

to what I have spoken about to them. They must know what I said."

When Jesus said this, one of the police-officers, who was standing near, gave him a blow with his hand. 22

"Do you answer the High Priest like that?" he exclaimed.

"If I said anything wrong, give evidence about it," replied Jesus; "but if not, why do you strike me?" 23

Annas sent him bound to Caiaphas the High Priest. 24

Meanwhile Simon Peter was standing there, warming himself; so they said to him: 25

"Are not you also one of his disciples?"

Peter denied it.

"No, I am not," he said.

One of the High Priest's servants, a relation of the man whose ear Peter had cut off, exclaimed: 26

"Did not I myself see you with him in the garden?"

Peter again denied it; and at that moment a cock crowed. 27

Jesus before the Roman Governor. From Caiaphas they took Jesus to the Government House. It was early in the morning. But they did not enter the Government House them- 28

selves, lest they should become 'defiled,' and so be unable to eat the Passover. Therefore Pilate came outside to speak to them. 29

"What charge do you bring against this man?" he asked.

"If he had not been a criminal, we should not have given him up to you," they answered. 30

"Take him yourselves," said Pilate, "and try him by your own Law." 31

"We have no power to put any one to death," the Jews replied—in fulfilment of what Jesus had said when indicating the death that he was destined to die. 32

After that, Pilate went into the Government House again, and calling Jesus up, asked him: 33

"Are you the King of the Jews?"

"Do you ask me that yourself?" replied Jesus, "or did others say it to you about me?" 34

"Do you take me for a Jew?" was Pilate's answer. "It is your own nation and the Chief Priests who have given you up to me. What have you done?" 35

"My kingly power," replied Jesus, "is not due to this world. If it had been so, my servants would be doing their utmost to prevent my being given up to the Jews; but my kingly power is not from the world." 36

"So you are a King after all!" exclaimed Pilate. 37

"Yes, it is true I am a King," answered Jesus. "I was born for this, I have come into the world for this—to bear testimony to the Truth. Every one who is on the side of Truth listens to my voice."

"What is Truth?" exclaimed Pilate. 38

After saying this, he went out to the Jews again, and said :
 "For my part, I find nothing with which he can be charged.
 It is, however, the custom for me to grant you the release of
 one man at the Passover Festival. Do you wish for the
 release of the King of the Jews?" 39

"No, not this man," they shouted again, "but Barabbas !" 40
 This Barabbas was a robber.

After that, Pilate had Jesus scourged. The soldiers made a
 crown with some thorns and put it on his head and threw a
 purple robe round him. They kept coming up to him and
 saying : "Long live the King of the Jews !" and they gave him
 blow after blow with their hands. Pilate again came
 outside, and said to the people : 1, 2 **19**

"Look ! I am bringing him out to you, so that you may
 know that I find nothing with which he can be charged."
 Then Jesus came outside, wearing the crown of thorns and
 the purple robe ; and Pilate said to them : 3 5

"Here is the man !" 6
 When the Chief Priests and the police-officers saw him, they
 shouted :

"Crucify him ! Crucify him !" 7
 "Take him yourselves and crucify him," said Pilate. "For
 my part, I find nothing with which he can be charged."
 "But we," replied the Jews, "have a Law, under which he
 deserves death for making himself out to be the Son of
 God." 8

When Pilate heard what they said, he became still more
 alarmed ; and, going into the Government House again, he
 said to Jesus : 9

"Where do you come from ?"
 But Jesus made no reply. So Pilate said to him : 10
 "Do you refuse to speak to me ? Do not you know that
 I have power to release you, and have power to crucify
 you ?"

"You would have no power over me at all," answered Jesus,
 "if it had not been given you from above ; and, therefore, the
 man who betrayed me to you is guilty of the greater sin."
 This made Pilate anxious to release him ; but the Jews
 shouted : 11 12

"If you release that man, you are no friend of the Emperor !
 Any one who makes himself out to be a King is setting him-
 self against the Emperor !"

On hearing what they said, Pilate brought Jesus out, and
 took his seat upon the Bench at a place called 'The Stone
 Pavement'—in Hebrew 'Gabbatha.' It was the Passover
 Preparation Day, and about noon. Then he said to the
 Jews : 13 14

"Here is your King !"

At that the people shouted :

“ Kill him ! Kill him ! Crucify him ! ”

“ What ! shall I crucify your King ? ” exclaimed Pilate.

“ We have no King but the Emperor,” replied the Chief Priests ; whereupon Pilate gave Jesus up to them to be crucified.

**The
Crucifixion
of Jesus.**

So they took Jesus ; and he went out, carrying his cross himself, to the place which is named from a skull, or, in Hebrew, Golgotha. There they crucified him, and two others with him—one on each side, and Jesus between them. Pilate also had these words written and put up over the cross—

‘ JESUS OF NAZARETH, THE KING OF THE JEWS. ’

These words were read by many of the Jews, because the place where Jesus was crucified was near the city ; and they were written in Hebrew, Latin, and Greek. The Jewish Chief Priests said to Pilate :

“ Do not write ‘ The King of the Jews ’, but write what the man said—‘ I am King of the Jews. ’ ” But Pilate answered :

“ What I have written, I have written. ”

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares—a share for each soldier—and they took the coat also. The coat had no seam, being woven in one piece from top to bottom. So they said to one another :

“ Do not let us tear it, but let us cast lots for it, to see who shall have it. ” This was in fulfilment of the words of Scripture—

‘ They shared my clothes among them,
And over my clothing they cast lots. ’

That was what the soldiers did. Meanwhile near the cross of Jesus were standing his mother and his mother’s sister, as well as Mary the wife of Clopas and Mary of Magdala. When Jesus saw his mother, and the disciple whom he loved, standing near, he said to his mother :

“ There is your son. ”

Then he said to that disciple :

“ There is your mother. ”

And from that very hour the disciple took her to live in his house.

**The Death
of Jesus.**

Afterwards, knowing that everything was now finished, Jesus said, in fulfilment of the words of Scripture :

“ I am thirsty. ”

There was a bowl standing there full of common wine ; so

they put a sponge soaked in the wine on the end of a hyssop-stalk, and held it up to his mouth. When Jesus had received the wine, he exclaimed : 30

“All is finished !”

Then, bowing his head, he resigned his spirit to God.

It was the Preparation Day, and so, to prevent the bodies from remaining on the crosses during the Sabbath (for that Sabbath was a great day), the Jews asked Pilate to have the legs broken and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and then those of the other who had been crucified with Jesus ; but, on coming to him, when they saw that he was already dead, they did not break his legs. One of the soldiers, however, pierced his side with a spear, and blood and water immediately flowed from it. This is the statement of one who actually saw it—and his statement may be relied upon, and he knows that he is speaking the truth—and it is given in order that you also may be convinced. For all this took place in fulfilment of the words of Scripture— 31 32 33 34 35 36

‘Not one of its bones shall be broken.’

And there is another passage which says— 37

‘They will look upon him whom they pierced.’

After this, Joseph of Ramah, a disciple of Jesus— 38
The Burial of Jesus. but a secret one, owing to his fear of the Jews—
 begged Pilate’s permission to remove the body of Jesus. Pilate gave him leave ; so Joseph went and removed the body. Nicodemus, too—the man who had formerly visited Jesus by night—came with a roll of myrrh and aloes, weighing nearly a hundred pounds. They took the body of Jesus, and wound it in linen with the spices, according to the Jewish mode of burial. At the place where Jesus had been crucified there was a garden, and in the garden a newly-made tomb in which no one had ever been laid. And so, because of its being the Preparation Day, and as the tomb was close at hand, they laid Jesus there. 39 40 41 42

IV.—THE RISEN LIFE.

On the first day of the week, early in the morning, while it was still dark, Mary of Magdala went to the tomb, and saw that the stone had been removed. So she came running to Simon Peter, and to that other disciple who was Jesus’ friend, and said to them : 1 20

The Resurrection of Jesus.

“They have taken away the Master out of the tomb, and we do not know where they have laid him !”

Upon this, Peter started off with that other disciple, and they went to the tomb. The two began running together; but the other disciple ran faster than Peter, and reached the tomb first. Stooping down, he saw the linen wrappings lying there, but did not go in. Presently Simon Peter came following behind him, and went into the tomb; and he looked at the linen wrappings lying there, and the cloth which had been upon Jesus' head, not lying with the wrappings, but rolled up on one side, separately. Then the other disciple, who had reached the tomb first, went inside too, and he saw for himself and was convinced. For they did not then understand the passage of Scripture which says that Jesus must rise again from the dead. The disciples then returned to their companions.

Jesus appears to Mary. Meanwhile Mary was standing close outside the tomb, weeping. Still weeping, she leant forward into the tomb, and perceived two angels clothed in white sitting there, where the body of Jesus had been lying, one where the head and the other where the feet had been.

"Why are you weeping?" asked the angels.

"They have taken my Master away," she answered, "and I do not know where they have laid him." After saying this, she turned round, and looked at Jesus standing there, but she did not know that it was Jesus.

"Why are you weeping? Whom are you seeking?" he asked.

Supposing him to be the gardener, Mary answered:

"If it was you, Sir, who carried him away, tell me where you have laid him, and I will take him away myself."

"Mary!" said Jesus.

She turned round, and exclaimed in Hebrew:

"Rabboni!" (or, as we should say, 'Teacher').

"Do not hold me," Jesus said; "for I have not yet ascended to the Father. But go to my Brothers, and tell them that I am ascending to him who is my Father and their Father, my God and their God."

Mary of Magdala went and told the disciples that she had seen the Master, and that he had said this to her.

Jesus appears to the Apostles. In the evening of the same day—the first day of the week—after the doors of the room, in which the disciples were, had been shut for fear of the Jews, Jesus came and stood among them and said: "Peace be with you"; after which he showed them his hands and his side. The disciples were filled with joy when they saw the Master. Again Jesus said to them: "Peace be with you. As the Father has sent me as his Messenger, so I am sending you."

After saying this, he breathed on them, and said:

“Receive the Holy Spirit; if you remit any one’s sins, they have been remitted; and, if you retain them, they have been retained.” 23

Jesus appears to Thomas. But Thomas, one of the Twelve, called ‘The Twin,’ was not with them when Jesus came; so the rest of the disciples said to him: “We have seen the Master!” 24 25

“Unless I see the marks of the nails in his hands,” he exclaimed, “and put my finger into the marks, and put my hand into his side, I will not believe it.”

A week later the disciples were again in the house, and Thomas with them. After the doors had been shut, Jesus came and stood among them, and said: “Peace be with you.” Then he said to Thomas: 26 27

“Place your finger here, and look at my hands; and place your hand here, and put it into my side; and do not refuse to believe, but believe.”

And Thomas exclaimed: 28

“My Master, and my God!”

“Is it because you have seen me that you have believed?” said Jesus. “Blessed are they who have not seen, and yet have believed!” 29

The Object of this Gospel. There were many other signs of his mission that Jesus gave in presence of the disciples, which are not recorded in this book; but these have been recorded that you may believe that Jesus is the Christ, the Son of God—and that, through your belief in his Name, you may have Life. 30 31

A later Appearance of Jesus. Later on, Jesus showed himself again to the disciples by the Sea of Tiberias. It was in this way:—Simon Peter, Thomas, who was called ‘The Twin,’ Nathanael of Cana in Galilee, Zebediah’s sons, and two other disciples of Jesus, were together, when Simon Peter said: “I am going fishing.” 1 2 3 **21**

“We will come with you,” said the others.

They went out and got into the boat, but caught nothing that night. Just as day was breaking, Jesus came and stood on the beach; but the disciples did not know that it was he. 4

“My children,” he said, “have you anything to eat?” 5

“No,” they answered.

“Cast your net to the right of the boat,” he said, “and you will find fish.” 6

So they cast the net, and now they could not haul it in on

account of the quantity of fish. Upon this the disciple whom Jesus loved said to Peter : 7

"It is the Master!"

When Simon Peter heard that it was the Master, he fastened his coat round him (for he had taken it off), and threw himself into the Sea. But the rest of the disciples came in the boat (for they were only about a hundred yards from shore), dragging the net full of fish. When they had come ashore, they found a charcoal fire ready, with some fish already on it, and some bread as well. 8 9

"Bring some of the fish which you have just caught," said Jesus. So Simon Peter got into the boat and hauled the net ashore full of large fish, a hundred and fifty-three of them; and yet, although there were so many, the net had not been torn. 10 11

And Jesus said to them: "Come and breakfast." Not one of the disciples ventured to ask him who he was, knowing that it was the Master. Jesus went and took the bread and gave it to them, and the fish too. This was the third time that Jesus showed himself to the disciples after he had risen from the dead. 12 13 14

Jesus' Last Words to Peter. When breakfast was over, Jesus said to Simon Peter : 15
"Simon, son of John, do you love me more than the others?"

"Yes, Master," he answered, "you know that I am your friend."

"Feed my lambs," said Jesus. Then, a second time, Jesus asked : 16

"Simon, son of John, do you love me?"

"Yes, Master," he answered, "you know that I am your friend."

"Tend my sheep," said Jesus. The third time, Jesus said to him : 17

"Simon, son of John, are you my friend?"

Peter was hurt at his third question being 'Are you my friend?'; and exclaimed :

"Master, you know everything! You can tell that I am your friend."

"Feed my sheep," said Jesus. "In truth I tell you," he continued, "when you were young, you used to put on your own girdle, and walk wherever you wished; but, when you have grown old, you will have to stretch out your hands, while some one else puts on your girdle, and takes you where you do not wish." 18

Jesus said this to show the death by which Peter was to honour God, and then he added: "Follow me." 19

Peter turned round, and saw the disciple whom Jesus loved 20

following—the one who at the supper leant back on the Master's shoulder, and asked him who it was that would betray him. Seeing him, Peter said to Jesus :

“ Master, what about this man ? ”

“ If it is my will that he should wait till I come,” answered Jesus, “ what has that to do with you ? Follow me yourself.”

So the report spread among the Brethren that that disciple was not to die ; yet Jesus did not say that he was not to die, but said “ If it is my will that he should wait till I come, what has that to do with you ? ”

Conclusion. It is this disciple who states these things, and who recorded them ; and we know that his statement is true.

There are many other things which Jesus did ; but, if every one of them were to be recorded in detail, I suppose that even the world itself would not hold the books that would be written.

A PASSAGE ABOUT AN ADULTERESS.

(Inserted in some manuscripts from an ancient source, and found either after John 7. 53, or after Luke 21. 38.)

[And every one went home except Jesus, who went to the Mount of Olives. But he went again into the Temple Courts early in the morning, and all the people came to him; and he sat down and taught them. Presently, however, the Teachers of the Law and the Pharisees brought a woman who had been caught in adultery, and placed her in the middle of the Court, and said to Jesus :

“Teacher, this woman was found in the very act of adultery. Now Moses, in the Law, commanded us to stone¹ such women to death ; what do you say ?”

They said this to test him, in order to have a charge to bring against him. But Jesus stooped down, and wrote on the ground with his finger. However, as they continued asking him, he raised himself, and said :

“Let the man among you who has never done wrong throw the first stone at her.”

And again he stooped down, and wrote on the ground. When they heard that, they went out one by one, beginning with the eldest; and Jesus was left alone with the woman in the middle of the Court. Raising himself, Jesus said to her :

“Woman, where are they ? Did no one condemn you ?”

“No one, Sir,” she answered.

“Neither do I condemn you,” said Jesus ; “go, and do not sin again.”]

¹ Deut. 22. 24.

THE ACTS OF THE APOSTLES.

THE ACTS OF THE APOSTLES.

COMPILED AT ROME AT AN UNCERTAIN DATE
LATER THAN 64 A.D.

THIS Book contains an account of the principal events in the first years of the Church's history after the Ascension of Jesus into Heaven. These events group themselves round the names of St. Peter and St. Paul; and in this Book the first twelve chapters relate mainly St. Peter's work among Jews, and the last sixteen St. Paul's work among people of other nations. The history ends with the imprisonment of the latter in Rome.

There is strong support for the view that St. Luke was the author or compiler of the Book, and (from the use of the pronoun "we" in several sections) that he took part in many of the events related.

THE ACTS OF THE APOSTLES.

I.—THE CHURCH AND THE JEWS.

Doings of the Apostles Peter and John.

Introduction. The first account which I drew up, Theophilus, 1 1
dealt with all that Jesus did and taught from 2
the very first, down to that day on which he was taken up to 3
Heaven, after he had, by the help of the Holy Spirit, given in- 4
structions to the Apostles whom he had chosen. With abun- 5
dant proofs, he showed himself to them, still living, after his 6
death; appearing to them from time to time during forty days, 7
and speaking of all that related to the Kingdom of God. And 8
once, when he had gathered them together, he charged them 9
not to leave Jerusalem, but to wait there for the fulfilment of 10
the Father's promise—"that promise," he said, "of which 11
you have heard me speak; for, while John baptized with 12
water, you shall be baptized with the Holy Spirit before many 13
days have passed."

Ascension of Jesus. So, when the Apostles had met together, they 6
asked Jesus this question—

"Master, is this the time when you intend to re-establish the 7
Kingdom for Israel?"

His answer was :

"It is not for you to know times or hours, for the Father 7
has reserved these for his own decision; but you shall receive 8
power, when the Holy Spirit shall have descended upon you, 9
and shall be witnesses for me not only in Jerusalem, but 10
throughout Judaea and Samaria, and to the ends of the 11
earth."

No sooner had Jesus said this than he was caught up before 9
their eyes, and a cloud received him from their sight. While 10
they were still gazing up into the heavens, as he went, 11
suddenly two men, clothed in white, stood beside them, and 12
said :

"Men of Galilee, why are you standing here looking up into 13
the heavens? This very Jesus, who has been taken from you 14

into the heavens, will come in the very way in which you have seen him go into the heavens."

The Apostles in Jerusalem. Then the Apostles returned to Jerusalem from the hill called Olivet, which is about three quarters of a mile from the city. 12

When they reached Jerusalem, they went to the upstairs room, where they were staying. There were there Peter, John, James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. They all united in devoting themselves to Prayer, and so did some women, and Mary, the mother of Jesus, and his brothers. 13 14

Appointment of Matthias. About this time, at a meeting of the Brethren, when there were about a hundred and twenty present, Peter rose to speak. 15

"Brothers," he said, "it was necessary that the prediction of Scripture should be fulfilled, which the Holy Spirit made by the lips of David about Judas, who acted as guide to the men that arrested Jesus, for he was one of our number and had his part allotted him in this work of ours." 16 17

(This man had bought a piece of land with the price of his treachery; and, falling heavily, his body had burst open, and all his bowels protruded. This became known to every one living in Jerusalem, so that the field came to be called, in their language, 'Akeldama,' which means the 'Field of Blood.')

"For in the Book of Psalms," Peter continued, "it is said— 20

'Let his dwelling become desolate,
And let no one live in it';

and also—

'His office let another take.'

Therefore, from among the men who have been with us all the time that Jesus, our Master, went in and out among us—from his baptism by John down to that day on which he was taken from us—some one must be found to join us as a witness of his resurrection." 21 22

So they put forward two men, Joseph called Barsabas, whose other name was Justus, and Matthias; and they offered this prayer— 23 24

"O Lord, who readest all hearts, show which of these two men thou hast chosen to take the place in this apostolic work, which Judas has abandoned, to go to his proper place." 25

Then they drew lots between them ; and, the lot having fallen on Matthias, he was added to the number of the eleven Apostles. 26

The Gift of the Holy Spirit. In the course of the Festival at the close of the Harvest the disciples had all met together, when suddenly there came from the heavens a noise like that of a strong wind rushing by ; it filled the whole house in which they were sitting. Then there appeared tongues of what seemed to be flame, separating, so that one settled on each of them ; and they were all filled with the Holy Spirit, and began to speak with strange 'tongues' as the Spirit prompted their utterances. 1 2 3 4

Now there were then staying in Jerusalem religious Jews from every country in the world ; and, when this sound was heard, numbers of people collected, in the greatest excitement, because each of them heard the disciples speaking in his own language. They were utterly amazed, and kept asking in astonishment : 5 6 7

"What ! Are not all these men who are speaking Galileans ? Then how is it that we each of us hear them in our own native language ? Some of us are Parthians, some Medes, some Elamites ; and some of us live in Mesopotamia, in Judaea and Cappadocia, in Pontus and Roman Asia, in Phrygia and Pamphylia, in Egypt and the districts of Libya adjoining Cyrene ; some of us are visitors from Rome, either Jews by birth or converts, and some are Cretans and Arabians—yet we all alike hear them speaking in our own tongues of the great things that God has done." 8 9 10 11

They were all utterly amazed and bewildered. 12

"What does it mean ?" they asked one another. But there were some who said with a sneer : "They have had too much new wine." 13

Peter's Address. Then Peter, surrounded by the eleven other Apostles, stood up, and, raising his voice, addressed the crowd. 14

"Men of Judaea," he began, "and all you who are staying in Jerusalem, let me tell you what this means. Mark well my words. These men are not drunk, as you suppose ; for it is only now nine in the morning ! No ! This is what is spoken of in the prophet Joel— 15 16

'It shall come about in the last days,' God says, 17
'That I will pour out my Spirit on all mankind ;
Your sons and your daughters shall become Prophets,
Your young men shall see visions,
And your old men dream dreams ;

Yes, even on the slaves—for they are mine—both men and 18
 women,
 I will in those days pour out my Spirit,
 And they shall become Prophets ;
 And I will show wonders in the heavens above, 19
 And signs on the earth below—
 Blood and fire and mist of smoke ;
 The sun shall become darkness, 20
 And the moon blood-red,
 Before the Day of the Lord comes—that great and awful
 day.
 Then shall every one who invokes the Name of the Lord 21
 be saved.'

Men of Israel, listen to what I am saying. Jesus of Nazareth, 22
 a man whose mission from God to you was proved by miracles,
 wonders, and signs, which God showed among you through
 him, as you know full well—he, I say, in accordance with 23
 God's definite plan and with his previous knowledge, was
 betrayed, and you, by the hands of lawless men, nailed him
 to a cross and put him to death. But God released him from 24
 the pangs of death and raised him to life, it being impossible
 for death to retain its hold upon him. Indeed it was to him 25
 that David was referring when he said—

'I have had the Lord ever before my eyes,
 For he stands at my right hand, that I should not be disquieted.
 Therefore my heart was cheered, and my tongue told its delight ; 26
 Yes, even my body, too, will rest in hope ;
 For thou wilt not abandon my soul to the Place of Death, 27
 Nor surrender me, thy holy one, to undergo corruption.
 Thou hast shown me the path to life, 28
 Thou wilt fill me with gladness in thy presence.'

Brothers, I can speak to you the more confidently about the 29
 Patriarch David, because he is dead and buried, and his tomb
 is here among us to this very day. David, then, Prophet as 30
 he was, knowing that God 'had solemnly sworn to him to set
 one of his descendants upon his throne,' looked into the future, 31
 and referred to the resurrection of the Christ when he said
 that 'he had not been abandoned to the Place of Death, nor
 had his body undergone corruption.' It was this Jesus, 32
 whom God raised to life ; and of that we are ourselves all
 witnesses. And now that he has been exalted to the right 33
 hand of God, and has received from the Father the promised
 gift of the Holy Spirit, he has begun to pour out that gift, as
 you yourselves now see and hear. It was not David who 34
 went up into Heaven ; for he himself says—

'The Lord said to my master : "Sit on my right hand,
 Till I put thy enemies as a footstool under thy feet."' 35

So let the whole nation of Israel know beyond all doubt, that God has made him both Lord and Christ—this very Jesus whom you crucified.” 36

When the people heard this, they were conscience-smitten, and said to Peter and the rest of the Apostles : 37

“ Brothers, what can we do ? ”

“ Repent,” answered Peter, “ and be baptized every one of you in the Faith of Jesus Christ for the forgiveness of your sins ; and then you will receive the gift of the Holy Spirit. For the promise is for you and for your children, and also for all those now far away, who may be called by the Lord our God.” 38 39

With many other words Peter enforced his teaching, while the burden of his exhortations was—“ Save yourselves from the perverse spirit of this age.” So those who accepted his teaching were baptized, and about three thousand people joined the disciples on that day alone. They devoted themselves to the teaching of the Apostles and to the Common Life of the Church, to the Breaking of the Bread and to the Prayers. 40 41 42

Early Days of the Christian Society. A deep impression was made upon every one, and many wonders and signs were done at the hands of the Apostles. All who became believers in Christ held everything for the common use ; they sold their property and their goods, and shared the proceeds among them all, according to their individual needs. Every day they devoted themselves to meeting together in the Temple Courts, and to the Breaking of Bread at their homes, while they partook of their food in simple-hearted gladness, praising God, and winning the good-will of all the people. And the Lord daily added to their company those who were in the path of Salvation. 43 44 45 46 47

Cure of a lame Beggar. One day, as Peter and John were going up into the Temple Courts for the three o'clock Prayers, a man, who had been lame from his birth, was being carried by. This man used to be set down every day at the gate of the Temple called ‘ the Beautiful Gate,’ to beg of those who went in. Seeing Peter and John on the point of entering, he asked them to give him something. Peter fixed his eyes on him, and so did John, and then Peter said : “ Look at us.” 1 2 3 4

The man was all attention, expecting to get something from them ; but Peter added : 5 6

“ I have no gold or silver, but I give you what I have. In the Name of Jesus Christ of Nazareth I bid you walk.”

Grasping the lame man by the right hand, Peter lifted him up. 7

Instantly the man's feet and ankles became strong, and, leaping up, he stood and began to walk about, and then went with them into the Temple Courts, walking, and leaping, and praising God. All the people saw him walking about and praising God; and, when they recognized him as the man who used to sit begging at the Beautiful Gate of the Temple, they were utterly astonished and amazed at what had happened to him.

While the man still clung to Peter and John, the people all quickly gathered round them in the Colonnade named after Solomon, in the greatest astonishment. On seeing this, Peter said to the people :

Peter's Address in the Temple. "Men of Israel, why are you surprised at this? and why do you stare at us, as though we, by any power or piety of our own, had enabled this man to walk? The God of Abraham, Isaac, and Jacob, the God of our ancestors, has done honour to his Servant Jesus—him whom you gave up and disowned before Pilate, when he had decided to set him free. You, I say, disowned the Holy and Righteous One, and asked for the release of a murderer! The very Guide to Life you put to death! But God raised him from the dead—and of that we are ourselves witnesses. And it is by faith in the Name of Jesus, that this man, whom you all see and know, has—by his Name—been made strong. Yes, it is the faith inspired by Jesus that has made this complete cure of the man, before the eyes of you all. And yet, my Brothers, I know that you acted as you did from ignorance, and your rulers also. But it was in this way that God fulfilled all that he had long ago foretold, as to the sufferings of his Christ, by the lips of all the Prophets. Therefore, repent and turn, that your sins may be wiped away; so that happier times may come from the Lord himself, and that he may send you, in Jesus, your long-appointed Christ. But Heaven must be his home, until the days of the Universal Restoration, of which God has spoken by the lips of his holy Prophets from the very first. Moses himself said—

'The Lord your God will raise up from among your brothers a Prophet, as he raised me. To him you will listen whenever he speaks to you. And it shall be that should any one among the people not listen to that Prophet, he will be utterly destroyed.'

Yes, and all the Prophets from Samuel onwards, and all their successors who had a message to deliver, told of these days. You yourselves are the heirs of the Prophets, and heirs, too, of the Covenant which God made with your ancestors, when he said to Abraham—

'In your descendants will all the nations of the earth be blessed.'

¹³ Exod. 3. 15; Isa. 52. 13. ¹⁴ Enoch 38. 2. ²¹ Mal. 4. 6. ²²⁻²³ Deut. 18. 15-19; Lev. 23. 29. ²⁵ Gen. 12. 3.

For you, first, God raised up his Servant, and sent him to bless you, by turning each one of you from his wicked ways." 26

Peter and John before the Council. While Peter and John were still speaking to the people, the Chief Priests, with the Officer in charge at the Temple and the Sadducees, came up to them, much annoyed because they were teaching the people, and because, through Jesus, they were preaching the resurrection from the dead. They arrested the Apostles and, as it was already evening, had them placed in custody till the next day. Many, however, of those who had heard the Apostles' Message became believers in Christ, the number of the men alone amounting to about five thousand. 1 4

The next day, a meeting of the leading men, the Councillors, and the Teachers of the Law was held in Jerusalem. There were present Annas the High Priest, Caiaphas, John, Alexander, and all who were of High-Priestly rank. They had Peter and John brought before them, and questioned them. 5 6 7

"By what power," they asked, "or in whose name have men like you done this thing?"

On this, Peter, filled with the Holy Spirit, spoke as follows : 8

"Leaders of the people and Councillors, since we are on our trial to-day for a kind act done to a helpless man, and are asked in what way the man here before you has been cured, let me tell you all and all the people of Israel, that it is by the Name of Jesus Christ of Nazareth, whom you crucified and whom God raised from the dead—it is, I say, by his Name that this man stands here before you lame no longer. Jesus is 'the stone which, scorned by you the builders, has yet become the corner stone.' And Salvation is in him alone; for there is no other Name in the whole world, given to men, to which we must look for our Salvation." 9 10 11 12

When the Council saw how boldly Peter and John spoke, and found that they were uneducated men of humble station, they were surprised, and realized that they had been companions of Jesus. But, when they looked at the man who had been healed, standing there with them, they had nothing to say. So they ordered them out of court, and then began consulting together. 13 14 15

"What are we to do to these men?" they asked one another. "That a remarkable sign has been given through them is obvious to every one living in Jerusalem, and we cannot deny it. But, to prevent this thing from spreading further among the people, let us warn them not to speak in this Name any more to any one whatever." 16 17

So they called the Apostles in, and ordered them not to speak or teach in the Name of Jesus. But Peter and John replied : 18 19

“Whether it is right, in the sight of God, to listen to you rather than to him—judge for yourselves, for we cannot help speaking of what we have seen and heard.” 20

However, after further warnings, the Council set them at liberty, not seeing any safe way of punishing them, because of the people, for they were all praising God for what had occurred; for the man who was the subject of this miraculous cure was more than forty years old. 21 22

After they had been set at liberty, the Apostles went to their friends and told them what the Chief Priests and the Councillors had said to them. All who heard their story, moved by a common impulse, raised their voices to God in prayer: 23 24

“O Sovereign Lord, it is thou who hast ‘made the heavens, the earth, the sea, and everything that is in them,’ and who, by the lips of our ancestor, thy servant David, who spoke under the influence of the Holy Spirit, hast said— 25

‘Why did the nations rage,
And the peoples form vain designs?
The kings of the earth set their array,
And its rulers gathered together,
Against the Lord and against his Christ.’ 26

There have indeed gathered together in this city against thy holy Servant Jesus, whom thou hast consecrated the Christ, not Herod and Pontius Pilate only, but the nations and the people of Israel besides—yet only to do what thou, by thy power and of thy own will, didst long ago destine to be done. Now, therefore, O Lord, mark their threats, and enable thy servants, with all fearlessness, to tell thy Message, while thou stretchest out thy hand to heal, and causest signs and wonders to take place through the Name of thy holy Servant Jesus.” 27 28 29 30

When their prayer was ended, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and began to tell God’s Message fearlessly. 31

**The
Common
Fund.**

The whole body of those who had become believers in Christ were of one heart and mind. Not one of them claimed any of his goods as his 32

own, but everything was held for the common use. The
 Apostles continued with great power to bear their testimony 33
 to the resurrection of the Lord Jesus, and God's blessing
 rested upon them all abundantly. Nor was there any one 34
 in need among them, for all who were owners of land or
 houses sold them, and brought the proceeds of the sales and
 laid them at the Apostles' feet; and then every one received 35
 a share in proportion to his wants. A Levite of 36
 Cyprian birth, named Joseph, (who had received from the
 Apostles the additional name of 'Barnabas'—which means
 'The Consoler,') sold a farm that belonged to him, and brought 37
 the money and laid it at the Apostles' feet.

Punishment of There was, however, a man named Ananias, 1 **5**
Ananias and who, with his wife Sapphira, sold some property,
Sapphira. and, with her connivance, kept back some of the 2
 proceeds. He brought only a part and laid it at the Apostles'
 feet.

"Ananias," Peter exclaimed, "how is it that Satan has so 3
 taken possession of your heart that you have lied to the Holy
 Spirit, and kept back a part of the money paid for the land?
 While it was unsold, was not it your own? and after it was 4
 sold, was not the money at your own disposal? How did
 you come to think of such a thing? You have lied, not to
 men, but to God!"

As Ananias heard these words, he fell down and expired; and 5
 every one who heard of it was appalled. The young men got 6
 up, and, winding the body in a sheet, carried it out and buried it.

After an interval of about three hours his wife came in, not 7
 knowing what had happened.

"Is it true," Peter asked, addressing her, "that you sold 8
 your land for such a sum?"

"Yes," she answered, "we did."

Then Peter said: "How did you come to agree to provoke 9
 the Spirit of the Lord? Listen! The foot-steps of those who
 have buried your husband are at the door; and they will
 carry you out too."

Instantly Sapphira fell down at Peter's feet and expired. On 10
 coming in, the young men found her dead; so they carried her
 out and buried her by her husband's side. The whole 11
 Church and all who heard of these events were appalled.

Miracles done Many signs and wonders continued to occur 12
by the among the people, through the instrumentality
Apostles. of the Apostles, whose custom it was to meet all
 together in the Colonnade of Solomon; but of the rest no one 13
 ventured to join them. On the other hand, the people were
 full of their praise, and still larger numbers, both of men and 14

women, as they became believers in the Lord, were added to their number. The consequence was that people would bring out their sick even into the streets, and lay them on mattresses and mats, in the hope that, as Peter came by, at least his shadow might fall on some one of them. Besides this, the inhabitants of the towns round Jerusalem flocked into the city, bringing with them their sick and those who were troubled by foul spirits ; and they were cured every one. 15 16

Peter and John again before the Council. At this the High Priest was roused to action, and he and all his supporters (who formed the party of the Sadducees), moved by jealousy, arrested the Apostles, and had them placed in custody. An angel of the Lord, however, opened the prison doors at night and led them out. 17 18 19

"Go," he said, "and stand in the Temple Courts, and tell the people the whole Message of this new Life." When they heard this, they went at daybreak into the Temple Courts, and began to teach. The High Priest and his party, on their arrival, summoned the High Council, including all the leading men among the Israelites, and sent to the gaol to fetch the Apostles. But, when the officers got there, they did not find them in the prison ; so they returned and reported that, while they had found the gaol barred securely and the guards posted at the doors, yet, on opening them, they had not found any one inside. When the Officer in charge at the Temple and the Chief Priests heard their story, they were perplexed about the Apostles and as to what all this would lead to. Presently, however, some one came and told them, that the men whom they had put in prison were actually standing in the Temple Courts, teaching the people. On this, the Officer went with his men and fetched the Apostles—without using violence, for they were afraid of being stoned by the people—and then brought them before the Council. The High Priest demanded an explanation from them. 20 21 22 23 24 25 26 27

"We gave you strict orders," he said, "not to teach in this Name. Yet you have actually flooded Jerusalem with your teaching, and you want to make us responsible for the death of this man." 28

To this Peter and the Apostles replied : 29

"We must obey God rather than men. The God of our ancestors raised Jesus, whom you put to death by hanging him on a cross. It is this Jesus whom God has exalted to his right hand, to be a Guide and a Saviour, to give Israel repentance and forgiveness of sins. And we are witnesses to the truth of this, and so is the Holy Spirit—the gift of God to those who obey him." 30 31 32

The members of the Council became frantic with rage on hearing 33

this, and were for putting the Apostles to death. But 34
 Gamaliel, a Pharisee, who was a Doctor of the Law and
 who was held in universal respect, rose in the Council, and
 directed that the men should be taken out of court for a little
 while. He then said :

“ Men of Israel, take care as to what you intend to do with 35
 these men. For not long ago Theudas appeared, professing 36
 to be somebody, and was joined by a body of some four hun-
 dred men. But he was killed ; and all his followers scattered
 and dwindled away. After him, Judas the Galilean appeared 37
 at the time of the census, and induced people to follow him ;
 yet he, too, perished and all his followers were dispersed. And, 38
 in this present case, my advice to you is not to interfere with
 these men, but to let them alone, for, if their designs and
 their work are inereely of human origin, they will come to an
 end ; but, if they are of divine origin, you will be powerless to 39
 put an end to them—or else you may find yourselves fighting
 against God ! ”

The Council followed his advice, and, calling the Apostles in, 40
 had them flogged, and then, after cautioning them not to speak
 in the Name of Jesus, set them free. But the Apostles 41
 left the Council, rejoicing that they had been thought worthy
 to suffer disgrace for that Name ; and never for a single day, 42
 either in the Temple Courts or in private houses, did they
 cease to teach, or to tell the Good News of Jesus, the Christ.

Appointment of 'The Seven.' About this time, when the number of the disci- 1 6
 ples was constantly increasing, complaints were
 made by the Jews of foreign birth against the
 native Jews, that their widows were being overlooked in the
 daily distribution. The Twelve, therefore, called together the 2
 general body of the disciples and said to them :

“ It is not well for us to see to the distribution at the tables
 and neglect God's Message. Therefore, Brothers, look for 3
 seven men of reputation among yourselves, wise and spiri-
 tually-minded men, and we will appoint them to attend to
 this matter ; while we, for our part, will devote ourselves to 4
 Prayer, and to the delivery of the Message.”

This proposal was unanimously agreed to ; and the disciples 5
 chose Stephen—a man full of faith and of the Holy Spirit—and
 Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas 6
 of Antioch, a former convert to Judaism ; and they brought
 these men to the Apostles, who, after praying, placed their
 hands on them.

So God's Message spread, and the number of the disciples 7

continued to increase rapidly in Jerusalem, and a large body of the priests accepted the Faith.

**Stephen's
Ministry and
Trial.**

Meanwhile Stephen, divinely helped and strengthened, was showing great wonders and signs among the people. But some members of the Synagogue known as that of Libertines, Cyrenians, Alexandrians, and Visitors from Cilicia and Roman Asia, were roused to action and began disputing with Stephen; yet they were quite unable to withstand the wisdom and the inspiration with which he spoke. Then they induced some men to assert that they had heard Stephen saying blasphemous things against Moses, and against God; and they stirred up the people, as well as the Councillors and the Teachers of the Law, and set upon Stephen, and arrested him, and brought him before the High Council. There they produced witnesses who gave false evidence.

"This man," they said, "is incessantly saying things against this Holy Place and the Law; indeed, we have heard him declare that this Jesus of Nazareth will destroy this Place, and change the customs handed down to us by Moses." The eyes of all the members of the Council were riveted upon Stephen, and they saw his face looking like the face of an angel.

**Stephen's
Defence.**

Then the High Priest asked: "Is this true?" And, upon that, Stephen spoke as follows: "Brothers and Fathers, hear what I have to say. God, who manifests himself in the Glory, appeared to our ancestor Abraham, when he was in Mesopotamia, and before he settled in Haran, and said to him—'Leave your country and your kindred, and come into the country that I will show you.' On this, Abraham left the country of the Chaldeans and settled in Haran; and from there, after his father's death, God caused him to migrate into this very country, in which you are now living. God did not at that time give him any part of it, not even a foot of ground. But he promised to 'give him possession of it and his descendants after him,' though at that time he had no child. God's words were these—'Abraham's descendants shall live in a foreign country, where they will be enslaved and ill-treated for four hundred years. But I myself will judge the nation, to which they will be enslaved,' God said, 'and after that they shall leave the country and worship me in this place.' Then God made with Abraham the Covenant of Circumcision; and under it Abraham became the father of Isaac, and circumcised him when he was eight days old; and Isaac became the father of Jacob; and

² Ps. 29. 3. ³ Gen. 12. 1. ⁵ Deut. 2. 5; Gen. 17. 8. ⁶⁻⁷ Gen. 15. 13-14.
⁷ Exod. 3. 12. ⁸ Gen. 7. 10; 21. 4.

Jacob of the Twelve Patriarchs. The Patriarchs, out of jealousy, sold Joseph into slavery in Egypt; but God was with him, and delivered him out of all his troubles, and enabled him to win favour and show wisdom before Pharaoh, King of Egypt, who appointed him Governor of Egypt and of his whole household. Then a famine spread over the whole of Egypt and Canaan, causing great distress, and our ancestors could find no food. Hearing, however, that there was corn in Egypt, Jacob sent our ancestors there on their first visit. In the course of their second visit, Joseph revealed himself to his brothers, and his family became known to Pharaoh. Then Joseph sent an urgent invitation to his father Jacob and to his relations, seventy-five persons in all; and so Jacob went down into Egypt. There he died, and our ancestors also, and their bodies were removed to Shechem, and laid in the tomb which Abraham had bought for a sum of money from the sons of Hamor in Shechem. As the time drew near for the fulfilment of the promise which God had made to Abraham, the people increased largely in numbers in Egypt, until a new king, who knew nothing of Joseph, came to the throne. This king acted deceitfully towards our race and ill-treated our ancestors, making them abandon their own infants, so that they should not be reared. It was just at this time that Moses was born. He was an exceedingly beautiful child, and for three months was brought up in his own father's house; and, when he was abandoned, the daughter of Pharaoh found him and brought him up as her own son. So Moses was educated in all the learning of the Egyptians, and proved his ability both by his words and actions. When he was in his fortieth year, he resolved to visit his brother Israelites; and, seeing an Israelite ill-treated, he defended him, and avenged the man, who was being wronged, by striking down the Egyptian. He thought his brothers would understand that God was using him to save them; but they failed to do so. The next day he again appeared upon the scene, when some of them were fighting, and tried to make peace between them. 'Men,' he said, 'you are brothers; how is it that you are ill-treating one another?' But the man who was ill-treating his fellow workman pushed Moses aside saying—'Who made you a ruler and judge over us? Do you mean to make away with me as you did yesterday with that Egyptian?' At these words Moses took to flight, and became an exile in Midian; and there he had two sons born to him. Forty years had passed when there appeared to him, in the Desert of Mount Sinai, an angel in a flame of fire in a bush. When Moses saw it, he was

⁹ Gen. 37. 11, 28. ¹⁰ Gen. 39. 21; 41. 37, 40, 43, 55; Ps. 105. 21. ¹¹⁻¹² Gen. 42. 1. ¹³ Gen. 45. 1. ¹⁴⁻¹⁵ Gen. 46. 27; Exod. 1. 6. ¹⁶ Joshua 24. 32; Gen. 50. 13. ¹⁷⁻¹⁹ Exod. 1. 7-17. ²⁰⁻²⁹ Exod. 2. 2-15. ³⁰ Exod. 3. 1-10.

astonished at the vision ; but on his going nearer to look at it more closely, the voice of the Lord was heard to say—‘ I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.’ Moses trembled, and did not dare to look. Then the Lord said to him—‘ Take your sandals off your feet, for the spot where you are standing is holy ground. I have seen the oppression of my people who are in Egypt, and heard their groans, and I have come down to deliver them. Come now and I will send you into Egypt.’ This same Moses, whom they had disowned with the words—‘ Who made you a ruler and a judge?’ was the very man whom God sent to be both a ruler and a deliverer, under the guidance of the angel that had appeared to him in the bush. He it was who led them out, after he had shown wonders and signs in Egypt, in the Red Sea, and in the Desert during forty years. This was the Moses who said to the people of Israel—‘ God will raise up for you, from among your brothers, a Prophet, as he raised up me.’ He, too, it was who was present at the assembly in the Desert, with the angel who talked to him on Mount Sinai, and with our ancestors, and who received living truths to impart to you. Yet our ancestors refused him obedience ; more than that, they rejected him, and in their hearts turned back to Egypt, while they said to Aaron—‘ Make us Gods who will lead the way for us, since, as for this Moses who has brought us out of Egypt, we do not know what has become of him.’ That was the time when they made the Calf and offered sacrifice to their idol, and held festivities in honour of their own handiwork ! So God turned from them and left them to the worship of the Starry Host, as is written in the Book of the Prophets—

‘ Did you offer victims and sacrifices to me, O House of Israel,
All those forty years in the Desert?

You took with you the tabernacle of Moloch

And the Star of the god Rephan—

The images which you had made to worship.

Therefore I will exile you beyond Babylon.’

Our ancestors had the Tabernacle of Revelation in the Desert, constructed, just as he who spoke to Moses had directed him to make it, after the model which he had seen. This Tabernacle, which was handed down to them, was brought into this country by our ancestors who accompanied Joshua (at the conquest of the nations that God drove out before their advance), and remained here until the time of David. David found favour with God, and prayed that he might find a dwelling for the God of Jacob. But it was Solomon who

31–34 Exod. 3. 1–10. 35 Exod. 2. 14. 36 Exod. 7. 3; 15. 4; Num. 14. 33.
37 Deut. 18. 15. 38 Num. 14. 3. 40–41 Exod. 32. 1–8. 42–43 Jer. 8. 2;
Amos, 5. 25–27. 44 Exod. 27. 21; Exod. 25. 1, 40. 45 Deut. 4. 38.
46 Ps. 132. 5.

built a House for God. Yet it is not in buildings made by hands that the Most High dwells. As the Prophet says— 48

‘The heavens are a throne for me, 49
And the earth a stool for my feet.

What manner of House will you build me, saith the Lord,
Or what place is there where I may rest?

Was it not my hand that made all these things?’ 50

O! stubborn race, heathen in heart and ears, you are for 51
ever resisting the Holy Spirit; your ancestors did it, and you
are doing it still. Which of the Prophets escaped persecution 52
at their hands? They killed those who foretold the coming
of the Righteous One; of whom you, in your turn, have now
become the betrayers and murderers—you who received the 53
Law as transmitted by angels and yet failed to keep it.”

Stephen's As they listened to this, the Council grew fran- 54
Martyrdom. tic with rage, and gnashed their teeth at Stephen.
He, filled as he was with the Holy Spirit, fixed his eyes in- 55
tently on the heavens, and saw the Glory of God and Jesus
standing at God's right hand.

“Look,” he exclaimed, “I see Heaven open and the Son 56
of Man standing at God's right hand!”

At this, with a loud shout, they stopped their ears and all 57
rushed upon him, forced him outside the city, and began to 58
stone him, the witnesses laying their clothes at the feet of a
young man named Saul. And they stoned Stephen, while he 59
cried to the Lord: “Lord Jesus! receive my spirit!”

Falling on his knees, he called out loudly: 60

“Lord! do not charge them with this sin;” and with these
words he fell asleep.

Saul approved of his being put to death. 1 8

The First On that very day a great persecution broke out
Persecution. against the Church which was in Jerusalem; and
its members, with the exception of the Apostles, were all 2
scattered over the districts of Judaea and Samaria. Some
religious men buried Stephen, with loud lamentations for him.
But Saul began to devastate the Church; he entered house 3
after house, dragged out men and women alike, and threw
them into prison.

Philip's Now those who were scattered in different 4
Ministry in directions went from place to place proclaiming
Samaria. the Good News. Philip went down to the city of 5
Samaria, and there began to preach the Christ. The people, 6
one and all, listened attentively to what Philip told them,
when they heard of, and saw, the miracles which he was

working. For there were many instances of people with foul spirits, where the spirits, with loud screams, came out of them; and many who were paralyzed or lame were cured, so that there was great rejoicing throughout that city. 7 8

There was staying in the city a man named Simon, who had been practising magic there and mystifying the Samaritan people, giving himself out to be some great Being. Every one, high and low, paid attention to him. 'This man,' they used to say, 'must be that Power of God which men call "The Great Power."' And they paid attention to him because they had for a long time been mystified by his magic arts. However, when they came to believe Philip, as he told them the Good News about the Kingdom of God and the Name of Jesus Christ, they were baptized, both men and women. Even Simon believed, and after his baptism attached himself to Philip, and was in his turn mystified at seeing signs and great miracles constantly occurring. 9 10 11 12 13

When the Apostles at Jerusalem heard that the Samaritans had welcomed God's Message, they sent Peter and John to them; and they, on their arrival, prayed that the Samaritans might receive the Holy Spirit. (As yet the Spirit had not descended upon any of them; they had only been baptized into the Faith of the Lord Jesus). Then Peter and John placed their hands on them, and they received the Holy Spirit. When Simon saw that it was through the placing of the Apostles' hands on them that the Spirit was given, he brought them a sum of money and said: 14 15 16 17 18

"Give me also this power of yours, so that, if I place my hands upon any one, he may receive the Holy Spirit." 19

"A curse upon you and upon your money," Peter exclaimed, "for thinking that God's free gift can be bought with gold! You have no share or part in our Message, for your heart is not right with God.' Therefore repent of this wickedness of yours, and pray to the Lord, that, if possible, you may be forgiven for such a thought; for I see that you have fallen into the 'bitterness of envy' and the 'fetters of sin.'" 20 21 22 23

"Pray to the Lord for me, all of you," Simon answered, "so that none of the things you have spoken of may befall me." 24

Peter and John, having borne their testimony and delivered the Lord's Message, returned to Jerusalem, telling the Good News, as they went, in many Samaritan villages. 25

Meanwhile an angel of the Lord had said to Philip: 26

Philip and the Abyssinian. "Set out on a journey southwards, along the

²¹ Ps. 78. 37. ²³ Deut. 29. 18; Isa. 58. 6.

road that runs down from Jerusalem to Gaza." (It is now deserted).

So Philip set out on a journey ; and on his way he came upon
an official of high rank, in the service of Candace, Queen of
the Abyssinians. He was her Treasurer, and had been to
Jerusalem to worship, and was now on his way home, sitting
in his carriage and reading the Prophet Isaiah. The Spirit
said to Philip :

"Go up to the carriage yonder and keep close to it."

So Philip ran up, and he heard the Abyssinian reading the
Prophet Isaiah.

"Do you understand what you are reading?" he asked.

"How can I," the other answered, "unless some one will
explain it to me?" and he invited Philip to get up and sit by
his side. The passage of Scripture which he was reading
was this—

'Like a sheep, he was led away to slaughter,
And as a lamb is dumb in the hands of its shearer,
So he refrains from opening his lips.
In his lowly condition justice was denied him.
Who will tell the story of his generation?
For his life is cut off from earth.'

"Now," said the Treasurer, addressing Philip, "tell
me, of whom is the Prophet speaking? Of himself, or of
some one else?"

Then Philip began, and, taking this passage as his text, told
him the Good News about Jesus. Presently, as they were
going along the road, they came to some water, and the
Treasurer exclaimed :

"Look ! here is water ; what is to prevent my being bap-
tized?"

So he ordered the carriage to stop, and they went down into
the water—both Philip and the Treasurer—and Philip baptized
him. But, when they came up out of the water, the Spirit of
the Lord caught Philip away, and the Treasurer saw no more
of him ; for he continued his journey with a joyful heart. But
Philip was found at Ashdod, and, as he went on his way, he
told the Good News in all the towns through which he passed,
till he came to Caesarea.

Saul's Conversion. Meanwhile Saul, still breathing murderous
threats against the disciples of the Lord, went
to the High Priest, and asked him to give him letters to the
Jewish congregations at Damascus, authorizing him, if he
found there any supporters of the Cause, whether men or
women, to have them put in chains and brought to Jerusalem.

While on his journey, as he was nearing Damascus, suddenly a light from the heavens flashed around him. He fell to the ground and heard a voice saying to him—"Saul, Saul, why are you persecuting me?" 3 4

"Who are you, Lord?" he asked. 5

"I am Jesus, whom you are persecuting," the voice answered; "yet stand up and go into the city, and you will be told what you must do." 6

The men travelling with Saul were meanwhile standing speechless; they heard the sound of the voice, but saw no one. When Saul got up from the ground, though his eyes were open, he could see nothing. So his men led him by the hand, and brought him into Damascus; and for three days he was unable to see, and took nothing either to eat or to drink. 7 8 9

Saul at Damascus. Now there was at Damascus a disciple named Ananias, to whom, in a vision, the Lord said: "Ananias." 10

"Yes, Lord," he answered.

"Go at once," said the Lord, "to the 'Straight Street', and ask at Judas's house for a man named Saul, from Tarsus. He is at this moment praying, and he has seen, in a vision, a man named Ananias coming in and placing his hands on him, so that he may recover his sight." 11 12

"Lord," exclaimed Ananias, "I have heard from many people about this man—how much harm he has done at Jerusalem to your People there. And, here, too, he holds authority from the Chief Priests to put in chains all those who invoke your Name." 13 14

But the Lord said to him: "Go, for this man is my chosen instrument to uphold my Name before the Gentiles and their kings, and the people of Israel. I will myself show him all that he has to suffer for my Name." 15 16

So Ananias went, entered the house, and, placing his hands on Saul, said: 17

"Saul, my Brother, I have been sent by the Lord—by Jesus, who appeared to you on your way here—so that you may recover your sight and be filled with the Holy Spirit."

Instantly it seemed as if a film fell from Saul's eyes, and his sight was restored. Then he got up and was baptized, and, after he had taken food, he felt his strength return. 18 19

Saul stayed for some days with the disciples who were at Damascus, and at once began in the Synagogues to proclaim Jesus as the Son of God. All who heard him were amazed. 20 21

"Is not this," they asked, "the man who worked havoc in Jerusalem among those that invoke this Name, and who had

also come here for the express purpose of having such persons put in chains and taken before the Chief Priests?"

Saul's influence, however, kept steadily increasing, and he confounded the Jews who lived in Damascus by the proofs that he gave that Jesus was the Christ. 22

After some time the Jews laid a plot to kill Saul, but it became known to him. They even watched the gates day and night, to kill him; but his disciples let him down by night through an opening in the wall, lowering him in a basket. 23 24 25

Saul at Jerusalem and Tarsus. On his arrival in Jerusalem, Saul attempted to join the disciples, but they were all afraid of him, as they did not believe that he was really a disciple. Barnabas, however, taking him by the hand, brought him to the Apostles, and told them the whole story of how Saul on his journey had seen the Lord; and how the Lord had talked to him, and how in Damascus he had spoken out fearlessly in the Name of Jesus. After that, Saul remained in Jerusalem, in close intercourse with the Apostles; and he spoke fearlessly in the Name of the Lord, talking and arguing with the Jews of foreign birth, who, however, made attempts to kill him. But, when the Brethren found this out, they took him down to Caesarea, and sent him on his way to Tarsus. 26 27 28 29 30

And so it came about that the Church, throughout Judaea, Galilee, and Samaria, enjoyed peace and became firmly established; and, ordering its life by reverence for the Lord and the help of the Holy Spirit, it increased in numbers. 31

Peter's Miracles at Lydda and Jaffa. Peter, while travelling from place to place throughout the country, went down to visit the People of Christ living at Lydda. There he found a man named Aeneas, who had been bed-ridden for eight years with paralysis. 32 33

"Aeneas," Peter said to him, "Jesus Christ cures you. Get up, and make your bed." 34

Aeneas got up at once; and all the inhabitants of Lydda and of the Plain of Sharon saw him, and came over to the Lord's side. 35

At Jaffa there lived a disciple whose name was Tabitha, which is in Greek 'Dorcas'—a Gazelle. Her life was spent in doing kind and charitable actions. Just at that time she was taken ill, and died; and they had washed her body and laid it out in an upstairs room. Jaffa was near Lydda, 36 37 38

and the disciples, having heard that Peter was at Lydda, sent two men with the request that he would come on to them without delay. Peter returned with them at once. On his arrival, he was taken upstairs, and all the widows came round him in tears, showing the coats and other clothing which Dorcas had made while she was among them. But Peter sent everybody out of the room, and knelt down and prayed. Then, turning to the body, he said :

“Tabitha ! stand up.”

She opened her eyes, and, seeing Peter, sat up. Giving her his hand, Peter raised her up, and, calling in the widows and others of Christ's People, presented her to them alive. This became known all through Jaffa, and numbers of people came to believe in the Lord. And Peter stayed some days at Jaffa with a tanner named Simon.

Peter and Cornelius. There was then in Caesarea a man named Cornelius, a Captain in the regiment known as the ‘Italian Regiment,’ a religious man and one who revered God, with all his household. He was liberal in his charities to the people, and prayed to God constantly. One afternoon, about three o'clock, he distinctly saw in a vision an angel from God come to him, and call him by name. Cornelius fixed his eyes on him and, in great alarm, said : “What is it, Lord ?”

“Your prayers and your charities,” the angel answered, “have been an acceptable offering to God. And now, send messengers to Jaffa and fetch a man called Simon, who is also known as Peter. He is lodging with a tanner named Simon, who has a house near the sea.”

When the angel, who had spoken to him, had gone, Cornelius called two menservants and a religious soldier, who was one of his constant attendants, and, after telling them the whole story, sent them to Jaffa.

On the next day, while these men were on their way, just as they were nearing the town, Peter went up on the housetop about mid-day to pray. He became hungry and wanted something to eat ; but, while it was being prepared, he fell into a trance, and saw that the heavens were open, and that something like a great sail was descending, let down by its four corners towards the earth. In it were all kinds of quadrupeds, reptiles, and birds. Then he was aware of a voice which said — “Stand up, Peter, kill something, and eat.”

“No, Lord, I cannot,” answered Peter, “for I have never eaten anything ‘defiled’ and ‘unclean’.”

Again he was aware of a voice which said—“What God has pronounced ‘clean’, do not regard as ‘defiled’.”

This happened three times, and then suddenly it was all taken up into the heavens. 16

While Peter was still perplexed as to the meaning of the vision that he had seen, the men sent by Cornelius, having enquired the way to Simon's house, came up to the gate, and called out and asked if the Simon, who was also known as Peter, was lodging there. Peter was still pondering over the vision, when the Spirit said to him : 17 18 19

"There are two men looking for you at this moment. Go down at once and do not hesitate to go with them, for I have sent them." 20

Peter went down to the men and said : 21

"I am the man for whom you are looking. What is your reason for coming?"

The men replied : 22

"Our captain, Cornelius, a pious man who reverences God and is well spoken of by the whole Jewish nation, has been instructed by a holy angel to send for you to his house, and to listen to what you have to say."

Upon this Peter invited them in and entertained them. 23

The next day he lost no time in setting out with them, accompanied by some of the Brethren from Jaffa ; and the day following he entered Caesarea. Cornelius was expecting them, and had invited his relations and intimate friends to meet them. 24

So, when Peter entered the city, Cornelius met him, and, throwing himself at Peter's feet, bowed to the ground. Peter, however, lifted him up, saying as he did so : 25 26

"Stand up, I am only a man like yourself."

Talking with him as he went, Peter entered the house, where he found a large gathering of people, to whom he said : 27 28

"You are doubtless aware that it is forbidden for a Jew to be intimate with a foreigner, or even to enter his house ; and yet God has shown me that I ought not to call any man 'defiled' or 'unclean.' That was why I came, when I was sent for, without raising any objection. And now I ask your reason for sending for me." 29

"Just three days ago this very hour," Cornelius said, "I was in my house, saying the Afternoon Prayers, when a man in dazzling clothing suddenly stood before me. 'Cornelius,' he said, 'your prayer has been heard, and your charities have been accepted, by God. Therefore send to Jaffa, and invite the Simon, who is also known as Peter, to come here. He is lodging in the house of Simon the tanner, near the sea.' Accordingly I sent to you at once, and you have been so good as to come. And now we are all here in the presence of God, to listen to all that you have been instructed by the Lord to say." 30 31 32 33

Then Peter began. 34

"I see, beyond all doubt," he said, "that 'God does not

show partiality,' but that in every nation he who reverences 35
 him and does what is right is acceptable to him. God has 36
 sent his Message to the Israelites and told them, through
 Jesus Christ, the Good News of peace—and Jesus is Lord of 37
 all! You yourselves know the story which spread through all
 Judaea, how, beginning from Galilee, after the baptism which 38
 John proclaimed—the story, I mean, of Jesus of Nazareth,
 and how God consecrated him his Christ by enduing him with
 the Holy Spirit and with power; and how he went about
 doing good and curing all who were under the power of the
 Devil, because God was with him. We are ourselves, too, 39
 witnesses to all that he did in Judaea and in Jerusalem; yet
 they put him to death by hanging him on a cross! This Jesus 40
 God raised on the third day, and enabled him to appear, not 41
 indeed to every one, but to witnesses chosen beforehand by
 God—to us, who ate and drank with him after his resurrec-
 tion from the dead. Further, God charged us to proclaim to 42
 the people, and solemnly affirm, that it is Jesus who has been
 appointed by God Judge of the living and the dead. To him 43
 it is that all the Prophets bear witness, when they say that
 every one who believes in him receives through his Name
 forgiveness of sins."

First Conversion of Gentiles. Before Peter had finished saying these words, 44
 the Holy Spirit fell on all who were listening to
 the Message. Those converts from Judaism, 45
 who had come with Peter, were amazed that the gift of the
 Holy Spirit had been bestowed even upon the Gentiles; for 46
 they heard them speaking with 'tongues' and extolling God.
 At this Peter asked:

"Can any one refuse the water for the baptism of these 47
 people, now that they have received the Holy Spirit as we did
 ourselves?"

And he directed that they should be baptized in the Faith of 48
 Jesus Christ; after which they asked him to stay there a
 few days longer.

Peter's Defence of his Action. The Apostles and the Brethren throughout 1 11
 Judaea heard that even the Gentiles had wel-
 comed God's Message. But, when Peter 2
 went up to Jerusalem, those who were converts from Judaism
 began to attack him on the ground that he had visited people 3
 who were not circumcised, and had taken meals with them.
 So Peter began to relate the facts to them as they had oc- 4
 curred.

"I was in the town of Jaffa," he said, "and was praying; 5
 and, while in a trance, I saw a vision. There was something
 like a great sail descending, let down by its four corners out
 of the heavens; and it came right down to me. Looking 6

³⁶ Ps. 147. 18-19; Isa. 52. 7. ³⁸ Isa. 61. 1. ³⁹ Deut. 21. 22.

intently at it, I began to distinguish quadrupeds, wild beasts, reptiles, and birds; and I also heard a voice saying to me—‘Stand up, Peter, kill something and eat.’ ‘No, Lord, I cannot,’ I answered, ‘for nothing defiled’ or ‘unclean’ has ever passed my lips.’ Then a second time there came a voice from the heavens. “What God has pronounced ‘clean,’” it said, “you must not call ‘defiled’.” This happened three times, and then all was drawn up again into the heavens. At that moment three men, who had been sent from Caesarea to see me, came up to the house in which we were. The Spirit told me to go with them without hesitation. These six Brothers also went with me. And, when we came into the man’s house, he told us how he had seen the angel standing in his house, and how the angel had said to him—‘Send to Jaffa and fetch the Simon, who is also known as Peter; for he will tell you truths, which will prove the means of Salvation to you and all your household.’ I had but just begun to speak,” continued Peter, “when the Holy Spirit fell on them, exactly as on us at the first; and I recalled the saying of the Master—‘John baptized with water, but you shall be baptized with the Holy Spirit.’ Since then, God had given them the very same gift as he gave us when we became believers in Jesus Christ the Master—who was I that I could thwart God?”

On hearing this statement, they said no more, but broke out into praise of God. “So even to the Gentiles,” they exclaimed, “God has granted the repentance which leads to Life!”

‘Christians’ at Antioch. Now those who had been scattered in different directions, in consequence of the persecution that followed upon the death of Stephen, went as far as Phoenicia, Cyprus, and Antioch, telling the Message—but only to Jews. Some of them, however, who were men of Cyprus and Cyrene, on coming to Antioch, addressed themselves also to the Jews of foreign birth, telling them the Good News about the Lord Jesus. The power of the Lord was with them, so that a great number who had learnt to believe came over to the Lord’s side. The news about them reached the ears of the Church at Jerusalem, and they sent Barnabas to Antioch. On coming there, he saw to his great joy these tokens of the loving-kindness of God, and encouraged them all to make up their minds to be faithful to the Lord—for Barnabas was a good man and full of the Holy Spirit and of faith—and a large number of people took their stand on the Lord’s side. Afterwards Barnabas left for Tarsus to look for Saul; and, when he had found him, he brought him to

Antioch. And so it came about that, for a whole year, they attended the meetings of the Church there, and taught a large number of people; and it was in Antioch that the disciples were first called 'Christians.'

Errand of Barnabas and Saul to Judaea. During this time, some Prophets came to Antioch from Jerusalem. One of them, named Agabus, came forward and, under the influence of the Spirit, foretold a great famine that was to spread over all the world—a famine which occurred in the reign of Claudius. So the disciples, without exception, determined, in proportion to their means, to send something to help the Brethren living in Judaea. And this they did, sending it to the Officers of the Church by the hands of Barnabas and Saul. 27 28 29 30

Persecution of the Church by Herod Agrippa I. It was at that time that King Herod began to illtreat some of the members of the Church. He had James, the brother of John, beheaded; and, when he saw that the Jews were pleased with this, he proceeded to arrest Peter also. (This was during the Festival of the Unleavened Bread.) After seizing Peter, Herod put him in prison, and entrusted him to the keeping of four Guards of four soldiers each, intending, after the Passover, to bring him up before the people. So Peter was kept in prison, but meanwhile the prayers of the Church were being earnestly offered to God on his behalf. Just when Herod was intending to bring him before the people, on that very night Peter was asleep between two soldiers, chained to them both, while there were sentries in front of the door, guarding the prison. Suddenly an angel of the Lord stood by him, and a light shone in the cell. The angel struck Peter on the side, and roused him with the words: "Get up quickly." The chains dropped from his wrists, and then the angel said: "Put on your girdle and sandals." When Peter had done so, the angel added: "Throw your cloak round you and follow me." Peter followed him out, not knowing that what was happening under the angel's guidance was real, but thinking that he was seeing a vision. Passing the first Guard, and then the second, they came to the iron gate leading into the city, which opened to them of itself; and, when they had passed through that, and had walked along one street, all at once the angel left him. Then Peter came to himself and said: "Now I know beyond all doubt that the Lord has sent his angel, and has rescued me from Herod's hands and from all that the Jewish people have been expecting." 1 2 3 4 5 6 7 8 9 10 11 12

As soon as he realized what had happened, he went to the house of Mary, the mother of John who was also known as Mark, where a number of people were gathered together, praying. On his knocking at the door in the gate, a maid-servant, named Rhoda, came to answer it. She recognized Peter's voice, but in her joy left the gate unopened, and ran in, and told them that Peter was standing outside.

"You are mad!" they exclaimed.

But, when she persisted that it was so, they said:

"It must be his spirit!"

Meanwhile Peter went on knocking, and, when they opened the gate and saw him, they were amazed. Peter signed to them with his hand to be silent, and then told them how the Lord had brought him out of the prison, adding:

"Tell James and the Brethren all this."

Then he left the house, and went away to another place. In the morning there was a great stir among the soldiers—what could have become of Peter! And, when Herod had made further search for him and failed to find him, he closely questioned the Guard, and ordered them away to execution. Then he went down from Judaea to stay at Caesarea.

Herod's Death. It happened that Herod was deeply offended with the people of Tyre and Sidon, but they went in a body to him, and, having succeeded in winning over Blastus, the Chamberlain, they begged Herod for a reconciliation, because their country was dependent on the King's for its food-supply. On an appointed day Herod, wearing his state-robcs, seated himself on his throne, and delivered an oration. The people kept shouting: "It is the voice of God, and not of a man!"

Instantly an angel of the Lord struck him, because he did not give God the glory; and he was attacked with worms, and died.

Meanwhile the Lord's Message kept extending, and spreading far and wide.

When Barnabas and Saul had carried out their mission, they returned to Jerusalem, and took with them John, who was also known as Mark.

II.—THE CHURCH AND THE GENTILES.

Doings of the Apostle Paul.

PAUL'S FIRST MISSIONARY JOURNEY. Among the members of the Church at Antioch there were several Prophets and Teachers—Barnabas, Simeon who was known by the name of 'Black', Lucius of Cyrene, Manaen, foster-brother of Prince Herod, and Saul. While

they were engaged in the worship of the Lord and were fasting, the Holy Spirit said :

“Set apart for me Barnabas and Saul, for the work to which I have called them.”

Accordingly, after fasting and prayer, they placed their hands on them and dismissed them. 3

Paul and Barnabas at Cyprus. Barnabas and Saul, sent on this mission, as they were, by the Holy Spirit, went down to Seleucia, and from there sailed to Cyprus. On reaching Salamis, they began to tell the Message of God in the Jewish Synagogues ; and they had John with them as an assistant. 4 5

After passing through the whole island, they reached Paphos, where they found an astrologer who pretended to be a Prophet—a Jew by birth, whose name was Barjoshua. He was at the court of the Governor, Sergius Paulus, a man of intelligence, who sent for Barnabas and Saul and asked to be told God’s Message. But Elymas, the astrologer (for that is the meaning of the word), opposed them, eager to divert the Governor’s attention from the Faith. However, Saul (who is the same as Paul), full of the Holy Spirit, fixed his eyes on him and said : 6 7 8 9 10

“You incarnation of deceit and all fraud ! You son of the Devil ! You opponent of all that is good ! Will you never cease to divert ‘the straight paths of the Lord’ ? Listen ! The hand of the Lord is upon you even now, and you will be blind for a time and unable to see the sun.” 11

Immediately a mist and darkness fell upon him, and he went feeling about for some one to guide him. When the Governor saw what had happened, he became a believer in Christ, being greatly impressed by the teaching about the Lord. 12

Paul and Barnabas at Pisidian Antioch. After this, Paul and his companions set sail from Paphos and went to Perga in Pamphylia, where John left them and returned to Jerusalem. The others went on from Perga and arrived at Antioch in Pisidia. There they went into the Synagogue on the Sabbath and took their seats. After the reading of the Law and the Prophets, the Presidents of the Synagogue sent them this message—“Brothers, if you have any helpful words to address to the people, now is the time to speak.” 13 14 15

So Paul rose and, motioning with his hand, spoke as follows : 16

“Men of Israel and all here who reverence God, hear what I have to say. The God of this people Israel chose our ancestors, and during their stay in Egypt increased the prosperity of the people, and then ‘with uplifted arm brought them out from that land.’ For about forty years ‘he bore with 17 18

¹⁰ Hos. 14. 9. ¹⁷ Exod. 6. 6. ¹⁸ Deut. 1. 31.

them in the Desert'; then, after destroying seven heathen nations in Canaan, he allotted their land to this people—for about four hundred and fifty years. In later times he gave them Judges, of whom the Prophet Samuel was the last. And, when they demanded a king, God gave them Saul the son of Kish, a man of the tribe of Benjamin, who reigned for forty years. After removing him, he raised David to the throne, and bore this testimony to him—'In David, the son of Jesse, I have found a man after my own heart, who will carry out all my purposes.' It was from this man's descendants that God, in accordance with his promise, gave Israel a Saviour—Jesus; John having first proclaimed, before the appearance of Jesus, a baptism upon repentance for all the people of Israel. As John was drawing towards the end of his career, he said 'What do you suppose that I am? I am not the Christ. But there is "One Coming" after me, whose very sandal I am not worthy to untie.' Brothers, descendants of Abraham, and all those among you who reverence God, it was to us that the Message of this Salvation was sent. The people of Jerusalem and their leading men, failing to recognize Jesus, and not understanding the utterances of the Prophets that are read every Sabbath, fulfilled them by condemning him. They found no ground at all for putting him to death, and yet demanded his execution from Pilate; and, after carrying out everything written about him, they took Jesus down from the cross, and laid him in a tomb. But God raised him from the dead; and he appeared for many days to those who had gone up with him from Galilee to Jerusalem, and who are now witnesses for him to the people. We also have good news to tell you, about the promise made to our ancestors—that our children have had this promise completely fulfilled to them by God, by his raising Jesus. That is just what is said in the second Psalm—

'Thou art my Son; this day I have become thy Father.'

As to his raising Jesus from the dead, never again to return to corruption, this is what is said—

'I will give to you the sacred promises made to David;'

and, therefore, in another Psalm it is said—

'Thou wilt not give up thy Holy One to undergo corruption.'

David, after obediently doing God's will in his own time, 'fell asleep and was laid by the side of his ancestors', and did undergo corruption; but Jesus, whom God raised from the dead, did not undergo corruption. I would, therefore,

19 Deut. 7. 1; Joshua 14. 1. 22 Ps. 89. 20; 1 Sam. 13. 14. 25 Ps. 118. 26,
 33 Ps. 2. 7. 34 Isa. 55. 3. 35 Ps. 16. 10. 36 1 Kings 2. 10.

have you know, Brothers, that through Jesus forgiveness of
sins is being proclaimed to you, and that, in union with him, 39
every one who believes in him is absolved from every sin from
which under the Law of Moses you could not be absolved.
Beware, therefore, that what is said in the Prophets does not 40
come true of you—

‘Look, you despisers, and wonder, and perish ; 41
For I am doing a deed in your days—
A deed which, though told you in full, you will never believe’.”

As Paul and Barnabas were leaving the Synagogue, the 42
people begged for a repetition of this teaching on the next
Sabbath. After the congregation had dispersed, many of the 43
Jews, and of the converts who joined in their worship, followed
Paul and Barnabas, who talked with them and urged them to
continue to rely upon the loving-kindness of God.

On the following Sabbath, almost all the city gathered to 44
hear God’s Message. But the sight of the crowds of people 45
filled the minds of the Jews with jealousy, and they kept con-
tradicting Paul’s statements in violent language. Then Paul 46
and Barnabas spoke out fearlessly, and said :

“It was necessary that the Message of God should be told
to you first ; but, since you reject it and reckon yourselves not
worthy of the Immortal Life—we turn to the Gentiles ! For 47
this is the Lord’s command to us—

‘I have destined thee for a Light to the Gentiles,
A means of Salvation to the ends of the earth’.”

On hearing this, the Gentiles were glad and extolled God’s 48
Message ; and all those who had been enrolled for Immortal
Life became believers in Christ ; and the Lord’s Message was 49
carried throughout that district. But the Jews incited the 50
women of position who worshipped with them, and the
leading men of the town, and started a persecution against
Paul and Barnabas, and drove them out of their neighbour-
hood. They, however, shook the dust off their feet in protest, 51
and went to Iconium, leaving the disciples full of joy and of 52
the Holy Spirit.

Paul and Barnabas at Iconium. The same thing occurred in Iconium, where 1 14
Paul and Barnabas went into the Jewish Syna-
gogue, and spoke in such a way that a great
number of both Jews and Greeks believed in Christ. But the 2
Jews who refused to believe stirred up the Gentiles, and
poisoned their minds against the Brethren. Therefore Paul 3
and Barnabas spent a long time there, and spoke out fear-
lessly, relying upon the Lord, who confirmed the Message of
his Love by permitting signs and wonders to take place at

their hands. But the townspeople were divided, some siding 4
with the Jews, some with the Apostles; and, when there was 5
an attempt on the part of both Gentiles and Jews, with their
leading men, to resort to violence and to stone them, the 6
Apostles heard of it, and took refuge in Lystra and Derbe,
towns in Lycaonia, and in the district round, and there they 7
continued to tell the Good News.

Paul In the streets of Lystra there used to sit a 8
and Barnabas man who had no power in his feet; he had been
at Lystra. lame from his birth, and had never walked. This 9
man was listening to Paul speaking, when Paul, fixing his
eyes on him, and seeing that he had the faith to be healed,
said loudly: "Stand upright on your feet." 10
The man leaped up, and began walking about, and the 11
crowd, seeing what Paul had done, called out in the
Lycaonian language:

"The Gods have made themselves like men and have come
down to us."

So they called Barnabas 'Zeus,' and Paul 'Hermes,' because 12
he took the lead in speaking; and the priest of Zeus- 13
beyond-the-Walls, accompanied by the crowd, brought bul-
locks and garlands to the gates, with the intention of offering
sacrifices. But, when the Apostles Barnabas and Paul 14
heard of it, they tore their clothes and rushed out into the
crowd.

"Friends, why are you doing this?" they shouted. "We 15
are only men like yourselves, and we have come with the
Good News that you should turn away from these follies to a
living God, 'who made the heavens, the earth, the sea, and
everything that is in them.' In bygone times he permitted all 16
the nations to go their own ways. Yet he has not failed to 17
give you, in the good he does, some revelation of himself—
sending you from Heaven rain and fruitful seasons, and
gladdening your hearts with plenty and good cheer."
Even with this appeal they could hardly restrain the people 18
from offering sacrifice to them.

Presently, however, there came some Jews from Antioch 19
and Iconium who, after they had won over the people, stoned
Paul, and dragged him out of the town, thinking him to be
dead. But, when the disciples had gathered round him, he got 20
up and went back into the town; the next day he went with
Barnabas to Derbe. After telling the Good 21
Paul and News throughout that town, and making a
Barnabas number of converts, they returned to Lystra,
return Iconium, and Antioch, reassuring the minds of 22
to Pisidian the disciples, urging them to remain true to the
Antioch. Faith, and showing that it is only through many troubles that
we can enter the Kingdom of God. They also appointed Officers 23

for them in every Church, and, after prayer and fasting, commended them to the Lord in whom they had learnt to believe. Paul and Barnabas then went through Pisidia, and came into Pamphylia, and, after telling the Message at Perga, went down to Attaleia. From there they sailed to Antioch—the place where they had been committed to the gracious care of God for the work which they had now finished. After their arrival, they gathered the Church together, and gave an account of all that God had helped them to do, and especially how he had opened to the Gentiles the door of faith; and at Antioch they stayed with the disciples for a considerable time.

**Paul and
Barnabas
again
at Syrian
Antioch.**

**The Council
at
Jerusalem.**

But certain persons came down from Judaea, and began to teach the Brethren that, unless they were circumcised, in accordance with the custom enjoined by Moses, they could not be saved. This gave rise to a serious dispute, and much discussion, between Paul and Barnabas and these men, and it was therefore settled that Paul and Barnabas and others of their number should go up to Jerusalem, to consult the Apostles and Officers of the Church about the matter under discussion.

The Church, therefore, sent them on their journey, and they made their way through Phoenicia and Samaria, telling the story of the conversion of the Gentiles, to the great joy of all the Brethren. On their arrival at Jerusalem, they were welcomed by the Church, as well as by the Apostles and the Officers, and gave an account of all that God had helped them to do. Some of the Pharisees' party, however, who had become believers in Christ, came forward and declared that they were bound to circumcise converts and to direct them to observe the Law of Moses.

The Apostles and the Officers of the Church held a meeting to consider this question. After much discussion, Peter rose and said :

“You, my Brothers, know well that long ago God singled me out—that through my lips the Gentiles should hear the Message of the Good News, and become believers in Christ. Now God, who reads all hearts, declared his acceptance of the Gentiles, by giving them the Holy Spirit, just as he did to us. He made no distinction between them and us, when he purified their hearts by their faith. Why, then, do you now provoke God, by putting on the necks of these disciples a yoke which neither our ancestors nor we were

able to bear? No, it is through the loving-kindness of the Lord Jesus that we, just as they do, believe that we have been saved.” 11

Every voice in the assembly was hushed, as they listened to Barnabas and Paul, while they gave an account of all the signs and wonders which God had shown among the Gentiles through them. After they had finished speaking, James addressed the Council. 12 13

“Brothers,” he began, “hear what I have to say. Simon has described the manner in which God first visited the Gentiles, in order to take from among them a people to bear his Name. And that is in harmony with the words of the Prophets, where they say— 14 15

“After this I will return ;
And I will rebuild the House of David which has fallen—
Its very ruins I will rebuild,
And will set it up once more ;
That so the rest of mankind may earnestly seek the Lord—
Even all the Gentiles on whom my Name has been bestowed,”
Says the Lord, as he does these things, foreknown from of old.’ 16 17 18

In my judgement, therefore, we should not add to the difficulties of those Gentiles who are turning to God, but we should write to them to abstain from food that has been polluted by being sacrificed to idols, from impurity, from eating the flesh of strangled animals, and from blood. For in every town, for generations past, there have been those who preach Moses, read as he is in the Synagogues every Sabbath.” 19 20 21

It was then decided by the Apostles and the Officers, with the assent of the whole Church, to choose some of their number, and send them to Antioch with Paul and Barnabas. Those chosen were Judas (called Barsabas) and Silas, who were leading men among the Brethren. They were bearers of the following letter— 22 23

‘The Apostles, and the Brothers who are the Officers of the Church, send their greetings to the Brethren of Gentile birth in Antioch, Syria, and Cilicia.

As we had heard that some of our number had upset you by their assertions, and unsettled your minds—without instructions from us—we met and decided to choose certain men and send them to you with our dear brothers Barnabas and Paul, who have sacrificed themselves for the Name of our Lord, Jesus Christ. We are accordingly sending Judas and Silas, and they will tell you by word of mouth what we are now writing. We have, therefore, decided, under the guidance of the Holy Spirit, to lay no further burden 24 25 26 27 28

upon you beyond these necessary conditions—that you 29
 abstain from food offered to idols, from blood, from
 eating the flesh of strangled animals, and from
 impurity. If you guard yourselves against such
 things, it will be well with you. Farewell.'

So the bearers of this letter were sent on their way, and 30
 went down to Antioch. There they called a meeting of all the
 Brethren, and delivered the letter, the reading of which caused 31
 great rejoicing by its encouraging contents. Judas and Silas, 32
 who were themselves Prophets, further encouraged the
 Brethren by many an address, and strengthened their faith.
 After some stay, they were dismissed with kind farewells from 33
 the Brethren, and returned to those who had sent them.

Paul and Barnabas, however, remained in Antioch, where 35
 they taught and, with the help of many others, told the Good
 News of the Lord's Message.

**PAUL'S
SECOND
MISSIONARY
JOURNEY.** Some time after this, Paul said to Barnabas : 36
 "Let us go back, and visit the Brethren in
 every town in which we have told the Lord's
 Message, and see how they are prospering."

**Paul
separates
from
Barnabas.** Barnabas wished to take with them John, 37
 whose other name was Mark; but Paul felt 38
 that they ought not to take with them the
 man who had deserted them in Pamphylia, and
 had not gone on with them to their work. This caused such 39
 unpleasant feeling between them that they parted, Barnabas
 taking Mark and sailing for Cyprus, while Paul chose Silas 40
 for his companion and, after he had been committed by the
 Brethren to the gracious care of the Lord, started on his
 journey and went through Syria and Cilicia, strengthening the 41
 Churches in the Faith.

**Paul joined
by Timothy
at Lystra.** Among other places Paul went to Derbe 1 16
 and Lystra. At the latter place they found a
 disciple, named Timothy, whose mother was a
 Jewess who had become a believer in Christ, while his father
 was a Greek, and who was well spoken of by the Brethren in 2
 Lystra and Iconium. Wishing to take this man with him on 3
 his journey, Paul caused him to be circumcised on account of
 the Jews in that neighbourhood, for they all knew that his
 father had been a Greek. As they travelled from town 4
 to town, they gave the Brethren the decisions which had been
 reached by the Apostles and Officers of the Church at Jerusalem,
 for them to observe.

So the Churches grew stronger in the Faith, and increased 5
 in numbers from day to day.

Paul determines to cross to Macedonia. They next went through the Phrygian district of Galatia, but were restrained by the Holy Spirit from delivering the Message in Roman Asia. When they reached the borders of Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not permit them. Passing through Mysia, they went down to Troas ; and there one night Paul saw a vision. A Macedonian was standing and appealing to him—‘Come over to Macedonia and help us.’ So, immediately after Paul had seen the vision, we looked for an opportunity to cross over to Macedonia, concluding that God had summoned us to tell the Good News to the people there.

Paul at Philippi. Accordingly we set sail from Troas, and ran before the wind to Samothrace, reaching Neapolis the next day. From there we made our way to Philippi, which is the principal city of that part of Macedonia, and also a Roman Settlement.

In that city we spent several days. On the Sabbath we went outside the gate to the river-side, where we supposed there would be a Place of Prayer ; and we sat down and talked to the women who were gathered there. Among them was a woman, named Lydia, belonging to Thyatira, a dealer in purple cloth, who was accustomed to join in the worship of God. The Lord touched this woman’s heart, so that she gave attention to the Message delivered by Paul, and, when she and her household had been baptized, she urged us to become her guests.

“Since you have shown your conviction,” she said, “that I really am a believer in the Lord, come and stay in my house.” And she insisted on our doing so.

One day, as we were on our way to the Place of Prayer, we were met by a girl possessed by a divining spirit, who made large profits for her masters by fortune-telling. This girl followed Paul and the rest of us, calling out :

“These men are servants of the most high God, and they are bringing you news of a way to Salvation.”

She had been doing this for several days, when Paul, much vexed, turned and said to the spirit within her :

“In the Name of Jesus Christ I command you to leave her.” That very moment the spirit left her.

When her masters saw that there was no hope of further profit from her, they seized Paul and Silas, dragged them into the public square to the authorities, and took them before the Magistrates.

“These men are causing a great disturbance in our town,” they complained ; “they are Jews, and they are teaching customs which it is not right for us, as Romans, to sanction or adopt.”

On this the mob rose as one man against them, and the

Magistrates stripped them of their clothing and ordered them to be beaten with rods. After beating them severely, the Magistrates put them in prison, with orders to the Governor of the Gaol to keep them in safe custody. On receiving so strict an order, the Governor put them into the inner cell, and secured their feet in the stocks. About midnight, while Paul and Silas were praying and singing hymns to God, and while the prisoners were listening to them, suddenly there was an earthquake of such violence that the Gaol was shaken to its foundations; all the doors flew open, and all the prisoners' chains were loosened. Roused from his sleep, and seeing the prison doors open, the Governor drew his sword intending to kill himself, in the belief that the prisoners had escaped. But Paul called out loudly :

"Do not harm yourself; we are all here."

Calling for a light, the Governor rushed in, and flung himself trembling at the feet of Paul and Silas. Then he led them out, and said :

"What must I do to be saved?"

"Believe in Jesus, our Lord," they replied, "and you shall be saved, you and your household too."

Then they spoke to him of God's Message, and to all his household as well. And that very hour of the night he took them and washed their wounds, and he himself and every one belonging to him were baptized without delay. Afterwards he took them up to his house and set before them something to eat, rejoicing that he, with all his household, had come to believe in God.

In the morning the Magistrates sent the police with an order for the men to be discharged. The Governor of the Gaol told Paul of his instructions.

"The Magistrates have sent an order for your discharge," he said, "so you had better leave the place at once and go quietly away."

But Paul's answer to them was :

"They have flogged us in public without trial, though we are Roman citizens, and they have put us in prison, and now they are for sending us out secretly! No, indeed! Let them come and take us out themselves."

The police reported his words to the Magistrates, who, on hearing that Paul and Silas were Roman citizens, were alarmed, and went to the prison, and did their best to conciliate them. Then they took them out, and begged them to leave the city. When Paul and Silas left the prison, they went to Lydia's house, and, after they had seen the Brethren, and encouraged them, they left the place.

Paul at Thessalonica. After passing through Amphipolis and Apollonia, Paul and Silas came to Thessalonica. Here the Jews had a Synagogue; and, following his usual

custom, Paul joined them, and for three Sabbaths addressed them, drawing his arguments from the Scriptures. He laid before them and explained that the Christ must undergo suffering and rise from the dead; and "It is this man," he declared, "who is the Christ—this Jesus about whom I am telling you."

Some of the people were convinced, and threw in their lot with Paul and Silas, as did also a large body of Greeks who were accustomed to join in the Jewish services, and a great number of women belonging to the leading families. But the Jews, becoming jealous, engaged some worthless fellows from the streets, and, getting a mob together, kept the city in an uproar. They attacked Jason's house, with the intention of bringing Paul and Silas before the Popular Assembly; and, not finding them there, they proceeded to drag Jason and some of the Brethren before the City Magistrates, shouting out:

"These men, who have turned the world upside down, have now come here, and have been harboured by Jason! They are all defying the decrees of the Emperor. They say that some one else is king—a man called Jesus!"

On hearing this, the people and the City Magistrates were much concerned; and, before letting them go, they took bail from Jason and the others.

Paul at Beroea That very night the Brethren sent Paul and Silas off to Beroea; and on reaching that place, they went to the Jewish Synagogue. These Jews of Beroea were better disposed than those in Thessalonica, for they welcomed the Message with great readiness, and daily examined the Scriptures to see if what was said was true. As a consequence, many of them became believers in Christ, besides a considerable number of Greek women of position, and of men also. But, when the Jews of Thessalonica found out that God's Message had been delivered by Paul at Beroea, they came there too, exciting and disturbing the minds of the people. Immediately upon that, the Brethren sent Paul off on his way to the sea coast, but both Silas and Timothy stayed behind in Beroea. The friends who escorted Paul took him as far as Athens, and, after receiving a message for Silas and Timothy to join him as quickly as possible, they started on their return.

Paul at Athens. While Paul was waiting for them at Athens, his heart was stirred at seeing the whole city full of idols. So he argued in the Synagogue with the Jews and with those who joined in their worship, as well as daily in the public Square with those who happened to be there. Among others, some Epicurean and Stoic Philosophers joined issue with him. Some would ask "What is this prater

wanting to make out?", while others would say "He seems to be a Preacher of foreign Deities." (This was because he was telling the Good News about Jesus and the Resurrection). So they laid hold of him and took him to the Court of Areopagus. 19

"May we hear," they asked, "what new teaching this is which you are giving? For you are bringing some strange things to our notice, and we should like to know what they mean." 20

(All Athenians and the foreigners staying in the city found no time for anything else but telling, or listening to, the last new thing.) So Paul took his stand in the middle of the Court, and said— 21 22

"Men of Athens, on every hand I see signs of your being very devout. For as I was going about, looking at your sacred shrines, I came upon an altar with this inscription— 'TO AN UNKNOWN GOD.' What, therefore, you worship in ignorance, that I am now proclaiming to you. The God who made the world and all things that are in it—he, Lord as he is of Heaven and Earth, does not dwell in Temples made by hands, nor yet do human hands minister to his wants, as though he needed anything, since he himself gives, to all, life, and breath, and all things. He made all races of men from one stock, and caused them to settle on all parts of the earth's surface—fixing a time for their rise and fall, and the limits of their settlements—that they might search for God, if by any means they might feel their way to him and find him. And yet he is not really far from any one of us; for in him we live and move and are. To use the words of some of your own poets— 23 24 25 26 27 28

'His offspring, too, are we.'

Therefore, as the offspring of God, we must not think that the Deity has any resemblance to anything made of gold, or silver, or stone—a work of human art and imagination. True, God looked with indulgence on the days of men's ignorance, but now he is announcing to every one everywhere the need for repentance, because he has fixed a day on which he intends to 'judge the world with justice,' by a man whom he has appointed—and of this he has given all men a pledge by raising this man from the dead." 29 30 31

On hearing of a resurrection of the dead, some began jeering, but others said that they would hear what he had to say about that another time. And so Paul left the Court. There were, however, some men who joined him, and became believers in Christ. Among them were Dionysius, a member of the Court of Areopagus, a woman named Damaris, and several others. 32 33, 34

²⁴ Ps. 146. 5—6. ²⁵ Isa. 42. 5. ²⁶ Gen. 9. 19. ²⁸ Aratus 5. ³¹ Ps. 9. 8; Enoch 41. 9.

**Paul
at
Corinth.**

On leaving Athens, Paul next went to Corinth. 1 **18**
There he met a Jew of the name of Aquila, a 2
native of Pontus, who, with his wife Priscilla,
had lately come from Italy, in consequence of the order which
had been issued by the Emperor Claudius for all Jews to leave
Rome. Paul paid them a visit, and, since their trade was the 3
same as his, he stayed and worked with them—their trade
was tent-making. Every Sabbath Paul gave addresses in the 4
Synagogue, trying to convince both Jews and Greeks.

But, when Silas and Timothy had come down from Mace- 5
donia, Paul devoted himself entirely to delivering the
Message, earnestly maintaining before the Jews that Jesus
was the Christ. However, as they set themselves against him 6
and became abusive, Paul shook his clothes in protest and said
to them :

“Your blood be on your own heads. My conscience is
clear. From this time forward I shall go to the Gentiles.”
So he left, and went to the house of a certain Titius Justus, who 7
had been accustomed to join in the worship of God, and whose
house was next door to the Synagogue. Crispus, the 8
President of the Synagogue, came to believe in the Lord, and
so did all his household ; and many of the Corinthians, as
they listened to Paul, became believers in Christ and were
baptized. One night the Lord said to Paul, in a 9
vision :

“Have no fear, but continue to speak, and refuse to be
silenced ; for I am with you, and no one shall do you harm, 10
for I have many People in this city.”
So he settled there for a year and a half, and taught God’s 11
Message among the people.

While Gallio was governor of Greece, the Jews made a 12
combined attack on Paul, and brought him before the Gover-
nor’s Bench, charging him with persuading people to worship 13
God in a way forbidden by the Law. Just as Paul was on the 14
point of speaking, Gallio said to the Jews :

“Jews, if this were a case of misdemeanour or some
serious crime, there would be some reason for my listening
patiently to you ; but, since it is a dispute about words, and 15
names, and your own Law, you must see to it yourselves. I
do not choose to be a judge in such matters.”

Saying this, he drove them back from the Bench. Then 16, 17
they all set upon Sosthenes, the President of the Synagogue,
and beat him in front of the Bench, but Gallio did not trouble
himself about any of these things.

**Paul’s
Return.** Paul remained there some time after this, and 18
then took leave of the Brethren, and sailed to
Syria with Priscilla and Aquila, but not before his head had
been shaved at Cenchreae, because he was under a vow.

They put into Ephesus, and there Paul, leaving his companions, went into the Synagogue and addressed the Jews. When they asked him to prolong his stay, he declined, saying however, as he took his leave, "I will come back again to you, please God," and then set sail from Ephesus. On reaching Caesarea, he went up to Jerusalem and exchanged greetings with the Church, and then went down to Antioch.

PAUL'S THIRD MISSIONARY JOURNEY. After making some stay in Antioch, he set out on a tour through the Phrygian district of Galatia, strengthening the faith of all the disciples as he went.

Tour in Galatia.

Meanwhile there had come to Ephesus an Alexandrian Jew, named Apollos, an eloquent man, who was well-versed in the Scriptures. He had been well-instructed in the Cause of the Lord, and with burning zeal he spoke of, and taught carefully, the facts about Jesus, though he knew of no baptism but John's. This man began to speak out fearlessly in the Synagogue; and, when Priscilla and Aquila heard him, they took him home and explained the Cause of God to him more carefully still. When he wanted to cross to Greece, the Brethren furthered his plans, and wrote to the disciples there to welcome him. On his arrival he proved of great assistance to those who had, through the loving-kindness of God, become believers in Christ, for he vigorously confuted the Jews, publicly proving by the Scriptures that Jesus was the Christ.

Paul at Ephesus. While Apollos was at Corinth, Paul passed through the inland districts of Roman Asia, and went to Ephesus. There he found some disciples, of whom he asked :

"Did you, when you became believers in Christ, receive the Holy Spirit?"

"No," they answered, "we did not even hear that there was a Holy Spirit."

"What then was your baptism?" Paul asked.

"John's baptism," was their answer.

"John's baptism was a baptism upon repentance," rejoined Paul, "and John told the people (speaking of the 'One Coming' after him) that they should believe in him—that is in Jesus."

On hearing this, they were baptized into the Faith of the Lord Jesus, and, after Paul had placed his hands on them, the Holy Spirit descended upon them, and they began to speak with 'tongues' and to preach. There were about twelve of them in all.

Paul went to the Synagogue there, and for three months spoke out fearlessly, giving addresses and trying to convince

his hearers, about the kingdom of God. Some of them, however, hardened their hearts and refused to believe, denouncing the Cause before the people. So Paul left them and withdrew his disciples, and gave daily addresses in the lecture-hall of Tyrannus. This went on for two years, so that all who lived in Roman Asia, Jews and Greeks alike, heard the Lord's Message.

God did miracles of no ordinary kind by Paul's hands; so that people would carry home to the sick handkerchiefs or aprons that had touched his body, and their diseases would leave them and the wicked spirits go out of them. An attempt was made by some itinerant Jews, who were exorcists, to use the Name of the Lord Jesus over those who had wicked spirits in them.

"I adjure you," they would say, "by the Jesus, whom Paul preaches."

The seven sons of Sceva, a Jewish Chief Priest, were doing this; but the wicked spirit answered them:

"Jesus I acknowledge, and Paul I know, but you—who are you?"

Then the man, in whom this wicked spirit was, sprang upon them, mastered both of them, and so completely overpowered them, that they fled out of the house, stripped of their clothes, and wounded. This incident came to the knowledge of all the Jews and Greeks living at Ephesus; they were all awe-struck, and the Name of the Lord Jesus was held in the highest honour. Many, too, of those who had become believers in Christ came with a full confession of their practices; while a number of people, who had practised magic, collected their books and burnt them publicly; and on reckoning up the price of these, they found it amounted to five thousand pounds. So irresistibly did the Lord's

Message spread and prevail.

Paul plans to visit Jerusalem and Rome. Sometime after these events Paul resolved to go through Macedonia and Greece, and then make his way to Jerusalem. "And after I have been there," he said, "I must visit Rome also."

So he sent to Macedonia two of his helpers, Timothy and Erastus, while he himself stayed for some time longer in Roman Asia.

The Riot at Ephesus. Just about that time a great disturbance arose about the Cause. A silversmith named Demetrius, who made silver models of the shrine of Artemis, and so gave a great deal of work to the artisans, got these men together, as well as the workmen engaged in similar occupations, and said:

"Men, you know that our prosperity depends upon this

work, and you see and hear that not only at Ephesus, but 26
 in almost the whole of Roman Asia, this Paul has convinced
 and won over great numbers of people, by his assertion that
 those Gods which are made by hands are not Gods at all.
 So that not only is this business of ours likely to fall into dis- 27
 credit, but there is the further danger that the Temple of
 the great Goddess Artemis will be thought nothing of, and
 that she herself will be deprived of her splendour—though all
 Roman Asia and the whole world worship her.”
 When they heard this, the men were greatly enraged, and 28
 began shouting—“Great is Artemis of the Ephesians!” The 29
 commotion spread through the whole city, and the people
 rushed together into the amphitheatre, dragging with them
 Gaius and Aristarchus, two Macedonians who were Paul’s
 travelling companions. Paul wished to go into the amphi- 30
 theatre and face the people, but the disciples would not let
 him, while some of the chief religious officials of the province, 31
 who were friendly to him, sent repeated entreaties to him not
 to trust himself inside. Meanwhile some were shouting one 32
 thing and some another, for the Assembly was all in con-
 fusion, most of those present not even knowing why they had
 met. But some of the crowd prompted Alexander, whom the 33
 Jews had pushed to the front, and he waved his hand to show
 that he wanted to speak in their defence to the people. How- 34
 ever, when they recognised him as a Jew, one cry broke from
 them all, and they continued shouting for two hours—“Great
 is Artemis of the Ephesians!”
 When the Recorder had succeeded in quieting the crowd, he 35
 said :

“Men of Ephesus, who is there, I ask you, who needs to be
 told that this city of Ephesus is the Warden of the Temple of
 the great Artemis, and of the statue which fell down from
 Zeus? As these are undeniable facts, you ought to keep 36
 calm and do nothing rash ; for you have brought these men 37
 here, though they are neither robbers of Temples nor blasphe-
 mers of our Goddess. If, however, Demetrius and the 38
 artisans who are acting with him have a charge to make
 against any one, there are Court Days and there are Magis-
 trates ; let both parties take legal proceedings. But if you 39
 want anything more, it will have to be settled in the regular
 Assembly. For I tell you that we are in danger of being pro- 40
 ceeded against for to-day’s riot, there being nothing to account
 for it ; and in that case we shall be at a loss to give any reason
 for this disorderly gathering.”

With these words he dismissed the Assembly. 41

**Paul again in
 Greece and
 Macedonia.** When the uproar had ceased, Paul sent for the 1 20
 disciples, and, with encouraging words, bade them
 goodbye, and started on his journey to Macedonia.

After going through those districts and speaking many encouraging words to the disciples, he went into Greece, where he stayed three months. He was about to sail to Syria, when he learnt that a plot had been laid against him by the Jews; so he decided to return by way of Macedonia. He was accompanied by Sopater the son of Pyrrhus, of Beroea, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, and Timothy, as well as by Tychicus and Trophimus of Roman Asia. These men went to

Paul at Troas. Troas and waited for us there; while we ourselves sailed from Philippi after the Passover, and joined them five days later at Troas, where we stayed for a week.

On the first day of the week, when we had met for the Breaking of Bread, Paul, who was intending to leave the next day, began to address those who were present, and prolonged his address till midnight. There were a good many lamps in the upstairs room, where we had met; and a young man named Eutychus, sitting at the window, was gradually overcome with great drowsiness, as Paul continued his address. At last, quite overpowered by his drowsiness, he fell from the third storey to the ground, and was picked up for dead. But Paul went down, threw himself upon him, and put his arms round him.

"Do not be alarmed," he said, "he is still alive." Then he went upstairs; and, after breaking and partaking of the Bread, he talked with them at great length till daybreak, and then left. Meanwhile they had taken the lad away alive, and were greatly comforted.

Paul at Miletus. We started first, went on board ship, and sailed for Assos, intending to take Paul on board there. This was by his own arrangement, as he intended to go by land himself. So, when he met us at Assos, we took him on board and went on to Mitylene. The day after we had sailed from there, we arrived off Chios, touched at Samos the following day, and the next day reached Miletus; for Paul had decided to sail past Ephesus, so as to avoid spending much time in Roman Asia. He was making haste to reach Jerusalem, if possible, by the Festival at the close of the Harvest.

From Miletus, however, he sent to Ephesus and invited the Officers of the Church to meet him; and, when they came, he spoke to them as follows:

"You know well the life that I always led among you from the very first day that I set foot in Roman Asia, serving the Lord, as I did, in all humility, amid the tears and trials which fell to my lot through the plots of the Jews. I never shrank from telling you anything that could be helpful to you, or from

teaching you both in public and in private. I earnestly pointed 21
 both Jews and Greeks to the repentance that leads to God,
 and to faith in Jesus, our Lord. And now, under spiritual 22
 constraint, I am here on my way to Jerusalem, not knowing
 what will happen to me there, except that in town after town 23
 the Holy Spirit plainly declares to me that imprisonment and
 troubles await me. But I count my life of no value to myself, 24
 if only I may complete the course marked out for me, and
 the task that was allotted me by the Lord Jesus—which was
 to declare the Good News of the Love of God. And now, I 25
 tell you, I know that none of you will ever see my face
 again—you among whom I have gone about proclaiming
 the Kingdom. Therefore I declare to you this day, that my 26
 conscience is clear in regard to the fate of any of you, for I 27
 have not shrunk from announcing the whole purpose of God
 regarding you. Be watchful over yourselves, and over the 28
 whole flock, of which the Holy Spirit has placed you in
 charge, to shepherd the Church of God, which he won for
 himself at the cost of his life. I know that, after my de- 29
 parture, merciless wolves will get in among you, who will not
 spare the flock; and from among yourselves, too, men will 30
 arise, who will teach perversions of truth, so as to draw away
 the disciples after them. Therefore, be on your guard, re- 31
 membering how for three years, night and day, I never ceased,
 even with tears, to warn each one of you. And now I 32
 commend you to the Lord and to the Message of his Love—a
 Message which has the power to build up your characters, and
 to give you your place among all those who have become
 Christ's People. I have never coveted any one's gold or silver 33
 or clothing. You, yourselves, know that these hands of mine 34
 provided not only for my own wants, but for my companions
 also. I left nothing undone to show you that, labouring as I 35
 laboured, you ought to help the weak, and to remember the
 words of the Lord Jesus, how he said himself—'It is more
 blessed to give than to receive.'"
 When Paul had finished speaking, he knelt down and prayed 36
 with them all. All were in tears; and throwing their 37
 arms round Paul's neck, they kissed him again and again,
 grieving most of all over what he had said—that they would 38
 never see his face again. Then they escorted him to the
 ship.

Paul When we had torn ourselves away and had **I 21**
at Tyre. set sail, we ran before the wind to Cos; the next
 day we came to Rhodes, and from there to Patara, where we 2
 found a ship crossing to Phoenicia, and went on board and
 set sail. After sighting Cyprus and leaving it on the left, we 3
 sailed to Syria, and put into Tyre, where the ship was to

²⁸ Ps. 74. 2. ³² Deut. 33. 3-4.

discharge her cargo. There we found the disciples and stayed a week with them. Speaking under the influence of the Spirit, they warned Paul not to set foot in Jerusalem. However, when we had come to the end of our visit, we went on our way, all the disciples with their wives and children escorting us out of the city. We knelt down on the beach, and prayed, and then said good-bye to one another; after which we went on board, and they returned home.

Paul at Caesarea. After we had made the run from Tyre, we landed at Ptolemais, and exchanged greetings with the Brethren there, and spent a day with them. The next day we left, and reached Caesarea, where we went to the house of Philip, the Missionary, who was one of 'the Seven,' and stayed with him. He had four unmarried daughters, who had the gift of prophecy. During our visit, which lasted several days, a Prophet, named Agabus, came down from Judaea. He came to see us, and, taking Paul's girdle, and binding his own feet and hands with it, said:

"This is what the Holy Spirit says—'The man to whom this girdle belongs will be bound like this at Jerusalem by the Jews, and they will give him up to the Gentiles'."

When we heard that, we and the people of the place began to entreat Paul not to go up to Jerusalem. It was then that Paul made the reply:

"Why are you weeping and breaking my heart like this? For my part, I am ready not only to be bound, but even to suffer death at Jerusalem for the Name of the Lord Jesus." So, as he would not be persuaded, we said no more to him, only adding—"The Lord's will be done."

Paul arrives at Jerusalem. At the end of our visit, we made our preparations, and started on our way up to Jerusalem. Some of the disciples from Caesarea went with us, and brought Mnason with them, a Cypriot disciple of long standing, with whom we were to stay. On our arrival at Jerusalem, the Brethren there gave us a hearty welcome; and the next day Paul went with us to see James, and all the Officers of the Church were present. After greeting them, Paul related in detail all that God had done among the Gentiles through his efforts; and, when they had heard it, they began praising God, and said to Paul:

"You see, Brother, that the Jews who have become believers in Christ may be numbered by tens of thousands, and they are all naturally earnest in upholding the Jewish Law. Now they have heard it said about you, that you teach all Jews in foreign countries to forsake Moses, for you tell them not to circumcise their children or even to observe Jewish customs. Well now,

as they are certain to hear of your arrival, do what we are 23
going to suggest. We have four men here, who have of their
own accord put themselves under a vow. Join these men, 24
share their purification, and bear their expenses, so that they
may shave their heads; and then all will see that there is no
truth in what they have been told about you, but that, on the
contrary, you yourself rule your life in obedience to the Jewish
Law. As to the Gentiles who have become believers in Christ, 25
we have sent our decision that they should avoid food offered
to idols, and blood, and the flesh of strangled animals, and
impurity."

On this, Paul joined the men, and the next day shared their 26
purification, and went into the Temple, and gave notice of the
expiration of the period of purification when the usual offering
should have been made on behalf of each of them.

Paul's Arrest. But, just as the seven days were drawing to a 27
close, the Jews from Roman Asia caught sight of
Paul in the Temple, and caused great excitement among all
the people present, by seizing Paul and shouting: 28

"Men of Israel! help! This is the man who teaches every
one everywhere against our People, our Law, and this Place;
and, what is more, he has actually brought Greeks into the
Temple and defiled this sacred place."

(For they had previously seen Trophimus the Ephesian in Paul's 29
company in the city, and were under the belief that Paul had
taken him into the Temple.) The whole city was stirred, 30
and the people quickly collected, seized Paul, and dragged
him out of the Temple, when the doors were immediately
shut. 31

They were bent upon killing him, when it was
reported to the Officer commanding the garrison, that all
Jerusalem was in commotion. He instantly got together 32
some officers and men, and charged down upon the crowd,
who, when they saw the Commanding Officer and his men,
stopped beating Paul. Then he went up to Paul, arrested him, 33
ordered him to be doubly chained, and proceeded to inquire
who he was, and what he had been doing. Some of the crowd 34
said one thing, and some another; and, as he could get no defi-
nite reply on account of the uproar, he ordered Paul to be taken
into the barracks. When Paul reached the steps, he was 35
actually being carried by the soldiers, owing to the violence of
the mob; for the people were following in a mass, shouting 36
out: "Kill him!"

Just as he was about to be taken into the Fort, Paul said to 37
the Commanding Officer:

"May I speak to you?"

"Do you know Greek?" asked the Commanding Officer.

"Are not you, then, the Egyptian who some time ago raised 38

Stream's
"Chagigah"
p. 10, note.

an insurrection and led the four thousand Bandits out into the Wilderness?"

"No," said Paul, "I am a Jew of Tarsus in Cilicia, a citizen of a city of some note; and I beg you to give me permission to speak to the people." 39

The Commanding Officer gave his permission, and Paul, standing on the steps, made signs with his hand to the people, and, when comparative silence had been obtained, he spoke to them in Hebrew, as follows: 40

22

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

151

152

153

154

155

156

157

158

159

160

161

162

163

164

165

166

167

168

169

170

171

172

173

174

175

176

177

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

207

208

209

210

211

212

213

214

215

216

217

218

219

220

221

222

223

224

225

226

227

228

229

230

231

232

233

234

235

236

237

238

239

240

241

242

243

244

245

246

247

248

249

250

251

252

253

254

255

256

257

258

259

260

261

262

263

264

265

266

267

268

269

270

271

272

273

274

275

276

277

278

279

280

281

282

283

284

285

286

287

288

289

290

291

292

293

294

295

296

297

298

299

300

301

302

303

304

305

306

307

308

309

310

311

312

313

314

315

316

317

318

319

320

321

322

323

324

325

326

327

328

329

330

331

332

333

334

335

336

337

338

339

340

341

342

343

344

345

346

347

348

349

350

351

352

353

354

355

356

357

358

359

360

361

362

363

364

365

366

367

368

369

370

371

372

373

374

375

376

377

378

379

380

381

382

383

384

385

386

387

388

389

390

391

392

393

394

395

396

397

398

399

400

401

402

403

404

405

406

407

408

409

410

411

412

413

414

415

416

417

418

419

420

421

422

423

424

425

426

427

428

429

430

431

432

433

434

435

436

437

438

439

440

441

442

443

444

445

446

447

448

449

450

451

452

453

454

455

456

457

458

459

460

461

462

463

464

465

466

467

468

469

470

471

472

473

474

475

476

477

478

479

480

481

482

483

484

485

486

487

488

489

490

491

492

493

494

495

496

497

498

499

500

501

502

503

504

505

506

507

508

509

510

511

512

513

514

515

516

517

518

519

520

521

522

523

524

525

526

527

528

529

530

531

532

533

534

535

536

537

538

539

540

541

542

543

544

545

546

547

548

549

550

551

552

553

554

555

556

557

558

559

560

561

562

563

564

565

566

567

568

569

570

571

572

573

574

575

576

577

578

579

580

581

582

583

584

585

586

587

588

589

590

591

592

593

594

595

596

597

598

599

600

601

602

603

604

605

606

607

608

609

610

611

612

613

614

615

616

617

618

619

620

621

622

623

624

625

626

627

628

629

630

631

632

633

634

635

636

637

638

639

640

641

642

643

644

645

646

647

648

649

650

651

652

653

654

655

656

657

658

659

660

661

662

663

664

665

666

667

668

669

670

671

672

673

674

675

676

677

678

679

680

681

682

683

684

685

686

687

688

689

690

691

692

693

694

695

696

697

698

699

700

701

702

703

704

705

706

707

708

709

710

711

712

713

714

715

716

717

718

719

720

721

722

723

724

725

726

727

728

729

730

731

732

733

734

735

736

737

738

739

740

741

742

743

744

745

746

747

748

749

750

751

752

753

754

755

756

757

758

759

760

761

762

763

764

765

766

767

768

769

770

771

772

773

774

775

776

777

778

779

780

781

782

783

784

785

786

787

788

789

790

791

792

793

794

795

796

797

798

799

800

801

802

803

804

805

806

because they will not accept your testimony about me.' 'Lord,' 19
 I answered, 'these people know that I used to imprison and
 scourge, in Synagogue after Synagogue, those who believed in 20
 you; and, when the blood of your martyr, Stephen, was being
 shed, I was myself standing by, approving of his death, and
 took charge of the clothes of those who were murdering him.
 But Jesus said to me 'Go; for I will send you to the Gentiles 21
 far away'."

**Paul's Claim
 as a Roman
 Citizen.**

Up to this point the people had been listening 22
 to Paul, but at these words they called out:
 "Kill him! A fellow like this ought not to have
 been allowed to live!"

As they were shouting, tearing off their clothes, and throwing 23
 dust in the air, the Commanding Officer ordered Paul to be 24
 taken into the Fort, and directed that he should be examined
 under the lash, that he might find out the reason for their
 outcry against him. But just as they had tied him up to be 25
 scourged, Paul said to the Captain standing near:

"Is it legal for you to scourge a Roman citizen, uncon-
 victed?"

On hearing this, the Captain went and reported it to the Com- 26
 manding Officer.

"Do you know what you are doing?" he said. "This man
 is a Roman citizen."

So the Commanding Officer went up to Paul and said: 27

"Tell me, are you a Roman citizen?"

"Yes," replied Paul.

"I had to pay a heavy price for my position as citizen," said 28
 the Officer.

"I am one by birth," rejoined Paul.

The men who were to have examined Paul immediately drew 29
 back, and the Officer, finding that Paul was a Roman citizen,
 was alarmed at having put him in chains.

**Paul
 before the
 High Council
 of the Jews.**

On the next day the Commanding Officer, wish- 30
 ing to find out the real reason why Paul was de-
 nounced by the Jews, had his chains taken off,
 and directed the Chief Priests and the whole of the
 High Council to assemble, and then took Paul down and
 brought him before them. Paul fixed his eyes upon the 31
 Council, and began:

"Brothers, for my part, I have always ordered my life
 before God, with a clear conscience, up to this very day."

At this, the High Priest Ananias ordered the men standing 2
 near to strike him on the mouth; whereupon Paul turned to 3
 him and said:

"God will strike you, you white-washed wall! Are you
 sitting there to try me in accordance with law, and yet, in
 defiance of law, order me to be struck?"

The people standing near said to Paul : 4
 "Do you know that you are insulting God's High Priest?"
 "I did not know, Brothers, that it was the High Priest," 5
 said Paul, "for Scripture says—

'Of the Ruler of thy People thou shalt speak no ill'."

Noticing that some of those present were Sadducees and others 6
 Pharisees, Paul called out in the Council :

"Brothers, I am a Pharisee and a son of Pharisees. It is
 on the question of hope for the dead and of their resurrection
 that I am on my trial."

As soon as he said this, a dispute arose between the Pharisees 7
 and the Sadducees ; and there was a sharp division of opinion 8
 among those present. (For Sadducees say there is no such 9
 thing as a resurrection, and that there is neither angel nor
 spirit, while Pharisees believe in both.) So a great uproar 9
 ensued, and some of the Teachers of the Law belonging to
 the Pharisees' party stood up and hotly protested :

"We find nothing whatever wrong in this man. Suppose a
 spirit did speak to him, or an angel——"

The dispute was becoming so violent, that the Commanding 10
 Officer, fearing that Paul would be torn in pieces between
 them, ordered the Guard to go down and rescue him from
 them, and take him into the Fort.

That night the Lord came and stood by Paul, and said : 11

"Courage ! You have borne witness for me in Jerusalem
 and you must bear witness in Rome also."

The Plot In the morning the Jews combined together, 12
against Paul. and took an oath that they would not eat or drink
 till they had killed Paul. There were more than forty in the 13
 plot ; and they went to the Chief Priests and the Councillors, 14
 and said :

"We have taken a solemn oath not to touch food till we have
 killed Paul. So we want you now, with the consent of the 15
 Council, to suggest to the Commanding Officer that he should
 bring Paul down before you, as though you intended to go
 more fully into his case ; but, before he comes here, we will be
 ready to make away with him."

However, the son of Paul's sister, hearing of the plot, went to 16
 the Fort, and on being admitted, told Paul about it. Paul 17
 called one of the Captains of the garrison and asked him to
 take the lad to the Commanding Officer, as he had something
 to tell him. The Captain went with the lad to the Command- 18
 ing Officer, and said :

"The prisoner Paul called me and asked me to bring this lad
 to you, as he has something to tell you."

The Commanding Officer took the lad by the hand, and, step- 19
 ping aside, asked what it was he had to tell him.

"The Jews have agreed," answered the lad, "to ask you to bring Paul down before the Council to-morrow, on the plea of your making further inquiry into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, who have taken an oath that they will not eat or drink, till they have made away with him; and they are at this very moment in readiness, counting upon your promise."

The Commanding Officer then dismissed the lad, cautioning him not to mention to anybody that he had given him that information.

Then he called two Captains, and ordered them to have two hundred men ready to go to Caesarea, as well as seventy troopers and two hundred lancers, by nine o'clock that night, and to have horses ready for Paul to ride, so that they might take him safely to Felix, the Governor. To him he wrote a letter, somewhat as follows—

'Claudius Lysias sends his compliments to His Excellency Felix the Governor. The man whom I send with this had been seized by the Jews, and was on the point of being killed by them, when I came upon them with the force under my command, and rescued him, as I learnt that he was a Roman citizen. Wishing to ascertain exactly the ground of the charges they made against him, I brought him before their Council, when I found that their charges were connected with questions of their own Law, and that there was nothing alleged involving either death or imprisonment. Having, however, information of a plot against the man, which was about to be put into execution, I am sending him to you at once, and I have also directed his accusers to prosecute him before you.'

The soldiers, in accordance with their orders, took charge of Paul and conducted him by night to Antipatris; and on the next day, leaving the troopers to go on with him, they returned to the Fort. On arriving at Caesarea, the troopers delivered the letter to the Governor, and brought Paul before him. As soon as Felix had read the letter, he enquired to what province Paul belonged, and, learning that he came from Cilicia, he said:

"I will hear all you have to say as soon as your accusers have arrived."

And he ordered Paul to be kept under guard in Herod's Government House.

Five days afterwards the High Priest Ananias came down with some of the Councillors and a barrister named Tertullus. They laid an information with the Governor against Paul; and, when the hearing came on, Tertullus began his speech for the prosecution.

"We owe it to your Excellency," he said, "that we are

enjoying profound peace, and we owe it to your foresight that this nation is constantly securing reforms—advantages which we very gratefully accept at all times and places. But—not to be tedious—I beg you, with your accustomed fairness, to listen to a brief statement of our case. We have found this man a public pest; he is one who stirs up disputes among the Jews all the world over, and is a ringleader of the Nazarene heretics. He even attempted to desecrate the Temple itself, but we caught him; and you will be able, by examining him on all these points, to satisfy yourself as to the charges which we are bringing against him.”

The Jews also joined in the attack and bore out his statements. On a sign from the Governor, Paul made this reply :

“Knowing, as I do, for how many years you have acted as Judge to this nation, it is with confidence that I undertake my own defence. For you can easily ascertain that it is not more than twelve days ago that I went up to worship at Jerusalem, where my prosecutors never found me holding discussions with any one, or causing a crowd to collect—either in the Temple, or in the Synagogues, or about the city; and they cannot establish the charges which they are now making against me. This, however, I do acknowledge to you, that it is as a believer in the Cause which they call heretical, that I worship the God of my ancestors. At the same time, I believe everything that is in accordance with the Law and that is written in the Prophets; and I have a hope that rests in God—a hope which they also cherish—that there will one day be a resurrection of good and bad alike. This being so, I strive at all times to keep my conscience clear before both God and man. After some years’ absence I had come to bring charitable gifts to my nation, and to make offerings; and it was while engaged in this that they found me in the Temple, after completing a period of purification, but not with any crowd or disorder. There were, however, some Jews from Roman Asia who ought to have been here before you, and to have made any charge that they may have against me—Or else let my opponents here say what they found wrong in me when I was before the Council, except as to the one sentence that I shouted out as I stood among them—‘It is about the resurrection of the dead that I am on my trial before you to-day’.”

Felix, however, adjourned the case—though he had a fairly accurate knowledge of all that concerned the Cause—with the promise :

“When Lysias, the Commanding Officer, comes down, I will give my decision in your case.”

So he gave orders to the Captain in charge of Paul to keep him in custody, but to relax the regulations, and not to prevent any of his personal friends from attending to his wants.

Some days later Felix came with his wife Drusilla, who was herself a Jewess, and, sending for Paul, listened to what he had to say about faith in Christ Jesus. But, while Paul was speaking at length about righteousness, self-control, and the coming judgement, Felix became terrified, and interrupted him—

“Go for the present, but, when I find an opportunity, I will send for you again.”

He was hoping, too, for a bribe from Paul, and so he used to send for him frequently and talk with him.

But, after the lapse of two years, Felix was succeeded by Porcius Festus ; and, wishing to gain popularity with the Jews, he left Paul a prisoner.

Paul before Festus. Three days after Festus had entered upon his Province, he left Caesarea and went up to Jerusalem. There the Chief Priests and the leading men among the Jews laid an information before him against Paul, and asked a favour of him, to Paul's injury—to have Paul brought to Jerusalem. All the while they were plotting to make away with him on the road. But Festus answered that Paul was in prison at Caesarea, and that he himself would be leaving for that place shortly.

“So let the influential men among you,” he said, “go down with me, and, if there is anything amiss in the man, charge him formally with it.”

After staying among them some eight or ten days, Festus went down to Caesarea. The next day he took his seat on the Bench, and ordered Paul to be brought before him. On Paul's appearance, the Jews who had come down from Jerusalem surrounded him, and made many serious charges, which they failed to establish. Paul's answer to the charge was—‘I have not committed any offence against the Jewish Law, or the Temple, or the Emperor.’ But, as Festus wished to gain popularity with the Jews, he interrupted Paul with the question :

“Are you willing to go up to Jerusalem and be tried on these charges before me there?”

“No,” replied Paul, “I am standing at the Emperor's Bar, where I ought to be tried. I have not wronged the Jews, as you yourself are well aware. If, however, I am breaking the law and have committed any offence deserving death, I do not ask to escape the penalty ; but, if there is nothing in the accusations of these people, no one has the power to give me up to them. I appeal to the Emperor.”

Upon that, Festus, after conferring with his Council, answered :

“You have appealed to the Emperor ; to the Emperor you shall go.”

**Paul before
Herod
Agrippa II.** Some days later King Agrippa and Bernice came 13
down to Caesarea, and paid a visit of congratula-
tion to Festus ; and, as they were staying there 14
for several days, Festus laid Paul's case before the King.

"There is a man here," he said, "left a prisoner by Felix,
about whom, when I came to Jerusalem, the Jewish Chief Priests 15
and the Councillors laid an information, demanding judge-
ment against him. My answer to them was, that it was not the 16
practice of Romans to give up any man to his accusers till the
accused had met them face to face, and had also had an oppor-
tunity of answering the charges brought against him. So they 17
met here, and without loss of time I took my seat on the
Bench the very next day, and ordered the man to be brought
before me. But, when his accusers came forward, they brought 18
no charge of wrong-doing such as I had expected ; but I found 19
that there were certain questions in dispute between them
about their own religion, and about some dead man called
Jesus, whom Paul declared to be alive. And, as I was at a loss 20
how to enquire into questions of this kind, I asked Paul if he
were willing to go up to Jerusalem, and there be put upon his
trial. Paul, however, appealed to have his case reserved 21
for the consideration of his August Majesty, so I ordered him to
be detained in custody, until I could send him to the Emperor."

"I should like to hear this man myself," Agrippa said to 22
Festus.

"You shall hear him to-morrow," Festus answered.

So the next day, when Agrippa and Bernice had come in full 23
state and had entered the Audience Chamber, with the superior
officers and the principal people of the city, by the order of
Festus Paul was brought before them. Then Festus said : 24

"King Agrippa, and all here present, you see before you the
man about whom the whole Jewish people have applied to me,
both at Jerusalem and here, loudly asserting that he ought not
to be allowed to live. I found, however, that he had not done 25
anything deserving death ; so, as he had himself appealed to
his August Majesty, I decided to send him. But I have noth- 26
ing definite to write about him to my Imperial Master ; and
for that reason I have brought him before you all, and especially
before you, King Agrippa, that, after examining him, I may
have something to write. For it seems to me absurd to send 27
a prisoner, without at the same time stating the charges made
against him."

Turning to Paul, Agrippa said :

"You are at liberty to speak for yourself."

Then Paul stretched out his hand and began his defence.

"I have been congratulating myself, King Agrippa," he 2
said, "that it is before you that I have to make my defence to-
day, with regard to all the charges brought against me by
Jews, especially as you are so well-versed in all the customs 3

and questions of the Jewish world. I beg you therefore to give me a patient hearing. My life, then, from youth upwards, was passed, from the very first, among my own nation, and in Jerusalem, and is within the knowledge of all Jews; and they have always known—if they choose to give evidence—that, in accordance with the very strictest form of our religion, I lived a true Pharisee. Even now, it is because of my hope in the promise given by God to our ancestors that I stand here on my trial—a promise which our Twelve Tribes, by earnest service night and day, hope to see fulfilled. It is for this hope, your Majesty, that I am accused—and by Jews themselves! Why do you all hold it incredible that God should raise the dead? I myself, it is true, once thought it my duty to oppose in every way the Name of Jesus of Nazareth; and I actually did so at Jerusalem. Acting on the authority of the Chief Priests, I myself threw many of the People of Christ into prison, and, when it was proposed to put them to death, I gave my vote for it. Time after time, in every Synagogue, I tried by punishments to force them to blaspheme. So frantic was I against them, that I pursued them even to towns beyond our borders. It was while I was travelling to Damascus on an errand of this kind, entrusted with full powers by the Chief Priests, that at mid-day, your Majesty, I saw right in my path, coming from the heavens, a light brighter than the glare of the sun, which shone all round me and those travelling with me. We all fell to the ground, and then I heard a voice saying to me in Hebrew—‘Saul, Saul, why are you persecuting me? By kicking against the goad you are punishing yourself.’ ‘Who are you, Lord?’ I asked. And the Lord said: ‘I am Jesus, whom you are persecuting; but get up and stand upright; for I have appeared to you in order to appoint you a servant and a witness of those revelations of me which you have already had, and of those in which I shall yet appear to you, since I am choosing you out from your own people and from the Gentiles, to whom I now send you, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God; so that they may receive pardon for their sins, and a place among those who have become God’s People, by faith in me.’ After that, King Agrippa, I did not fail to obey the heavenly vision; on the contrary, first to those at Damascus and Jerusalem, and then through the whole of Judaea, and to the Gentiles as well, I began to preach repentance and conversion to God, and a life befitting that repentance. This is why the Jews seized me in the Temple, and made attempts upon my life. However I have received help from God to this very day, and so stand here, and bear my testimony to high and low alike—without adding a word to

¹⁶ Ezek. 2. 1. ¹⁷ 1 Chron. 16. 35. ^{17–18} Isa. 42. 7, 16; Deut. 33. 3, 4.

what the Prophets, as well as Moses, declared should happen—that the Christ must suffer, and that, by rising from the dead, he was destined to be the first to bring news of Light, not only to our nation, but also to the Gentiles.” 23

While Paul was making this defence, Festus called out loudly : 24

“You are mad, Paul ; your great learning is driving you mad.”

“I am not mad, your Excellency,” he replied ; “on the contrary, the statements that I am making are true and sober. Indeed, the King knows about these matters, so I speak before him without constraint. I am sure that there is nothing whatever of what I have been telling him that has escaped his attention ; for all this has not been done in a corner. King Agrippa, do you believe the Prophets ? I know you do.” 25 26 27

But Agrippa said to Paul : 28

“You are soon trying to make a Christian of me !”

“Whether it is soon or late,” answered Paul, “I would to God that not only you, but all who are listening to me, might to-day become just what I am myself—except for these chains !” 29

Then the King rose, with the Governor and Bernice and those who had been sitting with them, and, after retiring, discussed the case among themselves. 30 31

“There is nothing,” they said, “deserving death or imprisonment in this man’s conduct” ; and, speaking to Festus, Agrippa added : 32

“The man might have been discharged, if he had not appealed to the Emperor.”

**Paul's
Voyage to
Rome.**

As it was decided that we were to sail to Italy, Paul and some other prisoners were put in charge of a Captain of the Augustan Guard, named Julius. We went on board a ship from Adramyttium, which was on the point of sailing to the ports along the coast of Roman Asia, and put to sea. Aristarchus, a Macedonian from Thessalonica, went with us. The next day we put into Sidon, where Julius treated Paul in a friendly manner, and allowed him to go to see his friends and receive their hospitality. Putting to sea again, we sailed under the lee of Cyprus, because the wind was against us ; and, after crossing the sea of Cilicia and Pamphylia, we reached Myra in Lycia. There the Roman Officer found an Alexandrian ship on her way to Italy, and put us on board of her. For several days our progress was slow, and it was only with difficulty that we arrived off Cnidus. As the wind was still unfavourable when we came off Cape Salmone, 1 27 2 3 4 5 6 7

we sailed under the lee of Crete, and with difficulty, by keeping close in shore, we reached a place called 'Fair Havens,' near which was the town of Lasea. 8

This had taken a considerable time, and sailing was already dangerous, for the Fast was already over; and so Paul gave this warning. 9

"My friends," he said, "I see that this voyage will be attended with injury and much damage, not only to the cargo and the ship, but to our own lives also." 10

The Roman Officer, however, was more influenced by the captain and the owner than by what was said by Paul. And, as the harbour was not a suitable one to winter in, the majority were in favour of continuing the voyage, in the hope of being able to reach Phoenix, and winter there. Phoenix was a Cretan harbour, open to the north-east and south-east. So, 11 12

when a light wind sprang up from the south, thinking that they had found their opportunity, they weighed anchor and kept along the coast of Crete, close in shore. But shortly afterwards a hurricane came down on us off the land—a north-easter, as it is called. The ship was caught by it 13 14

and was unable to keep her head to the wind, so we had to give way and let her drive before it. Running under the lee of a small island called Cauda, we only just managed to secure 15 16

the ship's boat, and, after hoisting it on board, the men frapped the ship. But, afraid of being driven on to the Syrtis Sands, 17

they lowered the yard, and then drifted. So violently were we tossed about by the storm, that the next day they began throw- 18

ing the cargo overboard, and, on the following day, threw out the ship's tackle with their own hands. As neither sun nor 19 20

stars were visible for several days, and, as the gale still continued severe, all hope of our being saved was at last abandoned. 21

It was then, when they had gone a long time without food, that Paul came forward, and said:

"My friends, you should have listened to me, and not have sailed from Crete and so incurred this injury and damage. 22

Yet, even as things are, I urge you not to lose courage, for there will not be a single life lost among you—only the ship. 23

For last night an angel of the God to whom I belong, and whom I serve, stood by me, and said—'Have no fear, Paul; you must appear before the Emperor, and 24

God himself has given you the lives of all your fellow-voyagers.' Therefore, courage, my friends! for I believe God, 25

that everything will happen exactly as I have been told. We shall, however, have to be driven on some island." 26

It was now the fourteenth night of the storm, and we were drifting about in the Adriatic Sea, when, about midnight, the sailors began to suspect that they were drawing near land. 27

So they took soundings, and found twenty fathoms of water. After waiting a little, they took soundings again, and found 28

fifteen fathoms. Then, as they were afraid of our being driven 29
upon some rocky coast, they let go four anchors from the stern,
and longed for daylight. The sailors wanted to leave 30
the ship, and had lowered the boat, on pretence of running
out anchors from the bows, when Paul said to the Roman 31
Officer and his men :

“ Unless the sailors remain on board, you cannot be saved.”
Upon that the soldiers cut the ropes which held the boat, and 32
let her drift away. In the interval before daybreak 33
Paul kept urging them all to take something to eat.

“ It is a fortnight to-day,” he said, “ that, owing to your
anxiety, you have gone without food, taking nothing. So 34
I urge you to take something to eat ; your safety depends
upon it, for not one of you will lose even a hair of his head.”
With these words he took some bread, and, after saying the 35
thanksgiving to God before them all, broke it in pieces, and
began to eat ; and the men all felt cheered and had something to 36
eat themselves. There were about seventy-six of us on board, 37
all told. After satisfying their hunger, they further lightened 38
the ship by throwing the grain into the sea. When 39

Paul is daylight came, they could not make out what
shipwrecked. land it was, but, observing a creek in which there
was a beach, they consulted as to whether they could run the
ship safely into it. Then they cast off, and abandoned the 40
anchors, and at the same time unlashd the gear of the steer-
ing oars, hoisted the foresail to the wind, and made for the
beach. They got, however, into a kind of channel, and 41
there ran the ship aground. The bows stuck fast and could
not be moved, while the stern began breaking up under the
strain. The advice of the soldiers was that the prisoners 42
should be killed, for fear that any of them should swim
away and make their escape. But the Roman Officer, anxious 43
to save Paul, prevented their carrying out their intention, and
ordered that those who could swim should be the first to 44
jump into the sea and try to reach the shore ; and that the
rest should follow, some on planks, and others on different
pieces of the ship. In these various ways every one managed
to get safely ashore.

Paul When we were all safe, we found that the 1 **28**
at Malta. island was called Malta. The natives showed us 2
marked kindness, for they lit a fire and took us all under shelter,
because it had come on to rain and was cold. Paul had 3
gathered a quantity of dry sticks and laid them on the fire,
when a viper, driven out by the heat, fastened on his hand.
When the natives saw the creature hanging from his hand, 4
they said to one another :

“ Evidently this man is a murderer, for, though he has been
saved from the sea, Justice has not allowed him to live.”

However, Paul shook the creature off into the fire and took no harm. The natives were expecting inflammation to set in, or that he would suddenly fall dead ; but, after waiting for a long time, and seeing that there was nothing amiss with him, they changed their minds and said that he was a God. 5 6

In that neighbourhood there was an estate belonging to the Governor of the island, whose name was Publius. He took us up to his house, and for three days entertained us most courteously. It happened that the father of Publius was lying ill of fever and dysentery. So Paul went to see him ; and, after praying, he placed his hands on him and cured him. After this, all the people in the island who had any illness came to Paul, and were cured. They also presented us with many gifts, and when we set sail they put supplies of necessaries on board. 7 8 9 10

Paul's Voyage to Rome continued. After three months, we set sail in a ship that had wintered in the island. She was an Alexandrian vessel, and had the Twin Sons of Zeus for her figure-head. We put in at Syracuse and stayed there three days, and from there we worked to windward and so got to Rhegium. A day later a south wind sprang up and took us to Puteoli in two days. There we found some of the Brethren, and were urged to stay a week with them ; after which we went on to Rome. The Brethren there had heard about us, and came out as far as the Market of Appius and the Three Taverns to meet us. At sight of them Paul thanked God and was much cheered. 11 12 13 14 15

On our reaching Rome, Paul was allowed to live by himself, except for the soldier who was in charge of him. 16

Paul at Rome. Three days after our arrival, Paul invited the leading Jews to meet him ; and, when they came, he spoke to them as follows : 17

“ Brothers, although I had done nothing hostile to the interests of our nation or to our ancestral customs, yet I was sent from Jerusalem as a prisoner, and handed over to the Romans. The Romans, when they had examined me, were ready to release me, because there was nothing in my conduct deserving death. But, as the Jews opposed my release, I was compelled to appeal to the Emperor—not, indeed, that I had any charge to make against my own nation. This, then, is my reason for urging you to come to see me and talk with me ; because it is for the sake of the Hope of Israel that I am here in chains.” 18 19 20

“ We,” was their reply, “ have not had any letter about you from Judaea, nor have any of our fellow-Jews come and reported or said anything bad about you. But we shall be 21 22

glad to hear from you what your views are, for, with regard to this sect, we are well aware that it is spoken against on all sides."

They then fixed a day with him, and came to the place where he was staying, in even larger numbers, when Paul proceeded to lay the subject before them. He bore his testimony to the Kingdom of God, and tried to convince them about Jesus, by arguments drawn from the Law of Moses and from the Prophets—speaking from morning till evening. 23

Some were inclined to accept what he said ; others, however, rejected it. So, as they disagreed among themselves, they began to disperse, Paul adding only— 24 25

"True, indeed, was the declaration made by the Holy Spirit, through the Prophet Isaiah to your ancestors—

'Go to this nation and say— 26

"You will hear with your ears without ever understanding,
And, though you have eyes, you will see without ever perceiving."

For the mind of this nation has grown dense, 27
And their ears are dull of hearing,
Their eyes also have they closed ;
Lest some day they should see with their eyes,
And with their ears they should hear,
And in their mind they should understand, and should turn—
And I should heal them.'

Understand, then, that this Salvation of God was sent for the Gentiles ; and they will listen." 28

For two whole years Paul stayed in a house which he rented for himself, welcoming all who came to see him, proclaiming the Kingdom of God, and teaching about the Lord Jesus Christ, with perfect fearlessness, unmolested. 30 31

26—27 Isa. 6. 9—10. 28 Ps. 67. 2.

THE LETTERS.

THE LETTER OF JAMES.

THE LETTERS OF PAUL—

TO THE THESSALONIANS I. AND II.

TO THE GALATIANS.

TO THE CORINTHIANS I. AND II.

TO THE ROMANS.

TO THE COLOSSIANS.

TO PHILEMON.

TO THE EPHESIANS.

TO THE PHILIPPIANS.

TO TIMOTHY I. AND II.

TO TITUS.

THE LETTER TO HEBREWS.

THE LETTERS OF PETER I. AND II.

THE LETTER OF JUDE.

THE LETTERS OF JOHN I., II., AND III.

THE LATTER

THE LATTER OF 1841
THE LATTER OF 1842

TO THE LATTER OF 1841
TO THE LATTER OF 1842
TO THE LATTER OF 1843
TO THE LATTER OF 1844
TO THE LATTER OF 1845
TO THE LATTER OF 1846
TO THE LATTER OF 1847
TO THE LATTER OF 1848
TO THE LATTER OF 1849
TO THE LATTER OF 1850

THE LATTER OF 1851
THE LATTER OF 1852
THE LATTER OF 1853
THE LATTER OF 1854
THE LATTER OF 1855
THE LATTER OF 1856
THE LATTER OF 1857
THE LATTER OF 1858
THE LATTER OF 1859
THE LATTER OF 1860

THE LETTER OF JAMES.

FROM JAMES.

ST. JAMES'S LETTER TO CHRISTIANS OF JEWISH ORIGIN.

WRITTEN PROBABLY AT JERUSALEM AFTER
44 A.D.

THIS Letter is believed to have been written by the James who was known to the Early Church as 'James the Just.' He was not an Apostle, but was one of the brothers of Jesus, and presided over the Church at Jerusalem, in which position he came into contact with large numbers both of Jews and Christians (Acts 12. 17; 15. 13). The Letter is addressed to converts from Judaism, and speaks, in strong condemnation, of vices which prevailed in the corrupt society of Jerusalem, and into which the recent converts to Christianity were, to some extent, relapsing. There are indications in the Letter that some, at all events, of those for whom it was intended had been passing through days of persecution—possibly the persecution by Herod Agrippa I., 44 A.D. (Acts 12. 1), in which the Apostle James was martyred. The writer of this Letter met with a similar fate in 63 A.D.

FROM JAMES.

I.—GREETING.

JAMES, a Servant of God and of the Lord Jesus Christ, 1 **1**
greet
The Twelve Tribes that are living abroad.

II.—ADVICE UPON VARIOUS SUBJECTS.

Trials. My Brothers, whatever may be the temptations 2
that beset you from time to time, always regard
them as a reason for rejoicing, knowing, as you do, that the 3
testing of your faith develops endurance. And let endurance 4
do its work perfectly, so that you may be altogether perfect,
and in no respect deficient.

Lack of Wisdom. If one of you is deficient in wisdom, let him ask 5
wisdom from the God who gives freely to every one
without reproaches, and it will be given to him. But 6
let him ask with confidence, never doubting; for the man who
doubts is like a wave of the sea driven hither and thither at the
mercy of the wind—such a man must not expect that he will re- 7
ceive anything from the Lord, vacillating as he is, irresolute at 8
every turn. Let a Brother in humble circumstances be 9
proud of his exalted position, but a rich Brother of
Wealth and Poverty. his humiliation; for the rich man will pass away 10
'like the flower of the grass.' As the sun rises, 11
and the hot wind blows, 'the grass withers, its flower fades,'
and all its beauty is gone. So is it with the rich man. In
the midst of his pursuits he will come to an untimely end.

Temptation. Blessed is the man who remains firm under 12
temptation, for, when he has stood the test, he
will receive the crown of Life, which the Lord has promised
to those who love him. Let no one say, when he is tempted, 13
"It is God who is tempting me!" For God, who cannot be

tempted to do wrong, does not himself tempt any one. A 14
 man is in every case tempted by his own passions—allured
 and enticed by them. Then Passion conceives and gives 15
 birth to Sin, and Sin, on reaching maturity, brings forth
 Death. Do not be deceived, my dear Brothers. Every 16, 17
 good thing given us, and every perfect gift, is from above, and
 comes down to us from the Maker of the Lights in the heavens,
 who is himself never subject to change or to eclipse. Because 18
 he so willed, he gave us Life, through the Message of the
 Truth, so that we should be, as it were, an earnest of still
 further creations.

True Religion. Mark this, my dear Brothers :—Let every one 19
 be quick to listen, slow to speak, and slow to get
 angry ; for the anger of man does not forward the 20
 righteous purpose of God. Therefore, have done with all 21
 filthiness and whatever wickedness still remains, and in a
 humble spirit receive that Message which has been planted in
 your hearts and is able to save your souls. Put that 22
 Message into practice, and do not merely listen to it—deceiving
 yourselves. For, when any one listens to it and does not 23
 practice it, he is like a man looking at his own face in a mirror.
 He looks at himself, then goes on his way, and immediately 24
 forgets what he is like. But he who looks carefully into the 25
 perfect Law, the Law of Freedom, and continues to do so, not
 listening to it and then forgetting it, but putting it into prac-
 tice—that man will be blessed in what he does. When 26
 a man appears to be religious, yet does not bridle his tongue,
 but imposes upon his own conscience, that man's religious
 observances are valueless. That religious observance which 27
 is pure and spotless in the eyes of God our Father is this—
 to visit orphans and widows in their trouble, and to keep one-
 self uncontaminated by the world.

III.—WARNING UPON VARIOUS SUBJECTS.

On the Treatment of the Poor. My Brothers, are you really trying to combine 1 2
 faith in Jesus Christ, our glorified Lord, with the
 worship of rank? Suppose a man should enter 2
 your Synagogue, with gold rings and in grand
 clothes, and suppose a poor man should come in also, in
 shabby clothes, and you are deferential to the man who is 3
 wearing grand clothes, and say—"There is a good seat for
 you here," but to the poor man—"You must stand ; or sit
 down there by my footstool," is not that to make distinc- 4
 tions among yourselves, and to show yourselves prejudiced
 judges? Listen, my dear Brothers. Has not God 5
 chosen those who are poor in the things of this world to be rich

through their faith, and to possess the Kingdom which he has promised to those who love him? But you—you insult the poor man! Is not it the rich who oppress you? Is not it they who drag you into law-courts? Is not it they who malign that honourable Name which has been bestowed upon you? Yet, if you keep the royal law which runs—‘Thou shalt love thy neighbour as thou dost thyself,’ you are doing right; but, if you worship rank, you commit a sin, and stand convicted by that same law of being offenders against it. For a man who has laid the Law, as a whole, to heart, but has failed in one particular, is liable for breaking all its provisions. He who said ‘Thou shalt not commit adultery’ also said ‘Thou shalt not murder.’ If, then, you commit murder but not adultery, you are still an offender against the Law. Therefore, speak and act as men who are to be judged by the ‘Law of Freedom.’ For there will be justice without mercy for him who has not acted mercifully. Mercy triumphs over Justice.

My Brothers, what is the good of a man’s saying that he has faith, if he does not prove it by actions? Can such faith save him? Suppose some Brother or Sister should be in want of clothes and of daily bread, and one of you were to say to them—“Go, and peace be with you; find warmth and food for yourselves,” and yet you were not to give them the necessities of life, what good would it be to them? In just the same way faith, if not followed by actions, is, by itself, a lifeless thing. Some one, indeed, may say—“You are a man of faith, and I am a man of action.” “Then show me your faith,” I reply, “apart from any actions, and I will show you my faith by my actions.” It is a part of your Faith, is it not, that there is one God? Good; yet even the demons have that faith, and tremble at the thought. Now do you really want to understand, you foolish man, how it is that faith without actions leads to nothing? Look at our ancestor, Abraham. Was not it the result of his actions that he was pronounced righteous after he had offered his son, Isaac, on the altar? You see how, in his case, faith and actions went together; that his faith was perfected as the result of his actions; and that in this way the words of Scripture came true—“Abraham believed God, and that was regarded by God as righteousness,” and “He was called the friend of God.” You see, then, that it is as the result of his actions that a man is pronounced righteous, and not of his faith only. Was not it the same with the prostitute, Rahab? Was not it as the result of her actions that she was pronounced righteous, after she had welcomed the messengers and hastened them away by a different road? Exactly as a body is dead without a spirit, so faith is dead without actions.

⁸ Lev. 19. 18. ¹¹ Exod. 20. 13—14; Deut. 5. 17—18. ²¹ Gen. 22. 2, 9.
²³ Gen. 15. 6; Isa. 41. 8.

**On
the Control
of the
Tongue.**

I do not want many of you, my Brothers, to become teachers, knowing, as you do, that we who teach shall be judged by a more severe standard than others. We often make mistakes, every one of us. Any one who does not make mistakes when speaking is indeed a perfect man, able to bridle his whole body as well. When we put bits into horses' mouths, to make them obey us, we control the rest of their bodies also. Again, think of ships. Large as they are, and even when driven by fierce winds, they are controlled by a very small rudder and steered in whatever direction the man at the helm may determine. So is it with the tongue. Small as it is, it is a great boaster. Think how tiny a spark may set the largest forest ablaze! And the tongue is like a spark. Among the members of our body it proves itself a very world of mischief; it contaminates the whole body; it sets the wheels of life on fire, and is itself set on fire by the flames of the Pit. For while all sorts of beasts and birds, and of reptiles and creatures in the sea, are tameable, and actually have been tamed by man, no human being can tame the tongue. It is a restless plague! It is charged with deadly poison! With it we bless our Lord and Father, and with it we curse men who are made 'in God's likeness.' From the very same mouth come blessings and curses! My Brothers, it is not right that this should be so. Does a spring give both good and bad water from the same source? Can a fig tree, my Brothers, bear olives? or a vine bear figs? No, nor can a brackish well give good water.

**Against
false
Wisdom.**

Who among you claims to be wise and intelligent? Let him show that his actions are the outcome of a good life lived in the humility of true wisdom. But, while you harbour envy and bitterness and a spirit of rivalry in your hearts, do not boast or lie to the detriment of the Truth. That is not the wisdom which comes from above; no, it is earthly, animal, devilish. For, where envy and rivalry exist, there you will also find disorder and all kinds of base actions. But the wisdom from above is, before every thing else, pure; then peace-loving, gentle, open to conviction, rich in compassion and good deeds, and free from partiality and insincerity. And righteousness, its fruit, is sown in peace by those who work for peace.

**Against
Party-Strife.**

What is the cause of the fighting and quarrelling that goes on among you? Is not it to be found in the desires which are always at war within you? You crave, yet do not obtain. You murder and rage, yet cannot gain your end. You quarrel and fight. You do not obtain, because you do not ask. You ask, yet do not receive, because you ask for a wrong purpose—to spend what

you get upon your pleasures. Unfaithful people ! Do not
 you know that to be friends with the world means to be at
 enmity with God ? Therefore whoever chooses to be friends
 with the world makes himself an enemy to God. Do you sup-
 pose there is no meaning in the passage of Scripture which
 asks—‘ Is envy to result from the longings of the Spirit which
 God has implanted within you ? ’ No ; the gift that God gives
 is for a nobler end ; and that is why it is said—‘ God is opposed
 to the haughty, but gives help to the humble.’ Therefore
 submit to God ; but resist the Devil, and he will flee from
 you. Draw near to God, and he will draw near to you. Make
 your hands clean, you sinners ; and your hearts pure, you
 vacillating men ! Grieve, mourn, and lament ! Let your
 laughter be turned to mourning, and your happiness to gloom !
 Humble yourselves before the Lord, and he will exalt you.

Do not disparage one another, Brothers. He who dis-
 parages his Brother, or passes judgement on his Brother, dis-
 parages the Law and passes judgement on the Law. But, if
 you pass judgement on the Law, you are not obeying it, but
 judging it. There is only one Lawgiver and Judge—he who
 has the power both to save and to destroy. But who are you
 that pass judgement on your neighbour ?

Against Presumption. Listen to me, you who say ‘ To-day or to-morrow
 we will go to such and such a town, spend a year
 there, and trade, and make money,’ and yet you do
 not know what your life will be like to-morrow ! For you are
 but a mist appearing for a little while and then disappearing.
 You ought, rather, to say ‘ If the Lord wills, we shall live and
 do this or that.’ But, as it is, you are constantly boasting
 presumptuously ! All such boasting is wicked. He, then, who
 knows what is right but fails to do it—that is sin in him.

Against Oppression. Listen to me, you rich men, weep and wail for
 the miseries that are coming upon you ! Your
 riches have wasted away, and your clothes have
 become moth-eaten. Your gold and silver are rusted ; and
 the rust on them shall be evidence against you, and shall eat
 into your very flesh. It was fire, so to speak, that you stored
 up for yourselves in these last days. I tell you, the wages of
 the labourers who mowed your fields, which you have been
 fraudulently keeping back, are crying out against you, and the
 outcries of your reapers have reached the ears of the Lord of
 Hosts ! You have lived on earth a life of extravagance and
 luxury ; you have indulged your fancies in a time of bloodshed.
 You have condemned, you have murdered, the Righteous One !
 Must not God be opposed to you ?

⁶ Prov. 3. 34. ³ Prov. 16. 27. ⁴ Deut. 24, 15, 17 ; Mal. 3. 5 ; Isa. 5. 9. ⁵ Jer. 12. 3.