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THE A. 188.

LONDON:
G. MORRISH, 21, WARWICK LANE.
PRINTED BY THE AUTHOR.

3051.aa

THE ACTS
OF
THE APOSTLES.

LONDON:
G. MORRISH, 24, WARWICK LANE,
PATERNOSTER ROW.



A C T S .

I composed the first discourse, O Theophilus, concerning all things which Jesus
2 began both to do and to teach, until that day in which, having, by the Holy Spirit, charged the apostles whom he had chosen,
3 he was taken up ;* to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom
4 of God : and, being assembled with them, commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have
5 heard of me. For John baptized with

* *λαμβάνω* has the sense of taking (more active) or receiving; but, in general, in the New Testament, *αναλαμβάνω* has the more active sense; always, unless Mark xvi. 19, 1 Tim. iii. 16, and this chapter, in all which it speaks of the ascension, where its force is "taken up;" *δέχομαι* is more passive reception.

ACTS I.

water, ye shall be baptized with the Holy
 6 Spirit after now not many days. They
 therefore being come together, asked
 him, saying : Lord, is it at this time that
 thou restorest the kingdom* to Israel?
 7 And he said to them : It is not yours to
 know times and seasons, which the Father
 8 has placed in his own authority ; † but
 ye will receive ‡ power, the Holy Spirit
 having come upon you, and ye shall be
 to me witnesses both in Jerusalem and
 in all Judæa, and Samaria, and to the
 9 end of the earth. § And having said
 these things, he was taken up, they be-
 holding him, and a cloud received him
 10 out of their sight. And as they were
 gazing into heaven, as he was going, lo,
 two men stood by them in white clothing,
 11 who also said : Men of Galilee, why do ye

* Compare Josephus, A. I. xiv. 18, 10, the same phrase exactly.

† The word 'authority' does not please me as English here; but it is important to distinguish it from 'power' in what follows. *Εξουσία* is 'a right,' 'an authority' one possesses.

‡ Here *λαμβάνω* has a simple passive sense.

§ Or, 'land.' See xiii. 47.

ACTS I.

stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come, in the manner in which ye have beheld him going into
 12 heaven. Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath day's journey off. And when they
 13 were come into [the city], they went up to the large chamber where were staying both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphæus and Simon the zealot, and Jude
 14 [the brother] of James. These gave themselves all with one accord to continual prayer,* with [several] women, and Mary the mother of Jesus, and with his brethren.
 15 And in those days Peter, standing up in the midst of the disciples, said (the crowd of names together [was] about
 16 a hundred and twenty): Brethren,† it

* T. R. adds *και τη δεησει*, 'and supplication.'

† In Greek, 'men brethren.' This is a Hebraism, and means no more than 'brethren.' In

ACTS I.

was necessary that this scripture should have been fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide
17 to those who took Jesus; for he was numbered amongst us, and had received
18 a part in this service. (This [man], then, indeed bought a field with the reward of iniquity, and having fallen down headlong burst in the midst, and all his bowels
19 gushed out. And it was known to all the dwellers at Jerusalem, so that that field was called in their own dialect
20 Aceldama, that is, field of blood.) For it is written in the book of Psalms: Let his homestead become desolate, and let there be no dweller in it, and let another
21 take his overseership. It is necessary therefore that of the men who have assembled with us all [the] time in which the Lord Jesus came in and went out*

some cases it misleads, as in 'men, brethren and fathers,' as if there were three classes, whereas it is no more than 'Ye men who are brethren and fathers.'

* εφ', referring properly only to 'came in.'

ACTS II.

- ²² among us, beginning from the baptism of John, until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.
- ²³ And they appointed two, Joseph who was called Barsabas, who had been sur-
- ²⁴ named Justus, and Matthias. And they prayed and said : Thou Lord, knower of the hearts of all, show which one of
- ²⁵ these two thou hast chosen, to receive the lot of this service and apostleship, from which Judas, transgressing, fell, to go to
- ²⁶ his own place. And they gave their lots, and the lot fell on Matthias, and he was numbered with the eleven apostles.

II. And when the day of Pentecost was now accomplishing,* they were all with
² one accord together. And there came suddenly a sound out of heaven as of a violent, impetuous blowing,† and filled all

* It was come and running its course of fulfilment as a feast.

† *πνοης* is not wind, but they heard blowing, as of hard breathing, for which it is also used. I do not like the word 'blast,' it is too sudden and passing. 'Blowing' is the word, but a 'rushing blowing' does not do.

ACTS II.

- the house where they were sitting. And there appeared to them parted tongues, as of fire, and they sat upon each one of
- them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave to them
- to speak forth. Now there were dwelling at Jerusalem, Jews, pious men, from every nation of those under heaven.
- But the rumour of this having spread,* the multitude came together and were

* Or, 'this voice having taken place.' In spite of De Wette and Alford, I believe what is in the text to be the sense. Kuinosel, accepted by Bloomfield and others, take it as the loud voice of the speakers. But that is not *φωνη*, nor would it have spread over the city; nor would the sound of the mighty rushing wind over the city have brought them there. It was, happened, at the place which brought the crowd there; that is, it was not the mighty rushing wind being heard everywhere. The end of the verse goes to confirm this. What struck those who came, was hearing their own tongues. Alford says Gen. xlv. 16 and Jer. xxvii. 46 are no examples. Why not? The rumours of Jacob's coming spread to Pharaoh's house. Schleusner, who does not accept this sense, admits it as being right in Hebrew and Septuagint Greek.

ACTS 11.

confounded, because each one heard them
 7 speaking in his own dialect. And all were
 amazed and wondered, saying to one another : Behold, are not all these who are
 8 speaking Galileans ; and how do *we* hear
 them each in our own dialect in which we
 9 have been born, Parthians, and Medes,
 and Elamites, and those who inhabit
 Mesopotamia, and Judæa, and Cappa-
 10 docia, Pontus and Asia, both Phrygia
 and Pamphylia, Egypt and the parts of
 Lybia which adjoins Cyrene, and the
 Romans sojourning [here], both Jews
 11 and proselytes, Cretans and Arabians, we
 hear them speaking in our own tongues
 12 the great things of God. And they were
 all amazed and in perplexity, saying one
 to another : What would this mean ?
 13 But others mocking, said : They are full
 14 of new wine. But Peter, standing up
 with the eleven, lifted up his voice and
 spoke forth to them : Men of Judæa and
 all ye inhabitants of Jerusalem, let this
 be known unto you and give heed to my
 15 words, for these are not full of wine as
ye suppose, for it is the third hour of the

ACTS II.

16 day, but this is that which was spoken
 17 by the prophet Joel: And it shall be in
 the last days, saith God, that I will pour
 out of my Spirit upon all flesh; and
 your sons and your daughters shall pro-
 phesy, and your young men shall see
 visions, and your elders shall dream with
 18 dreams; and, yea, even upon my bonds-
 men and upon my bondswomen in those
 days will I pour out of my Spirit,
 19 and they shall prophesy; and I will
 give wonders in the heavens above
 and signs on the earth below, blood,
 20 and fire, and vapour of smoke. The
 sun shall be changed to darkness and the
 moon to blood before the great and glo-
 riously appearing* day of the Lord come.
 21 And it shall be, that whoever shall call
 upon the name of the Lord shall be
 22 saved. Men of Israel, hear these words:
 Jesus the Nazarean, a man borne witness

* *επιφανη*, in Hebrew אָרָבָה, 'terrible, wonderful.' But *επιφανης*, though used for illustrious, glorious, has in it the sense of 'manifestation, appearing, displaying itself.' Comp. Tit. ii. 11, 13.

ACTS II.

to* by God to you, by miracles and wonders and signs, which God wrought by him in your midst, as yourselves also
 23 know, him, given up by the determinate counsel and foreknowledge of God, having seized, ye with wicked hands
 24 have crucified and slain. Whom God has raised up, having loosed the pains of death, inasmuch as it was not possible that he should be held by its
 25 power; for David says as to him: I foresaw the Lord continually before me, because he is at my right hand that I
 26 may not be moved. Therefore has my heart rejoiced and my tongue exulted; yea, more, † my flesh also shall dwell in
 27 hope, for thou wilt not leave my soul in hades, nor wilt thou give thy gracious ‡

* αποδειγμενον, 'borne witness to, to you,' is not, I am aware, agreeable English; but 'approved,' in the modern use, at any rate, is not the sense; and 'among you' is feeble. The manifestation or demonstration was to the Jews. The witness was borne to them, objectively to Jesus as its subject.

† ετι δε και, Hebrew וְכֵן, which means 'and more also,' &c.

‡ Or, 'holy.'

ACTS II.

- 28 one to see corruption. Thou hast made known to me the path of life, thou wilt fill me with joy with thy countenance.
- 29 Brethren,* let it be allowed to speak freely to you concerning the patriarch David, that he has both died and been buried, and his monument is amongst us
- 30 unto this day. Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins, as concerns the flesh, to raise up
- 31 the Christ † to sit upon his throne; he seeing [it] before spoke concerning the resurrection of the Christ, ‡ that his soul has not been left in hades nor his flesh
- 32 seen corruption. This Jesus has God raised up, whereof all we are witnesses.
- 33 Being therefore by the right hand of God exalted, and having received of the

* See note to chap. i. 16.

† I do not alter the text as some retain 'as concerns the flesh,' and 'to raise up the Christ,' but the words are very doubtful. Cod. Sin. leaves them out as most editors. It would then read: 'To seat one from the fruit of his loins upon his throne.'

‡ Or, 'of Christ.'

ACTS II.

Father the promise of the Holy Spirit, he has poured out this which ye now behold
 24 and hear. For David has not ascended into the heavens, but he says himself: The Lord said unto my Lord: Sit at my
 25 right hand until I have put thine enemies [to be] the footstool of thy feet.
 26 Let the whole house of Israel know therefore assuredly that God has made him, this Jesus whom ye have crucified, Lord and Christ.

27 And having heard [it] they were pricked in heart, and said to Peter and the other apostles: What shall we do
 28 brethren?* And Peter said to them: Repent, and be baptized, each of you, in the name of Jesus Christ, for remission of sins, and you will receive the gift
 29 of the Holy Spirit. For to you is the promise and to your children, and to all who [are] afar off, as many as the Lord
 30 our God may call. And with many other words he testified and exhorted saying: Be saved from this perverse
 31 generation. Those, then, who had re-
 * Men, omitted. See note chap. i. 16.

ceived his words with pleasure, were baptized, and there were added that day
 42 about three thousand souls. And they persevered in the teaching of the apostles,* and in fellowship together, and in
 43 breaking of bread and prayers. And fear was upon every soul, and many wonders and signs took place through the
 44 apostles' means. And all that believed were together, and had all things com-
 45 mon, and sold their possessions and substance, and distributed them to all, accord-
 46 ing as every one might have need. And every day, being constantly in the temple with one accord, and breaking bread in the house, they received their food with
 47 gladness and simplicity of heart, praising God and having favour with all the people; and the Lord added to the assembly daily those that were to be saved.†

* Or, 'in the teaching and fellowship of the apostles. The word *κοινωνια* may mean, communication of help in temporal things. If the *και* be left out before *κλασει*, as many would and Cod. Sin., the connection of *κοινωνια*, with apostles, would be more probable.

† *† τους σωζομενους*. The remnant of Israel

ACTS III.

III. And Peter and John went up together* into the temple at the hour of ² prayer [which is] the ninth [hour], and a certain man who was lame from his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of

whom God was sparing. The word is used for this class in the LXX., in the prophets. The Lord now added these to the christian assembly.

It is used chiefly for פלט and שרד 'to escape. As to the form of the word σωζομενοι, σεσωσμενοι, σωθεντες are all found in LXX. The difference of σωζομενος is that it gives the character instead of the fact, as I might say, the spared ones, or, those to be spared; or the fact, those who have been spared. It is not this last here. It is the class of persons then God was saving. It is not a doubt as to their being saved, nor a state, but a class. Compare Luke xiii. Are the σωζομενοι, that class, few? So the English means there, 'that be saved.' The Jews discussed this point much, as may be seen in Lightfoot and Schoetgen.

* Cod. Sin. confirms the omission of εκκλησια, c. ii. 47, and reads πετροσδε. But as it is disputed, I have changed nothing. The sense is substantially the same. Επιτοαυτο is used as it is here. See Kypke on the verse. It means simply, together.

ACTS III.

those who were going into the temple ;
2 who seeing Peter and John about to
enter into the temple asked to receive
3 alms. And Peter looking stedfastly
upon him with John said : Look on us.
4 And he gave heed to them, expecting to
5 receive something from them. But
Peter said : Silver and gold I have not,
but what I have this give I to thee. In
the name of Jesus Christ the Nazarean
6 rise up and walk. And having taken
hold of his right hand he raised him up,
and immediately his feet and ankle bones
7 were made strong. And leaping up he
stood and walked, and entered with them
into the temple, walking, and leaping,
8 and praising God. And all the people
9 saw him walking and praising God. And
10 they recognized him, that it was he who
sat for alms at the Beautiful gate of the
temple, and they were filled with wonder
and amazement at what had happened
11 to him. And as he held* Peter and
John, all the people ran together to

* T. R., 'as the lame man that had been healed.'

ACTS III.

them in the portico which is called Solomon's, greatly wondering. And Peter seeing it, answered the people: Men of Israel, why are ye astonished at this, or why do ye gaze on us as if we had by our own power or piety made him to walk. The God of Abraham, Isaac, and Jacob, the God of our fathers has glorified his servant Jesus whom ye delivered up and denied him in the presence of Pilate who judged that he should be let go. But ye denied the holy and righteous One, and demanded that a man [that was] a murderer should be granted to you: but the originator* of life ye slew whom God raised up out of [the] dead, whereof we are witnesses, and, by faith in his name, his name has made this man strong whom

* *αρχηγον*. A word difficult, not to understand, but to render in English. It is a leader, but it is more. It is used for one who begins and sets a matter on, the *αρχηγος* of a tumult. In German, Urheber, the origin. So in Hebrews xii. 2. He began and finished the whole course—the origin or originator, though the word is harsh in connection with life.

B

ACTS III.

ye behold and know; and the faith which is by him has given him this complete soundness in the presence of
 17 you all. And now, brethren, I know that ye did it in ignorance, as also your
 18 rulers; but God has thus fulfilled what he had announced beforehand by the mouth of all his prophets, that the Christ
 19 should suffer: repent therefore and be
 20 converted, for the blotting out of your sins,* so that the times of refreshing may come from the presence of the Lord, and he may send Jesus Christ
 21 who was foreordained† for you, whom the heavens must receive till the time of the restoring of all things of which God has spoken by the mouth of ‡ his holy
 22 prophets since time began. Moses indeed§ said to the fathers: A prophet shall the Lord your God raise up to you out of your brethren like me, him shall ye hear

* The verses are sometimes otherwise divided here.

† T. R. 'who before was preached to you.'

‡ T. R. 'all his holy prophets.'

§ T. R. 'for Moses indeed.'

ACTS IV.

in everything whatever he shall say to
22 you. And it shall be that whatever
soul shall not hear that prophet shall be
24 destroyed from among the people. And
indeed all the prophets from Samuel
and those in succession after [him], as
many as have spoken have announced
25 also these days. Ye are the sons of the
prophets and of the covenant which God
appointed to our fathers, saying to Ab-
raham: And in thy seed shall all the
26 families of the earth be blessed. To
you first God having raised up his ser-
vant* has sent him blessing you in
turning each one of you from your
wickedness.

IV. And as they were speaking to the
people, the priests and captain of the
temple† and the Sadducees came upon
2 them, being distressed on account of
their teaching the people and preaching
by Jesus the resurrection out of‡ [the]

* T. R. adds, 'Jesus.'

† *ἱερον.*

‡ This is a little more emphatic than usual
της εκ, 'the resurrection which [is] out of the
dead.'

ACTS IV.

- 2 dead, and they laid hands on them, and put them in ward till the morrow: for it was already evening.
- 4 But many of those who had heard the word believed, and the number of the men had become about five thousand.
- 5 And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem,
- 6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the high priestly family:
- 7 and having placed them in the midst they enquired: In what power or in
- 8 what name have ye done this? Then Peter, filled with [the] Holy Ghost, said to them: Rulers of the people and elders
- 9 of Israel, if we this day are called on to answer as to the good deed [done] to the infirm man, how he has been cured;
- 10 be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarean, whom ye have crucified, whom God has raised out of the dead, by him this [man] stands here before you sound [in body].

ACTS IV.

- 11 He is the stone which has been set at
nought by you the builders, which is
12 become the head of the corner. And
salvation is in none other,^z for neither is
there another name given under heaven
among men by which we must be saved.
- 13 But seeing the boldness of Peter and
John, and perceiving that they were un-
lettered and uninstructed men they won-
dered: and they recognized them that
14 they had been with Jesus. But behold-
ing the man who had been healed stand
with them, they had nothing to reply ;
15 but having commanded them to go out
of the council they conferred with one
16 another, saying: What shall we do to
these men? For that an evident sign
has come to pass through their means is
manifest to all that inhabit Jerusalem
17 and we cannot deny it. But that it be
not further spread among the people let
us threaten them severely* no longer to
18 speak to any one in this name. And
having called them, they charged them
not to speak at all nor teach in the name
* Literally, 'with threat.'

ACTS IV.

19 of Jesus. But Peter and John answering said to them: If it be righteous before God to listen to you rather than
 20 to God, judge ye; for as for us we cannot refrain* from speaking of the things which we have seen and heard.
 21 But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for
 22 what had taken place, for the man on whom this sign of healing had taken place was above forty years old.

23 And having been let go they came to their own [company], and reported all that the chief priests and elders had
 24 said to them: And when they had heard it, they lifted up their voice with one accord to God, and said: Lord, † thou art the God ‡ who made the heavens and the earth, and the sea, and all that
 25 is in them, who has said by the mouth

* Literally, 'not speak.'

† δεσποτα. The master, as of a slave; one having sovereign power (not κυριος), as in Jude 4 and 2 Peter ii. 1.

‡ Or, 'God;' Elohim, the one who is so.

- of thy servant David : Why have [the] nations raged haughtily and [the] peoples meditated vain things? The kings of the earth were there, and the rulers were gathered together in this city* against the Lord and against his Christ.
- 26 For in truth against thy holy servant, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the nations and peoples of Israel, have been
- 27 gathered together to do whatever thy hand and thy counsel had determined before should come to pass. And now, Lord, look upon their threatenings, and give to thy bondmen, with all boldness,
- 28 to speak thy word, in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.
- 29 And when they had prayed, the place in which they were assembled shook, and they were all filled with [the] Holy Spirit and spoke the word of God with boldness.
- 30 And the heart and soul of the multi-
- T. R. omits, 'in this city.'

ACTS V.

tude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things
23 were common to them ; and with great power did the apostles give witness of the resurrection of the Lord Jesus, and
24 great grace was upon them all. For neither was there anyone in want among them ; for as many as were owners of lands or houses, selling them, brought
25 the price of what was sold and laid it at the feet of the apostles ; and distribution was made to each according as any one
26 might have need. And Joses, who had been surnamed Barnabas by the apostles (which is, being interpreted, son of consolation), a Levite, Cyprian by birth,
27 being possessed of land, having sold it, brought the money and laid it at the feet of the apostles.

V. But a certain man, Ananias by name, with Sapphira his wife, sold a possession
2 and put aside for himself part of the price, his wife also being privy to it, and having brought a certain part laid it at the feet of the apostles.

ACTS V.

- 3 But Peter said: Ananias, why hath Satan filled thy heart that thou shouldst lie to the Holy Spirit, and put aside for thyself a part of the price of the estate?
- 4 While it remained did it not remain to thee, and sold was in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not
- 5 lied to men but to God. And Ananias, hearing these words, fell down and expired. And great fear came upon all
- 6 who heard these things. And the young men, rising up, swathed him up for burial, and, having carried him out, buried him.
- 7 And it came to pass about three hours afterwards that his wife, not knowing
- 8 what had happened, came in. And Peter answered her: Tell me if ye gave the estate for so much? And she said: Yes,
- 9 for so much. And Peter said to her: Why is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of those that have buried thy husband are at the door and shall
- 10 carry thee out. And she fell down im-

ACTS V.

mediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

- ¹¹ And great fear came upon all the assembly, and upon all who heard these
- ¹² things. And by the hands of the apostles were many signs and wonders done (and they were all with one accord
- ¹³ in Solomon's porch, but of the rest durst no man join them, but the people
- ¹⁴ magnified them; and believers were more than ever added to the Lord, mul-
- ¹⁵ titudes both of men and women), so that they brought out the sick into the streets and put them on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one of
- ¹⁶ them. And the multitude also of the cities round about came together to Jerusalem, bringing sick persons and persons beset by evil spirits, who were all healed.
- ¹⁷ And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with

ACTS V.

- ¹⁸ wrath, and laid their hands on the apostles and put them in the public prison.
- ¹⁹ But the angel of the Lord, during the night, opened the doors of the prison,
- ²⁰ and, leading them out, said: Go ye and stand and speak in the temple to the
- ²¹ people all the words of this life. And when they heard it, they entered very early into the temple and taught. And when the high priest, and they that were with him, were come, they called together the council and all the elderhood of the sons of Israel, and sent to the
- ²² prison to have them brought. And when the officers were come, they did not find them in the prison; and returned and
- ²³ reported saying: We found the prison indeed shut with all security, and the keepers without standing before the doors; but when we had opened them, within
- ²⁴ we found no one. And when they heard these words both the priest, and the captain of the temple, and the chief priests, they were in perplexity as to them, what
- ²⁵ it would come to. And a certain person coming reported to them: Lo the men

whom ye put in prison are in the temple,
 26 standing and teaching the people. Then
 the captain, having gone with the officers,
 brought them—not with violence, for
 they feared the people, that they might
 27 not be stoned. And they bring them
 and set them in the council. And the
 28 high priest asked them, saying: Did not
 we strictly enjoin you not to teach in
 this name, and, lo, *ye* have filled Jerusa-
 lem with your doctrine, and purpose to
 bring upon us the blood of this man.
 29 But Peter answering, and the apostles
 said: God must be obeyed rather than
 30 men. The God of our fathers has raised
 up Jesus whom ye have slain, having
 31 hanged on a cross:* him has God ex-
 alted by his right hand as leader and sa-
 viour, to give repentance to Israel and re-
 32 mission of sins. And *we* are his witnesses
 of these things, and the Holy Spirit also,
 which God has given to those that obey
 33 him. But they, when they had heard

* Literally, 'on wood;' used for stocks, cross, and such like ignominious and forcible means of punishment.

ACTS V.

[these things], were cut to the heart, and
³⁴ took counsel to kill them. But a certain
 [man], a Pharisee, named Gamaliel, a
 teacher of the law, held in honour of all
 the people, rose up in the council and
 commanded to put the apostles out for a
³⁵ short while, and said to them: Ye
 Israelites,* take heed to yourselves as
 regards these men what you are going to
³⁶ do; for before these days Theudas arose
 up, alleging himself to be somebody, to
 whom a number of men, about four
 hundred, were joined, who was slain;
 and all, as many as obeyed him, were
³⁷ dispersed and came to nothing. After
 him arose Judas the Galilean in the days
 of the census, and drew away a number
 of people after him; and he perished,
 and as many as obeyed him were scat-
³⁸ tered abroad. And now I say to you,
 withdraw from these men and let
 them alone, for if this counsel and this
 work have its origin from men, it will
³⁹ be destroyed; but if it be from God, you
 cannot destroy it, lest you be found also

* See chap. i. 16.

ACTS VI.

⁴⁰ fighters against God. And they listened to his advice; and having called the apostles, they beat them and enjoined them not to speak in the name of Jesus,

⁴¹ and dismissed them. They therefore went their way from the presence of the council, rejoicing that they were counted

⁴² worthy to be dishonoured for the name. And every day in the temple and in the houses they ceased not teaching and announcing the glad tidings of Jesus Christ.

VI. In those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked

² in the daily ministration. And the twelve having called the multitude of the disciples to [them] said: It is not right* that we, leaving the word of God,

* De Wette and Alford, after Meyer and others, reject this sense of *απιστοι*, alleging that the use of it in the LXX. is always בעיני ישראל, but it is largely used there for בעיני ישראל coming after, and even if ישראל be referred to in God's sight, still ישראל has its own sense. Chrysostom gives it the sense of *αποκος* (Hom. XIV. on Acts), however, it is only the general idea he

ACTS VI.

• should serve tables. Look out therefore brethren, from among yourselves seven men well reported of, full of [the] Holy Spirit and wisdom whom we will* establish over this business, but we will give ourselves up to prayer and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen a man full of faith and [the] Holy Spirit, and Philip and Prochorus, and Nicanor, and Simon, and Parmenas, • and Nicolas, a proselyte of Antioch, whom they set before the apostles, and, having prayed, they laid their hands on them. And the word of God increased and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

• And Stephen, full of grace † and expressed by it. I apprehend therefore, 'right,' 'proper,' is the sense; not merely that it did not please the apostles. Pleasing to God, I understand; but when used for man it is arbitrary, as to Sarah, Genesis xvi.

* T. R., 'whom we may appoint.'

† T. R. reads 'faith.'

ACTS VI.

power, wrought wonders and great signs among the people.

- And there arose up certain of those of the synagogue called of freedmen,* and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit with † which he spake.
- 10 Then they suborned men, saying: We have heard him speaking blasphemous words against Moses and God. And they roused the people, and the elders, and the scribes. And coming upon him they seized him and brought him to the council. And they set false witnesses, saying: 'This man does not cease speak-

* Some would translate this as a proper name referring to Libertus, a city in Africa. The two other words seem to favour this. If λεγομενης refers only to Λιβερτινων, as Alford supposes, that would tend to confirm the meaning of freedmen.

† Or, 'by.' The Holy Spirit; but seen as in Stephen that by which he spake, as remarked by many, 'which' refers grammatically to Spirit, but in sense to wisdom and Spirit both.

ACTS VII.

ing words against the* holy place and the
 14 law, for we have heard him saying :
 This Jesus the Nazarean shall destroy
 this place, and change the customs which
 15 Moses taught us. And all who sat in
 the council, looking fixedly on him, saw
 his face as [the] face of an angel.

VII. And the high priest said : Are these
 2 things then so? And he said : Brethren
 and fathers,† hearken. The God of
 glory appeared to our father Abraham
 when he was in Mesopotamia before he
 3 dwelt in Charran, and said to him : Go
 out of thy land and out of thy kindred, and
 come into a land which I will show thee.
 4 Then going out of the land of the Chal-
 deans he dwelt in Charran, and thence,
 after his father died, he removed him
 5 into this land in which you now dwell,
 and did not give him an inheritance in it,
 not even what his foot could stand on,
 and promised to give it to him for a pos-
 session, and to his seed after him, when
 6 he had no child. And God spoke thus :

* T. R. reads, ' this.'

† ' Men' omitted. See i. 16.

ACTS VII.

His seed shall be a sojourner in a strange land, and they shall enslave them and evil entreat them four hundred years; and the nation to which they shall be in slavery will I judge, said God; and after these things they shall come forth and serve me in this place, and he gave to him the covenant of circumcision: and thus he begat Isaac and circumcised him the eighth day, and Isaac, Jacob, and Jacob the twelve patriarchs. And the patriarchs, envying Joseph, sold him away into Egypt. And God was with him, and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt, and he appointed him chief over Egypt and all his house. But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food. But Jacob having heard of there being corn in Egypt, sent out our fathers first, and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh.

ACTS VII.

14 And Joseph sent and brought down his
 father Jacob and all his kindred, seventy-
 5 five souls. And Jacob went down into
 Egypt and died, he and our fathers, and
 were carried over to Sychem and placed
 in the tomb which Abraham bought for
 a sum of money of the sons of Emmor,
 17 the father of Sychem. But as the time
 of the promise drew near which God
 had sworn to Abraham, the people in-
 18 creased and multiplied in Egypt until
 another king arose who did not know
 19 Joseph. *He* dealt subtilly with our race,
 and evil entreated our fathers, casting
 out their infants that they might not
 20 live. In which time Moses was born,
 and was exceedingly lovely, who was
 nourished three months in the house of
 21 his father. And when he was cast out,
 the daughter of Pharaoh took him up
 and brought him up for herself [to be]
 22 for a son. And Moses was instructed in
 all the wisdom of the Egyptians, and he
 was mighty in his words and his deeds.
 23 And when a period of forty years was ful-
 filled, it came into his heart to look upon

ACTS VII.

- 21 his brethren, the sons of Israel; and, seeing a certain one done wrong to, he defended him, and avenged him of him that distressed him, having smitten the
- 25 Egyptian. For he thought that his brethren would understand that God by his hand was giving them deliverance.
- 26 But they understood not. And on the morrow, he showed himself to them as they were contending, and compelled them to peace together, saying: *Ye* are brethren,* why do ye wrong one another?
- 27 But he that was wronging his neighbour thrust him away saying: Who established thee ruler and judge over us?
- 28 Dost thou wish to kill me as thou
- 29 killedst the Egyptian yesterday? And Moses fled at this saying, and became a

* I have here, as in other places, omitted 'men,' which is a Hebraism and cannot be rightly expressed in English; 'Men, brethren, and fathers,' ver. 2. gives three classes in English, which is not meant. It is, 'you men who are [my] brethren and fathers,' so here, 'you are men brethren.' The 'you' being emphatic in contrast with the Egyptians. He had killed one of the latter.

ACTS VII.

sojourner in the land of Madiam, where
³⁰ he begat two sons. And when forty years
 were fulfilled, an angel of the Lord ap-
 peared to him in the wilderness of Mount
³¹ Sina, in a flame of fire of a bush. And
 Moses seeing it wondered at the vision;
 and as he went up to consider it, there
³² came [the] voice of the* Lord to him:
 I am the God of thy fathers, the God of
 Abraham, and the God of Isaac, and the
 God of Jacob. And Moses trembled and
³³ durst not consider [it]. And the Lord
 said to him: Loose the sandal of thy
 feet, for the place on which thou standest
³⁴ is holy ground. I have surely seen the
 ill-treatment of my people which is in
 Egypt, and I have heard their groan,
 and have come down to take them out

* The sentence without the article is much more emphatic, as John the Baptist says *φωνη βοωντος*. It is a kind of solemn title. *Κυριος* is very often used in the New Testament without the article as a name answering to Jehovah, following the LXX. So here. It thus becomes confounded with the title of Christ. It amounts to 'there came an utterance of Jehovah.'

ACTS VII.

of it;* and now, come, I will send thee
 25 to Egypt. This Moses whom they refused, saying: Who made thee ruler and judge? him did God send to be ruler and deliverer by the hand of the angel
 26 who appeared to him in the bush. He led them out, having wrought wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty
 27 years. This is the Moses who said to the sons of Israel: A prophet shall [the] Lord† God raise up to you out of your brethren like me, him shall ye hear.
 28 This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sina; and with our fathers, who received the living oracles
 29 to give to us; to whom our fathers would not be subject, but thrust him from them, and in their hearts turned
 40 back to Egypt, saying to Aaron: Make

* *εξελεσθαι*, middle voice. It has the sense of 'taking to or for oneself,' not merely deliverance as by removing the scourge, but by taking the people.

† T. R. adds, 'your.'

ACTS VII.

us gods who shall go before us, for this Moses, who brought us out of the land of Egypt, we know not what has hap-
 41 pened to him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their
 42 own hands. But God turned and delivered them up to serve the host of heaven, as it is written in the book of the prophets: Have ye offered me vic-
 43 tims and sacrifices forty years in the wilderness, O house of Israel? And ye took up the tent of Moloch, and the star of your god Remphan, images which ye made to do homage to them, and I will
 44 transport you beyond Babylon. The tent of the testimony was in the midst of our fathers in the wilderness, as he that spake to Moses commanded to make it according to the model which he
 45 had seen; which also our fathers receiving from their predecessors, brought in with Joshua when they entered into possession† of [the lands] of the Gentiles

† *εν τη κατασχεσει*, not into the possession of, but in taking possession of.

ACTS VII.

- whom God drove out from the face of our fathers, until the days of David,
- 46 who found favour before God, and asked to find a tabernacle for the God of
- 47 Jacob, but Solomon built him an house.
- 48 But the Most High dwells not in [places] made with hands, as says the prophet:
- 49 The heaven is my throne and the earth the footstool of my feet, what house will ye build me, saith [the] Lord, or where
- 50 is the place of my rest? has not my hand
- 51 made all these things? O stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your
- 52 fathers, ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand the coming of the Just One, of whom ye have now become the de-
- 53 liverers up and murderers! who have received the law ordained by the ministry of angels and have not kept it.
- 54 And hearing these things they were cut to the heart, and gnashed their teeth
- 55 against him; but being full of the Holy Spirit, having fixed his eyes on heaven

ACTS VIII.

he saw [the] glory of God, and Jesus
 26 standing at the right hand of God, and
 said : Lo ! I behold the heavens opened
 f and the Son of man standing at the right
 27 hand of God. And they cried out with
 a loud voice, and held their ears, and
 28 rushed upon him with one accord ; and
 having cast him out of the city, they
 stoned him. And the witnesses laid aside
 their clothes at the feet of a young man
 29 called Saul. And they stoned Stephen
 30 praying* and saying : Lord Jesus, receive
 31 my spirit. And kneeling down, he cried
 with a loud voice : Lord, lay not this
 sin to their charge. And having said
 this, he fell asleep. VIII. And Saul was
 consenting to his being killed.

And on that day there arose a great

* *επικαλουμενον*, 'invoking, calling on,' but in English we must have a word after this which mars the connection here. The Authorised Version seems to separate God and the Lord Jesus. Calling on the Lord would leave God out. The Spirit of God, I doubt not, has purposely left both Lord and God out. No one can be called upon but God really, so that the word has great force when used as here. I have said 'praying' for want of a better word.

ACTS VIII.

persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judæa and Samaria
2 except the apostles. And pious men buried Stephen and made great lamenta-
3 tion over him. But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

4 Those then that had been scattered, went through [the countries] announc-
5 ing the glad tidings of the word. And Philip, going down to the city of Samaria,
6 preached the Christ to them, and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he
7 wrought. For from many who had unclean spirits they went out, crying with a loud voice; and many that were para-
8 lysed and lame were healed. And there was great joy in that city.

9 But a certain man, by name Simon, had been before in the city, using magic arts and astonishing the nation of Samaria, saying, that himself was some great

ACTS VIII.

- ¹⁰ one. To him they had all given heed, from the least to the greatest, saying: This is the power of God which is called*
¹¹ great. And they gave heed to him, because that for a long time he had asto-
¹² nished them by his magical arts. But when they believed Philip, announcing the glad tidings of the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both
¹³ men and women. And Simon also himself believed; and, having been baptized, continued constantly with Philip; and, beholding the signs and great miracles which were wrought, was astonished.
¹⁴ And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and
¹⁵ John; who, having come down, prayed for them, that they might receive the
¹⁶ Holy Spirit, for he was not yet fallen upon any of them, only they were baptized to the name of the Lord Jesus.
¹⁷ Then they laid their hands upon them,
¹⁸ and they received the Holy Spirit. But

* T. R. omits 'called.'

ACTS VIII.

- Simon, having seen that by the laying on of the hands of the apostles the Holy Spirit was given, offered them money, ¹⁹ saying: Give to me also this power, in order that on whomsoever I may lay hands he may receive the Holy Spirit.
- ²⁰ And Peter said to him: Thy money go with thee to destruction, because thou hast thought that the gift of God can be ²¹ obtained by money. Thou hast neither part nor lot in this matter, for thy heart ²² is not upright before God. Repent therefore of this thy wickedness, and supplicate God, if indeed the thought of ²³ thy heart may be forgiven thee; for I see thee to be in the gall of bitterness ²⁴ and bond of unrighteousness. And Simon answering said: Supplicate ye for me to the Lord. so that nothing may come upon me of the things of which ye have spoken.
- ²⁵ They, therefore, having testified and spoken the word of the Lord, returned to Jerusalem and announced the glad tidings to many villages of the Samaritans.

ACTS VIII.

- 26 But the angel of the Lord spake to Philip saying: Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert.
- 27 And he rose up and went. And, lo, an Ethiopian, a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had
- 28 come to worship at Jerusalem, and was returning and sitting in his chariot, and
- 29 he was reading the prophet Esaias. And the Spirit said to Philip: Approach and
- 30 join this chariot. And Philip, running up, heard him reading the prophet Esaias, and said: Do you, then, know
- 31 what you are reading of? And he said: How should I be able unless some one guide me? And he called Philip to
- 32 come up and sit with him. And the passage of the scripture which he read was this: He was led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he
- 33 opens not his mouth. In his humiliation his judgment has been taken away, and who shall declare his generation?

ACTS IX.

²⁴ for his life is taken from the earth. And the Eunuch answering Philip said: I pray thee, of whom does the prophet say
²⁵ this, of himself or of some other? And Philip, opening his mouth and beginning from that scripture, announced the glad
²⁶ tidings of Jesus to him. And as they went along the way they came upon a certain water, and the Eunuch says: Behold water; what hinders my being bap-
²⁷ tized? * And he commanded the chariot to stop. And they went down both to the water, both Philip and the Eunuch,
²⁸ and he baptized him. But when they came up out of the water [the] Spirit of the Lord caught away Philip, and the Eunuch saw him no longer, for he went
²⁹ on his way rejoicing. And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Cæsarea.

IX. But Saul, still breathing out threat-

* T. R. adds (verse 37), 'And Philip said: If thou believest with all thy heart, it is lawful. And answering he said: I believe that Jesus Christ is the Son of God.'

ACTS IX.

enings and slaughter against the disciples of the Lord, came to the high priest
 2 and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring them bound to
 3 Jerusalem. But, as he was journeying, it came to pass, that he drew near to Damascus, and suddenly there shone* round
 4 about him a light from heaven, and, falling on the earth, he heard a voice saying to him: Saul, Saul, why dost
 5 thou persecute me? And he said: Who art thou, Lord? And the Lord said: *I am Jesus, whom thou persecutest.*† But rise up and enter into the city, and it shall be told thee what thou must do.
 7 But the men who were travelling with him stood speechless, hearing the voice
 8 but beholding no one. And Saul rose

* Though *αστραπτε* means, perhaps, originally, 'to lighten,' it is used for any very brilliant apparition. (See Luke xxiv. 4.)

† T. R. adds, 'It is hard for thee to kick against the pricks. * And trembling and astonished he said: Lord, what wilt thou that I do. And the Lord [said] to him'

ACTS IX.

up from the earth and his eyes being opened he saw no one. But leading him by the hand they brought him into
⁹ Damascus. And he was there three days without seeing, and neither ate nor
¹⁰ drank. And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision : Ananias. And he said : Behold, [here am] I, Lord.
¹¹ And the Lord [said] to him : Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, [he is] of Tarsus : for
¹² he is praying, and has seen in a vision a man by name Ananias coming in and putting his hand on him, so that he
¹³ should see. And Ananias answered : Lord, I have heard from many of this man how much evil he has done to thy
¹⁴ saints at Jerusalem ; and here he has authority from the chief priests to bind
¹⁵ all that call upon thy name. And the Lord said to him : Go, for this [man] is an elect vessel to me to bear my name before nations, and kings, and the sons
¹⁶ of Israel : for *I* will shew to him how

ACTS IX.

- 17 much he must suffer for my name. And Ananias went and entered into the house : and laying his hands upon him, he said : Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with the Holy Spirit.
- 18 And straightway there fell from his eyes as it were scales, and he immediately saw, 19 and rising up was baptized ; and, having received food, got strength. And he* was with the disciples who [were] in 20 Damascus certain days. And straightway in the synagogues he preached 21 Jesus† that he is the Son of God. And all who heard were astonished and said : Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests ?
- 22 But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ.
- 23 Now when many days were fulfilled the

* T. R. reads, 'Saul.'

† T. R. reads, 'Christ.'

ACTS IX.

- Jews consulted together to kill him.
- ²⁴ But their plot became known to Saul. And they watched also the gates, both day and night, that they might kill him ;
- ²⁵ but the disciples took him by night and let him down through the wall, lowering him in a basket.
- ²⁶ And* having arrived at Jerusalem he assayed to join himself to the disciples, and all were afraid of him, not believing
- ²⁷ that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of
- ²⁸ Jesus. And he was with them coming
- ²⁹ in and going out in Jerusalem, and speaking boldly in the name of the Lord Jesus. And he both spoke and discussed with the Hellenists, but they sought to
- ³⁰ kill him. And the brethren knowing it, brought him down to Cæsarea and sent
- ³¹ him away to Tarsus. The assemblies†

* T. R. adds, 'Saul.'

† On the whole, I should prefer 'assembly'

ACTS IX.

then, throughout the whole of Judæa, and Galilee, and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the* comfort of the Holy Ghost.

- ²² Now it came to pass that Peter, passing through all quarters, descended also
²³ to the saints who inhabited Lydda. And he found there a certain man, Æneas by name, who had been lying for eight years
²⁴ upon a couch, who was paralysed. And Peter said to him: Æneas, Jesus, the Christ, heals thee. Rise up and make thy couch for thyself. And straightway
²⁵ he rose up. And all who inhabited Lydda and the Saron saw him, who turned to the Lord.†

here. Cod. Sin. has it, and I suppose B. The old Italic, however, has churches; the Vulgate, church. The Peschito has church. But I change nothing, it is too much controverted.

* Or, 'enjoyed peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.'

† *διτινες*. Some have thought that *διτινες* referred to and limited *παντες*. But I hardly think we should have *διτινες* used thus. Would it not be *οι επισπεψαντες*? It was not a proof of

ACTS IX.

36 And in Joppa there was a certain female disciple, by name Tabitha, which, being interpreted, means Dorcas.* She was full of good works and alms-deeds
 37 which she did. And it came to pass in those days that she grew sick and died; and, having washed her, they put her in
 38 the large upper room. But Lydda being near to Joppa, the disciples, having heard that Peter was there, sent two men to him beseeching him not to delay coming
 39 to them. And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber, and all the widows stood by him weeping and showing him the vests and garments which Dorcas had made while she was with
 40 them. But Peter, putting them all out, kneeling down, prayed. And, turning to the body, he said: Tabitha, arise. And she opened her eyes and, seeing
 41 Peter, sat up. And having given her the truth, their thus seeing it, but an effect of their seeing it. *διτινες* has pretty much the force of 'who also.' They did not merely witness the effect of power, but it acted on them.

* A gazelle.

ACTS X.

[his] hand, he raised her up, and having called the saints and the widows, presented her living. And it became known throughout the whole of Joppa, and many believed on the Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

X. But there was a certain man in Cæsarea, by name Cornelius, a centurion of the band called Italic, pious, and fearing God with all his house; both giving much alms to the people, and supplicating God continually. He saw plainly in a vision about the ninth hour of the day, an angel of God coming unto him and saying to him: Cornelius. But he, fixing his eyes upon him, and becoming full of fear, said: What is it, Lord? And he said to him: Thy prayers and thine alms have gone up for a memorial before God. And now send men to Joppa and fetch Simon, who is surnamed Peter. He lodges with a certain Simon, a tanner, whose house is by the sea.* And when the

* T. R. adds, 'he shall tell thee what thou must do.'

ACTS X.

angel who was speaking to him* had departed, having called two of his household and a pious soldier of them who
8 were constantly with him, and related all things to them, he sent them to Joppa.
9 And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray,
10 about the sixth hour. And he became hungry and desired to eat. But as they were making ready an ecstasy fell
11 upon him: and he beholds the heaven opened, and a certain vessel descending, † as a great sheet, bound by [the] four corners and let down to the earth;
12 in which were all the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of
13 the heaven. And there was a voice to him: Rise, Peter, slay and eat.
14 And Peter said: In no wise, Lord; for I have never eaten anything common or
15 unclean. And there was a voice again the second time to him: What God has

* T. R. reads, 'to Cornelius.'

† T. R. adds, 'upon him.'

cleansed do not thou make common.
 16 And this took place thrice, and the vessel
 17 was again taken up into heaven. And as
 Peter doubted in himself what the vision
 which he had seen might mean, behold
 the men who were sent from Cornelius,
 having sought out the house of Simon,
 18 stood at the gate, and, having called
 [some one], inquired if Simon who was
 19 surnamed Peter was lodged there. But
 as Peter continued pondering over* the
 vision the Spirit said to him: Behold,
 20 three men seek thee; but rise up, go
 down, and go with them, nothing doubt-
 21 ing, because I have sent them. And
 Peter going down to the men† said: Be-
 hold I am he whom ye seek. What is the
 22 cause for which ye come? And they
 said: Cornelius, a centurion, a righteous

* T. R. reads, ‘*ενθυμουμενου;*’ the editions, *διενθυμουμενου*. Said to mean ‘pondering thoroughly.’ I only find it in Cyril (Con. Jul. 344 Ed. Aubert), where it merely means think, take into one’s mind. It is not in LXX. if Trommius be exact.

† T. R. adds, ‘who were sent to him from Cornelius.’

ACTS X.

man, and fearing God, borne witness to by the whole nation of the Jews, was divinely instructed by a holy angel to send for thee to his house, and bear
 23 words from thee. Having invited them therefore in, he lodged them. And on the morrow rising up he* went away with them, and certain of the brethren from
 24 Joppa went with him. And on the morrow they came to Cæsarea. But Cornelius was looking for them, having called together his kinsmen and his intimate
 25 friends. And when Peter was now† coming in Cornelius met him, and falling down did him homage. But Peter
 26 made him rise, saying: Rise up, I myself also am a man. And he went in,
 27 talking with him, and found many
 28 gathered together. And he said to them: Ye know how it is unlawful for a Jew to be joined, or come, to one of a strange race, and to me God has shewn to call no man common or unclean.

* T. R. reads, 'Peter' went.

† I have put 'now' as the sense of *εγχετο*. It was then happening.

ACTS X.

29 Wherefore also I came, when sent for,
 without saying anything against it. I
 enquire therefore for what ye have sent
 30 for me? And Cornelius said: Four
 days ago I had been fasting unto this
 hour, and the ninth hour I was praying
 in my house, and lo a man stood before
 31 me in bright clothing, and said: Cor-
 nelius, thy prayer has been heard, and
 thy alms have come in remembrance
 32 before God. Send therefore to Joppa
 and fetch one Simon, who is surnamed
 Peter, he lodges in the house of Simon a
 tanner by the sea; who when he is come
 33 will speak to thee. Immediately there-
 fore I sent to thee, and thou hast well
 done in coming. Now therefore we are
 all present before God to hear all things
 34 that are commanded thee of God. And
 Peter opening his mouth said: Of a
 truth I perceive that God is no respecter
 35 of persons, but in every nation he that
 fears him and works righteousness is
 36 acceptable to him. The word which he
 sent to the sons of Israel, preaching peace
 by Jesus Christ (he is Lord* of all things)

* Or, 'of all.' Gentile as well as Jew.

ACTS X.

- 37 ye know, the testimony which has spread
 through the whole of Judæa beginning
 from Galilee after the baptism which
 38 John preached, Jesus of Nazareth. How
 God anointed him with [the] Holy
 Spirit and with power ; who went
 through [all quarters] doing good and
 healing all that were under the power of
 the devil, because God was with him.
 39 We also are witnesses of all things which
 he did both in the country of the Jews
 and in Jerusalem, whom they also* slew
 40 having hanged him on a cross.† This
 [man] God raised up the third day and
 41 gave him to be openly seen, not of all the
 people, but to witnesses who were chosen
 before of God, *us* who have eaten and
 drunk with him after he arose out of
 42 [the] dead. And he commanded us to
 preach to the people, and to testify that
 he it is who was determinately appointed
 of God to be judge of living and dead.
 43 To him all the prophets bear witness
 that every one that believes on him will

* T. R. omits 'also.'

† Literally, 'wood.'

ACTS XI.

receive through his name the remission of sins.

- ⁴⁴ While Peter was yet speaking these words the Holy Spirit fell upon all
⁴⁵ those who were hearing the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the
⁴⁶ Holy Spirit was poured out ; for they heard them speaking with tongues and magnifying God. Then Peter answered :
⁴⁷ Can any one forbid water that these should not be baptized, who have received the Holy Spirit as we also [did] ?
⁴⁸ And he ordered them to be baptized in the name of the Lord. Then they begged him to stay some days.

XI. And the apostles and the brethren who were in Judæa heard that the nations also had received the word of God ;
² and when Peter went up to Jerusalem, they of the circumcision contended with
³ him saying : Thou wentest in to men uncircumcised and hast eaten with them.
⁴ But Peter began and exposed to them
⁵ [all] in order, saying : I was in the city

ACTS XI.

of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet, let down* by four corners out of heaven, and it came even
 6 to me: on which having fixed my eyes I considered and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven.
 7 And I heard a voice saying to me: Rise
 8 up, Peter, slay and eat. And I said: In nowise, Lord, for† common or unclean has
 9 never entered into my mouth? And a voice answered me the second time out of heaven: What God has cleansed, that
 10 do not thou make common. And this took place thrice, and again all was
 11 drawn up into heaven; and immediately three men were at the house in which I
 12 was, sent to me from Cæsarea. And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we
 13 entered into the house of the man, and he related to us how he had seen the

* Or, 'at four ends' of ropes.

† T. R. inserts, 'παιν.'

ACTS XI.

- angel in his house standing and saying to him : Send men to Joppa and bring over Simon, who is surnamed Peter,
- ¹⁴ who shall speak words to thee whereby thou shalt be saved, thou and all thy
- ¹⁵ house. And as I began to speak, the Holy Spirit fell upon them as upon us
- ¹⁶ at the beginning. And I remembered the word of the Lord, how he said : John baptized with water, but ye shall
- ¹⁷ be baptized with the Holy Spirit. If then God has given them the same gift as also to us who have believed on the Lord Jesus Christ, who indeed was I to
- ¹⁸ be able to forbid God? And when they heard these things, they held their peace, and glorified God, saying : Then indeed God has to the nations also granted repentance to life.
- ¹⁹ They then who had been scattered abroad through the tribulation that arose on [the case of] Stephen, passed through [the country] to Phenice, and Cyprus, and Antioch, speaking the word
- ²⁰ to no one but to Jews alone. But there were certain of them, Cyprians and

ACTS XI.

Cyrenians, who entering into Antioch, spoke to the Greeks,* announcing the
²¹ glad tidings of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the
²² Lord. And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through as far as Antioch :
²³ who, having arrived and seeing the grace of God, rejoiced, and exhorted all with purpose of heart to abide with the Lord,
²⁴ for he was a good man and full of the Holy Spirit and of faith, and a large crowd [of people] were added to the Lord.
²⁵ And Barnabas went away to Tarsus to
²⁶ seek out Saul. And having found him, he brought him to Antioch. And it came to pass that for a whole year they were † gathered together in the assembly

* T. R. reads, 'Hellenists.'

† Some have taken *συναχθῆναι* to mean 'received in hospitality,' as in Matthew xxv. 35, following Judges xix. 15, 18 and 2 Samuel xi. 29, *συναγων εἰς τὸν οἶκον* for Hebrew *הִדִּן*. But I do not think this can be in such an expression as *συναχθῆναι ἐν τῇ ἐκκλησίᾳ*. (See Kypke on Matt. xxv. 35.)

ACTS XII.

and taught a large crowd, and the disciples were first called Christians in
 27 Antioch.

In these days prophets went down
 28 from Jerusalem to Antioch; and one
 out of them, by name Agabus, rose up
 and signified by the Spirit that there
 was going to be a great famine over all
 the inhabited earth, which also came to
 29 pass under Claudius.* And they de-
 termined according as any one of the
 disciples was well off, each of them,
 to send for [their] service to the bre-
 30 thren who dwelt in Judæa, which also
 they did, sending it to the elders by the
 hand of Barnabas and Saul.

XII. At that time Herod the king laid
 his hands on some of those of the as-
 2 ssembly to do them hurt, and slew James,
 the brother of John, with the sword.
 3 And seeing that it was pleasing to the
 Jews, he went on to take Peter also
 (and they were the days of unleavened
 4 bread); whom having seized he put in
 prison, having delivered him to four

* T. R. adds 'Cæsar.'

quaternions of soldiers to keep, pur-
 posing after the passover to bring him
 6 out to the people. Peter therefore was
 kept in the prison, but unceasing prayer
 was made by the assembly to God for
 8 him. And when Herod was going to
 bring him forth, that night Peter was
 sleeping between two soldiers, bound with
 two chains, and guards before the door
 7 kept the prison. And lo an angel of the
 Lord came there and a light shone in the
 prison :* and having smitten the side of
 Peter, he roused him up, saying : Rise
 up quickly. And his chains fell off from
 8 his hands. And the angel said to him :
 Gird thyself and bind on thy sandals.
 And he did so. And he says to him :
 Cast thy upper garment about thee and
 9 follow me. And going forth he followed
 him and did not know † that what hap-
 pened, by means of the angel, was real,
 10 but supposed he saw a vision. And

* This is the idiomatic sense of *οικημα*, though used for various kinds of buildings. (See Kypke on the verse.)

† *ηδει*, conscious knowledge—so verse 11.

ACTS XII.

having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself: and going forth they went down one street, and immediately the
11 angel left him. And Peter being come to himself, said: Now I know certainly that the Lord has sent forth his angel and has taken me out of the hand of Herod and all the expecta-
12 tion of the people of the Jews. And having become aware [of what had happened] he came to the house of Mary the mother of John, who was surnamed Mark, where were many gathered together
13 and praying. And when he had knocked* at the door of the entry, a maid came to
14 listen by name Rhoda, and having recognized the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before
15 the entry. And they said to her: Thou art mad. But she maintained that it was so. And they said: It is his angel.
16 But Peter continued knocking: and
* T. R. reads, 'Peter having knocked.'

E

ACTS XII.

having opened, they saw him and were
 17 astonished. And having made a sign to
 them with his hand to be silent, he re-
 lated to them how the Lord had brought
 him out of prison, and he said: Report
 these things to James and to the brethren,
 and he went out and went to another
 18 place. And when it was day there was
 no small disturbance among the soldiers
 19 what then was become of Peter. And
 Herod having sought him and not found
 him, having examined the guards com-
 manded them to be executed. And he
 went down from Judæa to Cæsarea and
 20 stayed [there]. And he* was in bitter
 hostility with the Tyrians and Sidonians,
 and they came to him with one accord,
 and, having gained Blastus the king's
 chamberlain, sought peace because their
 country was nourished by the king's.
 21 And on a set day, clothed in royal ap-
 parel, and sitting on the elevated seat [of
 honour], Herod made a public oration
 22 to them. And the people cried out: A
 23 god's voice and not a man's. And im-

* T. R. reads, 'Hero '

ACTS XIII.

mediately an angel of the Lord smote him, because he did not give the glory to God, and he expired eaten of worms.

²⁴ But the word of God grew and spread
²⁵ itself. And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking with them John, surnamed Mark.

XIII. Now there were in Antioch in the assembly which was there certain prophets and teachers. Barnabas and Simeon who was called Niger,* and Lucius the Cyrenian, and Manaen foster brother of
² Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said: Separate me now Barnabas and Saul for the work to which
³ I have called them. Then, having fasted and prayed, and having laid their hands
⁴ on them, they let them go. These therefore having been sent forth by the Holy Spirit, went down to Seleucia, and
⁵ thence sailed away to Cyprus. And being in Salamis, they announced the
⁶ word of God in the synagogues of the

* Or, 'black.'

Jews. And they had John also as [their]
 6 attendant. And having passed through
 the whole* island as far as Paphos, they
 found a certain magician, a false prophet,
 7 a Jew whose name was Barjesus, who
 was with the proconsul Sergius Paulus,
 an intelligent man; he having called
 Barnabas and Saul to [him], desired to
 8 hear the word of God. But Elymas the
 magician (for so his name is by interpre-
 tation) opposed them, seeking to turn
 9 away the proconsul from the faith. But
 Saul, who also is Paul, filled with the
 Holy Spirit, and fixing his eyes upon
 10 him,† said: O full of all deceit and all
 craft; thou child of the devil, thou
 enemy of all righteousness, wilt thou
 not cease perverting the right paths of
 11 [the] Lord? And now behold [the]‡
 Lord's hand is upon thee, and thou shalt
 be blind, not seeing the sun for a season.
 And immediately there fell upon him a
 mist and darkness; and going about he

* T. R. omits 'whole.'

† T. R. adds, 'and.'

‡ T. R. inserts 'the.'

ACTS XIII.

sought persons who should lead him by
¹² the hand. Then the proconsul, seeing
 what had happened, believed, being
 amazed at the teaching of the Lord.
¹³ And, having sailed from Paphos, Paul
 and his company came to Perga of Pam-
 phylia, and John separated from them
¹⁴ and returned to Jerusalem. But they,
 passing through from Perga, came to
 Antioch of Pisidia, and entering into
 the synagogue on the sabbath day they
¹⁵ sat down. And after the reading of the
 law and the prophets, the rulers of the
 synagogue sent to them, saying: Breth-
 ren,* if you have any word of exhortation
¹⁶ to the people, speak. And Paul, rising
 up and making a sign with the hand,
 said: Israelites,* and ye that fear God,
¹⁷ hearken. The God of this people Israel
 chose our fathers and exalted the people
 in their sojourn in the land of Egypt,
 and with a high arm brought them out
¹⁸ of it, and for a time of about forty years
¹⁹ he nursed† them in the desert. And

* Literally, 'Men brethren;' 'men Israelites.'

† T. R. reads, 'he bore their manners.'

having destroyed seven nations in the land of Canaan, he gave them their land
 20 as an inheritance.* And after these things he gave them judges till Samuel the prophet, [to the end of] about†
 21 four hundred and fifty years. And then they asked for a king, and God gave to them Saul, son of Cis, a man of the tribe of Benjamin during forty years.
 22 And having removed him he raised up to them David for king, of whom also

* T. R. reads, 'gave them their land by lot.'
 Κατεκληρονομησεν may itself be so translated.

† Note in verse 18 we have the accusative, τ. χρονον, during that period; here it is the dative, not properly duration, but an epoch. When I say four hundred and fifty years, there must be a period, of course, but the difference seems to me to be the same as of *durant* and *pendant* in French. All through the whole of the time is *durant*; the space of time in which a thing happens is *pendant*. It may be only a given moment of that space. Thus Herodotus says, the fishermen used their nets to catch fish—τη ἡμερα, by day—in the daytime, but as bedclothes—την νυκτα—all the night. Thus there were judges, as in English Version, during the lapse of a space of 450 years, up to Samuel. Where the computation begins is not stated. The judges were given after the land being given by lot, and

ACTS XIII.

- he* spoke bearing witness : I have found David my servant, the son of Jesse, a man after my heart who shall do all my
- 23 will. Of this man's seed according to promise has God brought forth† to Israel
- 24 a Saviour Jesus. John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all the people of Israel.
- 25 And as John was fulfilling his course he said : Whom do you suppose that I am ?

that order of things reached up to Samuel, to 450 years, whenever that 450 years began. It might be at the exodus, and very probably so. But it is not that there were judges during all that time. Indeed they were only raised up occasionally. I have no difficulty myself as to the chronology, notwithstanding the dicta of some men. The main blunder of their computations lies in this: they have taken Eli and Samson as distinct periods from the Philistine oppression, whereas it is perfectly clear the Philistine oppression included both. We have to go on to Mizpeh for the close. Josephus gives then twelve years for Samuel. You have *ετη τεσσαρακοντα* for the period and duration of Saul's reign, that is, the accusative not the dative.

* Or, 'to whom he said, bearing testimony.'

† T. R. reads, 'raised up.'

ACTS XIII.

I am not he. But, lo, there cometh one after me the sandal of whose feet I am
²⁶ not worthy to loose: Brethren, sons of the race of Abraham, and those who among you fear God, to you has the
²⁷ word of this salvation been sent: for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath [by]
²⁸ judging him. And having found no cause of death in him they begged of
²⁹ Pilate that he might be slain. And when they had fulfilled all things written concerning him, they took him down from the cross* and put him in a sepulchre, but God raised him out of [the]
³⁰ dead, who appeared for many days to those who had come up with him from Galilee to Jerusalem who are now† his
³¹ witnesses to the people. And we declare unto you the glad tidings of the promise
³² made to the fathers, that God has fulfilled this to us their children, having

* Literally, 'wood.'

† T. R. omits, 'now.'

ACTS XIII.

raised up Jesus, as it is also written in the second psalm: Thou art my Son,
 24 this day have I begotten thee. But that he raised him out of [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful * mercies of
 25 David. Wherefore also he says in another: Thou wilt not suffer thy gracious*
 26 one to see corruption. For David indeed, having in his own generation ministered to the will of God,† fell asleep and was added to his fathers and saw corrup-
 27 tion. But he whom God raised up did

* Mercies, *δσια*; gracious one, *δσιον*. The words are the same only singular and plural. It may and sometimes does mean holy, but is not the regular word for it (*ἀγιος*); here it answers to 'chesed' in Hebrew, and in the second phrase is contrasted, Psalm lxxxix., with holy (*kodesh*), which is applied to Jehovah, 18; 19 'chesed.' The beginning of the Psalm speaks of the mercies (*chasdim*) or gracious ways of the Lord, and then in verse 19 of that One in whom these graces or mercies are centred and conveyed, the Christ to whom the apostle here applies it. The word 'chesed' is generally pious, gracious applied to men, and grace and lovingkindness in God.

† Or, 'having served his own generation by the will of God.'

ACTS XIII.

- ³⁸ not see corruption. Be it known unto you therefore, brethren, that by this man
³⁹ remission of sins is preached to you, and from all things from which you could not be justified in the law of Moses, in him every one that believes is justified.
⁴⁰ See therefore that that which is spoken in the prophets do not come upon you.
⁴¹ Behold ye despisers and wonder and perish, for I work a work in your days, a work which ye will not believe if one
⁴² declare it to you. And as they went out* they begged that these words might be spoken to them the ensuing sabbath.
⁴³ And the congregation of the synagogue having broken up many of the Jews and of the worshipping proselytes, followed Paul and Barnabas, who speaking to them persuaded them to continue in the
⁴⁴ grace of God. And on the coming† sabbath almost all the city was gathered
⁴⁵ together to hear the word of God. But the Jews seeing the crowds were filled

* T. R. reads, 'And as the Jews went out of the synagogue the Gentiles besought.'

† εχομενον.

ACTS XIII.

with envy and contradicted the things said by Paul, contradicting and blaspheming. But Paul and Barnabas spoke boldly and said: It was necessary that the word of God should be first spoken to you, but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations; for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldest be for salvation to the end of the earth. And [those of] the nations hearing it rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life. And the word of the Lord was carried through the whole country. But the Jews excited the women of the upper classes* who were worshippers and the first people of the city, and raised a persecution against Paul and Barnabas and cast them out of their coasts. But they having shaken off the dust of their feet against them came to Iconium. And the disciples were filled with joy and the Holy Spirit.

* T. R. inserts 'and'

ACTS XIV.

XIV. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great number of both Jews and Greeks believed. But the Jews who did not believe stirred up the minds of [those of] the nations and made them evil affected against the brethren. They stayed therefore a good while, speaking boldly, [confiding] on the Lord,* who gave witness to the word of his grace in giving† signs and wonders to be done by their hands. And the multitude of the city was divided and some were with the Jews and some with the apostles, and when an assault was making both of [them of] the nations and of the Jews with their rulers to use them ill and stone them, they, being aware of it, fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding country, and there they were announcing the glad tidings.

And a certain man in Lystra,‡ im-

* *ἐπι τῶς*, the sentence is elliptical in Greek.

† T. R. reads, 'and gave.'

‡ T. R. inserts 'being.'

ACTS XIV.

potent in his feet, sat, being lame from his mother's womb, who never walked.

9 This [man] heard Paul speaking, who fixing his eyes on him and seeing that

10 he had faith to be healed, said with a loud voice: Rise up straight upon thy feet, and he sprang up and walked.

11 But the crowds who had seen what Paul had done, lifted up their voices in Lycaonian, saying: The gods, having made themselves like men, are come down

12 to us. And they called Barnabas indeed Jupiter, and Paul Mercury, because he

13 took the lead in speaking. And the priest of Jupiter who was before* the city having brought bulls and garlands to the gates, would have done sacrifice along with

14 the crowds. But the apostles Barnabas and Paul having heard [it] rent their garments and rushed out† to the crowd, crying and saying: Men, why do ye these things? We also are men of like passions with you, preaching‡ to you to turn from

* T. R. reads, 'their.'

† T. R. reads, 'rushed in.'

‡ Literally, 'evangelizing.'

ACTS XIV.

these vanities to the living God who made the heaven, and the earth, and the
¹⁶ sea, and all things in them, who in the past generations suffered all the nations
¹⁷ to go in their own ways, though indeed he did not leave himself without witness, doing good, and giving to us from heaven rain and fruitful seasons, filling our
¹⁸ hearts with food and gladness. And having said these things, he with difficulty kept the crowds from sacrificing
¹⁹ to them. But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him
²⁰ to have died. But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to Derbe.
²¹ And having announced the glad tidings to that city, and having made many disciples, he returned to Lystra, and Iconium, and Antioch, establishing the
²² souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the

ACTS XV.

²³ kingdom of God. And having chosen them presbyters in ^{each} assembly, and having prayed with fastings, they committed them to the Lord on whom they had
²⁴ believed. And having passed through
²⁵ Pisidia they came to Pamphylia, and having spoken the word in Perga,
²⁶ they came down to Attalia; and ^{thence} they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had
²⁷ fulfilled. And when they had arrived and brought together the assembly, they related to them all that God had done with them, and that he had opened
²⁸ a door of faith to the nations. And they stayed ^{*} no little ^{time} with the disciples.

XV. And certain persons, having come down from Judæa, taught the brethren, if ye are not circumcised according to the custom of Moses you cannot be saved.

² A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them,

^{*} T. R. adds, 'there.'

ACTS XV.

they arranged that Paul and Barnabas, and certain others from amongst them, should go to Jerusalem to the apostles and elders about this question. They therefore, having been set on their way by the assembly, passed through Phœnicia and Samaria relating the conversion of the nations. And they caused great joy to all the brethren. And being arrived at Jerusalem, they were received by the assembly, and the apostles, and elders, and related what God had wrought with them. And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they ought to circumcise them and enjoin them to keep the law of Moses. And the apostles and elders were gathered together to see about this matter. And much discussion having taken place, Peter, standing up, said to them: Brethren,* ye know that from the earliest days, God amongst us chose that the nations by my mouth should hear the word of the glad tidings and

* Literally, Men brethren.'

8 believe. And the heart-knowing God
 bore them witness, giving them the Holy
 9 Spirit as to us also, and put no difference
 between us and them, having purified
 10 their hearts by faith. Now therefore
 why tempt ye God, by putting* a yoke
 upon the neck of the disciples which
 neither our fathers nor we have been
 11 able to bear? But we believe that we
 shall be saved by the grace of the Lord
 Jesus,† in the same manner as they also
 12 will. And all the multitude kept silence
 and listened to Barnabas and Paul relat-
 ing all the signs and wonders which God
 had wrought among the nations by them.
 13 And, after they had held their peace,
 James answered saying: Brethren,‡ listen
 14 to me. Simeon has related how God

* The Hebrew infinitive, I think, yet not
 unused in Greek, equivalent in sense to 'in put-
 ting,' as Col. iv. 6, 2 Cor. ix. 5, Eph. iii. 6,
 Phil. iv. 10. It is explanatory of what precedes,
 namely, 'that,' &c. It sometimes runs into the
 force of *ὡστε*, as in Apoc. xvi. 9, but in general
 the infinitive is explanatory, *ὡστε* a consequence.
 See verse 29 of this chapter.

† T. R. reads, '[the] Lord Jesus Christ.'

‡ Literally, 'Men brethren.'

first visited to take out of the nations
 15 a people for his name. And with this
 agree the words of the prophets, as it is
 16 written: After these things I will return
 and will build up the tabernacle of David
 which is fallen, and will build up its
 17 ruins, and will set it up, so that the
 residue of men may seek out the Lord,
 and all the nations on whom my name is
 invoked, saith [the] Lord who does all *
 18 these things. Known unto God from
 19 eternity are all his works. Wherefore I
 judge not to trouble those who from the
 20 nations turn to God, but to write to
 them to abstain from pollutions of idols,
 and of† fornication, and of what is
 21 strangled, and of blood. For Moses,
 from generations of old, has in every

* As this is a perplexed passage as to the reading (not the sense), I add that Cod. Sin. agrees with the reading of Griesbach, Scholz, Tischendorf (not Lachmann), Meyer, Alford, and De Wette, 'who does these things known from eternity,' adding no more. The Italic however (Sabatier) reads it as in text, Irenæus pretty nearly following the Vulgate.

† Or, 'from fornication, and from what is strangled, and from blood.'

ACTS XV.

city those who preach him, being read
²³ in the synagogues every sabbath. Then
 it seemed good to the apostles and elders,
 with the whole assembly, to send chosen
 men from among them with Paul and
 Barnabas to Antioch, Judas surnamed
 Barsabas and Silas, leading men among
²³ the brethren, having by their hand
 written thus: The apostles, and the
 elders, and the brethren, to the brethren
 who are from out of [the] nations at
 Antioch, and [in] Syria, and Cilicia,
²⁴ greeting: Inasmuch as we have heard
 that some who went out from amongst
 us have troubled you by words upsetting
 your souls, saying, that you must be
 circumcised and keep the law; to whom
²⁵ we gave no commandment, it seemed
 good to us, having arrived at a common*
 judgment; to send chosen men to you
²⁶ with our beloved Barnabas and Paul,

* Or, perhaps, 'assembled with one accord.'
 I have said 'having arrived at a common judgment' to give the sense of γενομενοις; 'become of one accord,' would look like previous disunion. The fact merely of having arrived at one mind or like judgment is stated.

ACTS XV.

men who have given up their lives for
 27 the name of our Lord Jesus Christ. We
 have therefore sent Judas and Silas, who
 themselves also will relate to you by
 28 word [of mouth] the same things. For
 it has seemed good to the Holy Spirit
 and to us to lay upon you no greater
 29 burden than these necessary things: to
 abstain from things sacrificed to idols,
 and from blood, and from what is
 strangled, and from fornication; from
 which keeping yourselves you will do
 30 well. Farewell. They therefore, being
 let go, came to Antioch, and having
 gathered the multitude delivered to
 31 [them] the epistle. And having read it,
 32 they rejoiced at the consolation. And
 Judas and Silas, being themselves also
 prophets, exhorted the brethren with
 much discourse, and strengthened them.
 33 And having passed some time [there]
 they were let go in peace from the
 34 brethren to those who* sent them: but
 it seemed [good] to Silas to abide there.
 35 And Paul and Barnabas stayed in Antioch

* T. R. reads, 'the apostles.'

ACTS XVI.

teaching and announcing the glad tidings, with many others also, of the word of the Lord.

- 26 But after certain days Paul said to Barnabas, Let us return and visit the* brethren in every city, where we have announced the word of the Lord, [and
27 see] how they are getting on. And Barnabas proposed to take with [them]
28 John, also† called Mark, but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphilia, and not gone with them
29 to the work. There arose therefore very warm feeling, so that they separated from one another, and Barnabas taking Mark
30 sailed away to Cyprus: but Paul having chosen Silas went out, committed by the
31 brethren to the grace of God. And he passed through Syria and Cilicia, confirming the assemblies.

XVI. And he came to Derbe and Lystra: and lo a certain disciple was there, by name Timotheus, son of a‡ Jewish be-

* T. R. reads, 'our.'

† T. R. omits, 'also.'

‡ T. R. inserts, 'certain.'

lieving woman, but [the] father a Greek,
 * who had a [good] testimony of the
 * brethren in Lystra and Iconium. Him
 would Paul have go forth with him and
 took him [and] circumcised him on ac-
 count of the Jews who were in those places,
 for they all knew his father that he was a
 * Greek. And as they passed through the
 cities they instructed * them to observe
 the decrees determined on by the apostles
 and the elders who were in Jerusalem.
 * The churches therefore were confirmed
 in the faith and increased in number
 every day.

* Having passed therefore through
 Phrygia and the Galatian country,
 having been forbidden by the Holy
 * Spirit to speak the word in Asia, having
 come down† to Mysia, they attempted to
 go to Bithynia and the Spirit of Jesus‡
 * did not allow them, and having passed by

* Or, 'delivered to them to keep.'

† These participles have a causative force, especially thus disunited. Such being the case, they attempted to go. It is pretty much so in English.

‡ T. R. omits, 'Jesus.'

ACTS XVI.

- 9 Mysia they descended to Troas. And a vision appeared to Paul in the night. There was a certain man, a Macedonian, standing, beseeching him and saying: Pass over into Macedonia and help us.
- 10 And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad
- 11 tidings. Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow to
- 12 Neapolis, and thence to Philippi, which is the first city of that part of Macedonia, a colony. And we were staying in that
- 13 city certain days. And on the sabbath day we went out of the city by the river, where it was the custom for prayer to be, and we sat down and spoke to the women
- 14 who had assembled. And a certain woman, by name Lydia, a seller of purple of the city of the Thyatirans, who worshipped God, heard; whose heart the Lord opened to attend to the things
- 15 spoken by Paul. And when she had been baptized and her house, she be-

ACTS XVI.

sought us saying: If ye have judged me to be faithful to the Lord, come into my home and abide [there]. And she
 16 constrained us. And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought much profit to her
 17 masters by prophesying. She, having followed Paul and us, cried saying: These men are servants of the most high God, who announce to us [the] way of
 18 salvation. And this she did many days. And Paul being distressed, turned and said to the spirit: I enjoin thee in the name of Jesus Christ, to come out of her. And it came out the same hour.
 19 And her masters seeing that the hope of their gains was gone,* having seized Paul and Silas, dragged [them] into the market before the magistrates, and hav-
 20 ing brought them up to the pretors,† said: These men utterly trouble our city, being Jews, and announce customs which
 21

* Or, 'gone out,' referring to the spirit.

† στρατηγοι, so the Duumviri of colonies were d.

ACTS XVI.

it is not lawful for us to receive nor
 22 practise being Romans. And the crowd
 rose up too against them; and the pre-
 tors,* having torn off their clothes, com-
 23 manded to scourge them. And having
 laid many stripes upon them they cast
 [them] into prison, charging the jailor
 21 to keep them safely; who, having re-
 ceived such a charge, cast them into the
 inner prison, and secured their feet to
 25 the stocks. And at midnight Paul and
 Silas, in praying, were praising God with
 singing, and the prisoners listened to
 26 them. And suddenly there was a great
 earthquake, so that the foundations of
 the prison shook, and all the doors were
 immediately opened, and the bonds of
 27 all loosed. And the jailor being awaken-
 ed out of his sleep, and seeing the doors
 of the prison opened, having drawn a
 sword, was going to kill himself, think-
 28 ing the prisoners had fled. But Paul called
 out with a loud voice saying: Do thyself
 29 no harm for we are all here. And hav-
 ing asked for lights, he rushed in, and,

* See note to verse 20.

ACTS XVI.

- trembling, fell down before Paul and
²⁰ Silas. And leading them out said: Sirs,
 what must I do that I may be saved?
²¹ And they said: Believe on the Lord
 Jesus Christ and thou shalt be saved,
²² thou and thy house. And they spake
 to him the word of the Lord, and to all
²³ that were in his house. And he took
 them the same hour of the night and
 washed them from their stripes. And
 he was baptized, he and all his straight-
²⁴ way. And having brought them into
 his house he laid the table [for them],
 and rejoiced with all his house* having
²⁵ believed in God. And when it was day,
 the pretors† sent the lictors, saying: Let
²⁶ those men go. And the jailor reported
 these words to Paul: The pretors† have
 sent that you may be let go. Now
 therefore go out and depart in peace.
²⁷ But Paul said to them: Having beaten
 us publicly uncondemned, us who are
 Romans, they have cast us into prison,
 and now they would thrust us out se-

* *πανοικι*, an adverb.

† See note to verse 20.

ACTS XVII.

cretly; no, indeed, but let them come
and bring us out. And the lictors reported these words to the pretors.* And they were afraid when they heard they were Romans. And they came and besought them, and having brought them out, asked them to go out of the city. And having gone out of the prison, they came to Lydia, and having seen the brethren they exhorted them and went away.

XVII. And having journeyed through Amphipolis and Apollonia, they came to Thessalonica where was the synagogue of the Jews. And according to Paul's custom he went in among them, and on three sabbaths reasoned to them from the scriptures, opening and laying down that the Christ must suffer and rise up from out of the dead, and that this is the Christ, Jesus whom I announce to you. And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped a great multitude, and of the chief women not a few.

* See note to verse 20.

ACTS XVII.

- 5 But the unbelieving Jews having been stirred up to jealousy, and taken to [themselves] certain wicked and mob-raising men of the lowest rabble, set the city in confusion, and having beset the house of Jason sought to bring them out
 6 to the people. And not having found them, dragged Jason and some brethren before the politarchs,* crying out : These [men] that have set the world in
 7 tumult are come here also. Whom Jason has received ; and these all do contrary to the decrees of Cæsar, saying :
 8 that there is another king, Jesus. And they troubled the crowd and the politarchs* when they heard these things.
 9 And having taken security of Jason and
 10 the rest, they let them go. But the brethren immediately sent away, in the night, Paul and Silas to Berea ; who, being arrived, went away into the syna-
 11 gogues of the Jews. And these were more noble than those in Thessalonica, receiving the word with all readiness of mind,

* The special title of the city magistrates of Thessalonica.

ACTS XVII.

daily searching the scriptures, if these
12 things were so. Therefore many from
among them believed, and of noble Gre-
13 cian women and men not a few. But
when the Jews from Thessalonica knew
that the word of God was announced in
Beroea also by Paul, they came* stirring
14 up the crowds there also. And then
immediately the brethren sent away Paul
to go as to the sea ; but Silas and Timo-
15 theus abode there. But they that con-
ducted Paul brought him to Athens ;
and, having received a commandment to
Silas and Timotheus, that they should
come as quick as possible, they departed.

16 But in Athens, while Paul was waiting
for them, his spirit was painfully excited
in him seeing the city given up to idola-
17 try. He reasoned therefore in the syna-
gogue with the Jews, and those who
worshipped ; and in the market-place
18 every day with those he met with. But
some of the Epicurean and Stoic philo-
sophers attacked him. And some said :
What would this chatterer say ? and
* Or, 'came there also stirring up.'

ACTS XVII.

some: He seems to be an announcer of new dæmons, because he announced the glad tidings of Jesus and the resurrection to them. And having taken hold of him they brought him to Areopagus,* saying: Might we know what this new doctrine, which is spoken by thee, is, for thou bringest certain strange things to our ears. We wish therefore to know what these things may mean. Now all the Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the news. And Paul standing in the midst of Areopagus,* said: Athenians,† in every way I see you given up to demon worship; for, passing through and beholding your shrines, I found also an altar on which was inscribed, 'To the unknown God.' Whom therefore ye reverence, not knowing him, him I announce to you. The God who has made the world and all things which are in it, he being Lord of heaven and earth, does not dwell in

* Or, 'the hill of Mars.'

† Literally, 'men Athenians.'

ACTS XVII.

25 temples made with hands, nor is served
 by men's hands as needing something
 himself, giving to all life and breath and
 26 all things, and has made of one blood
 every nation of men to dwell upon the
 whole face of the earth, having deter-
 27 mined ordained* times and the boun-
 daries of their dwelling, that they might
 seek God†; if indeed they might touch
 him and find him, although he is not far
 28 from each one of us; for in him we live
 and move and exist; as also some of the
 poets amongst you have said: For we
 29 are also his offspring. Being therefore
 the offspring of God, we ought not to
 think that which is divine to be like gold
 or silver, or stone, the graven form of
 30 man's art or imagination. God therefore
 having overlooked the times of ignorance,
 now enjoins all men everywhere to repent,
 31 because he has set a day in which he is
 going to judge the habitable earth in
 righteousness by the man whom he has
 appointed, giving the proof of it to all

* T. R. reads, 'fore-arranged.'

† T. R. reads, 'the Lord.'

ACTS XVIII.

[in] having raised him from out of the
²² dead. And when they heard of the resurrection of the dead, some mocked, and some said: We will hear thee again concerning this. And thus Paul went out
²³ of their midst. But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

XVIII. And after these things Paul, having left Athens, came to Corinth,
² and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife (because Claudius had ordered all the Jews
³ to leave Rome), came to them, and because they were of the same trade abode with them, and wrought. For they were
⁴ tent-makers by trade. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
⁵ And when both Silas and Timotheus came down from Macedonia, Paul was pressed in respect of the word,* testi-
 * T. R. reads, 'in spirit.'

ACTS XVIII.

fying to the Jews [that] Jesus [was]
 6 the Christ.* But as they opposed and
 blasphemed he shook his clothes, and
 said to them: Your blood be upon your
 own head, I [am] pure,† from hence-
 7 forth I will go to the nations. And de-
 parting thence he came to the house of
 a certain man, by name Justus, who
 worshipped God, whose house adjoined
 8 the synagogue. But Crispus the ruler
 of the synagogue believed in the Lord
 with all his house, and many of the
 Corinthians hearing, believed, and were
 9 baptized. And the Lord said by vision
 in [the] night to Paul: Fear not, but
 10 speak and be not silent; because I am
 with thee, and no one shall set upon thee
 to injure thee; because I have much
 11 people in this city. And he remained
 there a year and six months teaching
 12 among them the word of God. But

* This is feeble, but I know not how else to put it. It is, 'the Christ, Jesus;' i. e., that the Christ was really come and that Jesus was He.

† Or, 'I, pure from it from henceforth, will go to the nations.'

ACTS XVIII.

when Gallio was proconsul of Achaia, the Jews with one consent rose against Paul and led him to the judgment seat, ¹³ saying: This [man] persuades men to ¹⁴ worship God contrary to the law. But as Paul was going to open his mouth, Gallio said to the Jews: If indeed it was some wrong or wicked criminality, O Jews, of reason I should bear ¹⁵ with you; but if it is a question about words, and names, and the law that ye have, see to it yourselves; for I do not ¹⁶ intend to be judge of these things. And he drove them from the judgment seat. ¹⁷ And all the Greeks having laid hold on Sosthenes the ruler of the synagogue, beat him before the judgment seat. But Gallio troubled himself about none of ¹⁸ these things. And Paul having yet stayed there many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea; for he ¹⁹ had a vow: and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with

ACTS XVIII.

- ²⁰ the Jews. And when they asked him that he would remain for a longer time
- ²¹ with them he did not accede, but bade them farewell, saying: I must by all means keep the approaching feast at Jerusalem; but I will return to you again if God will. And he sailed away
- ²² from Ephesus: and landing at Cæsarea, and having gone up and saluted the assembly, he went down to Antioch.
- ²³ And, having stayed there some time, he went forth passing in order through the country of Galatia and Phrygia, confirming all the disciples.
- ²⁴ But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures,
- ²⁵ arrived at Ephesus. He was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught exactly the things of the Lord, knowing
- ²⁶ only the baptism of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and exposed to him the way of God more exactly

ACTS XIX.

27 And when he was purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come, contributed * much to those
28 who believed through grace. For he with great strength convinced the Jews publicly, showing by the scriptures that Jesus was the Christ.

XIX. And it came to pass while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and having found certain disciples, he
1 said to them: Did ye receive [the] Holy Spirit when ye had believed? They said to him: We did not even hear
2 if [the] Holy Spirit was [come]. And he said to them: To what then were ye baptized? And they said: To the bap-
3 tism of John. And Paul said: John indeed baptized with the baptism of repentance, saying to the people, that they should believe on him that was coming after him, that is on the Christ, Jesus.

* It may be, 'contributed much through grace to those who believed,' but I doubt it is the sense.

ACTS XIX.

- ²⁰ it fifty thousand pieces of silver. Thus with might the word of the Lord* increased and prevailed.
- ²¹ And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying: After I have been
- ²² there I must see Rome also. And, having sent into Macedonia two of those ministering to him, Timotheus and Erastus, he remained himself awhile in Asia.
- ²³ And it came to pass at that time no small disturbance took place about the
- ²⁴ way. For a certain [man] by name Demetrius, a silver beater, who made silver temples of Artemis, brought no
- ²⁵ small gain to the artizans, whom having brought together, and those who wrought in such things, he said: Men, you know that our well-living arises from this
- ²⁶ work, and you see and hear that this Paul hath persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands.

* T. R. reads, 'God.'

ACTS XIX.

- 27 Now not only this endangers, for us, that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world reveres.
- 28 And having heard this, and being filled with rage, they cried out, saying : Great
- 29 is Artemis of the Ephesians. And the whole city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with them Gaius and Aristarchus, Macedonians, fellow-travellers of Paul. But Paul intending to go in to the people, the
- 30 disciples suffered him not, and some of the Asiarchs* also, who were his friends, sent to him and urged him not to throw
- 31 himself into the theatre. Different persons therefore cried out some different thing ; for the assembly was tumultuous, and the most did not know for what
- 32 cause they had come together. But from

* Honorary magistrates, of the principal persons of the province, specially charged with the public festivals.

ACTS XIX.

- 5 And when they heard that, they were
baptized to the name of the Lord Jesus.
- 6 And Paul having laid his hands on them,
the Holy Spirit came upon them, and
they spoke with tongues and prophesied.
- 7 And all the men were about twelve.
- 8 And entering into the synagogue, he
spoke boldly during three months, rea-
soning and persuading the things con-
9 cerning the kingdom of God. But when
some were hardened and disbelieved,
speaking evil of the way before the
multitude, he left them and separated
the disciples, reasoning daily in the
10 school of a certain Tyrannus. And this
took place for two years, so that all that
inhabited Asia heard the word of the
11 Lord,* both Jews and Greeks. And
God wrought no ordinary miracles by
12 the hands of Paul, so that napkins or
aprons were brought from his skin and
put upon the sick, and the diseases left
them, and the wicked spirits went out.†
- 13 And certain of the Jewish exorcists,

* T. R. adds, 'Jesus.'

† T. R. adds, 'from them.'

ACTS XIX.

- who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying: I* adjure you by Jesus, whom Paul preaches.
- 14 And there were certain [men], sons of Sceva, Jewish high priest, seven [of
- 15 them] who were doing this. But the wicked spirit answering said: Jesus I know and Paul I am acquainted with,
- 16 but ye, who are ye? And the man in whom the wicked spirit was leaped† upon them, and having mastered them, prevailed against them, so that they fled out
- 17 of that house naked and wounded. And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name
- 18 of the Lord Jesus was magnified. And many of those that believed came con-
- 19 fessing and declaring their deeds. And many of those that practised curious arts, brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found

* T. R. reads, 'we adjure.'

† Literally, 'leaping.'

ACTS XX.

- 5 Tychicus and Trophimus. These going
 6 before waited for us in Troas; but
 we sailed away from Philippi after the
 days of unleavened bread, and we came
 to them to Troas in five days, where
 7 we spent seven days. And the first day
 of the week, we being assembled to
 break bread, Paul discoursed to them,
 about to depart on the morrow. And
 he prolonged the discourse till midnight.
 8 And there were many lights in the large
 upper room where we were assembled.
 9 And a certain youth, by name Eutychus,
 sitting at the window-opening, over-
 powered* by deep sleep while Paul dis-
 coursed very much at length, having
 been overpowered† by the sleep, fell from
 the third story down to the bottom and
 10 was taken up dead. But Paul des-
 cending fell upon him, and wrapping
 [him] round [with his arms], said: Be
 11 not troubled, for his life‡ is in him. And
 having gone up, and having broken

* *καταφερομενος*, in the act of being so.

† *κατενεχθεις*, had been already.

‡ Or, 'soul.'

ACTS XX.

bread, and eaten, and having long spoken
 12 until daybreak, so he went away. And
 they brought [away] the boy alive and
 13 were no little comforted. And we, hav-
 ing gone before on board ship, sailed off
 to Assos going to take in Paul there; for
 so he had directed, he himself being
 14 about to go on foot. And when he met
 with us at Assos, having taken him on
 15 board, we came to Mitylene: and having
 sailed thence on the morrow, arrived op-
 posite Chios, and the next day put in at
 Samos, and, having stayed at Trogyllium,
 16 the next day we came to Miletus: for
 Paul thought it desirable to sail by
 Ephesus, so that he might not be made
 to spend time in Asia; for he hastened,
 if it was possible for him, to be the day
 17 of Pentecost at Jerusalem. But from
 Miletus having sent to Ephesus, he called
 over [to him] the elders of the assembly.
 18 And when they were come to him, he
 said to them: Ye know how I was with
 you all the time from the first day that
 19 I arrived in Asia, serving the Lord with
 all lowliness, and* tears, and temptations

* T. R. adds, 'many.'

ACTS XIX.

out of the crowd they put forward Alexander, the Jews pushing him forward. And Alexander beckoning with his hand, would have made a defence to

24 the people. But, recognizing that he was a Jew, there was one cry from all, shouting for about two hours : Great is

25 Artemis of the Ephesians. And the town clerk having quieted the crowd, said : Ephesians,* what man is there then who does not know that the city of the Ephesians is temple keeper of Artemis the great, and of the image which fell

26 down from heaven.† These things therefore being undeniable, it is necessary that ye should be calm and do nothing head-

27 long. For you have brought these men, who are neither temple plunderers, nor have spoken injuriously of your god-

28 dess. If therefore Demetrius and the artizans who [are] with him have a matter against any one, the courts are being held, and there are proconsuls,

29 let them accuse one another. But if you

* Literally, 'men, Ephesians.'

† Or, 'Jupiter.'

ACTS XX.

- inquire anything concerning other matters, it will be settled in the regular
40 assembly. For also we are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for the present concourse.
41 And having said these things, he dismissed the assembly.

XX. But after the tumult had ceased, Paul having called the disciples to [him] and embraced [them] went away to go
2 to Macedonia. And having passed through those parts, and having exhorted them with much discourse, he
3 came to Greece. And having spent three months [there] a treacherous plot having been set on foot by the Jews as he was going to sail to Syria, the opinion of returning through Macedonia was
4 adopted. And there accompanied him as far as Asia Sopater, [son] of Pyrrhus,* a Berean; and of Thessalonians Aristarchus and Secundus and Gaius, and Timotheus of Derbe, and of Asia
* T. R. omits, 'son of Pyrrhus.'

ACTS XX.

which happened to me through the plots
 20 of the Jews, how I held back nothing of
 what is profitable, so as not to announce
 it to you, and to teach you publicly and
 21 in every house, testifying both to Jews
 and Greeks: repentance towards God and
 faith towards our Lord Jesus Christ.
 22 And now behold I go bound in spirit to
 Jerusalem, not knowing what things
 23 shall happen to me in it, only that the
 Holy Spirit testifies to me* in every city,
 saying that bonds and tribulations await
 24 me. But I make account of nothing,
 nor hold my life dear to myself, so that
 I may finish my course with joy, and the
 ministry which I have received of the
 Lord Jesus to testify the glad tidings of
 25 the grace of God. And now behold
 I know that ye all among whom I
 have gone about preaching the king-
 dom of God, shall see my face no more.
 26 Wherefore I witness to you this day,
 that I am clean from the blood of all,
 27 for I have not shrunk from announcing
 28 to you all the counsel of God. Take
 heed therefore to yourselves and to all

* T. R. omits, 'to me.'

the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased²⁹ with the blood of his own.* For I know this, that there will come in amongst you, after my departure, grievous wolves,

* I am fully satisfied that this is the right translation. To make it a question of the divinity of Christ (which I hold to be of the foundation of Christianity) is simply absurd.

Wetstein, Griesbach, Lachmann, Tischendorf, Meyer, De Wette, Alford have *Κυριου* (i.e., Lord), not God at all, following A, C, D, E, and a host of other MSS. *Matthiæ* has *Κυριου και Θεου*, with all the Russian MSS.; B and Sinaiticus have *Θεου*; others *Χριστου*. I am persuaded that the reading is *Θεου* and has been tampered with, because of the difficulty of the phrase. *Δια του αιματος του ιδιου* is generally received. Further, Athanasius, particularly in his second letter to Appollinarius, condemns all such language as 'the blood of God' as doctrinally false and the boldness of the Arians— used by them *because* they did *not* believe in the true divinity of Jesus, declaring Scripture does not speak so. God could not be said to die, suffer—nor flowing of blood be applied to Him. In one place you have: The Scriptures have no where taught *αιμα Θεου διχα σαρκος*. The old editions had *δια σαρκος*. The latter is the form of all the language of Athanasius. At any rate, it is in Acts xx., if at all, *διχα σαρκος*. On the other hand, Chrysostom

ACTS XX.

- ³⁰ not sparing the flock ; and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them. Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each

has Θεου and του ιδιου αιματος. His comment on it is general, only we have the evidence that already the false reading had crept in, for του ιδιου αιματος is not received as genuine. Quotations from the Fathers will be found in Wetstein in loco. Heb. ix. 12; xiii. 12, and even Chrys., as far as they go, shew what the more natural form of 'his own blood' would be in Greek.

It has been questioned whether ιδιος can be so used in the singular. But we have it in John's Gospel, ch. xv. 19. It is used in the neuter singular for material things. Acts iv. 32. The torturing the passage, as we find it in the MSS., I believe arose from their not seeing the sense I have given to it here, a touching expression of the love of God. The use of the neuter singular in John is common with πας in this way. At any rate, it is strange to found an argument for the divinity of Christ on a passage where Θεου is rejected by almost all important editions, founding it on an expression which Athanasius declares to be nowhere found in Scripture, and only used by Arians because they do not believe in the divinity of Christ. The subject is treated in the second book against Appollinarius: in particular in sections xii.—xiv., p. 758. Benedict. Edition, 1777. Vol. I., part 2.

ACTS XXI.

- ²² one of you with tears. And now I commit you, brethren, to God and to the word of his grace, which is able to build you up and give to you an inheritance
- ²³ among all the sanctified. I have coveted the silver, or gold, or clothing of no one.
- ²⁴ Yourselves know that these hands have ministered to my wants and to those who
- ²⁵ were with me. I have shewed you all things, that thus labouring one ought to come in aid of the weak, and to remember the words of the Lord Jesus that he himself said: It is more blessed to give than to receive.
- ²⁶ And having said these things he knelt
- ²⁷ down and prayed with them all. And they all wept sore. And falling upon the neck of Paul they ardently kissed
- ²⁸ him, specially pained by the word which he said that they would no more see his face. And they went down with him to the ship.

XXI. And when, having got away*

* There is an expression of effort in the Greek word: 'torn ourselves' may be too strong. Chrys. remarks it implies βίαι, 'force.'

ACTS XXI.

from them, we at last sailed away, we came by a direct course to Cos, and on the morrow to Rhodes, and thence to
2 Patara. And having found a ship passing over into Phœnicia, we went on
3 board and sailed; and, having sighted Cyprus, and left it on the left hand, we sailed to Syria, and made the land of Tyre, for there the ship was to discharge
4 her cargo. And having found out the disciples, we remained there seven days; who said to Paul by the Spirit not to go
5 up to Jerusalem. But when we had completed the days we set out and took our journey, all of them accompanying us, with wives and children, till [we were] out of the city. And kneeling
6 down upon the shore we prayed. And having embraced them, we went on board ship and they returned home.
7 And we, having completed our voyage, arrived from Tyre at Ptolemais, and, having saluted the brethren, we remained
8 one day with them. And on the morrow,*

* T. R. adds, 'Paul, and we that were with him, set off, and.'

ACTS XXI.

we came to Cæsarea; and entering into the house of Philip the evangelist, who was
9 one of the seven, we abode with him. Now this man had four virgin daughters
10 who prophesied. And as we stayed there many days, a certain man, by name Agabus, a prophet, came down from
11 Judæa, and coming to us and taking the girdle of Paul, and having bound his hands and his feet, said: Thus saith the Holy Spirit: The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up
12 into the hands of the Gentiles. And when we heard these things both we and those of the place besought [him] not to
13 go up to Jerusalem. But Paul answered: What do ye weeping and breaking my heart, for I am ready not only to be bound but also to die at Jerusalem for
14 the name of the Lord Jesus. And when he would not be persuaded we were silent saying: The will of the Lord be
15 done. And after these days, having got our effects ready, we went up to Jeru-
16 salem. And [some] of the disciples from

ACTS XXI.

Cæsarea went with us, bringing with them a certain Mnason a Cyprian, an old disciple with whom we were to lodge.*

- 17 And when we were arrived at Jerusalem
 18 the brethren gladly received us. And on the morrow, Paul went in with us to James, and all the elders came there:
 19 And having saluted them, he related one by one the things which God had wrought among the nations by his ministry.
 20 And they having heard [it] glorified God† and said to him: Thou seest, brother, how many myriads there are of the Jews who believe, and all are
 21 zealous of the law. And they have been informed concerning thee that thou teachest all the Jews among the nations apostacy from Moses, saying that they should not circumcise their children, nor
 22 walk in the customs. What is it then? a multitude must necessarily come together; for they will hear that thou art

* Or, 'to bring us to a certain Mnason, a Cyprian, an old disciple with whom.'

† T. R. reads, 'the Lord.' I put God here as the Cod. Sin. has it, besides the other authorities.

ACTS XXI.

²³ come. This do therefore that we say to thee: We have four men who have a
²⁴ vow on them; take them with thee and be purified with them, and pay their expenses, that they may have their heads shaved, and all will* know that that of which they have been informed of thee is nothing, but that thou thyself also
²⁵ walkest, keeping the law. But concerning [those of] the nations who have believed we have written deciding that they should observe no such thing, only to keep themselves from things offered to idols, and from blood, and from things
²⁶ strangled, and from fornication. Then Paul taking the men, on the next day, having been purified,† entered with them into the temple, signifying the time the days of the purification would be fulfilled, and the offering offered for every
²⁷ one of them. And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and laid

* T. R. reads, 'may.'

† Or, 'purified with them, entered.'

ACTS XXI.

- ²⁰ hands upon him, crying: Israelites, help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and profaned this
- ²⁰ holy place. For they had before seen Trophimus the Ephesian, with him in the city, whom they supposed that Paul
- ²⁰ had brought into the temple. And the whole city was moved, and there was a concourse of the people, and having laid hold on Paul, they drew him out of the temple, and immediately the doors were
- ³¹ shut. And as they were seeking to kill him, a representation came to the Chiliarch of the band that the whole of
- ³² Jerusalem was in tumult, who taking with him immediately soldiers and centurions, ran down upon them. But they seeing the Chiliarch and the soldiers,
- ³³ ceased beating Paul. Then the Chiliarch came up and laid hold upon him and commanded him to be bound with two chains, and inquired who he might be
- ³⁴ and what he had done. And different persons cried a different thing in the

crowd. But not being able to know the certainty on account of the uproar, he commanded him to be brought into the
 35 fortress. But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence of the
 36 crowd. For the multitude of the people
 37 followed, crying: Away with him. But as Paul was about to be led into the fortress, Paul says to the Chiliarch: Is it allowed me to say something to thee? And he said: Dost thou then know Greek?
 38 Thou art not then that Egyptian who before these days raised a sedition and led out the four thousand men of the
 39 assassins. But Paul said: I am a Jew* of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow
 40 me to speak to the people. And when he had allowed him [to do it], Paul, standing on the stairs, beckoned with his hand to the people, and a great silence having been made, he addressed them in the Hebrew tongue, saying: XXII. Brethren†

* Literally, 'a man, a Jew.'

† Literally, 'Men, brethren.'

ACTS XXII.

and fathers, hear my defence which I
2 now make to you. And hearing that he
addressed them in the Hebrew tongue,
they kept the more quiet, and he says :
3 I am a Jew, born in Tarsus of Cilicia,
but brought up in this city at the feet of
Gamaliel, educated according to [the]
exactness of the law of [our] fathers,
being zealous for God, as you are all this
4 day, who have persecuted this way unto
death, binding and delivering up to
5 prison both men and women ; as also the
high priest bears me witness, and all the
presbytery, from whom, having received
letters to the brethren, I went to Damas-
cus to bring those also who were there,
6 bound, to Jerusalem, to be punished. And
it came to pass, as I was journeying and
drawing near to Damascus, that, about
midday, there suddenly shone out of
heaven a great light round about me.
7 And I fell to the ground, and heard a
voice saying to me : Saul, Saul, why
8 persecutest thou me ? And I answered :
Who art thou, Lord ? And he said to
me : I am Jesus the Nazarean, whom

ACTS XXII.

9 thou persecutest. But they that were
 with me beheld the light, and were filled
 with fear, but heard not the voice of
 10 him that was speaking to me. And I
 said: What shall I do, Lord? And the
 Lord said to me: Rise up and go to
 Damascus, and there it shall be told
 thee of all things which it is appointed
 11 thee to do. And as I could not see,
 through the glory of that light, being
 led by the hand by those who were
 12 with me, I came to Damascus, and a
 certain Ananias, a pious man accord-
 ing to the law, borne witness to by all
 13 the Jews who dwelt there, coming to
 me and standing by me, said: Brother
 Saul, receive thy sight, and I, in the
 same hour, received my sight and saw
 14 him. And he said: The God of our fa-
 thers hath chosen thee beforehand to know
 his will, and to see the just One, and to
 15 hear a voice out of his mouth, that thou
 mayest be witness for him to all men of
 16 what thou hast seen and heard. And
 now why lingerest thou? Arise and get
 baptized, and have thy sins washed away

ACTS XXII.

- 17 calling on His name.* And it came to pass when I had returned to Jerusalem, and as I was praying in the temple, that I
 18 became in ecstasy, and saw him saying to me: Make haste and go quickly out of Jerusalem, for they will not receive
 19 thy testimony concerning me. And I said: Lord, they themselves know that I was imprisoning and beating in every
 20 synagogue them that believed on thee; and when the blood of thy witness Stephen was shed, I also myself was standing by
 21 and consenting† and kept the clothes of them who killed him. And he said to me: Go; for I will send thee to the Gentiles afar
 22 off. And they heard him until this word, and lifted up their voice saying: Away with such [an one] as that from the earth; for it is not fit he should live.
 23 And, as they were crying and throwing away their clothes, and casting dust into
 24 the air, the Chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging,

* T. R. reads, 'on the name of the Lord.'

† T. R. adds, 'to his being killed.'

ACTS XXII.

that he might ascertain for what cause
²⁵ they cried thus against him. But as they stretched him forward with the thongs, Paul said to the centurion who stood by : Is it lawful for you to scourge a man who is a Roman and uncondemned ?
²⁶ And the centurion, having heard it, went and reported it to the Chiliarch, saying : What* art thou going to do, for this man
²⁷ is a Roman ? And the Chiliarch coming up said to him : Tell me, art thou † a
²⁸ Roman ? And he said : Yes. And the Chiliarch said : I, for a great sum, bought this citizenship. And Paul said :
²⁹ But I was also free born. Immediately therefore those who were going to examine him left him, and the Chiliarch was afraid when he ascertained that he was a Roman, and because he had bound
³⁰ him. And on the morrow desirous to know the certainty of the matter why he was accused of the Jews, he loosed him ‡ and commanded the chief priests and all

* T. R. reads, 'Look to what thou art.'

† T. R. reads, 'if thou art.'

‡ T. R. reads, 'from the bands.'

ACTS XXIII.

the* council to meet,† and having brought Paul down set him before them.

XXIII. And Paul, fixing his eyes on the council, said : Brethren,‡ I have walked in all good conscience with God
2 unto this day. But the high priest Ananias ordered those standing by him
3 to smite his mouth. Then Paul said to him : God will smite thee, whited wall. And thou dost then sit judging me according to the law, and breaking the
4 law commandest me to be smitten. And those that stood by said : Dost thou rail
5 against the high priest of God ? And Paul said : I was not conscious, brethren, that he was high priest, for it is written : Thou shalt not speak evilly of the ruler
6 of thy people. But Paul knowing that the one part [of them] were of the Sadducees and the other of the Pharisees, cried out in the council : Brethren,‡ I am a Pharisee, son of a Pharisee ; I am judged concerning the hope and resur-

* T. R. reads, 'their.'

† T. R. reads, 'to come.'

‡ Literally, 'men brethren.'

ACTS XXIII.

7 rection of [the] dead. And when he
 had spoken this there was a tumult of
 the Pharisees and the Sadducees and the
 8 multitude was divided. For Sadducees
 say there is no resurrection, nor angel,
 nor spirit; but Pharisees confess both of
 9 them. And there was a great clamour,
 and the scribes of the Pharisees' part
 rising up contended saying: We find
 nothing evil in this man, and if a spirit
 10 has spoken to him, or an angel*—And a
 great tumult arising, the Chiliarch fearing,
 lest Paul should have been torn in pieces
 by them, commanded the troop to come
 down and take him by force from the
 midst of them, and to bring him into the
 11 fortress. On the following night the
 Lord stood by him and said: Be of good
 courage; † for as thou hast testified
 the things concerning me at Jerusalem,
 thus thou must bear witness at Rome
 12 also. And when it was day, the Jews ‡
 having banded together, put them-

* T. R. adds, 'let us not fight with God.'

† T. R. adds, 'Paul.'

‡ T. R. reads, 'certain of the Jews.'

ACTS XXIII.

selves under a curse, saying, that they would neither eat nor drink till they
12 should kill Paul. And they were more than forty who had joined together in this oath; and they went to the chief priests and elders and said: We have cursed ourselves with a curse that none shall taste [food] until we kill
13 Paul. Now therefore do ye with the council make a representation to the Chiliarch so that he may bring him down to-morrow to you as about to determine more precisely what concerns him, and we before he draws near are ready to kill
14 him. But Paul's sister's son having heard of the lying in wait, came and entered into the fortress and reported
15 [it] to Paul. And Paul having called one of the centurions said: Take this youth to the Chiliarch for he has something to report to him. He therefore having taken him with [him], led him to the Chiliarch, and says: The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something to say to thee. And the Chiliarch

ACTS XXIII.

- having taken him by the hand, and having led him apart in private, enquired: What is it that thou hast to report to me?
- ²⁰ And he said: The Jews have agreed together to make a request of thee, that thou mayest bring Paul down to-morrow into the council, as about to enquire something more precise concerning him.
- ²¹ Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee.
- ²² The Chiliarch then dismissed the youth, commanding [him]: Utter to no one that thou hast represented these things to me.
- ²³ And having called certain two of the centurions he said: Prepare two hundred soldiers that they may go as far as Cæsarea, and seventy horsemen, and two hundred light-armed footmen for the
- ²⁴ third hour of the night. And [he ordered] beasts to be provided, that they might set Paul on them and carry him safe through to Felix the governor,

ACTS XXIII.

²⁵ having written a letter couched in this
²⁶ form : Claudius Lysias to the most ex-
²⁷ cellent governor Felix, greeting. This
man, having been taken by the Jews,
and being about to be killed by them, I
came up with the military and took him
out [of their hands] having learned that
²⁸ he was a Roman. And desiring to know
the charge on which they accused him
I brought him down to their council,
²⁹ whom I found to be accused of questions
of their law, but to have no charge laid
against him [making him] worthy of
³⁰ death or of bonds. But, having received
information of a plot about to be put in
execution against the man by the Jews,
I have immediately sent him to thee com-
manding also his accusers to say before
thee the things that are against him.
³¹ Farewell. The soldiers therefore, ac-
cording to their orders, took Paul and
brought him by night to Antipatris.
³² And on the morrow, having left the
horsemen to go with him, returned to
³³ the fortress. And these having entered
into Cæsarea, and given up the letter to

ACTS XXIV.

the governor, presented Paul also to
24 him. And* having read [it], and asked
of what eparchy he was, and learned that
25 he was of Cilicia, he said: I will hear
thee when thine accusers also are ar-
rived. And he commanded him to be
kept in Herod's pretorium.

XXIV. And after five days came down
the high priest, Ananias, with the elders,
and a certain orator called Tertullus,
and laid their informations before the
2 governor against Paul. And he having
been called, Tertullus began to accuse,
saying: Seeing we enjoy great peace
through thee, and that excellent mea-
sures have been executed for this nation
3 by thy forethought, we receive it always
and everywhere, most excellent Felix,
4 with all thankfulness. But that I may
not too much intrude on thy time, I be-
seech thee to hear us briefly in thy kind-
5 ness. For finding† this man a pest, and

* T. R. adds, 'the governor.'

† The phrase is not complete, or, rather, the parts are not strictly connected: finding him so they would have judged him.

ACTS XXIV.

moving sedition among all the Jews
 throughout the world, and a leader of
 6 the sect of the Nazarenes; who also
 attempted to profane the temple, whom
 we also had seized, and would have
 7 judged according to our law; but
 Lysias, the Chiliarch, coming up, took
 him away with great force out of our
 8 hands. Having commanded his accusers
 to come to thee, of whom thou canst
 thyself, in examining him, know the
 certainty of all these things of which we
 9 accuse him. And the Jews also joined*
 in pressing the matter against [Paul],
 10 saying that these things were so. But
 Paul, the governor having nodded to
 him to speak, answered: Knowing that
 for many years thou hast been judge to
 this nation, I answer the more readily
 as to the things which concern myself.
 11 As thou mayest know that there are not
 more than twelve days since I went up
 12 to worship at Jerusalem, and neither in
 the temple did they find me discoursing
 to any one, or making any tumultuous

* T. R. συνεθεντο, 'assented,' 'joined in.'

ACTS XXIV.

gathering together of the crowd, nor in
¹³ the synagogues, nor in the city; neither
 can they make good the things of which
¹⁴ they accuse me. But this I avow to
 thee, that in the way which they call
 sect, so I serve my fathers' God, believ-
 ing all things which are written through-
¹⁵ out the law, and in the prophets; having
 hope towards God, which they them-
 selves also receive, that there is to be a
¹⁶ resurrection of the dead, both of just
 and unjust. And for this cause I also
 exercise myself to have in everything a
 conscience without offence towards God
¹⁷ and men. And after a lapse of many
 years I arrived bringing alms to my
¹⁸ nation, and offerings. Whereupon they
 found me purified in the temple, with
 neither crowd nor tumult. But* it
¹⁹ was certain Jews from Asia, who ought
 to appear before thee and accuse, if
²⁰ they have anything against me; or let
 these themselves say what† wrong they
 found in me when I stood before the

* T. R. omits, 'But.'

† T. R. reads, 'if they found any wrong.'

ACTS XXIV.

- ²¹ council [other] than concerning this one voice which I cried standing amongst them: I am judged this day by you touching the resurrection of the dead.
- ²² And Felix having heard these things, knowing accurately the things concerning the way, adjourned them, saying: When Lysias the Chiliarch is come down I will
- ²³ determine your affair; and ordering the centurion to keep Paul, and that he should have freedom, and to hinder none of his friends. to minister or to come to him.
- ²⁴ And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him
- ²⁵ concerning the faith in Christ. And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered: Go for the present, when I get
- ²⁶ an opportunity I will send for thee, hoping also at the same time that money would be given him by Paul that he might let him go: wherefore also he sent for him the oftener and communed with him.

ACTS XXV.

27 But after two years Felix was relieved by Portius Festus as his successor, and Felix, desirous to oblige the Jews, to acquire their favour, left Paul bound.

XXV. Festus therefore being come into the eparchy, after three days went
 2 up to Jerusalem from Cæsarea. And the chief priest and the chief of the Jews laid informations before him
 3 against Paul and besought him, asking as a grace against him, that he would send him to Jerusalem, laying people in
 4 wait to kill him on the way. Festus therefore answered that Paul should be kept at Cæsarea, and that he himself was
 5 about to set out shortly. Let therefore the persons of authority among you, says he, going down too, if there be anything
 6 in this man, accuse him. And having remained among them more than* eight or ten days, he went down to Cæsarea, and on the next day, having sat down on the judgment-seat, commanded Paul to be
 7 brought. And when he was come, the Jews who were come down from Jerusa-

* T. R. omits, 'eight or.'

ACTS XXV.

lem stood round bringing many and grievous charges against Paul which
• they were not able to prove, he answering for himself: Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I
• offended [in] anything. But Festus, desirous of obliging the Jews to acquire their favour, answering Paul, said: Art thou willing to go up to Jerusalem, there to be judged before me concerning these
10 things? But Paul said: I am standing before the judgment-seat of Cæsar, where I ought to be judged. To the Jews have I done no wrong as thou also very well
11 knowest.* For if I have done any wrong and committed anything worthy of death, I do not reclaim against dying; but if there is nothing of those things of which they accuse me, no man can give me up to them for nothing. I appeal to Cæsar.
12 Then Festus having conferred with the

* Or, 'thou knowest better than that;' i.e., than to say, 'will you go up to Jerusalem and be judged?' We might read, 'better than thou pretendest;' but it is difficult with the *ws*.

ACTS XXV.

council, answered : Thou hast appealed to Cæsar ? To Cæsar shalt thou go.

¹³ And when certain days had elapsed, Agrippa the king and Bernice arrived at

¹⁴ Cæsarea to salute Festus. And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying : There is a certain man

¹⁵ left prisoner by Felix, concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment against him,

¹⁶ to whom I answered, It is not the custom of the Romans to give up any man to destruction before that the accused have the accusers face to face, and he get opportunity of defence touching the

¹⁷ charge. When therefore they had come together here, without having put it off, I sat on the morrow on the judgment-seat and commanded the man to be

¹⁸ brought, concerning whom the accusers, standing up, brought no such accusation

¹⁹ of guilt as I supposed, but had against him certain questions of their own system of worship, and concerning a certain

ACTS XXV.

Jesus who is dead, whom Paul affirmed
 20 to be living. And as I myself was
 at a loss as to an enquiry into a matter
 like this, I said: Was he willing to go
 to Jerusalem and there to be judged
 21 concerning these things. But Paul
 having appealed to be kept for the
 cognizance of Augustus, I commanded
 him to be kept till I shall send him to
 22 Cæsar. And Agrippa said to Festus, I
 myself also would desire to hear the
 man. And he [said] to-morrow* thou
 shalt hear him.

23 On the morrow therefore, Agrippa
 being come, and Bernice, with great
 pomp, and having entered into the hall
 of audience, with the Chiliarchs, and the
 men of distinction of the city, and Fes-
 tus having given command, Paul was
 24 brought. And Festus said: † King
 Agrippa and all men who are here
 present with us, you see this person con-
 cerning whom all the multitude of the
 Jews applied to me both in Jerusalem

* T. R. adds, 'says he' after 'to-morrow.'

† Literally, 'says.'

and here, crying out against [him] that
 25 he ought not to live any longer. But
 I, having found that he had done no-
 thing worthy of death, and the man
 himself having appealed to Augustus, I
 26 have decided to send him, concerning
 whom I have nothing certain to write
 to my lord. Wherefore I have brought
 him before you, and specially before
 thee king Agrippa, that an examination
 having been gone into I may have some-
 27 thing to write, for it seems to me sense-
 less sending a prisoner and not to signify
 the charges against him.

XXVI. And Agrippa said to Paul: It is
 permitted thee to speak for thyself.
 Then Paul stretching out his hand an-
 2 swered in his defence. I count myself
 happy, king Agrippa, in having to
 answer to-day before thee concerning
 all of which I am accused by the Jews,
 3 especially because thou art acquainted
 with all the customs and questions which
 are among the Jews, wherefore I beseech
 4 thee to hear me patiently. My manner
 of life from my youth, which from its

ACTS XXVI.

commencement was passed among my
 nation in Jerusalem, know all the Jews,
 • who knew me before from the outset
 [of my life], if they would bear witness,
 that according to the strictest sect of
 • our religion I lived a Pharisee. And
 now I stand to be judged because of the
 7 hope of the promise made by God to
 our* fathers, to which our whole twelve
 tribes serving incessantly day and night
 hope to arrive; about which hope, king
 Agrippa, I am accused of the Jews.
 • Why should it be judged a thing in-
 credible in your sight if God raises the
 • dead. I indeed myself thought that
 I ought to do much against the name
 10 of Jesus the Nazarean. Which also
 I did in Jerusalem, and myself shut
 up in prison many of the saints, having
 received the authority from the chief
 priests; and when they were put to
 11 death I gave my vote. And often pun-
 ishing them in all the synagogues, I
 compelled them to blaspheme. And,
 being furious against them, I persecuted

* T. R. omits 'our.'

ACTS XXVI.

- them even to cities out [of our own land].
- 12 And as I also was engaged in this, I was journeying to Damascus, with authority
- 13 and power from the chief priests, at mid-day, on the way, I saw, O king, a light above the brightness of the sun shining from heaven round about me and those
- 14 who were journeying with me. And, when we were all fallen to the ground, I heard a voice speaking to me and saying in the Hebrew tongue: Saul, Saul, why persecutest thou me? it is hard for
- 15 thee to kick against goads. And I said: Who art thou Lord? And he said, I
- 16 am Jesus whom thou persecutest: but rise up and stand on thy feet, for for this purpose have I appeared to thee, to appoint thee to be a servant* and a witness of what thou hast seen, and of
- 17 what I shall appear to thee in, having taken thee out from among the people, and the nations, to whom now I send
- 18 thee, to open their eyes and turn them from darkness to light, and from the power of Satan to God, that they may
- * *δπηρετης*, an appointed official servant.

receive remission of sins and inheritance
 among them that are sanctified by faith
 19 in me. Whereupon, king Agrippa, I
 was not disobedient to the heavenly
 20 vision, but have, first in Damascus and
 Jerusalem, and to all the region of
 Judæa, and to the Gentiles, announced
 [to men] to repent and turn to God,
 doing works worthy of repentance.
 21 On account of these things, the Jews,
 having seized me in the temple, at-
 tempted to lay hands on me and destroy
 22 me. Having therefore met with [the]
 help which is from God I have held fast
 unto this day, witnessing both to small
 and great, saying nothing else than
 those things which both the prophets and
 23 Moses have said should happen [namely],
 whether Christ should suffer; whether
 he first, through resurrection of the dead,
 should announce light to the people and
 24 to the nations. And as he answered for
 his defence with these things, Festus
 said with a loud voice: Thou art mad,
 Paul; much learning has turned thee to
 25 madness. But he [said]: I am not mad,*

* Literally, 'says.'

ACTS XXVII.

most excellent Festus, but utter words
26 of truth and soberness ; for the king is
informed about these things, to whom
also I speak with all freedom. For I
am persuaded that he is a stranger to
none of these things. For this was not
27 done in a corner. King Agrippa, be-
lievest thou the prophets? I know that
28 thou believest. And Agrippa said to
Paul: In a little thou persuadest me to
29 become a christian. And Paul said: I
would to God in little and in much that
not only thou, but all who hear me this
day, should become such as I also am,
30 except these bonds. And* the king
stood up and the governor and Bernice,
31 and those who sat with them. And
having gone apart, they spoke to one
another saying: This man does nothing
32 worthy of death or of bonds. And
Agrippa said to Festus: This man
might have been let go if he had not
appealed to Cæsar.

XXVII. But when it had been deter-
mined that we should sail to Italy, they

* T R. adds, 'when he had said this.'

ACTS XXVII.

delivered up Paul and certain other prisoners to a centurion, by name Julius² of Augustus' company. And going on board a ship of Adramyttium we set sail with the intention of navigating by the places along Asia, Aristarchus a Macedonian of Thessalonica, being with us. And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself. And setting sail thence we sailed under the lee of Cyprus, because³ the winds were contrary. And having sailed over the waters of Cilicia and Pamphylia we came to Mira in Lycia:⁴ and there the centurion having found a ship of Alexandria sailing to Italy, he⁵ made us go on board her. And sailing slowly for many days, and having scarcely got abreast of Cnidus, the wind not suffering us, we sailed under the lee⁶ of Crete abreast of Salmone, and making way with difficulty along shore we came to a certain place called Fair Havens, near to which was the city of Lasæa.⁷ And much time having now been spent,

ACTS XXVII.

- and navigation being already dangerous because the fast also was already past,
- ¹⁰ Paul counselled them, saying: Men, I perceive that the navigation will be with disaster and much loss not only of the cargo and the ship but also of our lives.
- ¹¹ But the centurion believed rather the helmsman and shipowner than what
- ¹² was said by Paul. And the harbour being ill adapted to winter in, the most counselled to set sail thence, if, perhaps, they might reach Phenice to winter in, a port of Crete looking north-east and
- ¹³ south-east.* And the south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along
- ¹⁴ Crete. But not long after there came down it a hurricane called Euroclydon.
- ¹⁵ And the ship being caught and driven, and not able to bring her head to the wind, letting her go we were driven

* The direction is expressed by that of winds, but *κατα* is the point 'to which' not 'from which' the wind blows. Libs is a south-west wind and Chorus a north-west. But down the wind is, of course, just the opposite point.

ACTS XXVII.

- 16 before it. But running under the lee of a certain island called Claudia we were with difficulty able to make ourselves
- 17 masters of the boat; which having hoisted up, they used helps frapping* the ship, and fearing lest they should † run into Syrtes and run aground, having lowered the gear they were so driven.
- 18 But the storm being extremely violent on us, on the next day they threw cargo
- 19 overboard, and on the third day with our own hands we cast away the ship
- 20 furniture. And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our being saved was taken away.
- 21 And, when they had been a long while without taking food, Paul then standing up in the midst of them said: Ye ought, O men, to have hearkened to

* Passing a cable round the body of the ship.

† *εκπεσῶσι εἰς τὴν Συρτιν*.—*εκπιπτῶ* is (verse 26) 'run on shore on an island.' I give it this sense, therefore, here, but the *εἰς τὴν Συρτιν* which was at some distance south-west, needs some paraphrase. 'Run aground into Syrtis' is not sense.

ACTS XXVII.

me and not have made sail from Crete and have gained this disaster and loss :
22 and now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you, only of the ship,
23 for an angel of the God whose I am and whom I serve, stood by me this night,
24 saying : Fear not Paul, thou must stand before Cæsar, and lo God has granted to thee all those that sail with thee.
25 Wherefore be of good courage, men, for I believe God that thus it shall be, as it
26 has been said to me. But we must be
27 cast ashore on a certain island. And when the fourteenth night was come, we being driven about in Adria, towards the middle of the night the sailors supposed that some land neared them, and having sounded found twenty fathoms, and having gone a little further and having again sounded they found fifteen
28 fathoms ; and fearing lest we* should be cast on rocky places, casting four anchors out of the stern they wished
29 that day were come.

* T. R. reads, 'they.'

ACTS XXVII.

But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry out anchors from the prow,

²¹ Paul said to the centurion and to the soldiers: unless these abide in the ship

²² ye cannot be saved. Then the soldiers cut away the ropes of the boat and let

²³ her fall. And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying: Ye have passed the fourteenth day to-day watching in ex-

²⁴ pectation without taking food. Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair shall fall from the head of any one

²⁵ of you. And, having said these things and taken a loaf, he gave thanks to God before them all, and having broken it

²⁶ began to eat. And all taking courage, themselves also took food. And we were in the ship, all the souls, two hun-

²⁷ dred and seventy-six. And, having satisfied themselves with food, they lightened the ship, casting out the wheat

²⁸ into the sea. And when it was day

ACTS XXVIII.

they did not recognize the land; but they perceived a certain bay having a strand on which they were minded, if they should be able, to run the ship

29 ashore, and, having cast off the anchors, they left [them] in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the

30 wind, they made for the strand. And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken up by

31 the force of the waves. And the counsel of the soldiers was that they should kill the prisoners lest any one should swim

32 off and escape. But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first into the sea, to get out on land;

33 and the rest, some on boards, some on some of the things [that came] from the ship, and thus it came to pass that all got safe to land.

XXVIII. And when they got safe [to

ACTS XXVIII.

land] they then knew that the island
 2 was called Melita. But the barbarians
 showed us no common kindness; for
 having kindled a fire, they took us all
 in because of the rain that was falling
 3 and of the cold. And Paul having
 gathered a quantity of sticks together
 in a bundle and laid [it] on the fire, a
 viper coming out of the heat seized his
 4 hand. And when the barbarians saw
 the beast hanging from his hand, they said
 to one another: 'This man is certainly a
 murderer whom, [though] saved out of
 the sea, Nemesis has not allowed to live.
 5 *He* then, indeed, having shaken off the
 6 beast into the fire, felt no harm. But
they expected that he would have swollen
 or fallen down suddenly dead. But
 when they had expected a long time and
 saw nothing unusual happen to him,
 changing their opinion, they said he
 7 was a god. Now in the country sur-
 rounding that place were the lands be-
 longing to the Chief man* of the island,

* 'The chief man' was an official title *πρωτος Μελεταιων*, as an individual he was not, for his father was alive.

ACTS XXVIII.

by name Publius, who received us and gave us hospitality three days in a very friendly way. And it happened that the father of Publius lay ill of fever and dysentery, to whom Paul entered in, and having prayed and laid his hands on him cured him. This then having taken place, the rest also who had sicknesses in the island came and were healed. Who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants. And after three months we left in a ship which had wintered in the island, an Alexandrian with the Dioscuri for its ensign. And having come to Syracuse we remained three days. Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to Puteoli, where, having found brethren, we were begged to stay with them seven days. And thus we went to Rome. And thence the brethren, having heard about us, came to meet us as far as

ACTS XXVIII.

Appii Forum and Tres Taverni, whom, when Paul saw, he thanked God and took courage.

- 16 And when we came to Rome, the centurion delivered up the prisoners to the pretorian prefect, but Paul was allowed to remain by himself with the soldier
- 17 who kept him. And it came to pass after three days, that he* called together those who were the chief of the Jews, and when they had come together he said to them: Brethren,† I having done nothing against the people or the customs of our forefathers have been delivered a prisoner from Jerusalem into the hands
- 18 of the Romans, who having examined me were minded to let me go because there was nothing worthy of death in me. But
- 19 the Jews speaking against it, I was compelled to appeal to Cæsar, not as having anything to accuse my nation of. For
- 20 this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have this

* T. R. reads, 'Paul.'

† Literally, 'Men, brethren.'

ACTS XXVIII.

- 21 chain around me. And they said to him: For our parts, we have neither received letters from Judæa concerning thee, nor has any one of the brethren who has arrived said anything evil concerning thee. But we beg* to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against.
- 22 And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them the things concerning Jesus, both from the law of Moses and the prophets, from early
- 23 morning to evening. And some believed the things which were said, but some
- 24 disbelieved. And being disagreed among themselves, they left; Paul having spoken one word: Well spake the Holy Ghost by Esaias the prophet to our

* Or, 'we should think well.' It is used as in text, Daniel ii. 16, 2 Macc. xi. 28, Wisdom of Solomon, xiii. 18; Macc. ii. 8. See Wetstein on Acts xv. 38 (where the Vulgate has 'rogabat'), and Schleusner, 'sub voce,' for classical examples.

ACTS XXVIII.

²⁶ fathers saying: Go to this people and
 say, Hearing ye shall hear and not un-
 derstand, and seeing ye shall see and
²⁷ not perceive. For the heart of this
 people has become fat, and they hear
 heavily with their ears, and they have
 closed their eyes, lest they should see
 with their eyes, and hear with their
 ears, and understand with their heart,
 and be converted, and I should heal
²⁸ them. Be it known to you therefore,
 that the salvation of God has been sent
²⁹ to the nations, they also will hear this.
 And he having said this, the Jews went
 away, having great reasoning among
³⁰ themselves. But Paul remained two
 whole years in his own hired lodging,
 and received all who came to him,
³¹ preaching the kingdom of God, and
 teaching the things concerning the
 Lord Jesus Christ with all freedom un-
 hinderedly.

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