



Christ and the
Beginnings
of Christianity

A HISTORY OF THE CHRISTIAN FAITH IN THE FIRST CENTURY

BS195
.5.C55



Division.....BS.195

Section.....5.C55

No,

Bible. N.T. Luke. English. 1887.

Christ



&

The Beginnings of

Christianity



BY A PHYSICIAN

OF THE FIRST CENTURY

PRINTED BY
FRANK MURRAY, 9 & 11 YOUNG STREET
EDINBURGH

PRESENTED
TO THE MEMBERS
OF THE
Fifth International Medical Congress
AT
WASHINGTON

September 1887

OF all the Treatises that physicians have ever penned, there are none that we could so ill afford to lose or overlook as the two reprinted here.

The Hippocratic writings, with which "the beloved physician" of St. Paul seems to have been familiar, have long ceased to be of more than antiquarian interest. The systems of medicine which guide the practice of one epoch have each to make way for others evolved in the generations following. Doctrines and practices in favour at this International Congress are sure to be modified, and may be even superseded, at the next. The lapse of five years takes the bloom off the best of text-books; and in ten they are discarded, or have to be well-nigh re-written.

But wherever humanity has touched its highest levels, its most beneficent workers have had these treatises by St. Luke in their hands; and no writings that have since appeared can take their place or supersede their power in purifying and enriching the life-blood of mankind.

It must interest every member of the profession to find one of themselves, himself not personally acquainted with the Founder of Christianity, pursuing those inquiries into His history which enabled him to write the fullest and most

human Life of Christ; and to see him afterwards setting himself to record the first movements of the Christian Life, from its source in the chief seat of religion at Jerusalem, past the chief seat of philosophy at Athens, on to the centre of power in Rome.

It has seemed to me that my fellow-members might enjoy the perusal and re-perusal of these Treatises on their journey homewards. On our last journey we can have no better vade-mecum.

A. R. SIMPSON, M.D.

UNIVERSITY OF EDINBURGH.

CHRIST



Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus ; that thou mightest know the certainty concerning the things wherein thou wast instructed.

There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah : and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him.

But the angel said unto him, "Fear not, Zacharias : because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink ; and he shall

be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him."

And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years."

And the angel answering said unto him, "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season."

And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And he came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee."

But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

And the angel said unto her, "Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the

throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end."

And Mary said unto the angel, "How shall this be, seeing I know not a man?"

And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from God shall be void of power."

And Mary said, "Behold, the handmaid of the Lord; be it unto me according to thy word."

And the angel departed from her.

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth.

And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord."

And Mary said,

"My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour.
 For he hath looked upon the low estate of his handmaiden:
 For behold, from henceforth all generations shall call me blessed.
 For he that is mighty hath done to me great things;
 And holy is his name.
 And his mercy is unto generations and generations
 On them that fear him.
 He hath shewed strength with his arm;
 He hath scattered the proud in the imagination of their heart.
 He hath put down princes from their thrones,
 And hath exalted them of low degree.
 The hungry he hath filled with good things;

And the rich he hath sent empty away.
 He hath holpen Israel his servant,
 That he might remember mercy
 (As he spake unto our fathers)
 Toward Abraham and his seed for ever."

And Mary abode with her about three months, and returned unto her house.

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

And his mother answered and said, "Not so; but he shall be called John."

And they said unto her, "There is none of thy kindred that is called by this name."

And they made signs to his father, what he would have him called.

And he asked for a writing tablet, and wrote, saying, "His name is John."

And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

And all that heard them laid them up in their heart, saying, "What then shall this child be? For the hand of the Lord was with him."

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

"Blessed be the Lord, the God of Israel;
 For he hath visited and wrought redemption for his people,
 And hath raised up a horn of salvation for us
 In the house of his servant David
 (As he spake by the mouth of his holy prophets which have been
 since the world began),
 Salvation from our enemies, and from the hand of all that hate
 us;

To shew mercy towards our fathers,
 And to remember his holy covenant ;
 The oath which he sware unto Abraham our father,
 To grant unto us that we being delivered out of the hand of our
 enemies
 Should serve him without fear,
 In holiness and righteousness before him all our days.
 Yea and thou, child, shalt be called the prophet of the Most
 High :
 For thou shalt go before the face of the Lord to make ready his
 ways ;
 To give knowledge of salvation unto his people
 In the remission of their sins,
 Because of the tender mercy of our God,
 Whereby the dayspring from on high shall visit us,
 To shine upon them that sit in darkness and the shadow of
 death ;
 To guide our feet into the way of peace.”

And the child grew, and waxed strong in spirit, and was
 in the deserts till the day of his shewing unto Israel.

Now it came to pass in those days, there went out a
 decree from Cæsar Augustus, that all the world should be
 enrolled. This was the first enrolment made when
 Quirinius was governor of Syria. And all went to enrol
 themselves, every one to his own city. And Joseph also
 went up from Galilee, out of the city of Nazareth, into
 Judæa, to the city of David, which is called Bethlehem,
 because he was of the house and family of David ; to enrol
 himself with Mary, who was betrothed to him, being great
 with child. And it came to pass, while they were there,
 the days were fulfilled that she should be delivered. And
 she brought forth her first-born son ; and she wrapped him
 in swaddling clothes, and laid him in a manger, because
 there was no room for them in the inn.

And there were shepherds in the same country abiding in
 the field, and keeping watch by night over their flock.
 And an angel of the Lord stood by them, and the glory of
 the Lord shone round about them : and they were sore
 afraid.

And the angel said unto them, “Be not afraid ; for
 behold, I bring you good tidings of great joy which shall be
 to all the people : for there is born to you this day in the

city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest,
And on earth peace among men in whom he is well pleased."

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us."

And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord"), and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtle-doves, or two young pigeons." And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

“ Now lettest thou thy servant depart, O Lord,
 According to thy word, in peace ;
 For mine eyes have seen thy salvation,
 Which thou hast prepared before the face of all peoples ;
 A light for revelation to the Gentiles,
 And the glory of thy people Israel.”

And his father and his mother were marvelling at the things which were spoken concerning him ; and Simeon blessed them, and said unto Mary his mother, “ Behold, this child is set for the falling and rising up of many in Israel ; and for a sign which is spoken against ; yea and a sword shall pierce through thine own soul ; that thoughts out of many hearts may be revealed.”

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong, filled with wisdom : and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast ; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem ; and his parents knew it not ; but supposing him to be in the company, they went a day’s journey ; and they sought for him among their kinsfolk and acquaintance : and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions : and all that heard him were amazed at his understanding and his answers.

And when they saw him, they were astonished : and his

mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

And he said unto them, "How is it that ye sought me? wist ye not that I must be in my Father's house?"

And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanius tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

"The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
 Every valley shall be filled,
 And every mountain and hill shall be brought low;
 And the crooked shall become straight,
 And the rough ways smooth;
 And all flesh shall see the salvation of God."

He said therefore to the multitudes that went out to be baptized of him, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, 'We have Abraham to our father:' for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire."

And the multitudes asked him, saying, "What then must we do?"

And he answered and said unto them, "He that hath two

coats, let him impart to him that hath none; and he that hath food, let him do likewise."

And there came also publicans to be baptized, and they said unto him, "Master, what must we do?"

And he said unto them, "Extort no more than that which is appointed you."

And soldiers also asked him, saying, "And we, what must we do?"

And he said unto them, "Do violence to no man, neither exact anything wrongfully; and be content with your wages."

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire."

With many other exhortations therefore preached he good tidings unto the people; but Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

Now it came to pass, when all the people were baptized, that, Jesus also having been baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, "Thou art my beloved son; in thee I am well pleased."

And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon,

the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

And the devil said unto him, "If thou art the Son of God, command this stone that it become bread."

And Jesus answered unto him, "It is written, 'Man shall not live by bread alone.'"

And he led him up, and shewed him all the kingdoms of the world in a moment of time. And the devil said unto him, "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine."

And Jesus answered and said unto him, "It is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, "If thou art the Son of God, cast thyself down from hence: for it is written,

'He shall give his angels charge concerning thee, to guard thee:'
and,

'On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.'"

And Jesus answering said unto him, "It is said, 'Thou shalt not tempt the Lord thy God.'"

And when the devil had completed every temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

And he began to say unto them, "To-day hath this scripture been fulfilled in your ears."

And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, "Is not this Joseph's son?"

And he said unto them, "Doubtless ye will say unto me this parable, 'Physician, heal thyself:' whatsoever we have heard done at Capernaum, do also here in thine own country."

And he said, "Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority.

And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, "Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

And Jesus rebuked him, saying, "Hold thy peace, and come out of him."

And when the devil had thrown him down in the midst, he came out of him, having done him no hurt.

And amazement came upon all, and they spake together, one with another, saying, "What is this word? for with authority and power he commandeth the unclean spirits, and they come out." And there went forth a rumour concerning him into every place of the region round about.

And he rose up from the synagogue and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out from many, crying out and saying, "Thou art the Son of God." And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, "I must preach the

good tidings of the kingdom of God to the other cities also: for therefore was I sent."

And he was preaching in the synagogues of Galilee.

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

And when he had left speaking, he said unto Simon, "Put out into the deep, and let down your nets for a draught."

And Simon answered and said, "Master, we toiled all night, and took nothing: but at thy word I will let down the nets." And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

But Simon Peter when he saw it, fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon.

And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men."

And when they had brought their boats to land, they left all, and followed him.

And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, "Lord, if thou wilt, thou canst make me clean."

And he stretched forth his hand, and touched him, saying, "I will; be thou made clean." And straightway the leprosy departed from him.

And he charged him to tell no man: "but go thy way,

and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.”

But so much the more went abroad the report concerning him : and great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.

And it came to pass on one of those days, that he was teaching ; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem : and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied : and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.

And seeing their faith, he said, “ Man, thy sins are forgiven thee.”

And the scribes and the Pharisees began to reason, saying, “ Who is this that speaketh blasphemies ? Who can forgive sins, but God alone ? ”

But Jesus perceiving their reasonings, answered and said unto them, “ What reason ye in your hearts ? Whether is easier, to say, ‘ Thy sins are forgiven thee ; ’ or to say, ‘ Arise and walk ? ’ But that ye may know that the Son of man hath power on earth to forgive sins ” (he said unto him that was palsied), “ I say unto thee, Arise, and take up thy couch, and go unto thy house.”

And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God ; and they were filled with fear, saying, “ We have seen strange things to-day.”

And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, “ Follow me.”

And he forsook all, and rose up and followed him. And Levi made him a great feast in his house : and there was a great multitude of publicans and of others that were sitting at meat with them.

And the Pharisees and their scribes murmured against his disciples, saying, "Why do ye eat and drink with the publicans and sinners?"

And Jesus answering said unto them, "They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance."

And they said unto him, "The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink."

And Jesus said unto them, "Can ye make the sons of the bridechamber fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days."

And he spake also a parable unto them; "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desireth new: for he saith, The old is good."

Now it came to pass on a sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, "Why do ye that which it is not lawful to do on the sabbath day?"

And Jesus answering them said, "Have ye not read even this, what David did, when he was an hungred, he, and they that were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?" And he said unto them, "The Son of man is lord of the sabbath."

And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him.

But he knew their thoughts; and he said to the man that

had his hand withered, "Rise up, and stand forth in the midst." And he arose and stood forth.

And Jesus said unto them, "I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?"

And he looked round about on them all, and said unto him, "Stretch forth thy hand." And he did so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, and Judas the son of James, and Judas Iscariot, which was the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all.

And he lifted up his eyes on his disciples, and said, "Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto

you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

“But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.”

And he spake also a parable unto them, “Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master: but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother’s eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known

by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

“And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.”

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

And they, when they came to Jesus, besought him earnestly, saying, “He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue.”

And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, “Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.”

And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, “I say unto you, I have not found so great faith, no, not in Israel.”

And they that were sent, returning to the house, found the servant whole.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." And he came nigh and touched the bier: and the bearers stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, "A great prophet is arisen among us: and, God hath visited his people." And this report went forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, "Art thou he that cometh, or look we for another?"

And when the men were come unto him, they said, "John the Baptist hath sent us unto thee, saying, 'Art thou he that cometh, or look we for another?'"

In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

And he answered and said unto them, "Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me."

And when the messengers of John were departed, he began to say unto the multitudes concerning John, "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and

much more than a prophet. This is he of whom it is written,

‘Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.’

I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.”

And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

“Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, ‘We piped unto you, and ye did not dance; we wailed, and ye did not weep.’ For John the Baptist is come eating no bread nor drinking wine; and ye say, ‘He hath a devil.’ The Son of man is come eating and drinking; and ye say, ‘Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!’ And wisdom is justified of all her children.”

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee’s house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee’s house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, “This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner.”

And Jesus answering said unto him, “Simon, I have somewhat to say unto thee.”

And he saith, “Master, say on.”

“A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?”

Simon answered and said, “He, I suppose, to whom he forgave the most.”

And he said unto him, "Thou hast rightly judged."

And turning to the woman, he said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

And he said unto her, "Thy sins are forgiven."

And they that sat at meat with him began to say within themselves, "Who is this that even forgiveth sins?"

And he said unto the woman, "Thy faith hath saved thee; go in peace."

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

"The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold."

As he said these things, he cried, "He that hath ears to hear, let him hear."

And his disciples asked him what this parable might be.

And he said, "Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand."

Now the parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

“And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.”

And there came to him his mother and brethren, and they could not come at him for the crowd.

And it was told him, “Thy mother and thy brethren stand without, desiring to see thee.”

But he answered and said unto them, “My mother and my brethren are these which hear the word of God, and do it.”

Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, “Let us go over unto the other side of the lake:” and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy.

And they came to him, and awoke him, saying, “Master, master, we perish.”

And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, “Where is your faith?”

And being afraid they marvelled, saying one to another, "Who then is this, that he commandeth even the winds and the water, and they obey him?"

And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had devils; and for a long time he had worn no clothes, and abode not in any house, but in the tombs.

And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not." For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the devil into the deserts.

And Jesus asked him, "What is thy name?"

And he said, "Legion;" for many devils were entered into him. And they intreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with devils was made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the devils were gone out prayed him that he might be with him: but he sent him away, saying, "Return to thy house, and declare how great things God hath done for thee." And he went his way, publishing

throughout the whole city how great things Jesus had done for him.

And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanchd.

And Jesus said, "Who is it that touched me?"

And when all denied, Peter said, and they that were with him, "Master, the multitudes press thee and crush thee."

But Jesus said, "Some one did touch me: for I perceived that power had gone forth from me."

And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.

And he said unto her, "Daughter, thy faith hath made thee whole; go in peace."

While he yet spake, there cometh one from the ruler of the synagogue's house, saying, "Thy daughter is dead; trouble not the Master."

But Jesus hearing it, answered him, "Fear not: only believe, and she shall be made whole."

And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.

And all were weeping, and bewailing her: but he said, "Weep not; for she is not dead, but sleepeth."

And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, "Maiden, arise." And her spirit returned, and she rose up immediately: and he commanded that something be given

her to eat. And her parents were amazed : but he charged them to tell no man what had been done.

And he called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick.

And he said unto them, "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money ; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them."

And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done : and he was much perplexed, because that it was said by some, that John was risen from the dead ; and by some, that Elijah had appeared ; and by others, that one of the old prophets was risen again.

And Herod said, "John I beheaded : but who is this, about whom I hear such things ?" And he sought to see him.

And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him : and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.

And the day began to wear away ; and the twelve came, and said unto him, "Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals : for we are here in a desert place."

But he said unto them, "Give ye them to eat."

And they said, "We have no more than five loaves and two fishes ; except we should go and buy food for all this people." For they were about five thousand men.

And he said unto his disciples, "Make them sit down in companies, about fifty each."

And they did so, and made them all sit down. And he

took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, "Who do the multitudes say that I am?"

And they answering said, "John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again."

And he said unto them, "But who say ye that I am?"

And Peter answering said, "The Christ of God."

But he charged them, and commanded them to tell this to no man; saying, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up."

And he said unto all, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God."

And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And behold, there talked with him two men, which were Moses and Elijah; who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they were parting from him, Peter said unto Jesus, "Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elijah ;" not knowing what he said.

And while he said these things, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. And a voice came out of the cloud, saying, "This is my Son, my chosen : hear ye him."

And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, "Master, I beseech thee to look upon my son ; for he is mine only child : and behold, a spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast it out ; and they could not."

And Jesus answered and said, "O faithless and perverse generation, how long shall I be with you, and bear with you ? bring hither thy son."

And as he was yet a coming, the devil dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God. But while all were marvelling at all the things which he did, he said unto his disciples, "Let these words sink into your ears : for the Son of man shall be delivered up into the hands of men."

But they understood not this saying, and it was concealed from them, that they should not perceive it : and they were afraid to ask him about this saying.

And there arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, and said unto them, "Whosoever shall receive this little child in my name receiveth me : and whosoever shall

receive me receiveth him that sent me: for he that is least among you all, the same is great."

And John answered and said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us."

But Jesus said unto him, "Forbid him not: for he that is not against you is for you."

And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, "Lord, wilt thou that we bid fire to come down from heaven, and consume them?" But he turned, and rebuked them. And they went to another village.

And as they went in the way, a certain man said unto him, "I will follow thee whithersoever thou goest."

And Jesus said unto him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."

And he said unto another, "Follow me."

But he said, "Lord, suffer me first to go and bury my father."

But he said unto him, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God."

And another also said, "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house."

But Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

And he said unto them, "The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go

your ways : behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes : and salute no man on the way. And into whatsoever house ye shall enter, first say, 'Peace be to this house.' And if a son of peace be there, your peace shall rest upon him : but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you : and heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.' But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 'Even the dust from your city, that cleaveth to our feet, we do wipe off against you : howbeit know this, that the kingdom of God is come nigh.' I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven ? thou shalt be brought down unto Hades. He that heareth you heareth me ; and he that rejecteth you rejecteth me ; and he that rejecteth me rejecteth him that sent me."

And the seventy returned with joy, saying, "Lord, even the devils are subject unto us in thy name."

And he said unto them, "I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy : and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you ; but rejoice that your names are written in heaven."

In that same hour he rejoiced in the Holy Spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father : and no one knoweth

who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him."

And turning to the disciples, he said privately, "Blessed are the eyes which see the things that ye see : for I say unto you, that many prophets and kings desired to see the things which you see, and saw them not ; and to hear the things which ye hear, and heard them not."

And behold, a certain lawyer stood up and tempted him, saying, "Master, what shall I do to inherit eternal life?"

And he said unto him, "What is written in the law ? how readest thou ?"

And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself."

And he said unto him, "Thou hast answered right : this do, and thou shalt live."

But he, desiring to justify himself, said unto Jesus, "And who is my neighbour?"

Jesus made answer and said, "A certain man was going down from Jerusalem to Jericho ; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way : and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine ; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, 'Take care of him ; and whatsoever thou spendest more, I, when I come back again, will repay thee.' Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers ?"

And he said, "He that shewed mercy on him."

And Jesus said unto him, "Go, and do thou likewise."

Now as they went on their way, he entered into a certain

village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me."

But the Lord answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, "Lord, teach us to pray, even as John also taught his disciples."

And he said unto them, "When ye pray, say, 'Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.'"

And he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him;' and he from within shall answer and say, 'Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?' I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

And he was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, "By Beelzebub the prince of the devils casteth he out devils."

And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, 'I will turn back unto my house whence I came out.' And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first."

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the breasts which thou didst suck."

But he said, "Yea rather, blessed are they that hear the word of God, and keep it."

And when the multitudes were gathering together unto him, he began to say, "This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and shall con-

demn them : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, a greater than Jonah is here.

“No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye : when thine eye is single, thy whole body also is full of light ; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.”

Now as he spake, a Pharisee asketh him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

And the Lord said unto him, “Now do ye Pharisees cleanse the outside of the cup and of the platter ; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also ? Howbeit give for alms those things which are within ; and behold, all things are clean unto you. But woe unto you Pharisees ! for ye tithe mint and rue and every herb, and pass over judgment and the love of God : but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees ! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you ! for ye are as the tombs which appear not, and the men that walk over them know it not.”

And one of the lawyers answering saith unto him, “Master, in saying this thou reproachest us also.”

And he said, “Woe unto you lawyers also ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers : for they killed them, and ye build their

tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers: for you took away the key of knowledge! ye entered not in yourselves, and them that were entering in ye hindered."

And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

31 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, "Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities,

be not anxious how or what ye shall answer, or what ye shall say : for the Holy Spirit shall teach you in that very hour what ye ought to say."

And one out of the multitude said unto him, "Master, bid my brother divide the inheritance with me."

But he said unto him, "Man, who made me a judge or a divider over you?"

And he said unto them, "Take heed, and keep yourselves from all covetousness : for a man's life consisteth not in the abundance of the things which he possesseth."

And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully : and he reasoned within himself, saying, 'What shall I do, because I have not where to bestow my fruits?' And he said, 'This will I do : I will pull down my barns, and build greater ; and there will I bestow all my corn and my goods.' And I will say to my soul, 'Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, be merry.' But God said unto him, 'Thou foolish one, this night is thy soul required of thee ; and the things which thou hast prepared, whose shall they be?' So is he that layeth up treasure for himself, and is not rich toward God."

And he said unto his disciples, "Therefore I say unto you, Be not anxious for your life, what ye shall eat ; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap ; which have no storechamber nor barn ; and God feedeth them : of how much more value are ye than the birds ! And which of you by being anxious can add a cubit unto his stature ? If then ye are not able to do even that which is least, why are ye anxious concerning the rest ? Consider the lilies how they grow : they toil not, neither do they spin ; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven ; how much more shall he clothe you, O ye of little faith ? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : but your Father knoweth that ye

have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

“Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.”

And Peter said, “Lord, speakest thou this parable unto us, or even unto all?”

And the Lord said, “Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, ‘My lord delayeth his coming;’ and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be

required : and to whom they commit much, of him will they ask the more.

“I came to cast fire upon the earth ; and what will I, if it is already kindled ? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! Think ye that I am come to give peace in the earth ! I tell you, Nay ; but rather division : for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided father against son, and son against father ; mother against daughter, and daughter against her mother ; mother in law against her daughter in law, and daughter in law against her mother in law.”

And he said to the multitudes also, “When ye see a cloud rising in the west, straightway ye say, ‘There cometh a shower ;’ and so it cometh to pass. And when ye see a south wind blowing, ye say, ‘There will be a scorching heat ;’ and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven ; but how is it that ye know not how to interpret this time ? And why even of yourselves judge ye not what is right ? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him ; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.”

Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

And he answered and said unto them, “Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things ? I tell you, Nay : but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem ? I tell you, Nay : but, except ye repent, ye shall all likewise perish.”

And he spake this parable ; “A certain man had a fig tree planted in his vineyard ; and he came seeking fruit thereon, and found none. And he said unto the vine-

dresser, 'Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?' And he answering saith unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.'

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

And when Jesus saw her, he called her, and said to her, "Woman, thou art loosed from thine infirmity."

And he laid his hands upon her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, "There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath."

But the Lord answered him, and said, "Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?"

And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

He said therefore, "Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof."

And again he said, "Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened."

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

And one said unto him, "Lord, are they few that be saved?"

And he said unto them, "Strive to enter in by the narrow

door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, open to us;' and he shall answer and say to you, 'I know you not whence ye are,' then shall ye begin to say, 'We did eat and drink in thy presence, and thou didst teach in our streets;' and he shall say, 'I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.' There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last."

In that very hour there came certain Pharisees, saying to him, "Get thee out, and go hence: for Herod would fain kill thee."

And he said unto them, "Go and say to that fox, 'Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected.' Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her? how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me until ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath, or not?"

But they held their peace. And he took him, and healed him, and let him go.

And he said unto them, "Which of you shall have an ass

or an ox fallen into a well, and will not straightway draw him up on a sabbath day?"

And they could not answer again unto these things.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, "When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, 'Give this man place;' and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, 'Friend, go up higher:' then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God."

But he said unto him, "A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a field, and I must needs go out and see it: I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city and bring in hither the poor and maimed and

blind and lame.' And the servant said, 'Lord, what thou didst command is done, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper.'"

Now there went with him great multitudes: and he turned, and said unto them, "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear."

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, "This man receiveth sinners, and eateth with them."

And he spake unto them this parable, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, 'Rejoice with me, for

I have found my sheep which was lost.' I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance."

"Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, 'Rejoice with me, for I have found the piece which I had lost.' Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

And he said, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of thy substance that falleth to me.' And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.' And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry.

“Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, ‘Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.’ But he was angry, and would not go in : and his father came out and intreated him. But he answered and said to his father, ‘Lo, these many years do I serve thee, and I never transgressed a commandment of thine : and yet thou never gavest me a kid, that I might make merry with my friends : but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf.’ And he said unto him, ‘Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.’”

And he said also unto the disciples, “There was a certain rich man, which had a steward ; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, ‘What is this that I hear of thee ? render the account of thy stewardship ; for thou canst be no longer steward.’ And the steward said within himself, ‘What shall I do, seeing that my lord taketh away the stewardship from me ? I have not strength to dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.’ And calling to him each one of his lord’s debtors, he said to the first, ‘How much owest thou unto my lord ?’ And he said, ‘A hundred measures of oil.’ And he said unto him, ‘Take thy bond, and sit down quickly and write fifty.’ Then said he to another, ‘And how much owest thou ?’ And he said, ‘A hundred measures of wheat.’ He saith unto him, ‘Take thy bond, and write fourscore.’ And his lord commended the unrighteous steward because he had done wisely : for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness ; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much : and he that

is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and Mammon."

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.' And

he said, 'I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.' But Abraham saith, 'They have Moses and the prophets; let them hear them.' And he said, 'Nay, father Abraham: but if one go to them from the dead, they will repent.' And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.'

And he said unto his disciples, "It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, 'I repent;' thou shalt forgive him."

And the apostles said unto the Lord, "Increase our faith." And the Lord said, "If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, 'Be thou rooted up, and be thou planted in the sea;' and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, 'Come straightway and sit down to meat;' and will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?' Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, 'We are unprofitable servants; we have done that which it was our duty to do.'

And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they

lifted up their voices, saying, "Jesus, Master, have mercy on us."

And when he saw them, he said unto them, "Go and shew yourselves unto the priests."

And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" And he said unto him, "Arise, and go thy way: thy faith hath made thee whole."

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, "The kingdom of God cometh not with observation: neither shall they say, 'Lo, here!' or, 'There!' for lo, the kingdom of God is within you."

And he said unto the disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 'Lo, there!' 'Lo, here!' go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall

seek to gain his life shall lose it : but whosoever shall lose his life shall preserve it. I say unto you, in that night there shall be two men on one bed ; the one shall be taken, and the other shall be left. There shall be two women grinding together ; the one shall be taken, and the other shall be left."

And they answering say unto him, "Where, Lord?"

And he said unto them, "Where the body is, thither will the eagles also be gathered together."

And he spake a parable unto them to the end that they ought always to pray, and not to faint ; saying, "There was in a city a judge, which feared not God, and regarded not man : and there was a widow in that city ; and she came oft unto him, saying, 'Avenge me of mine adversary.' And he would not for a while : but afterward he said within himself, 'Though I fear not God, nor regard man ; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.' And the Lord said, 'Hear what the unrighteous judge saith.' And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them? I say unto you, that he will avenge them speedily. Howbeit, when the Son of man cometh, shall he find faith on the earth?"

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought : "Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week ; I give tithes of all that I get.' But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, 'God, be merciful to me a sinner.' I say unto you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted."

And they brought unto him also their babes, that he

should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

And a certain ruler asked him, saying, "Good Master, what shall I do to inherit eternal life?"

And Jesus said unto him, "Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother.'"

And he said, "All these things have I observed from my youth up."

And when Jesus heard it, he said unto him, "One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."

But when he heard these things, he became exceeding sorrowful; for he was very rich.

And Jesus seeing him said, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God."

And they that heard it said, "Then who can be saved?"

But he said, "The things which are impossible with men are possible with God."

And Peter said, "Lo, we have left our own, and followed thee."

And he said unto them, "Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."

And he took unto him the twelve, and said unto them, "Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and

shall be mocked, and shamefully entreated, and spit upon : and they shall scourge and kill him : and the third day he shall rise again."

And they understood none of these things ; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging : and hearing a multitude going by, he inquired what this meant. And they told him, that "Jesus of Nazareth passeth by."

And he cried, saying, "Jesus, thou son of David, have mercy on me."

And they that went before rebuked him, that he should hold his peace : but he cried out the more a great deal, "Thou son of David, have mercy on me."

And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, "What wilt thou that I should do unto thee?"

And he said, "Lord, that I may receive my sight."

And Jesus said unto him, "Receive thy sight : thy faith hath made thee whole."

And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus ; and he was a chief publican, and he was rich. And he sought to see Jesus who he was ; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him ; for he was to pass that way.

And when Jesus came to the place, he looked up, and said unto him, "Zacchæus, make haste, and come down ; for to-day I must abide at thy house."

And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "He is gone in to lodge with a man that is a sinner."

And Zacchæus stood, and said unto the Lord, "Behold,

Lord, the half of my goods I give to the poor ; and if I have wrongfully exacted aught of any man, I restore fourfold.”

And Jesus said unto him, “To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.”

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.

He said therefore, “A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, ‘Trade ye herewith till I come.’ But his citizens hated him, and sent an ambassage after him, saying, ‘We will not that this man reign over us.’ And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, ‘Lord, thy pound hath made ten pounds more.’ And he said unto him, ‘Well done, thou good servant : because thou wast found faithful in a very little, have thou authority over ten cities.’ And the second came, saying, ‘Thy pound, Lord, hath made five pounds.’ And he said unto him also, ‘Be thou also over five cities.’ And another came, saying, ‘Lord, behold, here is thy pound, which I kept laid up in a napkin : for I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.’ He said unto him, ‘Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow ; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?’ And he said unto them that stood by, ‘Take away from him the pound, and give it unto him that hath the ten pounds.’ And they said unto him, ‘Lord, he hath ten pounds.’ I say unto you, that unto every one that hath shall be given ; but from him that hath not, even that which he hath shall be taken away

from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

And when he had thus spoken, he went on before, going up to Jerusalem.

And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the mount of Olives, he sent two of the disciples, saying, "Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, 'Why do ye loose him?' thus shall ye say, 'The Lord hath need of him.'"

And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?"

And they said, "The Lord hath need of him."

And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, "Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

And some of the Pharisees from the multitude said unto him, "Master, rebuke thy disciples."

And he answered and said, "I tell you that, if these shall hold their peace, the stones will cry out."

And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And he entered into the temple, and began to cast out

them that sold, saying unto them, "It is written, 'And my house shall be a house of prayer:' but ye have made it a den of robbers."

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, "Tell us: By what authority doest thou these things? or who is he that gave thee this authority?"

And he answered and said unto them, "I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men?"

And they reasoned with themselves, saying, "If we shall say, From heaven; he will say, 'Why did ye not believe him?' But if we shall say, 'From men;' all the people will stone us: for they be persuaded that John was a prophet."

And they answered, "That they knew not whence it was."

And Jesus said unto them, "Neither tell I you by what authority I do these things."

And he began to speak unto the people this parable: "A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, 'What shall I do? I will send my beloved son: it may be they will reverence him.' But when the husbandmen saw him, they reasoned one with another, saying, 'This is the heir, let us kill him, that the inheritance may be ours.' And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will

come and destroy these husbandmen, and will give the vineyard unto others."

And when they heard it, they said, "God forbid." But he looked upon them and said, "What then is this that is written,

'The stone which the builders rejected,
The same was made the head of the corner?'

Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

And they asked him, saying, "Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: Is it lawful for us to give tribute unto Cæsar, or not?"

But he perceived their craftiness, and said unto them, "Shew me a penny. Whose image and superscription hath it?"

And they said, "Cæsar's."

And he said unto them, "Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying, "Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection

therefore whose wife of them shall she be? for the seven had her to wife."

And Jesus said unto them, "The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses shewed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him."

And certain of the scribes answering said, "Master, thou hast well said." For they durst not any more ask him any question.

And he said unto them, "How say they that the Christ is David's son? For David himself saith in the book of Psalms,

'The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.'

David therefore calleth him Lord, and how is he his son?"

And in the hearing of all the people he said unto his disciples, "Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation."

And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites.

And he said, "Of a truth I say unto you, this poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had."

And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, "As for these things which ye behold, the days will come, in which there

shall not be left here one stone upon another, that shall not be thrown down."

And they asked him, saying, "Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?"

And he said, "Take heed that ye be not led astray: for many shall come in my name, saying, 'I am he;' and, 'The time is at hand:' go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately."

Then said he unto them, "Nation shall rise against nation, and kingdom against kingdom: and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. It shall turn unto you for a testimony. Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls.

"But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And

there shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

And he spake to them a parable: "Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, "Go and make ready for us the passover, that we may eat."

And they said unto him, "Where wilt thou that we make ready?"

And he said unto them, "Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, 'The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?' And he will shew you a large upper room furnished: there make ready."

And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him.

And he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God."

And he received a cup, and when he had given thanks, he said, "Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

And he took bread, and when he had given thanks, he brake it, and gave to them, saying, "This is my body which is given for you: this do in remembrance of me."

And the cup in like manner after supper, saying, "This cup is the new covenant in my blood, even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!" And they began to question among themselves, which of them it was that should do this thing.

And there arose also a contention among them, which of them is accounted to be greatest.

And he said unto them, "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren."

And he said unto him, "Lord, with thee I am ready to go both to prison and to death."

And he said, "I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me."

And he said unto them, "When I sent you forth without purse, and wallet, and shoes, lacked ye anything?"

And they said, "Nothing."

And he said unto them, "But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, 'And he was reckoned with transgressors:' for that which concerneth me hath fulfilment."

And they said, "Lord, behold, here are two swords."

And he said unto them, "It is enough."

And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, "Pray that ye enter not into temptation."

And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, "Why sleep ye? rise and pray, that ye enter not into temptation."

Ubile he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.

But Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?"

And when they that were about him saw what would follow, they said, "Lord, shall we smite with the sword?"

And a certain one of them smote the servant of the high priest, and struck off his right ear.

But Jesus answered and said, "Suffer ye thus far." And he touched his ear, and healed him.

And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, "Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness."

And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, "This man also was with him."

But he denied, saying, "Woman, I know him not."

And after a little while another saw him, and said, "Thou also art one of them."

But Peter said, "Man, I am not."

And after the space of about one hour another confidently affirmed, saying, "Of a truth this man also was with him: for he is a Galilæan."

But Peter said, "Man, I know not what thou sayest."

And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow this day, thou shalt deny me thrice."

And he went out and wept bitterly.

And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, "Prophecy: who is he that struck thee?" And many other things spake they against him, reviling him.

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, "If thou art the Christ, tell us."

But he said unto them, "If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God."

And they all said, "Art thou then the son of God?"

And he said unto them, "Ye say that I am."

And they said, "What further need have we of witness? for we ourselves have heard from his own mouth."

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king."

And Pilate asked him, saying, "Art thou the King of the Jews?"

And he answered him and said, "Thou sayest."

And Pilate said unto the chief priests and the multitudes, "I find no fault in this man."

But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place."

But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdic-

tion, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, "Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him."

But they cried out all together, saying, "Away with this man, and release unto us Barabbas:" one who for a certain insurrection made in the city, and for murder, was cast into prison.

And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, "Crucify, crucify him."

And he said unto them the third time, "Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him."

But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the people, and of women who bewailed and lamented him.

But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.' Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?"

And there were also two others, malefactors, led with him to be put to death. And when they came unto the place which is called 'The skull,' there they crucified him, and the malefactors, one on the right hand, and the other on the left.

And Jesus said, "Father, forgive them; for they know not what they do."

And parting his garments among them, they cast lots.

And the people stood beholding.

And the rulers also scoffed at him, saying, "He saved others; let him save himself, if this is the Christ of God, his chosen."

And the soldiers also mocked him, coming to him, offering him vinegar, and saying, "If thou art the King of the Jews, save thyself."

And there was also a superscription over him, "THIS IS THE KING OF THE JEWS."

And one of the malefactors which were hanged railed on him, saying, "Art not thou the Christ? save thyself and us."

But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

And he said, "Jesus, remember me when thou comest in thy kingdom."

And he said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

And it was now about the sixth hour, and a darkness

came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit:" and having said this, he gave up the ghost.

And when the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man."

And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

And behold, a man named Joseph, who was a councillor, a good man and a righteous (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath drew on. And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, 'That the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.'"

And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James : and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk ; and they disbelieved them. But Peter arose, and ran unto the tomb ; and stooping and looking in, he seeth the linen cloths by themselves ; and he departed to his home, wondering at that which was come to pass.

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, "What communications are these that ye have one with another, as ye walk?"

And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"

And he said unto them, "What things?"

And they said unto him, "The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people : and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb ; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said : but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe in all that the prophets have spoken !

Behoved it not the Christ to suffer these things, and to enter into his glory?" And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, "Abide with us: for it is toward evening, and the day is now far spent." And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon."

And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood in the midst of them, and saith unto them, "Peace be unto you."

But they were terrified and affrighted, and supposed that they beheld a spirit.

And he said unto them, "Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, "Have ye here anything to eat?" And they gave him a piece of a broiled fish. And he took it, and did eat before them.

And he said unto them, "These are my words which I spake unto you, while I was yet with you, how that all

things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.”

Then opened he their mind, that they might understand the scriptures ; and he said unto them, “ Thus it is written, that the Christ should suffer, and rise again from the dead the third day ; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high.”

And he led them out until they were over against Bethany : and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy : and were continually in the temple, blessing God.

THE BEGINNINGS OF
CHRISTIANITY



The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen : to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God : and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, "ye heard from me : for John indeed baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence."

They therefore, when they were come together, asked him, saying, "Lord, dost thou at this time restore the kingdom to Israel?"

And he said unto them, "It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you : and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

And when he had said these things, as they were looking, he was taken up ; and a cloud received him out of their sight.

And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel ; which also said, "Ye men of Galilee, why stand ye looking into heaven ? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), "Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called 'Akeldama,' that is, 'The field of blood.')

For it is written in the book of Psalms,

'Let his habitation be made desolate,
And let no man dwell therein:'

and, .

'His office let another take.'

Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection."

And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

And they prayed, and said, "Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place."

And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

And they were all amazed and marvelled, saying, "Behold, are not all these which speak Galilæans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God."

And they were all amazed, and were perplexed, saying one to another, "What meaneth this?"

But others mocking said, "They are filled with new wine."

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, "Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel;

'And it shall be in the last days, saith God,
I will pour forth my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,

And your old men shall dream dreams :
 Yea and on my servants and on my handmaidens in those days
 Will I pour forth of my Spirit ; and they shall prophesy.
 And I will shew wonders in the heaven above,
 And signs on the earth beneath ;
 Blood, and fire, and vapour of smoke :
 The sun shall be turned into darkness,
 And the moon into blood,
 Before the day of the Lord come,
 That great and notable day :
 And it shall be, that whosoever shall call on the name of the
 Lord, shall be saved.'

“ Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know ; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David saith concerning him,

‘ I beheld the Lord always before my face ;
 For he is on my right hand, that I should not be moved :
 Therefore my heart was glad, and my tongue rejoiced ;
 Moreover my flesh also shall dwell in hope :
 Because thou wilt not leave my soul in Hades,
 Neither wilt thou give thy Holy One to see corruption.
 Thou madest known unto me the ways of life ;
 Thou shalt make me full of gladness with thy countenance.’

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne ; he foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the heavens : but he saith himself,

‘ The Lord said unto my Lord, Sit thou on my right hand,
 Till I make thine enemies the footstool of thy feet.’

Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, "Brethren, what shall we do?"

And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

And with many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation."

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms.

And Peter, fastening his eyes upon him, with John, said, "Look on us."

And he gave heed unto them, expecting to receive something from them.

But Peter said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

And he took him by the right hand, and raised him up: and immediately his feet and his anklebones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof

God spake by the mouth of his holy prophets which have been since the world began. Moses indeed said, 'A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.' Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, 'And in thy seed shall all the families of the earth be blessed.' Unto you first God having raised up his servant, sent him to bless you, in turning away every one of you from your iniquities."

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

And when they had set them in the midst, they inquired, "By what power, or in what name, have ye done this?"

Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there

any other name under heaven, that is given among men, wherein we must be saved."

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it.

But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name."

And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard."

And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.

And they, when they heard it, lifted up their voice to God with one accord, and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Ghost, by the mouth of our father David thy servant, didst say,

'Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his Anointed:'

for of a truth in this city against thy holy Servant Jesus,

whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel fore-ordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus."

And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God."

And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And

the young men arose and wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, "Tell me whether ye sold the land for so much."

And she said, "Yea, for so much."

But Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out."

And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles, and put them in public ward.

But an angel of the Lord by night opened the prison doors, and brought them out, and said, "Go ye, and stand and speak in the temple to the people all the words of this life." And when they heard this, they entered into the temple about daybreak, and taught.

But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.

But the officers that came found them not in the prison ; and they returned, and told, saying, "The prison-house we found shut in all safety, and the keepers standing at the doors : but when we had opened, we found no man within."

Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.

And there came one and told them, "Behold, the men whom ye put in the prison are in the temple standing and teaching the people."

Then went the captain with the officers, and brought them, but without violence ; for they feared the people, lest they should be stoned. And when they had brought them, they set them before the council.

And the high priest asked them, saying, "We straitly charged you not to teach in this name : and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us."

But Peter and the apostles answered and said, "We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these things ; and so is the Holy Ghost, whom God hath given to them that obey him."

But they, when they heard this, were cut to the heart, and were minded to slay them.

But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, "Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him : he also perished ; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men,

and let them alone : for if this counsel or this work be of men, it will be overthrown : but if it is of God, ye will not be able to overthrow them ; lest haply ye be found even to be fighting against God.”

And to him they agreed : and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations.

And the twelve called the multitude of the disciples unto them, and said, “It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word.”

And the saying pleased the whole multitude : and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch : whom they set before the apostles : and when they had prayed, they laid their hands on them.

And the word of God increased ; and the number of the disciples multiplied in Jerusalem exceedingly ; and a great company of the priests were obedient to the faith.

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, which

said, "We have heard him speak blasphemous words against Moses, and against God."

And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, "This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, "Are these things so?"

And he said, "Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, 'Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee.' Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs. And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made known

to his brethren ; and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. And Jacob went down into Egypt ; and he died, himself, and our fathers ; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem. But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, which knew not Joseph. The same dealt subtilly with our race, and evil entreated our fathers, that they should cast out their babes to the end they might not live. At which season Moses was born, and was exceeding fair ; and he was nourished three months in his father's house : and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

“And Moses was instructed in all the wisdom of the Egyptians ; and he was mighty in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian : and he supposed that his brethren understood how that God by his hand was giving them deliverance ; but they understood not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, ‘Sirs, ye are brethren ; why do ye wrong one to another?’ But he that did his neighbour wrong thrust him away, saying, ‘Who made thee a ruler and a judge over us ! Wouldst thou kill me, as thou killedst the Egyptian yesterday?’ And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight : and as he drew near to behold, there came a voice of the Lord, ‘I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob.’ And Moses trembled, and durst not behold. And the Lord said unto him, ‘Loose the shoes from thy feet : for the place whereon thou standest is holy ground. I have

surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt.' This Moses whom they refused, saying, 'Who made thee a ruler and a judge?' him hath God sent to be both a ruler and a deliverer with the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, 'A prophet shall God raise up unto you from among your brethren, like unto me.' This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us; to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, 'Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him.' And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

'Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them;
And I will carry you away beyond Babylon.'

"Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; who found favour in the sight of God, and asked to find a habitation for the God of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet,

‘The heaven is my throne,
 And the earth the footstool of my feet :
 What manner of house will ye build me ? saith the Lord :
 Or what is the place of my rest ?
 Did not my hand make all these things ?’

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye. Which of the prophets did not your fathers persecute ? and they killed them which shewed before of the coming of the Righteous One ; of whom ye have now become betrayers and murderers ; ye who received the law as it was ordained by angels, and kept it not.”

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord ; and they cast him out of the city, and stoned him : and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, “Lord Jesus, receive my spirit.”

And he kneeled down, and cried with a loud voice, “Lord, lay not this sin to their charge.” And when he had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem ; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that

were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, "This man is that power of God which is called Great." And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Now when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost."

But Peter said unto him, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness, and in the bond of iniquity."

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

They therefore, when they had testified and spoken the

word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip, saying, "Arise, and go towards the south unto the way that goeth down from Jerusalem unto Gaza : the same is desert."

And he arose and went : and behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship ; and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

And the Spirit said unto Philip, "Go near, and join thyself to this chariot."

And Philip ran to him, and heard him reading Isaiah the prophet, and said, "Understandest thou what thou readest?"

And he said, "How can I, except some one shall guide me?" And he besought Philip to come up and sit with him.

Now the place of the Scripture which he was reading was this,

"He was led as a sheep to the slaughter ;
And as a lamb before his shearer is dumb,
So he openeth not his mouth :
In his humiliation his judgment was taken away :
His generation who shall declare ?
For his life is taken from the earth."

And the eunuch answered Philip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other?"

And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

And as they went on their way, they came unto a certain water ; and the eunuch saith, "Behold, here is water : what doth hinder me to be baptized?"

And he commanded the chariot to stand still : and they both went down into the water, both Philip and the eunuch ; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip ; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus : and passing through he preached the gospel to all the cities, till he came to Cæsarea.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

And he said, "I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do."

And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, "Ananias."

And he said, "Behold, I am here, Lord."

And the Lord said unto him, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

But Ananias answered, "Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake."

And Ananias departed, and entered into the house; and laying his hands on him, said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou

camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost."

And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, "Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests." But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.

And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. And Peter said

unto him, "Æneas, Jesus Christ healeth thee: arise, and make thy bed." And straightway he arose.

And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, "Tabitha, arise."

And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, "What is it, Lord?"

And he said unto him, "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side."

And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier

of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the heaven.

And there came a voice to him, "Rise, Peter; kill and eat."

But Peter said, "Not so, Lord; for I have never eaten any thing that is common and unclean."

And a voice came unto him again the second time, "What God hath cleansed, make not thou common."

And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there.

And while Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them."

And Peter went down to the men, and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?"

And they said, "Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee."

So he called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass

that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter raised him up, saying, "Stand up; I myself also am a man."

And as he talked with him, he went in, and findeth many come together: and he said unto them, "Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me."

And Cornelius said, "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.' Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord."

And Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him

after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Then answered Peter, "Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?"

And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

How the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

But Peter began, and expounded the matter unto them in order, saying, "I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven. And I heard also a voice saying unto me, 'Rise, Peter; kill and eat.' But I said, 'Not so, Lord: for nothing common or unclean hath ever entered into my mouth.' But a voice answered the second time out of heaven, 'What God hath cleansed, make not thou common.' And this was done thrice: and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen the angel standing in his house, and saying,

‘Send to Joppa, and fetch Simon, whose surname is Peter ; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.’ And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, ‘John indeed baptized with water ; but ye shall be baptized with the Holy Ghost.’ If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God ?”

And when they heard these things, they held their peace, and glorified God, saying, “Then to the Gentiles also hath God granted repentance unto life.”

They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them : and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem ; and they sent forth Barnabas as far as Antioch ; who, when he was come, and had seen the grace of God, was glad ; and he exhorted them all, that with purpose of heart they would cleave unto the Lord : for he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people ; and that the disciples were called Christians first in Antioch.

Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world : which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa : which also they did, sending it to the elders by the hand of Barnabas and Saul.

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, "Rise up quickly." And his chains fell off from his hands.

And the angel said unto him, "Gird thyself, and bind on thy sandals." And he did so.

And he saith unto him, "Cast thy garment about thee, and follow me." And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

And when Peter was come to himself, he said, "Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

And they said unto her, "Thou art mad."

But she confidently affirmed that it was even so.

And they said, "It is his angel."

But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, "Tell these things unto James, and to the brethren." And he departed, and went to another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. And the people shouted, saying, "The voice of a God, and not of a man." And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

But the word of God grew and multiplied.

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then, when they had fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as

their attendant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him, and said, "O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation for the people, say on."

And Paul stood up, and beckoning with the hand said, "Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare

witness, and said, 'I have found David the son of Jesse, a man after my heart, who shall do all my will.' Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, 'What suppose ye that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose.'

"Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, 'Thou art my Son, this day have I begotten thee.' And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, 'I will give you the holy and sure blessings of David.' Because he saith also in another psalm, 'Thou wilt not give thy Holy One to see corruption.' For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken in the prophets;

'Behold, ye despisers, and wonder, and perish;
For I work a work in your days,

A work which ye shall in no wise believe, if one declare it unto you.’”

And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

And Paul and Barnabas spake out boldly, and said, “It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

‘I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.’”

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there

was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about : and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking ; who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, "Stand upright on thy feet." And he leaped up and walked.

And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men."

And they called Barnabas, Jupiter ; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, "Sirs, why do ye these things ? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is : who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium : and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city : and on the morrow, he went forth with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming

the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

And certain men came down from Judæa and taught the brethren, saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved." And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

But there rose up certain of the sect of the Pharisees who believed, saying, "It is needful to circumcise them, and to charge them to keep the law of Moses."

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them, "Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore

why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, "Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

'After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
Saith the Lord, who maketh these things known from the beginning of the world.'

Wherefore my judgment is, that we trouble not them which from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath."

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren: and they wrote thus by them,

"The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas,

who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well."

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, "Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare."

And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at

Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us." And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul.

And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, "These men are servants of the Most High God, which proclaim unto you the way of salvation." And this she did for many days.

But Paul, being sore troubled, turned and said to the spirit, "I charge thee in the name of Jesus Christ to come out of her." And it came out that very hour.

But when her masters saw that the hope of their gain was

gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans."

And the multitude rose up together against them : and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely : who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them ; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken ; and immediately all the doors were opened ; and every one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

But Paul cried with a loud voice, saying, "Do thyself no harm : for we are all here."

And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?"

And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, saying, "Let those men go."

And the jailor reported the words to Paul, saying, "The magistrates have sent to let you go : now therefore come forth, and go in peace."

But Paul said unto them, "They have beaten us publicly,

uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out."

And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and "that this Jesus, whom," said he, "I proclaim unto you, is the Christ." And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, "These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few. But when the Jews of Thessalonica

had knowledge that the word of God was proclaimed of Paul at Bercea also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, "What would this babbler say?" other some, "He seemeth to be a setter forth of strange gods:" because he preached Jesus and the resurrection.

And they took hold of him and brought him unto the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean." (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.)

And Paul stood in the midst of the Areopagus, and said, "Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'TO AN UNKNOWN GOD.' What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for

in him we live, and move, and have our being; as certain even of your own poets have said, 'For we are also his offspring.' Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear thee concerning this yet again."

Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

And the Lord said unto Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee to harm thee : for I have much people in this city." And he dwelt there a year and six months, teaching the word of God among them.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment-seat, saying, "This man persuadeth men to worship God contrary to the law."

But when Paul was about to open his mouth, Gallio said unto the Jews, "If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you : but if they are questions about words and names and your own law, look to it yourselves ; I am not minded to be a judge of these matters." And he drave them from the judgment-seat.

And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila ; having shorn his head in Cenchreæ : for he had a vow. And they came to Ephesus, and he left them there : but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not ; but taking his leave of them, and saying, "I will return again unto you, if God will," he set sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. And having spent some time there, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus ; and he was mighty in the scriptures. This man had been instructed in the way of the Lord ; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John : and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they

took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him : and when he was come, he helped them much which had believed through grace : for he powerfully confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples : and he said unto them, "Did ye receive the Holy Ghost when ye believed?"

And they said unto him, "Nay, we did not so much as hear whether the Holy Ghost was given."

And he said, "Into what then were ye baptized?"

And they said, "Into John's baptism."

And Paul said, "John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus."

And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied. And they were in all about twelve men.

And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years ; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought special miracles by the hands of Paul : insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preacheth." And there were seven sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit

answered and said unto them, "Jesus I know, and Paul I know; but who are ye?" And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, "Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth."

And when they heard this, they were filled with wrath, and cried out, saying, "Great is Diana of the Ephesians."

And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions

in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians."

And when the townclerk had quieted the multitude, he saith, "Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse." And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months there, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied him as far as Asia Sopater of Beroea, the son of Pyrrhus; and

of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, "Make ye no ado; for his life is in him." And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus

Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: and having found a ship crossing over unto

Phœnicia, we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus saith the Holy Ghost, 'So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.'"

And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Then Paul answered, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

And when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

And after these days we took up our baggage, and went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And

when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry.

And they, when they heard it, glorified God; and they said unto him, "Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication."

Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, "Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place." For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down

upon them : and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains ; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd : and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd ; for the multitude of the people followed after, crying, " Away with him."

And as Paul was about to be brought into the castle, he saith unto the chief captain, " May I say something unto thee ?"

And he said, " Dost thou know Greek ? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins ?"

But Paul said, " I am a Jew, of Tarsus in Cilicia, a citizen of no mean city : and I beseech thee, give me leave to speak unto the people."

And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people ; and when there was made a great silence, he spake unto them in the Hebrew language, saying, " Brethren and fathers, hear ye the defence which I now make unto you."

And when they heard that he spake unto them in the Hebrew language, they were the more quiet : and he saith, " I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day : and I persecuted this Way unto death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, ' Saul, Saul, why persecutest thou me ?' And I answered,

‘Who art thou, Lord?’ And he said unto me, ‘I am Jesus of Nazareth, whom thou persecutest.’ And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, ‘What shall I do, Lord?’ And the Lord said unto me, ‘Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.’ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, ‘Brother Saul, receive thy sight.’ And in that very hour I looked up on him. And he said, ‘The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.’

“And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, ‘Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me.’ And I said, ‘Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.’ And he said unto me, ‘Depart: for I will send thee forth far hence unto the Gentiles.’”

And they gave him audience unto this word; and they lifted up their voice, and said, “Away with such a fellow from the earth: for it is not fit that he should live.” And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, “Is it lawful for you to scourge a man that is a Roman, and uncondemned?”

And when the centurion heard it, he went to the chief captain, and told him, saying, "What art thou about to do? for this man is a Roman."

And the chief captain came, and said unto him, "Tell me, art thou a Roman?"

And he said, "Yea."

And the chief captain answered, "With a great sum obtained I this citizenship."

And Paul said, "But I am a Roman born."

They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, said, "Brethren, I have lived before God in all good conscience until this day." And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him, "God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

And they that stood by said, "Revilest thou God's high priest?"

And Paul said, "I wist not, brethren, that he was high priest: for it is written, 'Thou shalt not speak evil of a ruler of thy people.'"

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question."

And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, "We find no evil in

this man : and what if a spirit hath spoken to him, or an angel ?”

And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, “Be of good cheer : for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.”

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, “We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly : and we, or ever he come near, are ready to slay him.”

But Paul’s sister’s son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, “Bring this young man unto the chief captain : for he hath something to tell him.”

So he took him, and brought him to the chief captain, and saith, “Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.”

And the chief captain took him by the hand, and going aside asked him privately, “What is that thou hast to tell me ?”

And he said, “The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldst inquire somewhat more exactly concerning him. Do thou not therefore yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him : and now are they ready, looking for the promise from thee.”

So the chief captain let the young man go, charging him,

“Tell no man that thou hast signified these things to me.”

And he called unto him two of the centurions, and said, “Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:” and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form: “Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.”

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, “I will hear thy cause,” said he, “when thine accusers also are come:” and he commanded him to be kept in Herod’s palace.

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul.

And when he was called, Tertullus began to accuse him, saying, “Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the

world, and a ringleader of the sect of the Nazarenes : who moreover assayed to profane the temple : on whom also we laid hold : from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him." And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence : seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem : and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets : having hope towards God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation, and offerings : amidst which they found me purified in the temple, with no crowd, nor yet with tumult : but there were certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, 'Touching the resurrection of the dead I am called in question before you this day.'"

But Felix having more exact knowledge concerning the Way, deferred them, saying, "When Lysias the chief captain shall come down, I will determine your matter." And he gave order to the centurion that he should be kept in charge, and should have indulgence ; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgment to come,

Felix was terrified, and answered, "Go thy way for this time; and when I have a convenient season, I will call thee unto me." He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly, "Let them therefore," saith he, "which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him."

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all."

But Festus, desiring to gain favour with the Jews, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

But Paul said, "I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar."

Then Festus, when he had conferred with the council, answered, "Thou hast appealed unto Cæsar: unto Cæsar shalt thou go."

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, 'That it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him.' When therefore they were come together here, I made no delay, but on the next day sat down on the judgment-seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar."

And Agrippa said unto Festus, "I also could wish to hear the man myself."

"To-morrow," saith he, "thou shalt hear him."

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in.

And Festus saith, "King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him."

And Agrippa said unto Paul, "Thou art permitted to speak for thyself."

Then Paul stretched forth his hand, and made his defence : "I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews : especially because thou art expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews ; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers ; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king ! Why is it judged incredible with you, if God doth raise the dead ? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem : and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme ; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, 'Saul, Saul, why persecutest thou me ? it is hard for thee to kick against the goad.' And I said, 'Who art thou, Lord ?' And the Lord said, 'I am Jesus whom thou persecutest. But arise, and stand upon thy feet : for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom I send thee, to

open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.' Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

And as he thus made his defence, Festus saith with a loud voice, "Paul, thou art mad; thy much learning doth turn thee to madness."

But Paul saith, "I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest."

And Agrippa said unto Paul, "With but little persuasion thou wouldest fain make me a Christian."

And Paul said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, "This man doeth nothing worthy of death or of bonds."

And Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a

ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives."

But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter there; which is a haven of Crete, looking north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able with difficulty, to secure the boat: and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw the freight overboard; and the

third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, then Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have set sail from Crete and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, 'Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.' Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island."

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." Then the soldiers cut away the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take some food, saying, "This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you." And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred and threescore and sixteen souls. And when they had eaten enough, they lightened the ship,

throwing out the wheat into the sea. And when it was day, they knew not the land : but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders ; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground ; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose ; and commanded that they which could swim should cast themselves overboard, and get first to the land : and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew that the island was called Melita. And the barbarians shewed us no common kindness : for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, " No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live." Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly : but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius ; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery : unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured : who also honoured us with many honours ;

and when we sailed, they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, "I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain."

And they said unto him, "We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against."

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying,

' Go thou unto this people, and say,
 By hearing ye shall hear, and shall in no wise understand ;
 And seeing ye shall see, and shall in no wise perceive :
 For this people's heart is waxed gross,
 And their ears are dull of hearing,
 And their eyes they have closed ;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.'

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles : they will also hear."

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

BS195.5 .C55
Christ & the beginnings of

Princeton Theological Seminary-Speer Library



1 1012 00005 8125