

THE MODERN READER'S BIBLE

ST. LUKE AND ST. PAUL *
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•The  Co. •
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Handwritten text, possibly a signature or name, appearing in the center of the page. The text is faint and difficult to decipher, but appears to be written in a cursive or stylized script.

The Modern Reader's Bible

New Testament Series

St. Luke

The Acts of the Apostles

The Epistles of St. Paul

•The  Co. •

THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED
IN MODERN LITERARY FORM

ST. LUKE AND ST. PAUL

EDITED, WITH AN INTRODUCTION AND NOTES

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VOLUME FIRST

CONTAINING

THE GOSPEL OF ST. LUKE

THE ACTS, SECTIONS I—VII.vi

THE EPISTLES TO THE THESSALONIANS AND
GALATIANS

NOTES AND SYLLABUS TO THE ABOVE

INTRODUCTION

THE present number of the Modern Reader's Bible (two volumes) contains the narrative of *St. Luke's Gospel*, continued in the *Acts of the Apostles*, with the addition of *St. Paul's Epistles*: these last are not made a separate work, but each epistle is inserted at its proper place in the historic narrative. Such an arrangement will justify itself to most readers. Among other advantages, it makes more symmetrical the contents of the New Testament. The Gospels are the Acts and Sayings of Jesus, the Sayings dispersed in their proper places among the Acts. In the traditional arrangement the 'Acts' of the Apostles are separated from the Epistles which are their distinctive 'Sayings.' For some of these Epistles no other treatment would be possible; but those of St. Paul can all be fitted into their proper relation to the history. Symmetry will further appear by this arrangement between New Testament and Old. A considerable part of the Old Testament has for us the great literary interest of presenting the history of the Hebrew people as understood by themselves; from *Genesis* onward we have continuous record, at times rising into the vividness of story narrative, at other times

broken by constitutional and statistical documents. Similarly *St. Luke's Gospel* and *The Acts* make up together a continuous record; the parables and other words of Jesus add the element of personal vividness; it remains only to combine with the history the Pauline Epistles as its documentary support. What these two volumes offer is thus the History of the New Testament Church as presented by itself.

Yet another analogy may be claimed in support of the present treatment. The works of an Isaiah or Jeremiah are for the most part made up of discourses arising out of passing national events or states, and forming a part of the history on which they comment. The apostles are the successors of the prophets, and themselves bring the spirit of prophecy to bear upon surrounding conditions. But there is an important difference. The prophets ministered to a single and exclusive people: the founder of Christianity commissions his followers to extend the gospel to all the world. St. Paul is the great instrument of this extension: and it is just where the field of operations is enlarging that the simple institution of prophetic discourse begins to give place to the epistle which can reach to a distance. Nor is the extension territorial only. With the addition of new races and new mental types new problems face the preachers of Christ: the history of Christianity becomes less the chronicling of fresh converts and more the advance in Christian thought. It is natural then

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that the Epistles of Paul with their apostolic counsels and doctrinal discussions should supplement the later stages of Luke's narrative; and, when that narrative has stopped, carry forward the sacred history very nearly to the close of the apostle's life.

The insertion of the Epistles in the course of the history may seem a departure from the principles observed in the Modern Reader's Bible. I have made a point of excluding questions of historic controversy, in the belief that, however important in their own sphere, historic discussions, unless in the simplest form, tend to detract from literary presentation. The exception here made is more in appearance than in reality. The determination of the proper place for the Pauline * Epistles presents no difficulty to those accepting the ordinary views of Paul's person and work; for those who take revolutionary views on this subject of course the present volume will have no significance.

It is true that the combination of sacred history with epistolary documents has already been made in the well-known biographies of St. Paul, and has been supported with a wealth of commentary and discussion. I shall not be suspected of underrating the value of such works as those of Conybeare and Howson, or of Farrar, if I express the opinion that a wide-spread demand exists for a treatment of which the distinctive point shall be the absence

* As to *Galatians*, see page 220.

of comment. For theological and its kindred historic study a vast apparatus of help of all kinds exists, and is at hand for all who will use it. But I believe that many have a longing to get to the sacred texts at first hand, to fling their minds, without any intervening medium of interpretation, directly upon the original literature, and appreciate it, each reader for himself, in all its freshness. One thing only is required for such a purpose—the arrangement of the materials in a rational order: and this is what the present edition offers.

To discuss with any degree of adequateness such a collection of literary works would be equivalent to writing a literary introduction to Christianity. I need say only a single word in reference to the divisions I have indicated in the historic narrative. The three synoptic gospels are closely parallel in their treatment of the beginning and the end of Christ's life: it is the period of his active ministry before the triumphal entry into Jerusalem that gives scope for individual differences of the three. In Luke's version this portion of the life of Jesus seems to fall into two lengthy sections (III and IV of the present arrangement). The one is the Ministry in Galilee, rising to a climax in the recognition of the Messiah by Peter and the disciples. The other is the long sustained journey on the Way to Jerusalem, in connection with which so large a portion of the incidents and discourses are presented, while the whole is unified by the anticipation of a kingdom pres-

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ently to be revealed, which grows stronger as the goal of the sacred city is approached. *The Acts of the Apostles* has left different impressions on different readers in reference to its unity and arrangement. To me it appears a singularly clear work of history, viewed in the light of the commission given to the apostles by their Master in the opening section. This commission is to carry their witness of him to Jerusalem, to all Judæa and Samaria, and to the uttermost part of the earth. The second section describes the opening of this witness in Jerusalem; the third, its extension to Samaria. Three sections are necessary to do justice to the next extension of the word — that which traverses the gulf between Jew and Gentile: one contains the vision of Peter and miraculous sanction for the idea of Gentile conversion, another brings out the leadership of Paul and the institution of the missionary journey, a third narrates the conflict of the two types of converts, and the final recognition of a Christianity outside the Law. In the seventh section a new extension, again ushered in by a vision, brings the gospel to Europe, and into contact with the great intellectual and commercial centres of the world. Here it is that historic narrative needs supplementing by epistolary correspondence. One more section details a series of strange circumstances, not less providential than a vision, by which the apostle of the Gentiles is brought to Rome itself. When extension 'to the uttermost part of the earth' has thus reached the point

of a universal Gospel proclaimed from the world's metropolis, Luke's narrative closes. But two series of Pauline Epistles add two further stages to our history: the one giving the epistles of Paul's imprisonment, the other the last epistles, which are usually connected with his release and subsequent confinement.

The purpose of these volumes being merely to facilitate reading, I have not attempted much in the way of notes. To the Gospel and Acts I have added a few, chiefly in the way of justification for the divisions and subdivisions adopted. The case is somewhat different when we have to deal with the Epistles of St. Paul. These are amongst the most difficult of all literary compositions. Some writers are obscure through poverty of thought: Paul on the contrary through exuberance. In his writings great ideas, brilliantly worded, come pouring out with a rapidity that leaves appreciative effort lagging behind. Yet this but half describes his exuberance. Paul has a highly relational mind; not content with vivid presentation of a thought, he must at the same time guard it in all its aspects, and indicate its connections with all other thoughts. If the author of *Wisdom* be considered the great master of the digression, Paul may be called the great master of the preposition: the function of that mechanical part of speech to represent not thoughts but thought relations has a demand made upon it in these epistles that cannot be paralleled in other literature; *of's* and *in's* and *through's*

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and *with's* (not to say their Greek equivalents) almost break down under the burden imposed on them. In dealing with a style like this explanation, however necessary it may be, tends to aggravate the difficulty: the reader's mind, already strained under the amount Paul crowds into a period, resents the additional strain of details amplified and discriminations further discriminated. I have thought that the best assistance in the present case would be, first, to take great pains with the paragraphing of the text, and then to add a Syllabus, constructed (as in other volumes of this series) on the principle that a definite period* of the syllabus represents a paragraph of the text. Such a syllabus is not a commentary: it merely seeks to trace beforehand (so to speak) channels in the reader's mind into which the complex thoughts of the author may flow as his words are read. The idea of arrangement, which underlies all attempts at clear presentation of the text, is thus carried a stage further than the devices of page-setting will allow.

With these few words of explanation I leave this number of the Modern Reader's Bible to produce its own effect. The matter included within the covers of these two small volumes has turned the world upside down, laid the foundations of modern religion and civilization, and struck a unity through all history. In the present simple arrangement it is possible for a reader of ordinary intelli-

* See page 221.

gence, almost at a sitting, to traverse this literature from beginning to end, and so to bring his individual mind, unhampered by extraneous comment, into fresh and immediate contact with the most dynamic persons, incidents, and thoughts that history has produced.

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The text is that of the Revised Version, the marginal alternatives being often adopted. For the use of it I express my obligation to the University Presses of Oxford and Cambridge. A Reference Table at the end connects the numbering of this volume with the chapters and verses of the Bible.

THE GOSPEL OF ST. LUKE

CONTINUED IN

THE ACTS OF THE APOSTLES

IN WHICH ARE INSERTED

THE EPISTLES OF ST. PAUL

THE GOOD TIDINGS

(*GOSPEL*)

or

THE ACTS AND SAYINGS OF JESUS

according to

ST. LUKE

ST. LUKE

I

THE BIRTH AND CHILDHOOD OF JESUS

II

JOHN THE BAPTIST AND THE APPEARANCE OF JESUS IN
PUBLIC

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THE MINISTRY IN GALILEE UP TO THE FULL RECOGNITION
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VI

THE PASSION AND RESURRECTION OF JESUS

PREFACE

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fully established 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 which thou wast taught by word of mouth.

I

THE BIRTH AND CHILDHOOD OF JESUS

i

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 hand-
maiden:

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 remem-
ber 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 neigh-
bours 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.

ii

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 firstborn 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.

iii

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.

iv

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.

II

JOHN THE BAPTIST AND THE APPEARANCE OF JESUS IN PUBLIC

i

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 Lysanias 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 reproved 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.

Genealogy of Jesus Christ

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 Semcin
the son of Josech
the son of Joda
the son of Joanan
the son of Rhesa
the son of Zerubbabel
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 Mahalalcel
the son of Cainan
the son of Enos

the son of Seth
the son of Adam
the son of God

ii

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.

III

THE MINISTRY IN GALILEE UP TO THE FULL RECOGNITION OF JESUS BY THE DISCIPLES

i

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, **Today hath this scripture been fulfilled in your ears.** And all bare him witness, and wondered at the words of grace which pro-

ceeded 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.

ii

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 today.

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 bride-chamber 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 synagoguc 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.

iii

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.

iv

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, who-soever 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 gor-

geously 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, weep-

ing, 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**

Parable of
the Two
Debtors

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.

V

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.

Parable of
the Sower

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.**

vi

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 Jāirus, 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.

vii

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.

viii

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 pray-

ing, 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 per-

verse 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.**

IV

THE WAY TO JERUSALEM AND GROWING EXPECTATION OF THE KINGDOM

i

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 king-

dom 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.**

ii

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 judgement, 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 ye see, and saw them not; and to hear the things which ye hear, and heard them not.

iii

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

Parable of
the Good
Samaritan

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.

iv

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.

V

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,

Parable of
the Importu-
nate Friend

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?

vi

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 gather-

eth 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 judgement with the men of this generation, and shall condemn 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 judgement 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.

vii

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 ye can; 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 judgement 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 marketplaces. 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 ye 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.

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.

viii

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

store-chamber 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 today is, and tomorrow 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 straightened 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-

Parable of
the Barren
Fig Tree

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.

ix

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 indig-

nation 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.

Parables of
the Mustard
Seed and the
Leaven

X

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.

xi

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 today and tomorrow, and the third day I am perfected. Howbeit I must go on my way today and tomorrow 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.

xii

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

Parable of
the Supper
and Guests

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.

xiii

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.

xiv

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.**

Parables of
the Lost
Sheep and
Lost Piece
of Silver

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

Parable of
the Prodigal
Son

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.

XV

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. Parable of the Unjust 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.

Parable of the
Rich Man and
Lazarus

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 wouldest 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.

xvi

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.

xvii

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.

xviii

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.

xix

And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying: There was in the city a judge, which feared not God, and regarded not man: and there was a widow in that city; Parable of and she came oft unto him, saying, Avenge the Unjust me of mine adversary. And he would not for Judge 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, Parable of the extortioners, unjust, adulterers, or even as Pharisee and Publican 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.

XX

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.

xxi

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 hear-

ing 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 today 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 wrong-

fully exacted ought of any man, I restore fourfold. And Jesus said unto him, Today 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.

xxii

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

Parable of
the Good and
Evil Ser-
vants

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 saith 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.

V

JESUS IN JERUSALEM

i

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.

ii

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

Parable of
the Husband-
men and the
Heir

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.

iii

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.

iv

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:

1. 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.

2. 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.

3. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in 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.

4. 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.

5. 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.

VI

THE PASSION AND RESURRECTION OF JESUS

i

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 Bene-**

factors. 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.

While 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.

ii

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 jurisdiction, 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.

iii

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, Today 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 multi-

tudes 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.

iv

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, concern-

ing 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 ACTS OF THE APOSTLES

IN WHICH ARE INSERTED

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THE ACTS AND THE EPISTLES

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(by the same messenger)

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L. The First Epistle to Timothy

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(after the release of the apostle)

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(during the apostle's second imprisonment)

I

THE COMMISSION TO THE APOSTLES

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.* 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.

* 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; insonuch that in their language that field was called *Akeldama*, that is, The field of blood.

II

OPENING OF THE WITNESS AT JERUSALEM

i

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 of 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.

ii

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 ankle-bones 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 them-

selves, 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.

iii

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.

III

STEPHEN AND SAUL: EXTENSION OF THE WITNESS TO SAMARIA AND GALILEE

i

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 ministration. 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.

ii

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? Wouldest 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.

iii

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 halting 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 wilt become gall of bitterness and a 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.

iv

But an angel of the Lord spake unto Philip, saying, Arise, and go toward 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 judgement 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 the 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.

V

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.

IV

VISION OF PETER AND OPENING OF THE GOSPEL TO THE GENTILES

i

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, entreating 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 fourfooted 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 anything 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 there-

fore 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 cir-

cumcision 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.

Now 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.

ii

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.

iii

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, hav-

ing 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.

V

PAUL'S FIRST MISSIONARY JOURNEY

i

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministrations, 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.

ii

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.

iii

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 dis-

ciples, 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.

VI

QUESTION OF THE CIRCUMCISION OF THE GENTILES

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 judgement 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.

AN EPISTLE

*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.

VII

FURTHER MISSIONARY JOURNEYS AND OPEN- ING OF THE GOSPEL TO EUROPE

i

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.

ii

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 sooth-saying. 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 sergeants,

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 sergeants 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.

iii

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 Berœa: 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 Berœa 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.

iv

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 babblers 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.* 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.

* 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.

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 any thing, 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.

V

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 tent-makers. 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.

A

THE FIRST EPISTLE TO THE THESSALONIANS

*PAUL and SILVANUS and
TIMOTHY*

*Unto the Church of the
THESSALONIANS in God
the Father and the Lord
Jesus Christ:*

Grace to you and peace.

I

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election, how that our Gospel came not unto you in word only, but also in power, and in the Holy

Ghost, and in much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak any thing. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come.

For yourselves, brethren, know our entering in unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation is not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God

is witness; nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory. And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the

prophets, and drave out us, and please not God, and are contrary to all men ; forbidding us to speak to the Gentiles that they may be saved ; to fill up their sins alway : but the wrath is come upon them to the uttermost.

But we, brethren, being bereaved of you for a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire : because we would fain have come unto you, I Paul once and again ; and Satan hindered us. For what is our hope, or joy, or crown of glorying ? Are not even ye, before our Lord Jesus at his coming ? For ye are our glory and our joy. Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone ; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith ; that no man be moved by these afflictions ; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction ; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good

remembrance of us always, longing to see us, even as we also to see you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith? Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, — that ye abound more and more. For ye know what charge we gave you through the Lord Jesus. For this is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust, even as the Gentiles which know not God; that no man transgress, and wrong his brother in the matter:

because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you. But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

2

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first : then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief : for ye are all sons of light, and sons of the day : we are not of the night, nor of darkness ; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night ; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love ; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

3

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

Brethren, pray for us.

Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the brethren.

The grace of our Lord Jesus Christ be with you.

B

THE SECOND EPISTLE TO THE THESSALONIANS

*PAUL and SILVANUS and
TIMOTHY*

*Unto the Church of the
THESSALONIANS in God
our Father and the Lord
Jesus Christ:*

*Grace to you and peace
from God the Father and
the Lord Jesus Christ.*

I

We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; which is a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: if so be that it is a righteous thing with

God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus : who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power ; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him ; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present ; let no man beguile you in any wise : for it will not be, except the falling away come first, and the man of sin be revealed, the

son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped ; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work : only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming ; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing ; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie : that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

3

But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth : whereunto he

called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours. Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word. Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall stablish you, and guard you from the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an ensample unto

you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.

vi

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgement-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 judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-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.

C

THE EPISTLE TO THE GALATIANS

PAUL

*An Apostle (not from men,
neither through man, but
through Jesus Christ, and
God the Father, who raised
him from the dead):*

*And all the Brethren which
are with me :*

*Unto the Churches of
GALATIA :*

*Grace to you and peace
from God the Father, and
our Lord Jesus Christ :
who gave himself for our
sins, that he might deliver
us out of this present evil
world, according to the*

*will of our God and
Father: to whom be the
glory for ever and ever.
Amen.*

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.

I

For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and

made havock of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus. Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now touching the things which I write unto you, behold, before God, I lie not. Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; and they glorified God in me.

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had

run, in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back

and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

2

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain?—if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Even as *Abraham believed God, and it was reckoned unto him for righteousness.* Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, *In thee shall all the nations be blessed.* So then they which be of faith are blessed with the faithful Abraham.

For as many as are of the works of the law are under a curse: for it is written, *Cursed is every one which continueth not in all things that are written in the book of the law, to do them.* Now that no man is justified by the law in the sight of God, is evident: for, *The righteous shall live by faith;* and the law is not of faith; but, *He that doeth them shall*

live in them. Christ redeemed us from the curse of the law, having become a curse for us : for it is written, *Cursed is every one that hangeth on a tree* : that upon the Gentiles might come the blessing of Abraham in Christ Jesus ; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men : Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, *And to seeds*, as of many ; but as of one, *And to thy seed*, which is Christ. Now this I say ; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise : but God hath granted it to Abraham by promise.

‘What then is the law?’ It was added because of transgressions, till the seed should come to whom the promise hath been made ; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one ; but God is one. ‘Is the law then against the promises of God?’ God forbid : for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up all things under

sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God. Howbeit at that

time, not knowing God, ye were in bondage to them which by nature are no gods ; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

I beseech you, brethren, be as I am, for I am as ye are. Ye did me no wrong : but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time : and that which was a temptation to you in my flesh ye despised not, nor rejected ; but ye received me as an angel of God, even as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, because I tell you the truth? They zealously seek you in no good way ; nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with you. My little children, of whom I am again in travail until Christ be formed in you, yea, I could wish to be present with you now, and to change my voice ; for I am perplexed about you.

Tell me, ye that desire to be under the law, do ye

not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the scripture? *Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.* Wherefore, brethren, we are not children of a handmaid, but of the freewoman. With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.

Ye were running well; who did hinder you that ye should not obey the truth? This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away. I would that they which unsettle you would even cut themselves off.

For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this; *Thou shalt love thy neighbour as thyself*. But if ye bite and devour one another, take heed that ye be not con-

sumed one of another. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

3

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law

of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard to himself alone, and not of his neighbour. For each man shall bear his own burden.

But let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

See with how large letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the

cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

NOTES AND SYLLABUS



NOTES TO ST. LUKE'S GOSPEL

The differing purpose and spirit of St. Luke's Gospel in comparison with that of St. Matthew is reflected in the natural divisions into which the narrative is found to fall. Matthew is essentially a thinker, and his divisions spring from stages in the developing 'kingdom' of God. Luke, as his preface suggests, is an annalist, carefully verifying and fitting traditions into their local surroundings. Hence — apart from the opening and closing sections which are the same in both treatments — the main divisions of the present work may be called local and temporal: (1) the ministry in Galilee, which finds a climax in the confession of the Messiah by Peter and the rest; (2) the way from Galilee to Jerusalem, marked by an expectancy of a kingdom soon to be revealed; (3) Jesus in Jerusalem, where again the narrative falls mostly into the same divisions as in the other gospels. The subdivisions of these main sections are often marked by some note of place or other connection with the larger divisions; sometimes the unity of incidents in one subdivision is suggested by comparison with *Matthew* and *Mark*.

I

Page 12. *My soul doth magnify the Lord*, etc. This and the other verse passages on **pages 14, 16, 18**, may be considered examples of the 'Antique Rhythm' which distinguishes most of

the poetic outpourings retained in the historical books of the O.T. [*Genesis* volume, page 153]. Its elastic 'strain' [a couplet of which either line may be strengthened by an additional line, but not both] makes it specially suitable for extemporaneous composition. It is noticeable, however, that these passages are less clear examples of parallelism than similar passages of the O.T.: no doubt because the Greek language does not lend itself to parallelism so readily as the Hebrew.

II

Page 23. *Genealogy of Jesus Christ.* The difference of outer form in this as compared with the Matthew genealogy is in keeping with differences of substance. Details cannot be here discussed; but probably (*a*) Matthew's is a copy of the official register, in which links may be omitted, as the only purpose is to establish Davidic descent; (*b*) Luke's is the actual descent through Mary: the marriage of Joseph with Mary having constituted him the 'son,' that is, legal heir, of her father Heli.

III

i gives characteristic specimens of Christ's opening ministry. With **ii** opposition appears. — **iii** gives a first organisation of disciples and a characteristic discourse. — **iv** is again a general picture, like **i**. — At **v** the appearance of organisation is more definite, reaching the point where financial provision has become necessary. The corresponding portion of *Matthew* is section VII. The distinction Matthew makes emphatic between the

doctrine taught to the circle of disciples and that to the multitude is not formally stated by Luke. It is, however, the point of the passage (page 44) *No man, when he hath lighted a lamp*, etc.: the esoteric teaching is only given on condition of its being made public to others. [Compare *Matthew* volume, page 260.]—The distinction of **vi** and **vii** is local, and **viii** is the natural climax of the whole section.

IV

i and **ii** arise naturally out of the new departure of the narrative and the new mission that becomes necessary.—**iii**. The parable of the Good Samaritan is possibly suggested by the experience of **i**.—**iv**. This incident is clearly local.—**v** may be local in its connection (*a certain place*); or the expectations that give distinctiveness to all this section may be the link that connects prayer in general (the 'Lord's Prayer') with the thought of importunity that immediately follows, and which would be specially suitable to a crisis.—**vi**. The contents of this section are substantially the same as in *Matthew* VI. iv, though the order is varied; the last paragraph of Luke's section [image of the lamp] serves the same purpose as Matthew's image of the tree and its fruit. [See note in *Matthew* volume, pages 257-8.] *The unclean spirit when he is gone out of the man*: the connection of this seems difficult in Luke's version, it is clearer in the fuller section of Matthew. The foundation of the blasphemy is the rejection of the divine spirit of healing: the inherently unclean, with evidence of healing before their eyes, make their

souls the seat of yet greater uncleanness. — **vii.** This section associates itself with the growing expectation of the kingdom to be revealed at Jerusalem, and consequently increased vehemence of pharisaic opposition. — **viii.** The unity of this long and important section appears clear. Its starting-point is a request to Jesus to adjudicate a purely secular matter of property division. This in the light of the nearing crisis of spiritual history seems monstrous, and draws on all that follows. The sense of crisis is specially applicable to the concluding part (pages 67-8): make terms while there is time; the shock of recent accidents was not more critical than present conditions; let the fig tree alone just for this one year. — **ix.** In the parables of this subdivision we can trace the growing strength of the movement on the eve of its crisis. — The connection of **x** and **xi** is local, with the idea of proximity to Jerusalem. — **xii, xiii, xiv,** are each distinct in themselves; the sections associate themselves with the general movement of events by the indiscriminate crowds that they suggest as accompanying the Master, thus reflecting the growing anticipation of a crisis. A similar remark may apply to **xv**: compare *every man entereth violently into* [the kingdom]. Under such circumstances the thought of *mammon* becomes significant: in so critical a time use mammon for spiritual uses. — I see no note of connection for **xvi.** — **xvii** has local connection. — **xviii** associates itself directly with the expected revelation of the kingdom. — **xix** is made up chiefly of two parables illustrating, from different sides, the spirit of prayer. Perhaps its connection with the movement is the expectation of God's 'avenging his elect.' — The connection of **xx** is perhaps the

same as that of **xv**: mammon has no value in face of such a crisis. — The local distinctiveness of **xxi** and **xxii** is clear: they bring this important section to its close.

V

The subdivisions of this section are simple: (i) the triumphal entry into Jerusalem and cleansing of the temple — (ii) the challenge of Christ's authority — (iii) the test questions, and the way these are met by Jesus, with his denunciation of the opposition, and (apparently by contrast) exaltation of the poor widow — (iv) the discourse of the end of all things. This falls into sections similar to those of the other reports of it: compare note to *Matthew* volume, pages 267–8.

VI

The subdivisions are: (i) the last Supper, and arrest of Jesus — (ii) the trial — (iii) the crucifixion and burial — (iv) the resurrection and ascension.

NOTES TO THE ACTS OF THE APOSTLES

The Acts of the Apostles, whatever difficulties it may raise for the historian, is singularly clear and straightforward in its style considered as a work of literature. It falls into divisions and subdivisions which are naturally related to the title of the work. 'Apostles' is the equivalent of our modern term 'commis-

sioners': the 'commission' is given to these apostles in the opening section, and the sections that follow are natural stages in the fulfilment of the commission.

The charge given the apostles in the incident (I) of the ascension is to be *witnesses* (a) *both in Jerusalem*, (b) *and in all Judæa and Samaria*, and (c) *unto the uttermost part of the earth*. Accordingly, we have described the opening of the witness in Jerusalem (II); the extension, through the incident of Stephen's martyrdom, of the witness to Samaria and Galilee (III); the epoch of extension made by Peter's Vision, and the opening of the gospel to the Gentiles (IV), followed by the appearance of Paul as a separate leader for Gentile evangelisation (V), and the establishment, by means of a general council, of a non-circumcision Christianity (VI); a further vision originates a new departure in the extension of Paul's mission to Europe (VII); finally, a series of providential circumstances, as remarkable as any vision, brings the apostle of the Gentiles to exercise his office in Rome: *the uttermost part of the earth* is, so to speak, represented by the world's metropolis (VIII).

The extension of the apostolic witness has, in the last two sections, come to be measured in the field of Christian thought and church government even more than in territorial additions. Accordingly the epistolary communications of Paul begin here to take a position as elements of church history. Six epistles connect themselves with the period covered by sections VII and VIII. Further epistles, now unaccompanied by any narrative of Luke, carry on the history of the church, into two more sections: the Epistles of Paul's First Imprisonment in Rome (IX),

and the Last Epistles of St. Paul (X), representing probably the period of his release and second imprisonment.

I

This section briefly gives the Ascension charge to the apostles, and their period of waiting for the signal to begin their public witness.

II

This Opening of the Witness at Jerusalem falls into three subdivisions: **i.** The outpouring of the Spirit on the day of Pentecost, and first ‘fellowship’ of the church—**ii.** A new outpouring of the Spirit in connection with a notable miracle and consequent interference of ecclesiastical authorities, followed by more particular description of the apostolic ‘fellowship’—**iii.** A more determined interference by the high priest and Sadducees, ending in the pacification of Gamaliel.

III

i. Here first appears the double element in the Christian fellowship, Hebrew and Greek: first sign of the history that is to follow.—**ii.** This incident of martyrdom, besides its intrinsic interest, suggestively brings together the names of Stephen and Saul.—**iii.** The consequent persecution scatters the Christians as witnesses through Judæa and Samaria, and there is formal recognition of Samaritans as Christian brethren by the apostles.—**iv.** Wider territorial extension by Philip.—**v.** Conversion

of Saul, with a special commission to him as a witness to the Gentiles. — The conclusion recognises extension through Judæa, Galilee, and Samaria.

IV

The whole section is occupied with the epoch-making extension of the witness to the Gentiles. — **i.** Peter's Vision, with its consequences, in the visit to Cornelius, and recognition of events by the apostles at Jerusalem. — **ii.** In this brief section we have the first appearance of Antioch, as a head centre of Gentile Christianity, and of a distinctive name 'Christians,' whereas previously (and still in Jerusalem) the converts of the apostle had appeared as a sect or 'way' among the Jews. — **iii.** The imprisonment of Peter and execution of James make a natural conclusion to that part of the history of which Jerusalem and the twelve apostles had been the centre: henceforth the interest is transferred to Paul and the extension to the vast Gentile world, Jerusalem and the other apostles appearing only incidentally and so far as they affect Gentile history.

V

The growing extension of the 'witness' is now embodied in a distinct institution, the missionary journey, or organisation of local churches. — **i.** The recognition of this institution, and formal ordination of Paul and Barnabas at Antioch. — **ii.** A full-length picture of the mode of evangelisation adopted by the missionaries, especially the presentation of the word first to

the Jews.—iii. Further incidents and conclusion of the first missionary journey.

VI

The raising and settlement of a fundamental question as between Jewish and non-Jewish converts: the conclusion is a formal recognition of a non-circumcision Christianity.

VII

The 'missionary journey' is now an accepted institution. The narrative evidently seeks less to distinguish particular journeys [*e.g.* what are usually called second and third journeys of St. Paul mingle almost in the same sentence] than to recognise successive stages of widening of the mission. The present section ushers in, by vision, the opening of the witness to Europe. —i. Further missionary journeyings, with personal changes. —ii. Providential circumstances, including a vision, which lead Paul to carry the gospel to Macedonia and Europe. His first adventures at Philippi. —iii. Other prominent European centres. —iv. Athens as intellectual metropolis of the Gentile world. —v. Corinth as one of the leading commercial centres of the world. By encouragement of a vision, Paul settles down for a long stay, and makes a determined attempt to evangelise the whole city.

A, B. During the long stay at Corinth Paul appears to have sent his First, and subsequently his Second, Epistles to the Thessalonians. Apparently he had, from

Athens, sent Timothy to inquire after the welfare of these churches, receiving him on his return at Corinth.

vi. Conclusion of the stay at Corinth, and further journeyings.

C. *The date of the Epistle to the Galatians has not been positively determined, owing to the ambiguity in the term 'Galatia.'* (a) *It may mean a portion of Asia inhabited by Gauls or Galatians, and at this period a Roman province.* (b) *It may be certain territory, not inhabited by Galatians, but made a part (on the south) of the Roman province of Galatia. In the former case, there is no note in the Acts of any evangelisation by Paul, unless what may be covered by the general phrase twice repeated (chapters xvi. 6 and xviii. 23) 'the region of Phrygia and Galatia.'* *If the other meaning of Galatia be taken, this southern territory includes the cities of Derbe, Lystra, Iconium, etc., Paul's visits to which are told in detail. The historic question as between this northern and southern Galatia, in connection with Paul's epistle, seems almost impossible to settle, and expert opinion is almost evenly divided. This question affects the question of date, because it appears from the epistle that Paul had visited twice, but not more than twice, the people he is addressing. I have placed the epistle in its present position because (a) on the theory of northern Galatia this would be its proper place; (b) on the other theory this position, though too late in time, yet connects the epistle with the context.*

SYLLABUS TO EPISTLES

*** This Syllabus is constructed on the principle that single paragraphs of the text are represented either by single paragraphs of the Syllabus, or by sections of a paragraph divided by a dash.*

First Epistle to the Thessalonians

1. Thankful remembrance of the assurance with which the gospel was introduced to the Thessalonians, spontaneous testimony to which comes from believers everywhere. — On the one hand the apostle's ministry among them had been bold, disinterested, loving, unwearied: on their part the Thessalonians received it as a word of God; like the churches of Judæa, and amid persecutions such as those churches suffered from the Jews.

Hindered by perverse circumstances from himself coming, the apostle had sent Timothy to the Thessalonians: and can never be thankful enough for the glad tidings Timothy has brought of their faith and love: may God and the Lord Jesus bring about the meeting, and establish their hearts to the time of his coming.

It remains that in their faithful walk they should abound more and more: in sanctification from uncleanness, love of the brethren, and ambition for quiet and unobtrusive work.

2. The question of those that fall asleep: those that sleep in Jesus God will bring with him; they will be the first to rise, and those who are alive will be caught up with them.

The question of times and seasons not a question for discussion: the day of the Lord will come like a thief upon the careless traveller. But believers, as children of the day, will be sober and watchful.

3. Exhortations: the brethren to respect for leaders; the leaders to their work of oversight; all to Christian acts and graces. — Conclusion.

Second Epistle to the Thessalonians

1. The apostle thanks God, and in the churches glories over the faithfulness of the Thessalonians amid their persecutions and afflictions: these sufferings as true a token of God's righteous judgments, in that they are fitting the sufferers for the kingdom, as will be the recompense God will mete out to their persecutors at the coming of the Lord Jesus. May God count the Thessalonians worthy of their calling, and fulfil their every desire.

2. The question of the coming of the Lord Jesus: a firm attitude to be maintained against the suggestion that the 'day of the Lord' is present. Warnings given during the apostle's personal ministry among the Thessalonians recalled: (*a*) the condition precedent of a 'falling away,' and a revelation of the 'man of sin' with his exaltation of himself against God; (*b*) that the 'mystery of lawlessness' does indeed work, but (*c*) a restraining power is for the present acting in order to delay to the proper season the revelation of the 'lawless one,' and his destruction by the Lord Jesus in spite of his power and signs, lying words that deceive those who have not embraced the truth.

3. Prayers with thankfulness for the Thessalonians; their

prayers desired for the apostle in his labours. — A positive command to withhold fellowship (yet in no hostile spirit) from those who walk disorderly and contrary to traditions received from the apostle, fortified by apostolic example. This called forth by rumours of busybodies who shun all work. — Conclusion.

Galatians

A marvel: that the Galatians are so readily moving away from the original gospel under which they were called: whatsoever man or angel introduces any other gospel, let him be anathema.

1. Paul makes solemn testimony that the gospel he preached came from no human authority, but direct from the Lord Jesus. He recounts his position in the early years after his conversion to show the impossibility of other influence. — He recounts his visit at a later period to Jerusalem, and his recognition by the ‘pillars of the church’ as being intrusted with the gospel of the uncircumcision as Peter with the gospel of the circumcision. — Finally is recounted Paul’s open conflict with Cephas at Antioch on this very question of Gentiles conforming to Jewish life. [*The account of this conflict merges in more general statement of the principles involved.*] Even we who are born Jews yet believe on Christ, because by faith and not by law is man to be justified: shall we then, while professing justification in Christ, erect again a Law which must pronounce us sinners, and so make Christ a minister of sin? * With Christ our former life was crucified; what lives now is Christ in us the life of faith.

* See note at the end of this Syllabus.

2. Appeal is made to the Galatians from their own experience: have the wonders of their conversion and its sequel come by law or faith? — Abraham's righteousness rests on faith: they which be of faith are sons of Abraham. — They that cling to the works of the law are under its curse, from which curse Christ became curse to redeem us. — Considered even as a human institution the original covenant to Abraham cannot be disannulled by the law of 430 years later.

The question arises: What, then, is the position of the law? An interim institution, arising out of the existence of transgression, obtaining to the time of the promised 'seed' (Christ), ordained not directly by God but indirectly through a mediator. Is there then contradiction between Divine law and promise? No: righteousness would have been of law if the law could have made alive. Law was the prison from which faith is the release; the attendant leading to the teacher Christ; the period of tutelage during which the heirs of life are not different from slaves. Will the Galatians voluntarily return to that elementary stage?

Appeal is made to the Galatians from their personal relations with the writer: is that passionate zeal for him become nothing because he is absent?

An allegory from the Law which the Galatians so much admire: Sinai and Jerusalem, the child of the handmaid and the child of promise. Stand fast in Christian freedom, and be not entangled again with a yoke of bondage.

Appeal is made to the Galatians from their bond to Christ: solemn declaration that receiving circumcision is severance from Christ.

What can have marred the fair course they were running? Some little leaven that leaveneth the whole lump. They may be sure that Paul gives no countenance to the new doctrine: or else why should he be persecuted? Would that these disturbers would circumcise themselves away!

Caution in applying the doctrine here laid down: freedom is your calling, but freedom not used for the flesh. Walk by the Spirit, and then there is no danger of fulfilling lusts of the flesh.

3. General exhortations in gnostic* form: spirit of correction — mutual comfort and individual responsibility — support of teachers — sowing and reaping — constancy of effort — conclusion with autograph.


Note to page 198. *But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid, etc.* The sense of the whole passage is affected by an ambiguity in the expression, *found sinners*. (1) It is sometimes understood as = conforming to Gentile life. Thus the whole sense would be: *If, while seeking justification through Christ, our lives show no better than Gentile lives, will the guilt lie on the head of Christ? Never: the building up what was destroyed is a confession that our former abandonment [of the*

* The concluding part of several epistles tends towards the disconnected form of Wisdom literature. The whole of the *Epistle of St. James* is in this form.

law] was a transgression. — (2) I have followed another view: *found sinners* = re-erecting the law [under which all are found sinful]. Thus the sense of the whole is: *Are we, while professing justification through Christ, to erect again a law which will make us sinners, and so make Christ a minister of sin? Never! And yet that is what your position amounts to: for to erect what you have pulled down is a confession of sin.* The sentence, *If I build*, etc., is exegetical of *found sinners*.



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