper cham-
ber, where they were staying; that is,
Peter and John, James and Andrew,
Philip and Thomas, Bartholomew and
Matthew, James of Alphaeus and
Simon the Zealous, and Judas of
James. All these were waiting in
full union in prayer together, with
women, and Mary the mother of
Jesus, and with His brothers.

Choosing a Successor in Judas.

On such an occasion, Peter standing
up among the brethren (who included
about one hundred and twenty
names), said:
"Men, brothers! It was necessary
that the Scripture should be fulfilled,
which the Holy Spirit dictated through
the mouth of David, concerning Judas,
who became the guide to those who
arrested Jesus; because he was enu-
merated with us, and obtained a share
in this service."
18 (He bought a farm, however, with the wages of that wickedness; and, falling there, face downwards, the body burst, and the whole of his 19 viscera fell out. And this was known to all the inhabitants of Jerusalem; so that in their own language the farm was named, "Aceldama," that is, "Blood-Farm." For it is recorded in the book of Psalms: LET HIS HOUSE BE DESERTED, AND LET NONE BECOME ITS OCCUPANT;¹

and, LET ANOTHER TAKE HIS OFFICE.²)

21 "It is therefore necessary that one of those men who have been included in our company during the whole of the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day in which He was taken up from us, should be one of those who will be a witness with us of His resurrection."

22 They accordingly chose two, Joseph, surnamed Barsabas, who was also called Justus, and Matthias. And, praying, they said: "Lord, You Knower of all hearts, indicate which one of these two You have chosen to receive the position of this ministry and apostleship, from which Judas went astray, so as to sink to his proper position." They then gave them their votes; and the vote fell on Matthias. He was accordingly elected to work with the eleven apostles.

Pentecost: The Holy Spirit.

2 During the celebration of the day of Pentecost, they were all harmoniously assembled in one place; when, suddenly, a sound was heard from the sky, similar to that of a very violent tempest-blast, filling the whole house in which they were seated.

3 And they saw distributed to themselves fiery tongues, which settled upon every one of them. And they were all filled with Holy Spirit; and began to speak in foreign languages, as the Spirit endowed them with clear expression.

4 There were then staying in Jerusalem devout Jews from every nation under heaven. And when this sound was heard, the crowd collected and were astonished, because each one heard them speaking his own peculiar dialect. And they were delighted, and wondered, saying, "Why, are not all these speakers Galileans? How, then, do we each hear our own peculiar dialect in which we were born? Parthians, Medes, Elamites, 9 the inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, 10 and the neighbourhood of Libya about Cyrene, as well as Roman visitors, both Jews and converts, Cretans and Arabs, we hear them speaking in our own languages the marvellous acts of God." So they were all enraptured and puzzled, asking one another: "What can this mean?" Others, however, scoffingly declared: "They are simply drunk with sweet wine."

Peter's Discourse.

23 Peter, however, standing up with the eleven, raised his voice and spoke out to them as follows: "Judeans, and all men residing in Jerusalem, let this be known to you, and mark my assertions; for these 15 are not drunkards, as you imagine, seeing it is now but nine o'clock in the morning. But, on the contrary, this is what was said through the 16 prophet Joel:

AND IT SHALL BE IN THE LATTER DAYS, GOD SAYS, I WILL POUR OUT MY SPIRIT UPON ALL FLESH; AND YOUR SONS AND YOUR DAUGHTERS WILL PREACH, AND YOUR YOUTHS WILL SEE VISIONS; AND YOUR OLD MEN SHALL DREAM DREAMS. YES, INDEED, UPON MY SONS AND DAUGHTERS IN THOSE DAYS WILL I POUR OUT FROM MY SPIRIT; AND THEY SHALL PROCLAIM IT. AND I WILL SEND MARVELS FROM THE SKY ABOVE, AND SIGNS FROM THE EARTH BELOW; BLOOD, AND FIRE, AND SMOKING VAPOUR. THE SUN SHALL BE TRANSFORMED TO DARKNESS, AND THE MOON TO BLOOD, BEFORE THE COMING OF THE DAY OF THE LORD, THAT GREAT AND DAZZLING DAY; AND THEN ALL CALLING ON THE NAME OF THE LORD SHALL BE SAVED.¹

¹ Psa. lxix. 25. ² Psa. cix. 8.
22 "Men of Israel! listen to these statements: Jesus the Nazarene, a Man pointed out as from God by powers, and wonders, and signs, which God did through Him amongst you,
23 as you yourselves know; having betrayed, you murdered Him by crucifixion through lawless hands, in accordance with the settled purpose and foreknowledge of God. God, however, has raised Him up, having liberated from the grip of Death; because it was not possible that He should be mastered by him. For David said concerning Him:

I HAVE AT ALL TIMES SEEN THE LORD IN MY PRESENCE;
FOR HE IS UPON MY RIGHT, SO THAT I MAY NOT STUMBLE;
MY HEART THEREFORE REJOICED, AND MY TONGUE EXULTED.

26 BECAUSE YOU WILL NOT LEAVE MY SOUL IN THE LAND OF SPIRITS,
27 NOR WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION.

28 You HAVE INSTRUCTED ME IN THE PATHS OF LIFE;
YOU HAVE ENRAPTURED ME WITH YOUR OWN PRESENCE.

29 "Men, brothers! it is necessary to speak to you with freedom about the patriarch David; because he died, and was buried, and his tomb is among us until the present time. Being, however, a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his body One should be seated upon his throne, he, foreseeing, spoke concerning the resurrection of the Messiah, that He was neither left in the land of spirits, nor did His body see corruption.

30 "God has raised Him, Jesus, of which we all are witnesses. Having also been exalted to the right hand of God, and having received the promised Holy Spirit from the Father, He has conferred this, which you now see and hear. For David has not ascended into the heavens; but he himself says:

THE LORD SAID TO MY LORD,
BE SEATED AT MY RIGHT,
35 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.
36 "Let the whole house of Israel therefore know most certainly, that God has made this Jesus, Whom you crucified, both Lord and Messiah."

The Effect of the Discourse.

Now on hearing it, they were stung to the heart, and said to Peter and the rest of the apostles, "Men, brothers, what shall we do?"

But Peter said to them: "Change your minds and be baptized, every one of you, in the Name of Jesus Christ, for a release from your sins; and you shall receive the gift of the Holy Spirit. Because the promise is for you, and for your children, and to all afar off, whoever the Lord our God may call."

And with many other reasons he persuaded, bore witness, and comforted them, saying: "Save yourselves from this perverse generation!"

Then those who accepted his statement were baptized; and that very day there were added about three thousand souls. And they attended to the teaching of the apostles, and to the fellowship; to the breaking of the bread; and to the prayers.

Dread then took possession of every soul, numerous wonders and signs being performed by means of the apostles. And all the believers were united, and formed an organized community; and selling their estates and possessions, they distributed to all, according to the needs of each. And they assembled daily in harmony in the temple, taking, however, their meals at home; partaking of their food with gladness, combined with humility of heart; praising God, and enjoying the respect of all the people. And the Lord united to them daily those who were for salvation.

Cure of a Lame Man.

Once Peter and John were going up to the temple at the hour of prayer, three o’clock in the afternoon. And a man, who had been lame from his birth, used to be carried, and placed daily at the door of the temple, called Beautiful, to ask charity from those who entered the temple; who seeing Peter and John about to go into the temple, asked them to give something. But Peter, with John, looking intently upon him, said: "Look at us."

He accordingly paid attention to them, expecting to receive something from them.

Peter, however, said, "Of silver and gold I possess none; but what I have,
that I will give you: in the Name of Jesus Christ of Nazareth, walk!" And seizing him by the right hand, he lifted him up; and his feet and legs were at once strengthened.

And rising up, he staggered, and began to walk; and entered the temple with them, walking, leaping, and praising God.

And all the people saw him walking and praising God; and they recognised him to be the same person who had been accustomed to sit begging at the Beautiful Gate of the temple; and they were filled with astonishment mingled with ecstasy over what had happened to him.

Peter's Address to the People.

And while he kept fast hold of Peter and John, all the people, being greatly astonished, ran towards them in the portico known as Solomon's.

Then Peter, seeing this, thus addressed the people:

"Men of Israel: Why are you surprised at this? or why do you stare at us, as if by our own individual power, or active piety, we had enabled this man to walk?

"The God of Abraham, of Isaac, and of Jacob, the God of our forefathers, has magnified His Child Jesus; Whom, however, you betrayed and rejected in the presence of Pilate, when he had decided to discharge Him. But you refused the Pure and Righteous, and demanded a man, a murderer, to be granted to you; while you murdered the Prince of Life, Whom God has raised from the dead, of which we are witnesses. And by the faith in His Name, this man whom you see and know, His Name has strengthened; yes, the faith which is through Him, has given to him this perfect soundness in the presence of you all.

"And now, brothers, I know that you did it through ignorance, as did also your rulers; but what God foretold through the mouth of all the prophets concerning His Suffering Messiah, has thus been accomplished. Change your minds, however, and turn back towards that which can blot out your sins: so that a period of refreshing may come from the presence of the Lord; and that He may send to you the pre-appointed Messiah, Jesus:

Who must take possession of the heaven until the accomplishment of all that God has spoken through the mouth of His holy prophets for ages past. Moses, indeed, said: YOUR LORD GOD WILL RAISE UP FOR YOU, FROM AMONG YOUR BROTHERS, A PROPHET LIKE ME; LISTEN TO HIM IN ALL THAT HE MAY SAY TO YOU. AND IT SHALL BE THAT EVERY SOUL THAT WILL NOT LISTEN TO THAT PROPHET, SHALL BE EXPELLED FROM AMONG THE PEOPLE. And all the prophets, also, from Samuel, and those that succeeded, as many, indeed, as have spoken, have also promised these days. You are the sons of the prophets, and of the covenant which God executed with our forefathers, saying to Abraham: AND BY YOUR HEIR SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED. God, having raised up His Son, has first sent Him to you, benefiting you, with the object of turning you all from your wickedness."

The Apostles Arrested.

But while they were speaking to the people, the priests, and the commander of the temple, and the Sadducees, made their appearance; being very indignant because they were teaching the people, and announcing in Jesus the resurrection from the dead. They accordingly arrested them, and took them into custody until the following morning; for it was now evening. But many of the hearers believed the Message; and their number increased to about five thousand.

Then on the following day, they collected at Jerusalem their own magistrates, elders, and professors, together with as many as were relatives of the High Priest; and placing them in the centre, they inquired: "By the authority of what power, or by the appointment of whose Name, have you done this?"

Peter's Address to the Council.

Then Peter, full of Holy Spirit, answered them:

"Princes of the people, and elders, since we are to-day examined concerning a benefit to a feeble man, by what means he has been cured, let it be known to you, and to all the people:

1 Deut. xviii. 15—19 2 Gen. xii. 3; xxii. 18.
of Israel, that by the Name of Jesus Christ of Nazareth—Whom you crucified, Whom God raised from the dead—by means of Him, this man now stands quite well before you.

11 This Man is the Stone despised by you, the builders, which has become the Chief Keystone.1

12 And there is salvation by no other; for there is not another name under heaven given among men, by which we can be saved."

13 Perceiving then the unfettered eloquence of Peter and John, and understanding that they were common, illiterate men, they were much astonished; and recollected that they had been with Jesus. But seeing the man who had been cured standing with them, they could not contradict it. Ordering them, therefore, to leave the council, they debated among themselves, saying: "What shall we do to these men? for a strange affair has undoubtedly occurred through them, which is perfectly clear to all the inhabitants of Jerusalem; and we cannot deny it. But so that it spread no further through the nation, let us terrify them with threats to speak no more to any man in this Name."

18 Then summoning them into their presence, they imperatively forbade them either to converse in any way, or teach about the name of Jesus. Peter and John, replying to them, however, said:

"Decide whether it is right in the presence of God to listen to you rather than to God. Because we have no power to do otherwise than tell what we have seen and heard."

21 Accordingly, finding no means of securing a conviction against them, they threatened them further and discharged them, on account of the people, because all the people praised God for what had been done. For the man upon whom the evidence of curing had been effected was upwards of forty years of age.

The Apostles rejoicing in Persecution.

23 Being then dismissed, they returned to their own company, and reported everything that the chief priest and elders had said to them. And when they heard it, they sang in unison to God, and said:

"Almighty, You Who have made the heaven, the earth, and the sea, and all that is in them; Who by the Holy Spirit, through the mouth of our forefather David, Your servant, said:

Why rage the heathen so, and the people plot in vain? The kings of the earth range themselves for attack, and the judges are combined together against the Lord, and against His Messiah.1

For of a truth both Herod and Pilate plotted in this city against Your holy Son Jesus, Whom You had consecrated, inviting the heathen and people of Israel to effect what Your hand and counsel had decided should be done. And now, Lord, observe their threats; and grant Your servants full freedom to declare Your message; while You extend Your hand for restoring health, with signs and wonders to be done through the Name of Your holy Child Jesus!"

And while they prayed, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and spoke out the message of God with freedom.

Brotherly Love Exemplified.

But the crowd of the believers were one, heart and soul; and no one who possessed property claimed it as exclusively his own: but it was for the use of all. And the apostles, with much vigour, propagated the evidence of the resurrection of the Lord Jesus. And goodwill reigned supreme among them; because none among them were in poverty. For some who were possessors of lands or houses sold them; and, bringing the price of the sales, and presenting the same at the feet of the apostles, a distribution was made to each according to his need.

For Joseph, who was surnamed by the apostles Barnabas (which, when translated, means Son of Consolation), a Levite, and a native of Cyprus, possessing an estate of his own, sold it; and bringing the money, he placed it at the disposal of the apostles.

1 Psa. cxviii. 22.

1 Psa. ii. 1, 2.
Ananias and Sapphira.

Then a man named Ananias, with his wife Sapphira, sold an estate, and he deducted part of the price, with the knowledge of his wife; and, bringing a part, presented it at the feet of the apostles.

But Peter said: "Ananias, why has Satan filled your heart, that you should attempt to deceive the Holy Spirit, and to deduct a part of the price of the farm? While still remaining, was it not your own? and even when it was sold, was it not under your own control? Why then have you admitted this matter into your heart? You have not lied to men, but to God."

Ananias, on hearing these words, fell down and expired; and great fear took possession of all those who heard it. And the young men, getting up, swathed the body; and, carrying it out, they buried it.

Then, after an interval of about three hours, his wife, ignorant of what had occurred, came in. And Peter said to her: "Tell me now, did you sell the farm for so much?"

"Yes, for so much," was her reply.

Peter then said to her, "How is it that you have conspired together to try the Spirit of the Lord? The feet of those who have been burying your husband are at the door, and they will carry you out."

And she immediately fell down at his feet, and expired; and the youths, on entering, found her dead; and, carrying her out, they buried her by her husband.

And great terror came upon the whole church, and upon all who heard these facts.

Healing by the Apostles.

But through the hands of the apostles numerous startling evidences were produced among the people. And they agreed to meet in Solomon's portico; but of the disreputable, none dared to join them. Yet the people exalted them; while additional crowds of believers, including both men and women, attached themselves to the Lord; so that they even carried the sick into the streets, laying them upon couches and rugs, in the hope that, as Peter passed, his shadow might at least fall upon some of them.

And a crowd collected from the towns surrounding Jerusalem, also brought sick people, and those troubled with foul spirits, all of whom were cured.

Imprisonment of the Apostles.

So the High Priest, and all his supporters, who were of the heresy of the Sadducees, being mad with rage, arose, arrested the apostles, and put them in the common prison.

But a messenger of the Lord opened the prison doors during the night, and leading them out, said: "Go, take your stand in the temple, and declare to the people all the doctrines of this Life."

On hearing this, they accordingly went about daybreak into the temple, and taught. But the High Priest came, with his supporters, and assembling the senate, together with the full council of the sons of Israel, they sent to the prison to have them brought up. When, however, the officers arrived, they did not find them in the prison; and returning, they reported, saying, "We found the prison shut, and quite secure, with the guard stationed at the doors: but on opening, we found no one inside."

The Apostles and their Judges.

When the commander of the temple and the chief priests heard these facts, they were much perplexed concerning them, as to what they could mean.

A man, however, came to them reporting: "Why, the men whom you put in prison are standing in the temple teaching the people."

Then the commander going with the officers, brought them, but without violence; for they dreaded the people, fearing that they should be stoned. And when they had brought them, they placed them before the senate; and the High Priest examined them, saying: "We absolutely prohibited you from teaching about this Name; and yet you have filled Jerusalem with your doctrine, and you wish to bring upon us the blood of this Man."

A Bold Defence.

But Peter and the apostles, answering, said:

"God ought to be obeyed rather than men. The God of our forefathers raised up Jesus, Whom you murdered by hanging upon a tree."
31 God has exalted Him to His own
right hand, to be Prince and Saviour,
to give a change of mind to Israel,
and release from sins. And we are
witnesses of these statements; also
the Holy Spirit, Whom God has given
to those obeying Him.

Gamaliel's Counsel.

33 When they heard this, however,
they were infuriated, and were de-
ciding to have them executed. But
one member of the senate, named
Gamaliel, a Pharisee, and a doctor of
the law—who was held in high esteem
among all the people—stood up and
asked for the men to be sent out for a
short time. He then addressed them:
"Men of Israel, now take care of
yourselves in regard to what you in-
tend to do to these men. For before
our time, Theudas rose up, asserting
himself to be somebody; with whom
a number of about four hundred
allied themselves: who, however, were
slaughtered, and all who listened to
him were scattered, and brought to
nothing. After this, Judas the Galilean
rose up during the time of the census,
and led people after him: he was destroyed;
and as many as
listened to him were dispersed. Now
let me tell you, Refrain from these
men, and release them. Because if
this doctrine or this work should be
from men, it will be wrecked; but if
it is from God, you will not be able to
 crush it; and perhaps you may find
yourselves the opponents of God."

The Apostles Flogged.

40 They were accordingly persuaded
by him; and calling the apostles for-
ward, they flogged them, and forbade
them to speak about the name of
Jesus, and allowed them to go.

41 They therefore took their departure
from the presence of the senate, de-
lighted that they were considered
worthy to be exposed to infamy for
the sake of that Name. Yet every
day, both in the temple and at home,
they never ceased teaching and de-
claring the good news that Jesus is
the Messiah.

The Election of Deacons.

6 But about this time, when the num-
ber of the disciples kept increasing, a
complaint came from the Hellenists
(or Grecian Jews) against the Hebrews,
because their widows were neglected
in the distribution of relief. The
twelve then convened the body of
the disciples, and said, "It is not
desirable that we should have to
neglect the Divine teaching, in order
to attend to mere money matters;
therefore, brothers, choose from
among yourselves seven men of at-
tested character, full of spirit and
wisdom, whom we may appoint to
look after this business. But we will
ourselves constantly attend to prayer,
and to the office of teaching."

40 And the suggestion pleased the
whole assembly: and they chose
Stephen, a man full of faith and
of holy spirit; Philip, Prochorus,
Nicanor, Timon, Parmenas and Ni-
colas, a convert from Antioch, whom
they presented to the apostles; and
having prayed, they laid their hands
upon them.

41 And the message of God extended;
and in Jerusalem the number of dis-
ciples greatly increased; besides
which, very many of the priests were
subdued to the faith.

Arrest of Stephen.

Stephen, especially, full of active
benevolence, produced great and won-
derful evidences for the people. Some
of those, however, belonging to the
synagogue known as that of the
Libertinites, as well as of the Cy-
renians, Alexandrians, together with
some from Cilicia and Asia Minor,
debated with Stephen. But they
were not able to withstand the
intelligence and the spirit with which
he spoke. They accordingly bribed
men to say, "We have heard him
utter slanderous statements against
both Moses and God."

41 And they incited the people, the
elders, and the professors. And,
coming upon him, they arrested him
and brought him before the senate;
and produced false witnesses assert-
ing, "This man never ceases making
statements against this Sacred Place
and the Law; for we have heard him
say that this Jesus the Nazarene will
demolish this Place, and change the
constitution which has been trans-
mitt to us from Moses."

Then all who were seated in the
senate, looking intently upon him,
saw that his face had the appearance
of the face of an angel.

"Is this really so?" asked the High
Priest.
In reply, he said: "Men, brothers and fathers, listen! The God of Majesty appeared to our forefather Abraham, while he was in Mesopotamia, before he settled in Charran; and said to him, DEPART FROM YOUR OWN COUNTRY, AND FROM YOUR RELATIVES, AND COME INTO A COUNTRY WHICH I WILL SHOW YOU. 1

Leaving, therefore, the land of the Chaldeans, he resided in Charran; and from there, after the death of his father, he removed into this country in which you are now dwelling. But He gave him no estate in it; no, not even the breadth of a foot: yet He had promised to give it into his possession, and to his descendants after him, although he was as yet childless.

God, however, spoke thus: That HIS RACE SHOULD LODGE IN A FOREIGN COUNTRY, AND THEY WILL ENSLAVE AND OPPRESS IT FOUR HUNDRED YEARS. 2 AND THE NATION BY WHICH THEY ARE ENSLAVED, said God, I WILL JUDGE; AND AFTER THAT THEY SHALL COME OUT AND WORSHIP ME IN THIS PLACE. 3 And He gave him a covenant by circumcision. And Isaac being afterwards born, he circumcised him the eighth day; then Isaac, Jacob; and Jacob the twelve patriarchs. But the patriarchs, hating Joseph, sold him into Egypt: yet God was with him, and rescued him from all his troubles, and gave him favour and wisdom in the presence of Pharaoh, king of Egypt; and he appointed him prime minister over Egypt and all his household.

But a famine came upon the whole land of Egypt and Canaan, and great distress; and our forefathers could find no food. But Jacob, on learning that there was wheat in Egypt, sent our forefathers there a first time. And during a second visit Joseph made himself known to his brothers; and Pharaoh then became acquainted with Joseph's race.

Joseph then sent an invitation to his father Jacob, and to all his relatives, who were seventy-five persons. Jacob accordingly went down to Egypt, where he died, as well as our forefathers; and they removed him to Sychem, and placed in the tomb which Abraham had purchased for a sum of money from the sons of Emmer of Sychem. But when the time approached which God had promised to Abraham, the people increased and multiplied in Egypt, until the time that a FOREIGN KING CONQUERED EGYPT, WHO KNEW NOTHING OF JOSEPH. 1 This man's policy was to exterminate our race. He outraged our fathers, by making them cast out their infants, with the object that our race might not be reproduced.

"Then it was that Moses was born, and was divinely fair. For three months he was nursed in his father's house; and on being thrown out, the daughter of Pharaoh took him, and adopted him as her own son. Moses was thus educated in all the philosophy of the Egyptians; and he was powerful in his speech and actions. But when he had attained the age of forty years, it came into his heart to interest himself in his brothers, the sons of Israel. And seeing one assaulted, he defended him, striking the Egyptian assailant by way of punishment; because he concluded that his brothers would understand that God would grant them deliverance by means of his hand; but they did not understand it. Some time after, he saw them quarrelling, and attempted to bring them to peace, remarking, MEN, YOU ARE BROTHERS! WHY DO YOU INJURE EACH OTHER? But the aggressor of his neighbour retorted, WHO APPOINTED YOU A GOVERNOR AND A JUDGE OVER US? DO YOU MEAN TO MURDER ME, IN THE WAY YOU KILLED THE EGYPTIAN THE OTHER DAY? 2 At this remark Moses took to flight, and became a resident in the land of Midian, where two sons were born to him. Then when forty years had elapsed, an angel appeared to him in the desert of Sinai, in the flame of a burning bush. When Moses saw the appearance, he wondered at the sight; and as he approached to examine it, there came a commanding voice, I AM THE GOD OF YOUR FOREFATHERS, THE GOD OF ABRAHAM, OF ISAAC, AND OF JACOB. 3 Then Moses, becoming terrified, dare not examine it. But the Lord said to him, UNFASTEN THE SHOES FROM YOUR FEET; FOR THE SPOT UPON WHICH YOU STAND

1 Exod. i. 8. 2 Exod. ii. 13, 14. 3 Exod. iii. 6.
34 is holy ground. Having looked, I have seen the oppression of My people now in Egypt; and having heard their groaning, I have come down to lead them out. And now come, I will send you to Egypt.

35 "This very Moses, whom they rejected—saying, Who constituted you a governor and judge?—God sent him as a governor and deliverer by the hand of the angel who appeared to him in the bush.

36 This man led them out, having produced terrors and evidences in the land of Egypt, and in the Red Sea, and in the desert for forty years.

37 "This is the Moses who said to the sons of Israel, God will raise up a prophet from among your brothers, like myself. He was the ambassador to the congregation in the desert, with the angel who spoke to him, and to our ancestors at the Mount Sinai, who received living messages to transmit to us. Our forefathers, however, were unwilling to be obedient to him; on the contrary, they revolted, and in their hearts turned back to Egypt, saying to Aaron, Make for us gods to precede us; for as for this fellow Moses, who brought us from the land of Egypt, we do not know what has become of him!

38 And in those days they made a calf; and bringing out sacrifice to this idol, they rejoiced over their own handiwork. But God turned Himself from them, abandoning them to worship the army of the sky; as it is written in the book of the prophets:

DID YOU OFFER TO ME VICTIMS AND SACRIFICES FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?

43 Yes, and you erected the tent of Moloch, and of your God, the star Remphan—Those images which you made for yourselves to worship: Therefore I will transport you beyond Damascus.

44 "The tent of the witness, however, was with our forefathers in the desert, just as He Who spoke to Moses directed it to be made according to the model which he had seen; which also our forefathers, in their turn, brought in with Joshua, on the defeat of the heathen, whom God drove out from the presence of our forefathers, until the time of David; who found favour before God, and prayed to find a dwelling for the God of Jacob. Solomon, however, built a house for Him; although the Highest dwells not in hand-made structures; as indeed the prophet says:

THE HEAVEN IS MY THRONE, AND THE EARTH A REST FOR MY FEET:

WHAT HOUSE CAN YOU BUILD FOR ME? SAYS THE LORD,

OR WHAT IS THE PLACE OF MY REST?

HAS NOT MY OWN HAND MADE ALL THESE?

45 "You stiff-necked and uncircumcised heathen in heart and ears! you are always in opposition to the Holy Spirit! As your forefathers were, so are you. Which of the prophets have not your forefathers persecuted? and they murdered those who foretold the coming of the Just One: of Whom you have now yourselves become the betrayers and murderers; even you, who received the law by means of the agency of angels, and have not observed it—

The Murder of Stephen.

Now, on hearing this, they were cut to the heart, and they ground their teeth at him. But, possessing fulness of Holy Spirit, looking up into the heaven, he saw a Divine Majesty, with Jesus standing at the right of God; and said, "Look! I see the heavens open, and the Son of Man standing at the right of God!"

Then, shrieking out with a great voice, they stopped their ears, and rushed in a mass upon him; and, casting him out of the city, they stoned him. And the witnesses deposited their clothes at the feet of a Noble named Saul. And they stoned Stephen, who prayed, saying, "Lord Jesus, accept my spirit!" Then, 60 kneeling, he cried aloud, "Lord, weigh not this sin to them." And so saying, he fell asleep. And Saul 8 concurred in his murder.

The First Missionaries.

Just then a violent persecution broke out against the assembly which

1 Exod. iii. 5, 7, 10. 2 Deut. xviii. 15. 3 Exod. xxxii. 1. 4 Amos v. 25—27. 1 Isa. lxvi. 1, 2.
8—9

existed at Jerusalem; and, with the exception of the apostles, they were all scattered through the villages of Judea and Samaria. But some pious men took up the body of Stephen, and the mourning over him was great.

Saul, however, played havoc with the church; searching house by house he dragged out both men and women, and imprisoned them. Those, therefore, who were scattered, went about preaching the good news of the Message.

Philip in Samaria.

Philip, arriving thus at a town of the Samaritans, proclaimed the Messiah to them. Now the crowd, unanimously relying upon the things spoken by Philip, united with him, when they heard them and saw the evidences which he produced. For from many of those possessed he expelled foul spirits, yelling with a loud voice; and many who were paralyzed and lame were made well. And there was great rejoicing in that town.

Simon the Magician.

But a man named Simon had been professing magic in the town, and startled the people of Samaria, holding himself out to be something extraordinary: to whom they all paid regard, from the least to the greatest, remarking, "This man is the power of God Who is called the Great."

And they relied upon him, owing to the length of time he had charmed them with his sciences.

But when they believed Philip, announcing the good news concerning the Kingdom of God, and of the name of Jesus Christ, both men and women were baptized—even Simon himself also believed; and, having been baptized, he became an attendant on Philip, and was in ecstasy on seeing the powerful evidences which were produced.

When the apostles who were at Jerusalem learned that the Samaritans had accepted the message of God, they sent to them Peter and John: who, going down, prayed for them, in order that they might receive Holy Spirit; for as yet He had alighted upon none of them; they had only been baptized into the name of the Lord Jesus. They then placed their hands upon them, and they received Holy Spirit.

And when Simon observed that the Spirit was transmitted through the agency of the imposition of the hands of the apostles, he proffered them money, saying, "Grant this power also to me, so that if I place my hands upon any one, he may receive Holy Spirit."

But Peter replying to him, said: "May your wealth go with you to perdition, because you have imagined that the gift of God can be bought with money. There is no part nor lot in this message for you: for your heart is not upright in the presence of God. Change your mind, therefore, from this wickedness; and pray the Lord, if, perhaps, He will remove from you the intention of your heart. For I see that you are in the gall of bitterness, and the bonds of iniquity!"

"Pray you to the Lord for me," said Simon in reply, "so that nothing of what you have stated may come upon me."

Then when they had given evidence, and delivered the message of the Lord, they returned towards Jerusalem, preaching the good news in many of the Samaritan villages.

The Ethiopian Chamberlain.

But an angel of the Lord spoke to Philip, saying, "Rise up, and go towards the south, upon the road descending from Jerusalem to Gaza; which is deserted." And, having arisen, he went, and there met a man, an Ethiopian, a chamberlain of influence under Candace, the queen of Ethiopia, who was also chancellor of her treasury: who had come to worship at Jerusalem, and was returning, seated in his carriage, reading out the prophet Isaiah.

The Spirit then said to Philip, "Go forward, and join yourself to this man's carriage." Philip accordingly running up heard him reading Isaiah the prophet; and asked, "Do you at all understand what you are reading?"

But he said, "How is it possible that I should, unless some one can explain it to me?" And he requested Philip to come up and sit with him. Now the passage of Scripture which he was reading was this:

**And as a lamb before its shearers is dumb,**

So He opened not His mouth!
IN HIS GENTleness HE was DE-PRIvEd of HIS TRIAL; WHO CAN EXPLAIN HIS GENERATION? BECAUSE IT CUT HIM OFF FROM THE LAND OF THE LIVING.

Addressing Philip, the chamberlain then said, "I wish you would tell me about whom the prophet says this; about himself, or about some one else?"

Philip then opened his mouth, and beginning from that Scripture, told him the good news concerning Jesus. And as they went along the road, they came to a brook, when the chamberlain observed, "See, water! what hinders me from being baptized?"

He then ordered the carriage to be stopped; and both Philip and the chamberlain stepped down into the water; and he baptized him. When they came up out of the brook, the Spirit of the Lord snatched Philip suddenly away; and the chamberlain saw him no more, for he proceeded on his way rejoicing.

Philip, however, was found at Azotus; and travelling through all the towns, he evangelized until he arrived at Caesarea.

Meanwhile, Saul, still breathing threatenings and murder against the disciples of the Lord, applying to the High Priest, demanded from him letters addressed to the synagogues of Damascus, ordering that if any should be found of the Way, whether men or women, he should bring them under arrest to Jerusalem. But while he travelled, arriving near to Damascus, a light from heaven suddenly flashed around him; and falling upon the ground, he heard a voice asking him, "Saul! Saul! why do you persecute Me?"

And he replied: "Who are you, Sir?"

"I am Jesus, Whom you persecute," was the response; "but rise up, and go into the town, and it shall be told you what you must do."

The men accompanying him, however, were stunned, hearing the voice indeed, but seeing no one. Saul then arose from the ground; but on opening his eyes, he could see nothing. They accordingly, leading him, entered into Damascus. And for three days he was without sight, and did neither eat nor drink.

The Vision of Ananias.

There was a disciple at Damascus, named Ananias; and the Lord said to him in a vision, "Ananias!"

"I am here, Lord," was his reply.

The Lord then said to him, "Rise up, and go into the street called Straight, and inquire at the house of Judah for a man named Saul, a Tarsian; for he is now praying. And in a vision he has seen a man named Ananias entering and laying hands upon him, in order that he may recover his eyesight."

Ananias answered, "Lord, I have heard from many people about this man, how much injury he has done to Your holy ones at Jerusalem; and here he is commissioned by the chief priests to apprehend all calling upon Your Name."

The Lord said to him, "Go, because this man is an instrument specially chosen by Myself, to bear My Name in the presence of both the heathen and kings, as well as the sons of Israel; for I will show him what he must endure for the sake of My Name."

Ananias accordingly went; and entering the house, he placed his hands upon him, and said, "Brother Saul, the Lord Jesus, Who appeared to you during your journey, has sent me, so that you may recover your eyesight, and be endowed with Holy Spirit." And something like scales falling from his eyes, he immediately saw again. Then getting up, he was baptized; and partaking of food, he was strengthened.

Saul at Damascus.

And for some time afterwards he remained with the disciples in Damascus; and at once in the synagogues he proclaimed Jesus, that He is the Son of God. But all who heard him were astonished, and exclaimed, "Is not this the very man who devastated those who called upon this Name in Jerusalem; and who came here especially for the purpose of apprehending them, and bringing them before the chief priests?"
22 But Saul the more energetically overpowered and refuted the Judeans inhabiting Damascus, proving that He was the Messiah.

Judeans Conspire to Murder Saul.
23 After a considerable time had elapsed, however, the Judeans conspired to murder him; but their plot was made known to Saul. They even watched the gates day and night, to murder him. But his disciples, conveying him by night, lowered him from the wall in a hamper.
24 Afterwards, when he visited Jerusalem, he tried to associate himself with the disciples; but they were all afraid of him, not believing that he was himself a disciple. Barnabas, however, accepting him, introduced him to the apostles, and explained to them how he had seen the Lord during the journey; and how He had spoken to him; and how at Damascus he had spoken boldly for the Name of Jesus. And he went about in their company in Jerusalem, and spoke eloquently in the Name of the Lord. He also spoke and debated with the Grecian Jews; but they conspired to murder him. When, however, the brethren became aware of it, they took him down to Caesarea, and sent him off to Tarsus.
25 The church through the whole of Judea, Galilee, and Samaria, accordingly had rest, being built up; and, progressing in the reverence of the Lord, they were being increased through the consolation of the Holy Spirit.

Peter at Lydda.
26 It now occurred that Peter, journeying through all, also came down to the holy residing at Lydda; and there he found a man, named .Eneas, who, on account of paralysis, had been bedridden for eight years. And Peter, addressing him, said, "Æneas, Jesus the Messiah cures you! Rise up and straighten yourself." And he stood up straight. And all the inhabitants of Lydda and Sharon knew him, and turned to the Lord.

Peter at Joppa.
27 There was at Joppa a female disciple, named Tabitha,¹ which, when translated, means Dorcas; and she was conspicuous for her works of goodness and benevolence which she did. But it happened about that time that she fell sick, and died; and having washed the body, they placed it in an upper chamber Lydda being near to Joppa, however, the disciples, learning that Peter was there, dispatched two men to him, with the message, "Come to us without delay."

Peter accordingly arose, and accompanied them. And on arrival, they took him to the upper chamber, where the widows stood round weeping; and showed him the jackets and cloaks which Dorcas had made while she was with them. Peter, however, put them all out; and having knelt, he prayed, and turning to the body, he said, "Tabitha, rise up!"

And she opened her eyes; but seeing Peter, she fell backwards. But giving her a hand, he assisted her up; and calling the holy ones and widows, he presented her to them alive. And it became known through the whole of Joppa; and many believed on the Lord. He afterwards remained in Joppa for a considerable time with Simon, a tanner.

Peter and Cornelius.
28 At Cesarea there was a man named Cornelius, a captain of the detachment called the Italian, who was pious and God-fearing with all his household, giving many gifts to many people, and in all things seeking God. He saw distinctly in a vision about three o'clock in the afternoon, an angel of God coming towards him, and addressing him, "Cornelius!"

Gazing at him earnestly, and becoming terrified, he asked, "What is it, Sir?"

"Your prayers and your acts of charity have ascended as a memorial to the presence of God," was the reply; "so now send men to Joppa, and bring back Simon, who is surnamed Peter; he lodges with Simon, a tanner, whose house is by the sea-side."

Accordingly, as soon as the angel who had spoken to him had taken his departure, he summoned two of the domestics as well as a pious soldier from among his officers; and having explained everything to them, he dispatched them to Joppa.

Now on the following day, while they were travelling and approaching the town, Peter ascended the balcony

¹ This is a Hebrew name, the Greek form of which is Dorcas; or in English, Gazelle.
10 for prayer, about noon; and he became very hungry, and longed to taste something. While they were preparing, however, he fell into an ecstatic reverie; and he saw the sky open, and something descending from it, resembling a large sheet, supported at the four corners, and lowered to the ground; in which were all kinds of quadrupeds, reptiles, and birds of the sky. And a voice came to him, "Arise, Peter, sacrifice and eat."

"By no means, Sir," replied Peter, "for I have never eaten anything vile and unclean."

A voice addressed him a second time, "What God has purified, never treat as defiled!"

This occurred three times; and the article was then taken up into the sky.

While Peter was pondering in himself what the vision which he had seen might mean, the men sent by Cornelius, having found out the house of Simon, then stood at the gate; and, calling, they inquired whether Simon, surnamed Peter, lodged there. Then while Peter was reflecting about the vision, the Spirit said to him, "Three men are now inquiring for you; but rise up, descend, and accompany them unhesitatingly; because I have sent them."

Peter accordingly went down to the men, and said, "I am the man you want; what is the object of your coming?"

They answered, "Cornelius, a captain, a righteous and God-fearing man, whose character is attested by the whole of the Jewish people, has been instructed by a holy angel to bring you into his house, and to listen to instructions from you."

He accordingly invited them in, and entertained them. Then, on the following morning, arising, he went with them, accompanied by some of the disciples from Joppa; and the day after they arrived at Caesarea. And Cornelius, awaiting them, had collected his relatives and more intimate friends.

Then as Peter was entering, Cornelius met him, and showed him respect by bowing at his feet. Peter raised him, however, saying, "Stand up; I am a man like yourself." And, conversing with him, he went in and found a considerable assemblage; and he said to them: "You know quite well how unusual it is for a Jewish man to join or associate with a foreigner. God has taught me, however, to regard no man as common or defiled. And therefore I have come without scruple on being sent for; I may now be allowed to ask for what reason you have brought me?"

"Four days ago from this time," replied Cornelius, "I was observing the hour of prayer, at three o'clock in the afternoon, in my house; when suddenly a man in lustrous robes stood before me, and said, 'Cornelius, your prayers have been heard, and your almsgivings are remembered in the presence of God. Send, therefore, to Joppa, and invite here Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the seaside.' This is the reason why I sent for you; and you have been very kind in coming. Now we are all here present before God, to learn from you all that has been entrusted to you by the Lord."

Peter then opened his mouth and said: "Of a truth I perceive that God is not a flatterer; but, on the contrary, in every nation, whoever reverences Him and practises righteousness, is acceptable to Him. The message which He sent to the sons of Israel—promising them the good news of peace through Jesus Christ, Who is Lord of all. You know the message of Jesus from Nazareth, which came through all Judea, beginning from Galilee, after the baptism which was proclaimed by John—when God had endowed Him with Holy Spirit and with power. He went about doing good, and curing all who were overpowered by the Devil; because God was with Him. And we are witnesses of all that He did, both in the villages of the Judeans, and in Jerusalem; Whom, however, they murdered by hanging Him upon a tree. But God raised Him the third day, and granted Him to become visible—not indeed to all the people; but to witnesses previously appointed by God, to ourselves, who ate together and drank together with Him after His resurrection from the dead. And He commanded us to proclaim it to the people, and to testify that He is the One appointed under God, Judge of both living and dead. All the prophets are witnesses to this, that
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every believer in Him shall receive release from sins through His Name.”

44 Even while Peter was delivering these statements, the Holy Spirit fell upon all those who hearkened to the message; and the circumcised believers, who had accompanied Peter, were astonished that the gift of the Holy Spirit had also been poured out upon the Gentiles; for they heard them speaking languages, and exalting God.

47 Peter then asked, “Can any one prohibit the water for these to be baptized, since they have received the Holy Spirit as well as ourselves?”

48 He then ordered them to be baptized in the Name of Jesus Christ. And they asked him to stay with them for a few days.

**Peter’s Defence of Gentile Believers.**

11 However, the apostles and brothers who were resident in Judea, learned that the heathen had received the message of God. And when Peter went up to Jerusalem, those from the circumcision criticised him, remarking, “Why do you associate with uncircumcised men, and even eat with them?”

4 But Peter began explaining it to them, step by step, saying, “I was in the town of Joppa praying; and entranced, I saw in a vision something like a large sheet carried by the four corners, descending from the sky, and coming near to myself. On which gazing, I looked carefully, and saw the quadrupeds of the earth, and the wild beasts, and the reptiles, and the birds of the sky. And then I heard a voice saying to me, ‘Arise, Peter; sacrifice and eat!’ But I replied, ‘By no means, Sir; for never has anything common or impure entered my mouth.’ A voice out of the sky then addressed me the second time, ‘What God has purified is not defiled to you.’ This occurred three times; and all were drawn up again into the sky. And at that moment, three men, sent to me from Caesarea, approached the house where we were. The Spirit then instructed me to accompany them without the least hesitation. These six brothers also accompanied me; and entering the man’s house, he related to us how he had seen the angel standing in his house, and saying, ‘Send to Joppa, and fetch Simon, surnamed Peter, who will explain to you the means by which you, as well as all your family, may be saved!’ And just as I began to speak, the Holy Spirit fell upon them in the same way as upon us at the beginning. Then I remembered the declaration of the Lord, how He said, ‘John indeed baptized with water; but you shall be baptized in Holy Spirit.’ If then God has granted the same gift also to them as to ourselves, when they believed upon the Lord Jesus Christ, who was I, that I should be able to hinder God?”

When they heard this, they were silent, and thanked God, remarking, “Then God has indeed also given to the Gentiles conversion into life.”

**Missionary Enterprise.**

Meantime those dispersed by the 19
distress that arose on account of Stephen, traversed as far as Phoenicia, Cyprus, and Antioch, delivering the message to none but Jews only. But there were some of them, men of Cyprus, and Cyrenians, who, arriving at Antioch, spoke also to the Greeks, proclaiming the good news of the Lord Jesus. And the hand of the Lord was with them; and a large number, having believed, turned to the Lord.

**The Assembly at Antioch.**

And the report concerning them reached the ears of the assembly in Jerusalem. And they commissioned Barnabas to proceed to Antioch; who, on arrival, was delighted to witness the gift of God, and consoled and encouraged all their hearts to adhere to the Lord; for he was a genial man, full of the Holy Spirit and faith; and a considerable number were added to the Lord. He then proceeded to Tarsus, to search for Saul; and having found him, he took him to Antioch. So it came about that they were working together in that assembly for a whole year, and instructed a large number of people; the disciples, too, at Antioch first called themselves Christians.

At this time, some preachers came down from Jerusalem to Antioch; and one of them, named Agabus, standing up, announced, through the influence of the Spirit, that a severe famine would come over

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1 Acts i. 5; Matt. iii. 11.
all the empire; which, indeed, did occur under Claudius. The disciples then determined, according to their individual ability, to send assistance to their brothers living in Judea; this they did, sending it to the elders by the hands of Barnabas and Saul.

**Martyrdom of James.**

About that time king Herod arrested some of those connected with the assembly, to maltreat them; and James the brother of John he killed with a sword.

**Peter's Deliverance from Prison.**

And seeing that this pleased the Judeans, he also set about the apprehension of Peter. And it was then the time of unleavened bread. So having arrested him, he placed him in prison with a guard of four bands of soldiers, intending after the Passover to bring him out to the people. Peter was therefore confined in prison; but incessant prayer was offered to God on his behalf by the assembly. When, however, Herod was about to produce him to the people, Peter was that very night sleeping in double chains between two soldiers, with a guard watching the prison door; when suddenly an angel of the Lord appeared beside him, and the cell was lit up. And touching Peter on the side, he roused him, saying, "Arise quickly;" whereupon the chains fell from his hands. The angel then said, "Clothe yourself, and put on your shoes." Having done so, he further said to him, "Throw your cloak around you, and follow me." And going out, he followed. Yet he did not realize the actuality of what was done by the angel; but supposed that he had seen a vision. Then passing the first and second guard, they came to the iron gate leading to the city, which opened to them of its own accord; and going out, they passed along one street, when, of a sudden, the angel vanished from his presence.

Peter then coming to himself, remarked, "Now I know of a certainty that the Lord has sent His angel, and has delivered me from the hand of Herod, as well as from all the expectation of the Judean people."

Then on reflection, he proceeded to the house of Mary, the Mother of John, surnamed Mark; where many were assembled, and were praying.

And when he knocked at the hall door, a little girl named Rhoda came to listen. Recognising Peter's voice, however, she did not, in her delight, open the door; but running back, reported that Peter was standing at the gate.

"You are mad!" they exclaimed in reply to her; but she confidently asserted that it was so. They then said, "It is his angel." But Peter continued knocking; and when they had opened, they saw him, and were astonished.

Motioning to them with the hand to be silent, he explained to them how the Lord had rescued him from the prison, adding, "Report this to James, and to the brothers." And taking his departure, he went to another place.

And when the morning came, there was not a little consternation among the soldiers as to what had become of Peter. But Herod, when he had himself searched for him in vain, examined the guards, and ordered them to be led out to execution. Leaving Judea then, he went down to Caesarea, where he resided.

**The Death of Herod Agrippa.**

And he was at that time highly incensed against the Tyrians and Sidonians; but they unanimously approached him. And having bribed Blastus, the King's chamberlain, they sued for reconciliation; because they were fed from the territories of the king. So upon an appointed day, Herod robed himself in a royal splendour, and seated upon the platform, delivered a popular oration to them. And the mob shouted out, "It is the voice of a god, and not of a man."

But an angel of the Lord immediately struck him, because he had not given up that honour to God; and being eaten by worms, he died. The message of God, however, extended and increased.

Barnabas and Saul, when they had completed their mission, then returned from Jerusalem, taking with them John, surnamed Mark.

**The Dedication of Barnabas and Saul.**

There were connected with the assembly at Antioch preachers and

*Chap. 12, v. 17. Note.—The James Peter referred to was "James the Brother of Jesus, the Messiah."*
sent to them, saying, "Men, brothers, if you have any comforting message for the people, speak it."

Paul accordingly stood up, and, waving his hand, said:

"Men of Israel, and those that reverence God, listen. The God of this people Israel chose our forefathers and raised up the nation during their residence in the land of Egypt, and with a high arm He led them out of it. And for the space of about forty years He endured their behaviour in the desert. Afterwards, when He had conquered seven nations in the land of Canaan, He entrusted them with the possession of their country for about four hundred and fifty years; and, contemporary with these events, He gave judges until the end of Samuel the prophet. And when they demanded a kingdom, then God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the period of forty years. And when He had removed him, He raised up David for them into the kingdom; and, giving evidence about him, He said, DAVID THE SON OF JESSE I HAVE FOUND A MAN AFTER MY OWN HEART, WHO WILL EXECUTE ALL MY PURPOSES.1 From his race God has, according to promise, brought to Israel a Saviour—Jesus; John, having to introduce His appearance, proclaimed beforehand a baptism for conversion to all the people of Israel. And as John was completing his mission, he said, 'What do you suppose me to be? Not I AM; but, on the contrary, there follows me One, the shoes of Whose feet I am not worthy to unfasten.' "Men, brothers, sons of Abraham's race, and those among you who reverence God, to us the message of this salvation is sent; for the inhabitants of Jerusalem, and their rulers, ignoring this, and the voices of the prophets read every Sabbath, have fulfilled it by condemning Him; and of Pilate, who found no capital crime, they demanded that He should be executed. But when they had completed all that had been written about Him, taking Him down from the tree, they placed Him in a tomb. But God raised Him from the dead; and upon several days He appeared to those who accompanied Him from..."
Galilee to Jerusalem—those who now are witnesses for Him to the nation.

And we are announcing to you the good news that God, having raised up Jesus, by that event has fulfilled to us—their children—the promise made to our fathers; as also it is written in the second Psalm,

YOU ARE MY SON,

TO-DAY I HAVE BEGOTTEN YOU. 1

But further, having raised Him from the dead, He will no more return to dissolution; as He said, THAT I WILL GIVE TO YOU THE ASSURED BLESSINGS OF DAVID. 2

Now David, indeed, in his own generation, having laboured under the instruction of God, slept, and was added to his forefathers, and saw dissolution; but this One Whom God raised up saw no dissolution. Therefore, be it known to you, men, brothers, that through Him release from sins is announced to you; and from all those things from which you were not able to be acquitted by the law of Moses, every believer in Him will be acquitted.

Take care therefore that you do not bring upon yourselves the declaration in the prophets:

ATTEND, YOU OPPONENTS! AND WONDER AND VANISH;

FOR I WILL DO A WORK IN YOUR DAYS,

A WORK WHICH YOU WILL NOT BELIEVE,

IF ONE SHOULD DISPLAY IT TO YOU! 4

When they went out, they were requested to have those matters related to them in the time intervening between the next Sabbath. But when the assembly broke up, many of the Jews and pious proselytes followed Paul and Barnabas; who, addressing them, entreated them to adhere to the gift of God.

The Jews Reject the Gospel.

Then on the Sabbath following, nearly the whole town collected to hear the message of God. But the Jews, seeing the crowds, were filled with rage, and sneeringly contradicted the statements of Paul.

Consequently speaking out with perfect freedom, Paul and Barnabas said: "It was necessary that the message of God should first of all be delivered to you; but since you reject it, and do not consider yourselves worthy of that eternal life, we will now turn to the Gentiles; for thus the Lord commanded us:

I HAVE PLACED YOU AS A LIGHT FOR THE HEATHEN,

THAT YOU SHOULD CARRY SALVATION TO THE BOUNDS OF THE EARTH." 1

When the Gentiles heard this, they were glad, and praised the message of God; and whoever were disciplined for eternal life believed. The message of the Lord then spread throughout the whole of the district. But the Jews incensed the pious women of rank, as well as the principal men of the town; and raising a persecution against Paul and Barnabas, they expelled them from their boundaries. So, shaking the dust off their feet against them, they proceeded to Iconium. And the disciples were filled with delight and with the Holy Spirit.

At Iconium.

Arriving then at Iconium, they entered together the Jewish synagogue, and spoke in such a manner, that a considerable number both of Jews and of Greeks believed. But the unbelieving Judeans excited and embittered the spirits of the heathen against the brethren. However, they stayed there for some time, speaking with freedom for the Lord, Who gave evidence to the message of His gift, by granting signs and wonders to be effected through their hands. But the crowd of the town was divided; some holding with the Jews, and others with the apostles. But when there came a conspiracy both on the part of the heathen and the Jews, with their rulers, to assault and stone them, becoming aware of it, they fled to the towns of Lycaonia, Lystra, and Derbê, and that neighbourhood: and were evangelizing there.

In Lycaonia: The Cripple Cured.

Now at Lystra there was sitting a man, powerless in his feet, lame from birth, having never walked. This man

1 Psa. ii. 7.  2 Isa. lv. 3.  3 Psa. xvi. 10.  4 Hab. 1. 5.  5 Isa. xlix. 6.
heard Paul speaking; who, looking fixedly at him, perceiving that he had faith to be cured, said with a loud voice, "Stand upright on your feet!" And he jumped up and walked.

But when the crowd observed what Paul had done, they raised a shout, saying in the Lycaonian dialect, "The gods have come down to us in the likeness of men!" And they called Barnabas Zeus, and Paul Hermes, because he was the principal speaker.

And the priest of Zeus, whose shrine stood at the entrance of the town, brought garlanded bulls to the gates, intending, with the crowds, to offer a sacrifice.

When the apostles, Barnabas and Paul, heard it, however, they tore their cloaks, and rushed out among the crowd, shouting and exclaiming, "Men, why do you this? We are only men like yourselves, declaring to you the good news, to turn away from these follies to a Living God, WHO CREATED THE HEAVEN, THE EARTH, AND THE SEA, AND ALL THAT IS IN THEM; Who, in former generations, allowed all the heathen to follow their own ways. Although He left not Himself without evidence, doing good, shedding heavenly rain upon you, and fruitful seasons, filling your hearts with food and gladness."

Even after speaking in this way, however, it was with difficulty that they restrained the people from sacrificing to them.

Paul Stoned.

But Judeans came there from Antioch and Iconium; and having won over the mob, and stoned Paul, they dragged him out of the town, under the supposition that he was dead.

But the disciples having surrounded him, he rose up, and returned to the town; and the next day he departed, with Barnabas, to Derbe.

Controversy regarding Circumcision.

But some of those coming down from Judea taught the brethren, "Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved."

The question accordingly having created no small amount of discussion and debate between them and Paul and Barnabas, they resolved that Paul and Barnabas, together with some others of their number, should go up to the apostles and elders at Jerusalem in reference to the question. Having therefore been dispatched by the assembly, they proceeded through both Phoenicia and Samaria, relating the conversion of the heathen; and they produced unbounded delight in all the brethren.

On their arrival at Jerusalem, they were welcomed by the assembly, and the apostles and elders; to whom they related what God had done with them. But some believers belonging to the Pharisaic party started up, declaring, "It is necessary to circumcise them, and enjoin them to observe the law of Moses."

The apostles and the elders accordingly met together for the consideration of this particular question. Then much discussion having occurred, Peter, arising, said to them: "Men, brothers, you understand that some time ago, God, among you, decided that through my mouth the heathen should listen to the message of the gospel, and believe it. And the heart-knowing God gave an evidence for them, granting to them the Holy Spirit, in the same way as to

1 Jupiter. 2 Mercury. 3 Psa. cxlv. 6.
9 ourselves; and He made no distinction between us and them, having purified their hearts by the faith.

10 Now, therefore, why do you try God, by placing a yoke upon the neck of the disciples, which neither our forefathers nor ourselves are strong enough to bear? On the contrary, we believe we are to be saved through the gift of the Lord Jesus; and they do the same.

12 Then all the assembly kept silence whilst they listened to Barnabas and Paul, relating how God had produced through them evidences and deep impressions among the nations.

13 But after they had finished speaking, James arose, and said: "Men, brothers, listen to me. Symeon has been relating how God first turned to choose from among the heathen a people for His own name: and this accords with the statements of the prophets; as it has been written:

14 AFTER THIS I WILL RETURN, AND RE-ERECT THE FALLEN TENT OF DAVID;
AND I WILL RELAY ITS FOUNDATIONS,
AND REBUILD IT;
17 SO THAT THE REST OF MANKIND MAY SEEK OUT THE LORD,
AND ALL THE HEATHEN MAY TAKE MY NAME UPON THEM,
18 SAYS THE LORD, WHO EFFECTS THESE EVENTS, KNOWN FROM ETERNITY.¹

19 "I am therefore of opinion that we should not harass those converted to God from among the heathen; but that we send urging them to keep free from pollution by idols, from fornication, from that which is strangled, and blood. For Moses, from preceding generations, has had his preachers in every town, being read every Sabbath in the synagogues."

20 Then it seemed good to the apostles and elders, with the whole assembly, that men should be chosen from among themselves to send to Antioch with Paul and Barnabas—Judah, called Barsabas, and Silas, leading men in the brotherhood—writing by their hand:

"The apostles and elder brothers, to their brothers from among the heathen who live in Antioch, Syria, and Cilicia, greeting:

21 "Since we have heard that some from among us have disturbed you with statements, unsettling your minds—to whom we gave no instructions—it seemed right for us, being assembled together, to select men and send them to you, together with our friends, Barnabas and Paul, men who have delivered up their lives for the name of our Lord Jesus Christ. We have therefore sent Judah and Silas, who themselves will also report to you the same facts by word of mouth. For it is the decision of the Holy Spirit, and our own, to lay upon you no greater burden than is necessary; that is, to turn away from idol sacrifices, from blood, from that which is strangled, and from fornication. Keeping yourselves free from these, you will do well. Farewell."

Having, therefore, been dispatched, they went down to Antioch; and having convened the people, they delivered the letter. When they had read it, they were pleased at its encouragement; and Judah and Silas also, who were speakers, cheered the brethren by a long discourse, and strengthened them. After working there for a time, they were released in peace from the brethren to those who had sent them.¹ Paul and 35 Barnabas, however, remained in Antioch, with several others, teaching and preaching the message of the Lord.

Paul's Second Missionary Journey.

Then, after some time, Paul said to Barnabas, "Let us now pay a return visit to our brothers in every town in which we have preached the good news of the message of the Lord, and see how they are proceeding."

But Barnabas was inclined to take John, surnamed Mark, with them. Paul, however, considered it inadvisable to take him with them, as he had deserted them at Pamphylia, and did not accompany them in that work. A dispute consequently occurred, which led them to separate from each other. And Barnabas, taking Mark with him, sailed to Cyprus; while Paul, choosing Silas, took his

¹ Some old MSS. here insert ver. 34 in language to the following effect, but each reading differently: "But Silas made up his mind to stay where he was." It has been suggested that the clause has been placed here to explain ver. 40.—F F.
departure, having been entrusted by
the brethren to the blessing of the
Lord. He accordingly travelled
through Syria and Cilicia, strengthen­
ing the assemblies.

Paul and Timothy.

And he descended to Derbe and
Lystra. And there was a disciple
there, named Timothy, the son of a
woman, a believing Jewess, but of a
Grecian father, who was well recom­
mended by the brothers who were at
Lystra and Iconium. Paul, being
anxious that he should accompany
him, took and circumcised him out
of respect to the Jews resident in
these places; because they all knew
that his father was a Greek.

And as they travelled through the
towns they delivered into their
custody the decrees which had been
agreed upon by the apostles and the
elders who were in Jerusalem. The
assemblies were accordingly strength­
ed in the faith, and the number
daily increased.

They next went through the dis­
tricts of Phrygia and Galatia, having
been forbidden by the Holy Spirit to
deliver the message in Asia Minor.

Coming down to Mysia, however, they
attempted to proceed to Bithynia; but
the Spirit of Jesus did not allow them.

Then, having passed by Mysia, they
went down to Troas. And during the
night, a vision appeared to Paul, that
of a man, a Macedonian, who stood
imploring him, saying, "Come over
to Macedonia, and help us!"

Accordingly, havingseen this vision,
we at once attempted to proceed to
Macedonia, concluding that God had
called us forward to evangelize them.

The Conversion of Lydia.

Setting sail therefore from Troas,
we steered straight to Samothracia,
and the day following to Neapolis;
and from there to Philippi, which is a
capital of that part of Macedonia, a
colony. And we rested for some days
in the town itself. On the Sabbath
day, however, we went outside the
gate, along a river side, where we
were informed prayer was to be; and
having sat down, we spoke to the
women who were assembled.

And a woman named Lydia, a dealer
in purple cloth, of the town of Thya­
tira, and a worshipper of God, was a
listener; the heart of whom the Lord
opened to attend to what was said
by Paul. Then when she had been
baptized, as well as her family, she
invited us, saying, "If you consider
me to be faithful to the Lord, come
and stay at my house." And she pre­
vailed upon us.

The Slave Girl and her Masters.

And it happened, as we were pro­
ceeding to the place for prayer, that
a girl who was possessed by a spirit of
divination met us, who procured con­
siderable profit for her masters by
fortune-telling; and following Paul
and us, she shrieked out, exclaiming,
"These men are servants of the
highest God, who proclaim to you a
path of salvation." And she did this
on many occasions."

Paul accordingly being annoyed by
it, turning round, he said to the spirit,
"By the power of Jesus Christ, I
order you to come out of her." And
it left her that very hour.

But her masters, seeing that they
had lost the hope of their profits,
arresting Paul and Silas, dragged
them off to the market-place before
the authorities; and bringing them to
the Generals, they said, "These men,
being Jews, greatly disturb our town,
and proclaim a religion which it is
illegal for us, being Romans, to ac­
cept, or to practise."

And the mob siding with them, the
Generals tore off their robes, and
ordered them to be flogged. Then,
after lashing them severely, they flung
them into prison, instructing the
jailor to keep them securely; who,
having received such an order, threw
them into the inner dungeon, and
secured their feet in the stocks.

Conversion of the Jailor.

About midnight, however, Paul and
Silas were praying and singing hymns
to God; and the prisoners were listen­
ing to them. When suddenly there
was a violent earthquake, so that the
foundations of the prison were shaken;
and all the doors at once flew open,
while every one was freed from his
bonds. The warder being accordingly
roused from his sleep, and seeing the

Chap. 16, v. 10. NOTE.—Here I believe the
united mission of Paul and his cousin, and
prison doors open, seized his sword, and was about to kill himself, concluding that the prisoners had made their escape.

28 But Paul shouted, saying, "Do yourself no harm; for we are all here!"

29 Demanding then a light, he rushed in, and seized with a tremor, he fell before Paul and Silas, and conducting them out, he asked, "O sirs, what must I do so that I may save myself?"

30 And they replied, "Believe on the Lord Jesus, and you and your family shall be saved." And they delivered the message of the Lord to him, with all those in his family. Taking them out then at that hour of the night, he washed their wounds; and himself baptized without delay, as well as all his family. He also took them to his house, and spread a table before them; and, believing in God together with all his family, he was transported with joy.

Released from Prison.

35 When the day dawned, however, the Generals sent instructions to the officers to "Liberate these men."

36 The warder accordingly reported these words to Paul, saying: "The Generals have ordered you to be liberated; therefore come out, and depart quietly."

37 But Paul replied to them, "Having flogged us—who are Roman citizens—publicly, and without trial, and having thrown us into prison, would they now send us away privately? Certainly not! But instead let them come themselves, and conduct us out."

38 The Sergeants accordingly reported these words to the Generals, who on learning that they were Romans, became terrified. So they came apologizing; and conducting them out, requested them to leave the town.

39 Being thus liberated from custody, they entered the house of Lydia; and having seen the brethren, they consoled them, and departed.

Persecution at Thessalonica.

17 Travelling then through Amphipolis, and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. And Paul, as was his custom, went in among them, and for three Sabbaths discussed with them from the Scriptures, illustrating and proving that the Messiah must suffer, and rise again from the dead; "and that this Jesus, whom I proclaim to you, is the Messiah."

Some of them accordingly believed, and associated themselves with Paul and Silas; in addition to a considerable number of pious Greeks, and not a few of the women of rank.

But the Judeans becoming furious, secured the assistance of a number of ruffians from the markets, and collecting a mob, they made a riot in the town; and attacking the house of Jason, they endeavoured to drag them out to the mob. Failing to find them, however, they dragged Jason, as well as some of the brothers, before the town councillors, shouting out: "These fellows who have turned the empire upside down, have also appeared here. Jason has privately protected them; and these fellows, ignoring the decrees of the Emperor, actually assert that there is another king, Jesus."

Then the crowd and the town councillors, hearing this, cried out in alarm; and taking bail from Jason and the others, they discharged them.

Journey to Athens.

So the brethren at once sent both Paul and Silas off to Berea during the night; and arriving there, they entered the Jewish synagogue. Now these people were better disposed than the Thessalonians; they accepted the message with hearty good-will, examining the Scriptures daily, so as to verify the statements. Many from among them therefore believed; including Grecian women of rank, as well as not a few of the men.

But when the Judeans of Thessalonica learned that the message of God was also proclaimed by Paul in Berea, they also came there, inciting and annoying the people. The brethren accordingly sent Paul immediately off in the direction of the sea; while Silas and Timothy continued there. But Paul's guides conveyed him as far as Athens; and dispatching a message to Silas and Timothy, that they should come to him as soon as possible, they returned.

Paul Preaches the Living God at Athens.

While Paul waited for them at Athens, he was grieved in his spirit to see the city devoted to idols. He accordingly discussed in the synagogue.

1 Literally, politarchs, or city fathers.
with the Judeans, and with the pious people, as well as every day with those who frequented the market-place.

18 Some of the Epicurean and Stoic philosophers also debated with him; and some said, "What would this Thought-sower wish to say?" And others, "He seems to be an introducer of foreign divinities"; because he told them the good news of Jesus and the resurrection.

19 They accordingly took him, and conducted him to the Hill of Ares (the High Court), saying, "Would it be possible for us to get to know what this new thing, this teaching of which you speak, might be? For you have brought some foreign ideas to our ears—we wish therefore to know what is the intention of these?" For all the Athenians and the foreign residents spent the whole of their leisure in telling and listening to something new.

20 Paul accordingly taking his stand in the centre of the High Court, said: "Men of Athens, I perceive beyond everything how deeply religious you are, for going about and studying your objects of worship, I even found an altar upon which had been inscribed."

TO AN UNKNOWN GOD.

"What, therefore, you unknowingly worship, I proclaim to you.

24 The God, Who made the Universe and all in it, Who, being Himself Lord of heaven and earth, resides not in temples made by hands, nor is served by the hands of men, as though needing anything: Himself giving to every one life and breath and all things; because He made by One every race of men to dwell upon the whole face of the earth, having provided proper methods and guides for their research in seeking God—if only they would feel for and find Him—and yet He is certainly not far from every one of us; for from Him we live, and move, and exist; as also some among your own poets have said, "That we originate from Him,"

29 "Therefore, possessing an origin from God, we ought not to imagine the Divine Nature to be like gold, or silver, or stone, carved by human skill and genius. God, however, overlooking those periods of ignorance, now calls to all men everywhere to change their mind; because He has appointed a day in which He will judge the world with justice by a Man Whom He has provided, having given the strongest evidence by raising Him from among the dead." * * * 1

The mention of the resurrection of the dead provoked sneering on the part of some; but others said, "We will hear you again about this." Thus Paul went out from among them. Some people, however, believed, and followed him; among whom were Dionysius, the Judge of the High Court, a woman named Damaris, and others with them.

The Offence of the Cross at Corinth.

Paul, afterwards taking his departure from Athens, came to Corinth. And finding a Jew, named Aquila, a Pontian by birth, lately come from Italy with his wife Priscilla—because Claudius had ordered all the Jews to be expelled from Rome—he went to them. And as he was of the same profession, he stayed with them, employing himself; for by profession they were landscape painters. But he debated every Sabbath in the synagogue, persuading both Jews and Greeks.

When Silas and Timothy came down from Macedonia, however, Paul was engaged in earnest discussion, demonstrating to the Jews that Jesus was the Messiah. Then setting themselves in opposition to him, and abusing him, he shook out his robe, and said to them, "Your blood be upon your own heads; I am guiltless: from now I will go to the heathen."

He accordingly took his departure, and went to the house of a God-fearing man, named Titus Justus, whose house was close to the synagogue. But Crispus, the chief of the synagogue, believed in the Lord with all his family; and many of the Corinthians having heard, believed, and were baptized.

Then during a vision in the night, the Lord said to Paul, "Fear not, but speak out, and do not keep silence; because I am with you, and no one shall attack to injure you; for many people in this city belong to Me." He accordingly remained there a year.

1 NOTE.—The Apostle was not allowed to finish his argument, owing to the contentions of his audience, as he when sitting as judge upon Stephen had interrupted that martyr of the truth, and ordered him to execution. It is remarkable, however, that St. Stephen was the instrument of Paul’s conversion, and that St. Paul converted his judge also by this unfinished strain of sublime reasoning.—F. F.
and six months, teaching the message of God among them.

12 But when Gallio was proconsul of Achaia, the Jews unanimously made an assault upon Paul, and took him before the Court, asserting, "This fellow misleads men, to worship God contrary to the law."

13 Then when Paul was about to speak out in his defence, Gallio said to the Jews, "Now, if this were some act of injustice, or some atrocious crime, you Jews, it would be reasonable to listen to you; but if it is a dispute about language and names, and about your own law, why, just look to it yourselves; I am not disposed to be a judge of such matters." And he drove them from the Court.

14 The whole of them then throwing themselves upon Sosthenes, the chief of the synagogue, assaulted him in the presence of the Court. But Gallio cared nothing about such things.

15 But Paul still stayed a considerable time organising the brotherhood, then took his leave of them, sailing for Syria—Priscilla and Aquila accompanying him—shaving his head at Cenchrea, for he had taken a vow. And on arriving at Ephesus, he left them.

16 It occurred while Apollos was at Corinth, that Paul passed through the highland district on the way to Ephesus. And finding some disciples, he asked them, "Did you receive the Holy Spirit on becoming believers?"

17 "Into what, then, were you baptized?" he asked them.

18 "Into the baptism of John," was their reply.

19 Paul then said, "John baptized a baptism for conversion, telling the people that they must believe on the One Who followed him, that is Jesus."

20 Hearing this, they were accordingly baptized in the name of the Lord Jesus.

21 Then entering the synagogue, he spoke eloquently, for three months, discussing and persuading concerning the Kingdom of God. When, however, some obstinately resisted and disbelieved, defaming the Way before the mob, turning from them, he removed the disciples, discussing daily in the lecture-room of Tyrannus. And this continued for two years; so that all the residents in Asia-Minor, both Judeans and Greeks, heard the message of the Lord. God also produced unusual powers by means of the hands of Paul; so that handkerchiefs or sashes, on being taken from his clothing and applied to the sick, their mental diseases and the evil spirits were expelled from them.

22 A Judean, named Apollos, an Alexandrian by birth, a man of education, powerful in the Scriptures, met him at Ephesus. He had been instructed in the path of the Lord; and being fervent in his spirit, he spoke and taught about Jesus clearly, understanding only the baptism of John. And he began to speak out with confidence in the synagogue; when Priscilla and Aquila, hearing of him, took him and explained to him the way of God more accurately.

23 Paul then said, "John baptized a baptism for conversion, telling the people that they must believe on the One Who followed him, that is Jesus."

24 "Into what, then, were you baptized?" he asked them.

25 Into the baptism of John," was their reply.

26 Then descending to Antioch, And spending some time there, he proceeded on his way; visiting in a regular manner the districts of Galatia and Phrygia, encouraging all the disciples.

27 Then entering the synagogue, he spoke eloquently, for three months, discussing and persuading concerning the Kingdom of God. When, however, some obstinately resisted and disbelieved, defaming the Way before the mob, turning from them, he removed the disciples, discussing daily in the lecture-room of Tyrannus. And this continued for two years; so that all the residents in Asia-Minor, both Judeans and Greeks, heard the message of the Lord. God also produced unusual powers by means of the hands of Paul; so that handkerchiefs or sashes, on being taken from his clothing and applied to the sick, their mental diseases and the evil spirits were expelled from them.

28 The Seven Sons of Sceva.

Some of the travelling Jewish exorcists, however, presumed to name the
name of the Lord Jesus over those possessed by foul spirits, saying: "I implore you by Jesus, Whom Paul proclaims!" And among those who did this, there were seven sons of Skea, a Judean chief priest. But the evil spirit answering, said to them, "I recognise Jesus, and Paul I know well; but who are you?"

And the man in whom the evil spirit was, sprang upon them; overpowered them, and defeated them; and they fled stripped and wounded from that house.

And this became known to all the inhabitants of Ephesus, both Judeans and Greeks; and terror fell upon all of them, and they exalted the name of the Lord Jesus. Many of the believers also, frankly acknowledging it, came forward, and renounced their practices. Numbers also of the professors of magic rites, having collected their books, burned them in public; and their value being calculated, it was found to amount to about fifty thousand pieces of silver. Thus the message of the Lord increased and excelled in power.

After the accomplishment of these events, Paul decided in his mind that, passing through Macedonia and Achaia, he would proceed to Jerusalem; remarking: "After I have been there, I must see Rome."

So having sent to Macedonia two of those who were serving with him, namely, Timothy and Erastus, he himself stayed for some time in Asia-Minor.

The Ephesian Riot.

About this time, however, there occurred no small disturbance about the Way; because a man named Demetrius, a silversmith, who made shrines of Artemis, excited his operatives in the trade not a little. Who having assembled together with those making similar things, he addressed them:

"You know, men, that our wealth depends upon this trade; and you see and hear that not only in Ephesus, but indeed almost throughout the whole of Asia-Minor, this Paul has persuaded a great crowd to secede, saying, 'that they are not gods that are made by hand.' And further than that, there is danger not only that this trade of ours should come into disrepute; but also that the temple of the great goddess Artemis will be considered nothing, and that her magnificence will be swept away, which all Asia and the civilized world worship."

Fired with fury on hearing this, they shouted out, exclaiming: "Great Artemis of the Ephesians!" And the whole city being roused to riot, the crowd rushed in a mass to the theatre, dragging with them Gaius and Aristarchus, of Macedonia, assistants of Paul.

When Paul, however, was anxious to go into the mob, the disciples would not allow him. Several also of the leading men among the Asiatics, who were friends to him, sent advising him not to present himself in the theatre. Some therefore shouted one thing, some another; for the meeting was in an uproar: and the greater part of the people did not even know for what purpose they had assembled.

Then some of the Judeans from the crowd, seizing Alexander, thrust him forward. But when Alexander advanced, stretching out his hand to defend himself before the mob, recognising that he was a Jew, all of them began with one voice, for about two hours, to shout, "Great Artemis of the Ephesians!"

But the mayor, having quieted the crowd, said:

"Men, Ephesians! what man, indeed, is there who does not know that the city of the Ephesians is the guardian of the great Artemis, and of the fallen god? Seeing then that these facts are incontestable, it becomes you to preserve order, and do nothing rashly. You have dragged these men here, however, who are neither temple-robbers nor libellers of our goddess. If Demetrius, therefore, and the artisans who are with him have a ground of complaint against any one, the courts are open, and there are proconsuls in attendance—let them prosecute each other. But if you desire anything respecting other matters, it should be settled in a legal assembly. For, indeed, we are in danger of being called to account respecting the disturbance of to-day; for we can neither advance a reason, nor say anything in justification of this gathering."

And having said this, he dismissed the meeting.
Through Macedonia to Troas.

20 After the disturbance had been quieted, Paul, calling the disciples together, comforted them and took leave, and went out to proceed into Macedonia. And, having passed through those parts, and encouraged them with sound reason, he went into Hellas.

2 But after he had been there three months, a plot having been laid against him by the Judeans when he was about to embark for Syria, he considered it advisable to return through Macedonia. And there accompanied him Sopater Pyrrhus, the Berean; as well as Aristarchus and Secundus of Thessalonica; Gaius of Derbe, and Timothy; with Tychicus and Trophimus, Asiatics. These, however, having preceded us, were awaiting our arrival at Troas.

3 After the days of unfermented bread, we accordingly sailed from Philippi, and five days later came to them at Troas, where we spent seven days.

At Troas—A Christian Sabbath.

7 On the first of the Sabbaths, when we assembled to break bread, Paul, intending to leave on the following day, addressed them, and prolonged his speech until midnight.

8 There were a number of lamps in the upper chamber in which we were assembled. And a youth, named Eutychus, sitting in the window-sill, fell into a deep slumber; and as Paul continued his address for a considerable time, he became so overpowered with sleep that he fell down from the third story, and was picked up insensible.

9 Paul, hastening down, however, stooped over him, and, taking him in his arms, said, "Do not agitate yourselves, for his life is in him."

10 Then, going up again, and having broken the bread and tasted, he conversed with them for a considerable time, even until daybreak, when he departed. They then took the boy away alive, and were greatly consol ed.

At Mileth—Address to the Ephesian Elders.

13 Embarking, then, in the vessel, we made for Assos, where we intended to take up Paul; because he had his -self decided to make the journey by land. Accordingly, picking him up when we arrived at Assos, we next came to Mitylene. And, sailing from thence, we arrived opposite Chios on the following day; the next day we touched at Samos; and the day after that we landed at Mileth. For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia-Minor; for he was hurrying on so that it might be possible for the day of Pentecost to come to him in Jerusalem.

Sending then to Ephesus from Mileth, he summoned there the elders of the assembly. Then when they were come to him, he said to them:

"You yourselves know from the first day that I set foot in Asia-Minor, how I have conducted myself with you all the time, serving the Lord with all gentleness, amid the griefs and trials which befell me owing to the plots of the Judeans; how I never shrank from declaring to you anything that was advantageous; teaching you publicly and privately; producing evidence to both Jews and Greeks for conversion to God, and faith in our Lord Jesus Christ. And now, impelled by the Spirit, I am going to Jerusalem in ignorance of what awaits me there; except that in every town the Holy Spirit attests to me, saying that bonds and afflictions await me.

"But I do not account my life of value to myself, except that I may complete my course, and the commission which I received from the Lord Jesus to bear witness to the good news of the gift of God. And now I know that all you among whom I have gone about proclaiming the Kingdom, may never see my presence again. I am consequently anxious this very day to prove to you that I am clear from the blood of all men; because I never hesitated in declaring to you the whole purpose of God. Guard yourselves, as well as the whole of the fold in which the Holy Spirit has appointed you shepherds, to nourish the church of God, which He has purchased with the blood of His own Son. I know that after my departure fierce wolves shall come in among you, not sparing the little flock; yes, from among your own selves men will spring up, speaking pervertingly, in order to draw followers after themselves. Because of
this, be on your guard: remembering that for the space of three years I never failed to warn every one night and day with tears. And now I entrust you to God, and to His given Word,¹ Who has power to build up and to give you the inheritance with all the holy. I have desired from none of you silver, gold, nor clothing. You yourselves know that my own necessities, as well as of those accompanying me, have been supplied by these hands. In everything I have given you an example, so that, labouring in this way, you ought to assist the infirm, remembering also the words of the Lord Jesus, how He Himself said, 'It is more blessed to give than to receive.'²

And having thus spoken, he knelt down and prayed with them all. And the whole of them being much overcome with emotion, they leaned upon Paul's neck, and fervently kissed him; grieving especially on account of the remark which he made, that they might see his face no more. They then accompanied him to the ship.

Journey to Cæsarea.

As soon, however, as we had torn ourselves away from them, we set sail, and came with a straight run to Coos; on the following day to Rhodes, and from there to Patara; and finding a vessel bound for Phœnicia, we embarked and departed. Then sighting Cyprus, and leaving it on the left, we sailed to Syria, and landed at Tyre; for there the ship was to discharge her cargo. But finding some disciples there, we stayed with them seven days. Some of them advised Paul through the Spirit not to go up to Jerusalem. But when we had completed those days, we departed and proceeded on our journey; all of them, with women and children, accompanying us until outside the town. And bending our knees upon the sand, we prayed, and wished each other good-bye, and embarked in the vessel; but they returned to their homes.

But we, completing the voyage from Tyre, arrived at Ptolemais; and greeting the brethren, we remained with them for one day. On the following morning we took our departure, and came to Cæsarea; and entering the house of Philip the evangelist, who was of the seven, we stayed with him. Now this man had four maiden daughters, who preached.

And as we remained several days, there came down from Judea a preacher of the name of Agabus. And coming to us, he took Paul's belt, fastened his own feet and hands, and said: "Thus says the Holy Spirit, 'In like manner shall the Judeans at Jerusalem bind the man who owns this belt, and shall deliver him over to heathen hands.'"

Then when we heard this, both we and the residents of that place pleaded with him not to go up to Jerusalem. Paul, however, replied, "What do you mean by weeping and breaking my heart? For I am ready not only to be arrested, but also to die at Jerusalem, for the sake of the name of the Lord Jesus!"

Then when he would not be persuaded, we were silent, saying, "The will of the Lord be done!"

Paul at Jerusalem.

After these days, having put out our baggage in order, we ascended to Jerusalem; and some of the disciples from Cæsarea also accompanied us, by whom we were introduced to Mnason of Cyprus, a disciple from the first. When we arrived at Jerusalem, the brethren welcomed us with gladness.

And on the following morning, Paul accompanied us to James, where all the elders assembled. After greeting them, he gave them a detailed account of what God, through his own ministry, had done among the heathen. When they heard it, they thanked God, and remarked to him: "You see, brother, how many tens of thousands of believers there are among the Judeans; and they are all enthusiastic for the law. They have been sedulously informed respecting you, however, that you instruct all the Jews who are among the heathen to apostatize from Moses; advising them not to circumcise their children, nor pay any attention to the customs. What is it, then? The crowd will certainly assemble; for they will learn that you have arrived. "Suppose you do what we advise..."²

¹ See John 1.1.
² Note.—This quotation of an utterance of Christ which is nowhere else recorded in the Scriptures, proves that St. Paul had been personally acquainted with Him, and I right add references to other parts of this Apostle's writings to confirm the fact, as well as to passages in the Gospels.—F. F.
you: there are four men with us who have taken a vow on themselves; joining, be purified with them, and share the expenses with them, when they shave their heads. Then all will know that there is no truth in the reports concerning you; but that, on the contrary, you yourself keep the directions of the law. But as for the believing heathen, we have published our decision, that they should keep themselves free from idol-offerings, from blood, from strangulation, and from fornication."

Paul Arrested.

When the seven days were nearly completed, some of the Asiatic Judeans, observing him in the temple, incited the whole of the rabble, and they threw their hands upon him, shouting out, "Men! Israelites! help! This is the man who everywhere teaches against the people, and the law, and this place! and he has actually brought Greeks into the temple, and has polluted this holy spot."

(Paul replied, "I am indeed a Judean, a man of Tarsus of Cilicia; a citizen of no inglorious city; and I beg of you to grant me permission to address the people."

Having accordingly given him permission, Paul taking his stand upon the stairs, waved his hand to the people; when a great silence ensuing, he addressed them as follows in the Hebrew dialect;

Paul's Speech to the Crowd.

"Men, brothers, and fathers! listen to me while I now defend myself before you."

When they heard that he addressed them in the Hebrew dialect, they became still more attentive. So he proceeded:

"I am a Jew, born in Tarsus of Cilicia, but educated at the feet of Gamaliel in this city, disciplined very strictly in the law of our forefathers. I was an enthusiast for God, as you yourselves all are to-day. I persecuted this Way to the death, apprehending and imprisoning both men and women. Of this the High Priest could also witness to me, as well as the whole body of the senate, from whom also I received dispatches to the brethren in Damascus. Proceeding to it, I intended to bring those living there in chains to Jerusalem, so that they might be punished. But while I was marching and approaching to Damascus, it occurred about mid-day that suddenly a great light shone around me from the sky; when I fell down to the ground, and I heard a voice saying to me: 'Saul! Saul! why do you persecute Me?'

"But I answered, 'Who are You, Sir?' And He said to me, 'I am Jesus the Nazarene, Whom you are persecuting.' "Those accompanying me saw the light indeed, but they did not hear the voice of Him speaking to me.
10 “I then asked, ‘What shall I do, Sir?’ But the Lord answered me, ‘Arise, march into Damascus; and there you shall be told about all that I have arranged for you to do.’

11 “Being unable, however, to see, owing to the brightness of that light, I proceeded to Damascus, led by the hand of my companions. There one Ananias, a pious man according to the law, of good repute among all the Jewish inhabitants, coming and standing by my side, said to me, ‘Brother Saul, see again’; and I at that moment looked upon him.

12 “He then said, ‘The God of our forefathers has prepared you to understand His intention, and to look upon the Righteous One, and to listen to language from His mouth; so that you may be a witness for Him before all men respecting what you have seen and heard. And why do you now delay? Arise, be baptized, and wash away your sins, calling upon His name.’

13 “But it so happened to me on revisiting Jerusalem, that, while I was praying in the temple, I fell into an ecstasy; and saw Him, saying to me, ‘Haste, and go out from Jerusalem quickly, for they will not accept your evidence concerning Me.’

14 “I replied, ‘They themselves well know, Lord, that I was imprisoning and flogging in every synagogue those believing upon You. Yes, and when the blood of Your martyr Stephen was poured out, I myself was then Chief Justice, and gave the Decision, and guarded the garments of his murderers.’ He then said, ‘Go: for I will send you far away to the heathen.’

15 “They listened attentively until he came to this expression, when, raising their voices, they exclaimed, ‘Take this fellow from the earth, for he is not fit to live!’

16 “And as they yelled, and tore off their cloaks, and threw dust in the air, the Commandant ordered him to be taken into the fortress, directing him to be examined by flogging; so that he might ascertain for what reason they roared against him.

17 “But when they had fastened him with the straps, Paul asked the captain, who stood near, ‘Is it legal for you to flog a Roman citizen, and without a trial?’

18 On hearing that, the captain went to report to the Commandant: ‘What do you intend to do? for this man is a Roman.’

19 The Commandant, coming, then asked him, ‘Tell me, are you a Roman?’

20 “Yes,” was his reply.

21 When the Commandant answered, “I myself acquired that citizenship at an immense price.”

22 “But I was one by birth,” rejoined Paul.

23 Then those who were about to torture him immediately stood back; and the Commandant himself was also terrified on discovering that he was a Roman; and because he had ordered him to be bound.

24 On the following morning, however, desiring to ascertain the actual accusation of the Judeans, he freed him; and, summoning the chief priests and the whole of the senate to assemble, he conducted Paul down, and placed him before them.

Paul before the Senate.

Paul, then, looking fixedly at the Senate, said, “Men, brothers! I have done my duty with a clear conscience in the presence of God until this very day...”

25 The High Priest, Ananias, interposing, ordered the officers standing near him to strike him on the mouth. “God will strike you, you white-washed wall!” exclaimed Paul, in reply to him. “Do you sit to try me in accordance with the law, and in defiance of the law order me to be struck?”

26 The attendants, standing by, exclaimed, “How dare you abuse the High Priest of God?”

27 “I do not know, brothers, that he is High Priest: for it is written, You SHALL NOT SPEAK ILL OF THE PRINCE OF YOUR PEOPLE.”

28 Paul, perceiving, however, that one part were Sadducees, and the other Pharisees, shouted out to the senate: “Men! Brothers! I am myself a Pharisee! a son of Pharisees! it is concerning a hope and resurrection from the dead that I am indicted!”

1 Note. — It was death under the old Roman Law for any one to bind up or flog a Roman citizen, except by order of the Emperor, or his Lieutenant, after trial.—F.F. 2 Exod. xxii. 28.
So when he had said this, a split occurred between the Pharisees and Sadducees; and the assembly was divided. For the Sadducees hold that there is no rising again, neither is there angel or spirit; but the Pharisees, on the other hand, acknowledge both. Consequently a great uproar ensued; and some of the professors, who were Pharisees, stood up in opposition and declared, "We can find nothing wrong against this man; but if a spirit has spoken to him, or an angel..."

Then a great disturbance arose, and the Commandant being afraid that Paul would be torn to pieces by them, ordered the troops to go down and forcibly take him from among them, and conduct him into the fortress.

A Divine Promise to Paul.

During the following night, however, the Lord stood beside him, and said, "Take courage! for as you have given evidence concerning Me at Jerusalem, so you must also bear witness at Rome."

Conspiracy to Murder Paul.

But when day came, the Jews conspired, invoking a curse upon themselves, declaring that they would neither eat nor drink until they had murdered Paul. And there were more than forty who made this conspiracy. These, coming to the chief priests and senators, said:

"Cursing, we have invoked a curse upon ourselves, to taste nothing until we have assassinated Paul. Now, therefore, you yourselves, with the senate, intimate to the Commandant to bring him down to you, as if you desired to examine his case with greater accuracy; for we are ready to kill him before his arrival."

But Paul's nephew, hearing of the conspiracy, went and entered the fortress, and reported it to Paul.

Paul accordingly spoke to one of the captains, and said, "Conduct this gentleman to the Commandant, for he has something to tell him."

He accordingly took him and conducted him to the Commandant, and said, "The prisoner Paul, having called me to him, desired me to bring this gentleman to you, as he has something to say to you."

The Commandant, then shaking his hand and taking him to his private apartment, inquired, "What is it that you have to report to me?"

When he said, "The Jews have decided to ask you in the morning to bring down Paul to the senate, as wishing to inquire with greater accuracy something about him. But do not be persuaded by them; for more than forty men of them lie in ambush, who have invoked a curse upon themselves to neither eat nor drink until they have murdered him; and they are even now ready, under the impression that they will receive a favourable reply from you."

The Commandant then dismissed the young man, enjoining him to "Be sure and tell no one that you have reported these matters to me."

 Summoning then two of the captains, he said, "Get ready two hundred soldiers, seventy cavalry, and two hundred spearmen, to proceed as far as Caesarea, by nine o'clock to-night. Also provide animals upon which Paul may be conducted in safety to Felix the governor."

Paul sent to Caesarea.

He also wrote a dispatch running in this form:

"Claudius Lysias, to His Excellency Governor Felix, greeting:

"This man, having been assaulted by the Jews, and almost assassinated by them, I rescued by appearing with the troops, understanding that he was a Roman. And desiring to know the ground of their accusation against him, I took him down to their senate; when I discovered that the charge had reference to disputed points of their own law; but he was charged with nothing deserving of death, nor even of imprisonment. Accordingly, on its coming to my knowledge that they had organized a conspiracy against the man, I have immediately sent him to you; instructing his prosecutors also to state their charge before you. Farewell."

So the soldiers, in accordance with their orders, took Paul, and conducted him during the night to Antipatris. But on the following day, they returned to the garrison, leaving the cavalry to proceed with him. These, on their arrival at Caesarea, delivered the dispatch to the governor, and also presented Paul to him.

Then having read it, he asked what province he belonged; and learning that he came from Cilicia, he remarked, "I will hear your case as..."
soon as your prosecutors make their appearance." He also ordered him to be entertained in the palace of Herod.

Before Felix.

24 Five days later, the High Priest ANANIAS came down together with some senators, and one TERTULLUS, a barrister, and appeared before the governor against Paul. And on his being summoned, Tertullus opened for the prosecution, saying:

"Seeing that under you we enjoy much tranquillity, and that, through your foresight, this nation prospers always and everywhere, we accept it, most noble Felix, with hearty thankfulness. Without troubling you with further preface, however, I beg you to listen to us briefly with your usual kindness; because we have found this fellow a perfect pest, an organizer of insurrection among the whole of the Jews throughout the empire, as well as a ringleader of the heresy of the Nazarenes: who, moreover, actually attempted to profane the temple. So we apprehended him; and we wished to try him according to our own law: but the General Lysias intervening with great violence, took him out of our hands, ordering his prosecutors to appear before you. Now, therefore, you will be able, by personally examining, to ascertain about all those things of which we accuse him." The Jews also corroborated the charges, affirming their accuracy.

Paul's First Defence.

10 On the Governor then motioning him to speak, Paul said:

"Knowing, as I do, that you have been a judge of this nation for many years, I answer all the more confidently for myself the charges which have been brought against me. It can be proved to you, that not more than twelve days have elapsed since I went up to Jerusalem to worship; and neither in the temple did they find me courting discussion with any one, nor creating a disturbance, either in the synagogues, or in the city. Neither are they able to prove to you what they now charge against me. But I do admit this to you, that according to the Way, which they term a heresy, I worship the God of my fathers; believing in everything written in the law and in the prophets; having this hope in God, which they themselves also expect, that there will be a resurrection both of the just and unjust. On this account I especially exert myself to have at all times a clear conscience toward God and man in everything. Now, after many 17 years, I came bringing presents to the poor of my nation, as well as sacrifices; doing which there found me certain Asiatic Judeans, while I purified myself in the temple—not with a crowd, nor with commotion. Those 19 ought to have been here to prosecute me before you—if indeed they had anything against me. Or let these now present declare what fault they found in me when brought up before the senate; unless it be this one 21 exclamation, which, standing in their midst, I cried out, 'It is concerning the resurrection from the dead that I am accused this day before you.'"

Felix, knowing quite well about the doctrine, then adjourned the hearing, saying: "When General Lysias comes down, I will decide your case." He also directed the captain who attended to Paul, to allow him out on parole, and to prevent none of his friends from visiting him.

Paul's Interview with Felix and his Wife.

But after some days, Felix, at the request of his wife, DRUSILLA, who was a Jewess, sent for Paul, and listened to him concerning the faith in Christ Jesus. But when he discoursed about justice, self-control, and of the future Judgment, Felix, becoming terrified, interrupted with: "Go away for the present; and when I have an opportunity I will send for you again." He hoped as well that Paul would give him money; for which reason he also sent for him the more frequently to converse with him. After the lapse of two years, however, Felix was succeeded by Porcius Festus; and Felix, desiring to ingratiate himself with the Jews, left Paul a prisoner.

Paul before Festus.

He appeals to Cæsar.

Festus therefore having entered into the government of the province, three days afterwards went up to Jerusalem from Cæsarea, where the chief priests and Jewish senators appeared before him against Paul; and appealed to him, asking as a favour, that he would send him back to Jerusalem—them-
selves plotting to murder him on the road. Festus, however, told them in reply, that Paul should be detained at Caesarea; and that he was himself about to return there at an early date.

5 He also added, "Let those therefore who are in authority among you go down with me; and if there is anything against this man, they can then indict him."

6 When he had stayed among them not more than eight or ten days, he went down to Caesarea; and taking his seat upon the bench on the following day, he ordered Paul to be brought. But when he was produced, the Jews who had come down from Jerusalem stood around him, bringing forward numerous as well as serious charges, which they were unable to prove. While Paul, in his defence, said, "Neither against the Jewish law, nor against the temple, nor against the Emperor, have I offended in any way."

9 Festus, however, anxious to ingratiate himself with the Jews, in answer, asked Paul, "Do you desire to go up to Jerusalem, there to be tried in respect of these matters before me?"

10 But Paul replied, "I am standing before the tribunal of the Emperor, where I ought to be tried. I have never injured Judeans, as also you have clearly ascertained. If, however, I have injured, or have committed anything deserving of death, I do not fear to die. But if there is nothing in what they charge me with, no man is able to dispose of me to gratify them. I appeal to the Emperor."

12 Then Festus, having conferred with his council, answered, "You have appealed to the Emperor; you shall go to the Emperor."

Festus and Agrippa.

13 When several days had intervened, King Agrippa and Bernice arrived at Caesarea, to congratulate Festus.

14 And as they remained there for some time, Festus submitted the case of Paul to the king, remarking, "There is a man here who was left a prisoner by Felix, respecting whom, on my arrival in Jerusalem, the chief priests and Júdean senators asked for sentence to be pronounced against him.

15 I told them in reply that it was not a custom with the Romans to surrender any man, before the accused had his prosecutors face to face, and an opportunity afforded him of defending the charge brought against him. When therefore they were assembled here, I took my seat upon the bench without delay on the following day, and ordered the man to be produced. Against him, however, when the prosecutors appeared, they brought forward no criminal charge whatever, such as I had expected; but merely some disputes in reference to their own superstition, and about one Jesus, a dead person, whom Paul asserted to be alive. And being myself at a loss how to deal with such questions, I asked if he desired to go to Jerusalem, there to take his trial in regard to them. Paul himself appealing, however, for his case to be deferred for the decision of His Majesty, I accordingly ordered him to be detained until I could send him to the Emperor."

"I should myself also like to hear this man," remarked Agrippa to Festus.

"To-morrow, then, you shall hear him," was his reply.

So on the following day, Agrippa came, and Bernice, with stately pomp and entering the audience-chamber with the Generals and the principal men of the city, Paul, at the command of Festus, was also brought in.

Festus then said: "King Agrippa, and all other men now present with us, you see this man, about whom the whole mass of the Judeans both at Jerusalem and here have distracted me, roaring that he ought to live no longer. I found, however, that he had committed nothing deserving of death; and as he himself appealed to the Emperor, I decided to send him. But concerning him I have nothing of a definite character to write to my master. I have consequently brought him out before you all—and especially before you, King Agrippa—so that after full examination, I may have something to write for it seems to me absurd, when sending a prisoner, not to notify at the same time the nature of the charges against him."

Paul's Defence before Agrippa

Agrippa then said to Paul: "Per 26 mission is granted you to speak for yourself."

Paul, therefore, extending his hand, made his defence as follows:
2 "About everything in respect of which I am accused by the Judeans, King Agrippa, I consider myself happy in being able to defend myself before you to-day; especially so, as you are fully conversant with all the customs as well as the disputes of the Judeans. I consequently beg you to listen to me patiently.

3 "My mode of life from my youth from my first coming into my nation at Jerusalem, all Judeans know; who knew me from the above time, if they would give evidence, that, according to the very strictest sect of our religion, I lived a Pharisee. And now, for that Hope, which came from God a promise to our fathers, I stand trial; for which our twelve tribes constantly pray both night and day in confident expectation to secure—for that Hope, King, I am accused as a criminal by the Judeans!

4 "What! would it seem incredible to you if God should raise the dead? I indeed persuaded myself that I ought to do much in opposition to the report about Jesus of Nazareth: which I did in Jerusalem, where I shut up in prison many of the holy, having received authority from the chief priests; and when they were being condemned to death, I voted against them. And throughout all the synagogues, I frequently forced them, by torturing, to blaspheme; and furiously mad against them, I persecuted them also in distant cities. For which purpose, proceeding to Damascus, holding an office and a commission equal to that of the chief priests, at mid-day upon the road, King, I saw a light from heaven, eclipsing the splendour of the sun, shining around me and those travelling with me. And when we had all fallen to the ground, I heard a voice speaking to me in the Hebrew dialect, 'Saul! Saul! why do you persecute Me? It is hard for you to kick against the pricks.'

5 "Who are you, Sir?' I asked. 'But the Lord replied, 'I am Jesus Whom you persecute. Rise up, however, and stand upon your feet; for I have appeared to you to appoint you to be a minister and witness, both of what you learnt from Me, and also of what I will reveal to you. Having educated you among My people, as well as among the heathen, to whom I send you, to open their eyes, to turn them from darkness to light, and from the power of Satan to that of God; so that they may receive release from sins, and a participation with the purified by faith in Me.

6 "After that, King Agrippa, I was not apathetic to the heavenly vision; but first to those in Damascus, and then in Jerusalem, as well as throughout the whole district of Judea, and also among the heathen, I have announced a change of mind and return to God, leading a life of noble works, since that change. On account of these, some Judeans, seizing me in the temple, attempted to overpower me. However, having obtained protection—even the protection from God—until this day I have stood bearing witness to both small and great; asserting nothing but what the prophets, as well as Moses, declared should come to pass—that the Suffering Messiah should, in the first place, by means of a resurrection from among the dead, proclaim light both to the people and to the heathen.'

7 As he was thus proceeding with his defence, Festus exclaimed with a loud voice, "Paul! you are mad! your great learning has turned to madness!"

8 But Paul replied, "I am not mad, most noble Festus. On the contrary, I am uttering thoughts of truth and sanity: for the king understands about them, before whom also I speak with perfect frankness; because I am certain that none of these matters have escaped him: for this event was not done in a corner. King Agrippa! do you believe the prophets? I know you believe that..."

9 Then Agrippa said to Paul, "You almost persuade me to be made a Christian."

10 But Paul replied, "I wish to God that not only almost, but altogether—not only you, but all who listen to me to-day—might become in every respect such as I am, except these bonds...!"

11 Then the king arose, as well as the Governor, and Bernice, and the others sitting with them; and withdrawing, they discussed the case among themselves, remarking, "This man has done nothing deserving of death, nor even imprisonment."

12 Agrippa also said to Festus, "This man might have been set at liberty, if he had not appealed to the Emperor."
Then, as it was decided that we should sail for Italy, they delivered Paul, as well as some other prisoners, to a Captain named Julius, of the Augustan regiment. And embarking in an Adramyttium vessel, which was about to sail to some ports along the coast of Asia-Minor, we weighed anchor, taking with us Aristarchus, a Macedonian of Thessalonica. We accordingly arrived at Sidon upon the following day, when Julius, treating Paul with much consideration, granted him permission to visit his friends to enjoy their attentions.

Proceeding then from there, we sailed, on account of the adverse winds, under the lee of Cyprus. And steering across the open sea towards Cilicia and Pamphylia, we arrived at Myra of Lycia, where the Captain found an Alexandrian vessel sailing for Italy; and to her he transferred us. For several days, however, we made but little progress, and with difficulty fetching Cnidus, the wind not favouring us, we tacked under the lee of Crete, towards Salmone; and, coasting along it with difficulty, we came to a port called the Fair Havens, near which was the town of Lasea.

After considerable delay there, and the voyage having become dangerous, Paul, owing to the fact that the time of the festival was already past, said to them, "Men, I perceive that the voyage is likely to be attended with disaster, and considerable loss, not only of the cargo of the vessel, but also to our lives."

The Captain, however, paid more attention to the pilot and the commander of the ship than he did to what was said by Paul. As, moreover, the harbour was not commodious enough for wintering purposes, the officers, having held a consultation, decided to sail from there; so that, for wintering, they might attempt at all hazards to reach Phenice, a harbour of Crete, facing towards the north-west of Libya.

The Storm and Shipwreck.

Under the impression, then, that they could accomplish their object, as the south wind was blowing gently, they coasted Crete, hugging the shore. Not long after, however, they were overtaken by a typhoon, called "Euroclydon," the northeaster breaker. The vessel being thus caught, and unable to face the wind, we gave way, and scudded. Running then under the shelter of an island called Cluda, we were able to secure the boat with some difficulty; and when they had hoisted it, they proceeded to strengthen the ship by vam-braces. Afraid, also, that they would be caught in the Syrtis, lowering the top-masts, they thus drifted along. And battling as they were with the storm, they began on the following day to throw the cargo overboard; and on the third day, with their own hands, they threw out the furniture from the ship. Then when neither sun nor stars were to be seen for several days, and the storm still raged around with fury, we abandoned all hope of being saved. Being also upon the verge of starvation, Paul, taking his stand among them, said:

"You ought, men, to have been persuaded by me, and not to have sailed from Crete, to incur this damage and misery. Still, on the other hand, I even now advise you to take courage: for there will be no loss of life among you, but merely of the ship; because an angel from that God, Whose I am, and Whom I serve, this very night stood beside me, saying, 'Do not be afraid, Paul! It is necessary for you to appear before the Emperor; yes, and God has presented to you all those who sail with you.' Therefore, mates, cheer up! because I believe God, that the result will be just as He has told me. It is necessary for us, however, to be wrecked upon some island."

About midnight of the fourteenth night, during which we had been tossed about in the Adria, the sailors imagined that they were approaching land of some kind; and sounding, they found a depth of twenty fathoms. And sounding again a little later, they found fifteen fathoms. Afraid, then, that we should be stranded upon rocks, they cast four anchors from the stern, and longed for day-break. Then, as the sailors were intending to forsake the ship, and were in the act of lowering the boat into the sea, under the pretence of carrying anchors from the prow, Paul said to the Captain and to the soldiers, "Unless

1 A dangerous range of quicksands off Tripoli, in North Africa.—F. F.
these remain in the ship, you cannot
be saved.”

32 The soldiers accordingly cut the
ropes of the boat, allowing her to drift
off. Then, until the day should come,
Paul invited all of them to take some
food, remarking, “This is to-day the
fourteenth day you have been in
anxiety without regular rations, none
having been served out. I invite
you, therefore, to serve out food; be-
cause that will contribute to your
safety: for not a single hair shall
perish from one of your heads.”

33 Having said this, and taking a bis-
cuit, he gave thanks to God in the
presence of all, and breaking it, he
began to eat. Their courage then re-
viving, they also provided a meal for
themselves. And we were, all told,
two hundred and seventy-six lives in
the ship. Being then satisfied with the
meal, they proceeded to lighten the
ship by throwing the wheat overboard.

39 When the day dawned, however,
they could not distinguish the land;
but observing a bay with a sandy
shore, they consulted whether it would
be possible to beach the vessel upon
it. So letting the anchors go in the
sea, loosening at the same time the
lashings of the rudders, and hoisting
the foresail to the breeze, they made
for the shore. But, whirling into the
breakers, the ship grounded; and the
stem having bilged, stuck fast, while
the stern was washed over by the
breakers.

42 The soldiers then resolved to kill
the prisoners, being afraid that they
would escape by swimming. But the
Captain, anxious to save Paul, pro-
hibited their intention, and gave orders
that those who were able to swim
should first throw themselves over-
board to reach the shore; and that the
rest should follow, some on planks,
and some on fragments from the ship.
And thus all escaped safely to the land.

Arrival at Rome.

Three months having elapsed, we 11
then embarked in an Alexandrian
vessel, which had wintered in the
island, the name of which was the
Twin Brothers. Landing then at 12
Syracuse, we remained there for three
days; but sailing round from there in 13
a contrary wind, we arrived at Rhe-
gium. Lying there for one day, a
southern wind sprang up; so sailing
on the second day, we arrived at
Puteoli. Here we found brethren, 14
who prevailed upon us to stay with
them for seven days. We then pro-
cceeded to Rome. There, too, the 15
brethren, having heard about us,
came out to meet us as far as the
Market of Appius, and the Three
Taverns; and Paul, having seen them,
thanked God, and took heart.

But when we arrived in Rome, the 16
Captain delivered the prisoners to the
Commander-in-chief; but Paul was
permitted to live by himself, with the
soldier attending him, outside the
garrison.

An Interview with the Judeans.

Three days afterwards, he invited 17
the principal men among the Judeans;
and when they had assembled, he said to them:

"Men, brothers, although I have done nothing in opposition to the people, or to the customs of our forefathers, I have nevertheless been committed as a prisoner from Jerusalem to the hands of the Romans; who, after examination, desired to discharge me, because they found me guilty of no capital crime. But when the Judeans opposed it, I was obliged to appeal to the Emperor; not, however, because I had any charge to bring against my nation. This therefore is the reason why I have invited you to see me and converse together; because it is for the sake of the Hope of Israel that I am branded with this chain."

"We neither received from Judea letters concerning you," they answered him, "nor have any of the brethren arriving reported or spoken anything bad about you. But we would like to hear from yourself what you really think; for, respecting this sect, we well know that it is everywhere condemned."

Having accordingly appointed a day with him, a good many of them visited him at his lodgings; to whom he explained the evidence of the Kingdom of God, and persuaded them about Jesus, both from the law of Moses and the prophets, from morning until evening. And some, indeed, were persuaded by his reasoning, and they believed; but others not in accord with one another went away; Paul uttering one remark: