

# The Bible, Douay-Rheims, Book 51: Acts - The Challoner Revision

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A.D. 1609 & 1610

and

### THE NEW TESTAMENT

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A.D. 1582

With Annotations

The Whole Revised and Diligently Compared with  
the Latin Vulgate by Bishop Richard Challoner  
A.D. 1749-1752

## THE ACTS OF THE APOSTLES

This Book, which, from the first ages, hath been called, THE ACTS OF THE APOSTLES, is not to be considered as a history of what was done by all the Apostles, who were dispersed into different nations; but only a short view of the first establishment of the Christian Church. A part of the preaching and action of St. Peter are related in the first twelve chapters; and a particular account of St. Paul's apostolical labours in the subsequent chapters. It was written by St. Luke the Evangelist, and the original in Greek. Its history commences from the Ascension of Christ our Lord and ends in the year sixty-three, being a brief account of the Church for the space of about thirty years.

### Acts Chapter 1

The ascension of Christ. Matthias is chosen in place of Judas.

1:1. The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach,

1:2. Until the day on which, giving commandments by the Holy Ghost to

the apostles whom he had chosen, he was taken up.

1:3. To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

1:4. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

1:5. For John indeed baptized with water: but you shall be baptized with the Holy Ghost, not many days hence.

1:6. They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel?

1:7. But he said to them: It is not for you to know the time or moments, which the Father hath put in his own power:

1:8. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

1:9. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

1:10. And while they were beholding him going up to heaven, behold two men stood by them in white garments.

1:11. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

1:12. Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

1:13. And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes and Jude the brother of James.

1:14. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

1:15. In those days Peter rising up in the midst of the brethren, said (now the number of persons together was about an hundred and twenty):

1:16. Men, brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus:

1:17. Who was numbered with us, and had obtained part of this ministry.

1:18. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out.

1:19. And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Haceldama, that is to say,

The field of blood.

1:20. For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.

1:21. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us,

1:22. Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

1:23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

1:24. And praying, they said: Thou, Lord, who knowest the heart of all men, shew whether of these two thou hast chosen,

1:25. To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

1:26. And they gave them lot, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

## Acts Chapter 2

The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.

2:1. And when the days of the Pentecost were accomplished, they were all together in one place:

2:2. And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting.

2:3. And there appeared to them parted tongues, as it were of fire: and it sat upon every one of them.

2:4. And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

2:5. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

2:6. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

2:7. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galilean?

2:8. And how have we heard, every man our own tongue wherein we were born?

2:9. Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

2:10. Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome,

2:11. Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

2:12. And they were all astonished, and wondered, saying one to another: What meaneth this?

2:13. But others mocking, said: These men are full of new wine.

2:14. But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you and with your ears receive my words.

2:15. For these are not drunk, as you suppose, seeing it is but the third hour of the day:

2:16. But this is that which was spoken of by the prophet Joel:

2:17. And it shall come to pass, in the last days, (saith the Lord), I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy: and your young men shall see visions, and your old men shall dream dreams.

2:18. And upon my servants indeed and upon my handmaids will I pour out in those days of my spirit: and they shall prophesy.

2:19. And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

2:20. The sun shall be turned into darkness and the moon into blood, before the great and manifest day of the Lord to come.

2:21. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

2:22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as you also know:

2:23. This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

By the determinate, etc... God delivered up his Son; and his Son delivered up himself, for the love of us, and for the sake of our salvation; and so Christ's being delivered up was holy, and was God's own determination. But they who betrayed and crucified him, did wickedly, following therein their own malice and the instigation of the devil; not the will and determination of God, who was by no means the author of their wickedness; though he permitted it; because he could, and did draw out of it so great a good, viz., the salvation of man.

2:24. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

Having loosed the sorrow, etc... Having overcome the grievous pains of death and all the power of hell.

2:25. For David saith concerning him: I foresaw the Lord before my face: because he is at my right hand, that I may not be moved.

2:26. For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

2:27. Because thou wilt not leave my soul in hell: nor suffer thy Holy One to see corruption.

2:28. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

2:29. Ye men, brethren, let me freely speak to you of the patriarch David: that he died and was buried; and his sepulchre is with us to this present say.

2:30. Whereas therefore he was a prophet and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.

2:31. Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell: neither did his flesh see corruption.

2:32. This Jesus hath God raised again, whereof all we are witnesses.

2:33. Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.

2:34. For David ascended not into heaven; but he himself said: The Lord said to my Lord: Sit thou on my right hand,

2:35. Until I make thy enemies thy footstool.

2:36. Therefore let all the house of Israel know most certainly that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

2:37. Now when they had heard these things, they had compunction in their heart and said to Peter and to the rest of the apostles: What shall we do, men and brethren?

2:38. But Peter said to them: Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.

2:39. For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call.

2:40. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

2:41. They therefore that received his word were baptized: and there were added in that day about three thousand souls.

2:42. And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers.

2:43. And fear came upon every soul. Many wonders also and signs were done by the apostles in Jerusalem: and there was great fervor in all.

2:44. And all they that believed were together and had all things common.

2:45. Their possessions and goods they sold and divided them to all, according as every one had need.

2:46. And continuing daily with one accord in the temple and breaking bread from house to house, they took their meat with gladness and simplicity of heart:

2:47. Praising God and having favour with all the people. And the Lord increased daily together such as should be saved.

### Acts Chapter 3

The miracle upon the lame man, followed by the conversion of many.

3:1. Now Peter and John went up into the temple at the ninth hour of prayer.

3:2. And a certain man who was lame from his mother's womb was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

3:3. He, when he had seen Peter and John, about to go into the temple, asked to receive an alms.

3:4. But Peter with John, fastening his eyes upon him, said: Look upon us.

3:5. But he looked earnestly upon them, hoping that he should receive something of them.

3:6. But Peter said: Silver and gold I have none; but what I have, I give thee. In the name of Jesus Christ of Nazareth, arise and walk.

3:7. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength.

3:8. And he leaping up, stood and walked and went in with them into the temple, walking and leaping and praising God.

3:9. And all the people saw him walking and praising God.

3:10. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

3:11. And as he held Peter and John, all the people ran to them, to the porch which is called Solomon's, greatly wondering.

3:12. But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? Or why look you upon us, as if by our strength or power we had made this man to walk?

3:13. The God of Abraham and the God of Isaac and the God of Jacob, the



God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

3:14. But you denied the Holy One and the Just: and desired a murderer to be granted unto you.

3:15. But the author of life you killed, whom God hath raised from the dead: of which we are witnesses.

3:16. And in the faith of his name, this man, whom you have seen and known, hath his name strengthened. And the faith which is by him hath given this perfect soundness in the sight of you all.

3:17. And now, brethren, I know that you did it through ignorance: as did also your rulers.

3:18. But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

3:19. Be penitent, therefore, and be converted, that your sins may be blotted out.

3:20. That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ.

3:21. Whom heaven indeed must receive, until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets, from the beginning of the world.

3:22. For Moses said: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.

3:23. And it shall be, that every soul which will not hear that prophet shall be destroyed from among the people.

3:24. And all the prophets, from Samuel and afterwards, who have spoken, have told of these days.

3:25. You are the children of the prophets and of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kindreds of the earth be blessed.

3:26. To you first, God, raising up his Son, hath sent him to bless you: that every one may convert himself from his wickedness.

#### Acts Chapter 4

Peter and John are apprehended. Their constancy. The church is increased.

4:1. And as they were speaking to the people the priests and the officer of the temple and the Sadducees came upon them,

4:2. Being grieved that they taught the people and preached in Jesus the resurrection from the dead:

4:3. And they laid hands upon them and put them in hold till the next day: for it was now evening.

4:4. But many of them who had heard the word believed: and the number of the men was made five thousand.

4:5. And it came to pass on the morrow, that their princes and ancients and scribes were gathered together in Jerusalem.

4:6. And Annas the high priest and Caiphas and John and Alexander: and as many as were of the kindred of the high priest.

4:7. And setting them in the midst, they asked: By what power or by what name, have you done this?

4:8. Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear.

4:9. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole:

4:10. Be it known to you all and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him, this man standeth here before you, whole.

4:11. This is the stone which was rejected by you the builders, which is become the head of the corner.

4:12. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

4:13. Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered: and they knew them that they had been with Jesus.

4:14. Seeing the man also who had been healed, standing with them, they could say nothing against it.

4:15. But they commanded them to go aside out of the council: and they conferred among themselves,

4:16. Saying: What shall we do to these men? For indeed a miracle hath been done by them, known to all the inhabitants of Jerusalem. It is manifest: and we cannot deny it.

4:17. But that it may be no farther spread among the people, let us threaten them that they speak no more in this name to any man.

4:18. And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

4:19. But Peter and John answering, said to them: If it be just, in the sight of God, to hear you rather than God, judge ye.

4:20. For we cannot but speak the things which we have seen and heard.

4:21. But they, threatening, sent them away, not finding how they might

punish them, because of the people: for all men glorified what had been done, in that which had come to pass.

4:22. For the man was above forty years old, in whom that miraculous cure had been wrought.

4:23. And being let go, they came to their own company and related all that the chief priests and ancients had said to them.

4:24. Who having heard it, with one accord lifted up their voice to God and said: Lord, thou art he that didst make heaven and earth, the sea and all things that are in them.

4:25. Who, by the Holy Ghost, by the mouth of our father David, thy servant, hast said: Why did the Gentiles rage: and the people meditate vain things?

4:26. The kings of the earth stood up: and the princes assembled together against the Lord and his Christ.

4:27. For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,

4:28. To do what thy hand and thy counsel decreed to be done.

4:29. And now, Lord, behold their threatenings: and grant unto thy servants that with all confidence they may speak thy word,

4:30. By stretching forth thy hand to cures and signs and wonders, to be done by the name of thy holy Son, Jesus.

4:31. And when they had prayed, the place was moved wherein they were assembled: and they were all filled with the Holy Ghost: and they spoke the word of God with confidence.

4:32. And the multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own: but all things were common unto them.

4:33. And with great power did the Apostles give testimony of the resurrection of Jesus Christ our Lord: and great grace was in them all.

4:34. For neither was there any one needy among them. For as many as were owners of lands or houses sold them and brought the price of the things they sold,

4:35. And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need.

4:36. And Joseph, who, by the apostles, was surnamed Barnabas (which is, by interpretation, The son of consolation), a Levite, a Cyprian born,

4:37. Having land, sold it and brought the price and laid it at the feet of the Apostles.

## Acts Chapter 5

The judgment of God upon Ananias and Saphira. The apostles are cast into

prison.

5:1. But a certain man named Ananias, with Saphira his wife, sold a piece of land,

5:2. And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles.

5:3. But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost and by fraud keep part of the price of the land?

5:4. Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5:5. And Ananias, hearing these words, fell down and gave up the ghost. And there came great fear upon all that heard it.

5:6. And the young men rising up, removed him, and carrying him out, buried him.

5:7. And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

5:8. And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.

5:9. And Peter said unto her: Why have you agreed together to tempt the spirit of the Lord? Behold the feet of them who have buried thy husband are at the door: and they shall carry thee out,

5:10. Immediately, she fell down before his feet and gave up the ghost. And the young men coming in found her dead: and carried her out and buried her by her husband.

5:11. And there came great fear upon the whole church and upon all that heard these things.

5:12. And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch.

5:13. But of the rest no man durst join himself unto them: but the people magnified them.

5:14. And the multitude of men and women who believed in the Lord was more increased:

5:15. Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that, when Peter came, his shadow at the least might overshadow any of them and they might be delivered from their infirmities.

5:16. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with unclean spirits: who were all healed.

5:17. Then the high priest rising up, and all they that were with him (which is the heresy of the Sadducees) were filled with envy.

5:18. And they laid hands on the apostles and put them in the common prison.

5:19. But an angel of the Lord by night, opening the doors of the prison and leading them out, said:

5:20. Go, and standing speak in the temple to the people all the words of this life.

5:21. Who having heard this, early in the morning, entered into the temple and taught. And the high priest coming, and they that were with him, called together the council and all the ancients of the children of Israel: and they sent to the prison to have them brought.

5:22. But when the ministers came and opening the prison found them not there, they returned and told,

5:23. Saying: The prison indeed we found shut with all diligence, and the keepers standing before the door: but opening it, we found no man within.

5:24. Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.

5:25. But one came and told them: Behold, the men whom you put in prison are in the temple, standing and teaching the people.

5:26. Then went the officer with the ministers and brought them without violence: for they feared the people, lest they should be stoned.

5:27. And when they had brought them, they set them before the council. And the high priest asked them,

5:28. Saying: Commanding, we commanded you that you should not teach in this name. And behold, you have filled Jerusalem with your doctrine: and you have a mind to bring the blood of this man upon us.

5:29. But Peter and the apostles answering, said: We ought to obey God rather than men.

5:30. The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

5:31. Him hath God exalted with his right hand, to be Prince and Saviour. to give repentance to Israel and remission of sins.

5:32. And we are witnesses of these things: and the Holy Ghost, whom God hath given to all that obey him.

5:33. When they had heard these things, they were cut to the heart: and they thought to put them to death.

5:34. But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

5:35. And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

5:36. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves. Who was slain: and all that believed him were scattered and brought to nothing.

5:37. After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him. He also perished: and all, even as many as consented to him, were dispersed.

5:38. And now, therefore, I say to you: Refrain from these men and let them alone. For if this council or this work be of men, it will come to nought:

5:39. But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him.

5:40. And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus. And they dismissed them.

5:41. And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

5:42. And every day they ceased not, in the temple and from house to house, to teach and preach Christ Jesus.

## Acts Chapter 6

The ordination of the seven deacons. The zeal of Stephen.

6:1. And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministrations.

Greeks... So they called the Jews that were born and brought up in Greece.

6:2. Then the twelve, calling together the multitude of the disciples, said: It is not reason that we should leave the word of God and serve tables.

6:3. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

6:4. But we will give ourselves continually to prayer and to the ministry of the word.

6:5. And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus and Nicanor, and Timon and Parmenas and Nicolas, a proselyte of Antioch.

6:6. These they set before the apostles: and they praying, imposed hands

upon them.

6:7. And the word of the Lord increased: and the number of the disciples was multiplied in Jerusalem exceedingly. A great multitude also of the priests obeyed the faith.

6:8. And Stephen, full of grace and fortitude, did great wonders and signs among the people.

6:9. Now there arose some, of that which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen.

6:10. And they were not able to resist the wisdom and the spirit that spoke.

6:11. Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God.

6:12. And they stirred up the people and the ancients and the scribes. And running together, they took him and brought him to the council.

6:13. And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law.

6:14. For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the traditions which Moses delivered unto us.

6:15. And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

## Acts Chapter 7

Stephen's speech before the council. His martyrdom.

7:1. Then the high priest said: Are these things so?

7:2. Who said: Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

7:3. And said to him: Go forth out of thy country and from thy kindred: and come into the land which I shall shew thee.

7:4. Then he went out of the land of the Chaldeans and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell.

7:5. And he gave him no inheritance in it: no, not the pace of a foot. But he promised to give it him in possession, and to his seed after him, when as yet he had no child.

7:6. And God said to him: That his seed should sojourn in a strange country, and that they should bring them under bondage and treat them evil four hundred years.

7:7. And the nation which they shall serve will I judge (said the Lord): and after these things they shall go out and shall serve me in this

place.

7:8. And he gave him the covenant of circumcision. And so he begot Isaac and circumcised him the eighth day: and Isaac begot Jacob: and Jacob, the twelve patriarchs.

7:9. And the patriarchs, through envy, sold Joseph into Egypt. And God was with him,

7:10. And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharaoh, the king of Egypt. And he appointed him governor over Egypt and over all his house.

7:11. Now there came a famine upon all Egypt and Chanaan, and great tribulation: and our fathers found no food.

7:12. But when Jacob had heard that there was corn in Egypt, he sent our fathers first.

7:13. And at the second time, Joseph was known by his brethren: and his kindred was made known to Pharaoh.

7:14. And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.

7:15. So Jacob went down into Egypt. And he died, and our fathers.

7:16. And they were translated into Sichem and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.

7:17. And when the time of the promise drew near, which God had promised to Abraham, the people increased and were multiplied in Egypt.

7:18. Till another king arose in Egypt, who knew not Joseph.

7:19. This same, dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

7:20. At the same time was Moses born: and he was acceptable to God. Who was nourished three months in his father's house.

7:21. And when he was exposed, Pharaoh's daughter took him up and nourished him for her own son.

7:22. And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.

7:23. And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

7:24. And when he had seen one of them suffer wrong, he defended him: and striking the Egyptian, he avenged him who suffered the injury.

7:25. And he thought that his brethren understood that God by his hand would save them. But they understood it not.

7:26. And the day following, he shewed himself to them when they were at



strife and would have reconciled them in peace, saying: Men, ye are brethren. Why hurt you one another?

7:27. But he that did the injury to his neighbour thrust him away, saying: Who hath appointed thee prince and judge over us:

7:28. What! Wilt thou kill me, as thou didst yesterday kill the Egyptian?

7:29. And Moses fled upon this word: and was a stranger in the land of Madian, where he begot two sons.

7:30. And when forty years were expired, there appeared to him, in the desert of mount Sina, an angel in a flame of fire in a bush.

7:31. And Moses seeing it wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying:

7:32. I am the God of thy fathers: the God of Abraham, the God of Isaac and the God of Jacob. And Moses being terrified durst not behold.

7:33. And the Lord said to him: Loose the shoes from thy feet: for the place wherein thou standest is holy ground.

7:34. Seeing, I have seen the affliction of my people which is in Egypt: and I have heard their groaning and am come down to deliver them. And now come: and I will send thee into Egypt.

7:35. This Moses, whom they refused, saying: Who hath appointed thee prince and judge? Him God sent to be prince and redeemer, by the hand of the angel who appeared to him in the burning bush.

7:36. He brought them out, doing wonders and signs in the land of Egypt and in the Red Sea and in the desert, forty years.

7:37. This is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren, as myself. Him shall you hear.

7:38. This is he that was in the church in the wilderness, with the angel who spoke to him on Mount Sina and with our fathers. Who received the words of life to give unto us.

7:39. Whom our fathers would not obey: but thrust him away and in their hearts turned back into Egypt,

7:40. Saying to Aaron: Make us gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.

7:41. And they made a calf in those days and offered sacrifices to the idol and rejoiced in the works of their own hands.

7:42. And God turned and gave them up to serve the host of heaven, as it is written in the books of the prophets: Did you offer victims and sacrifices to me for forty years, in the desert, O house of Israel?

7:43. And you took unto you the tabernacle of Moloch and the star of your god Rempham, figures which you made to adore them. And I will carry

you away beyond Babylon.

7:44. The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the form which he had seen.

7:45. Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles: whom God drove out before the face of our fathers, unto the days of David,

Jesus... That is Josue, so called in Greek.

7:46. Who found grace before God and desired to find a tabernacle for the God of Jacob.

7:47. But Solomon built him a house,

7:48. Yet the most High dwelleth not in houses made by hands, as the prophet saith:

Dwelleth not in houses, etc... That is, so as to stand in need of earthly dwellings, or to be contained, or circumscribed by them. Though, otherwise by his immense divinity, he is in our houses; and every where else; and Christ in his humanity dwelt in houses; and is now on our altars.

7:49. Heaven is my throne and the earth my footstool. What house will you build me (saith the Lord)? Or what is the place of my resting?

7:50. Hath not my hand made all these things?

7:51. You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost. As your fathers did, so do you also.

7:52. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One: of whom you have been now the betrayers and murderers.

7:53. Who have received the law by the disposition of angels and have not kept it.

7:54. Now hearing these things, they were cut to the heart: and they gnashed with their teeth at him.

7:55. But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened and the Son of man standing on the right hand of God.

7:56. And they, crying out with a loud voice, stopped their ears and with one accord ran violently upon him.

7:57. And casting him forth without the city, they stoned him. And the witnesses laid down their garments at the feet of a young man, whose name was Saul.

7:58. And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit.

7:59. And falling on his knees, he cried with a loud voice, saying: Lord, lay not his sin to their charge: And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

## Acts Chapter 8

Philip converts the Samaritans and baptizes the eunuch.

8:1. And at that time, there was raised a great persecution against the church which was at Jerusalem. And they were all dispersed through the countries of Judea, and Samaria, except the apostles.

8:2. And devout men took order for Stephen's funeral and made great mourning over him.

8:3. But Saul made havock of the church, entering in from house to house: and dragging away men and women, committed them to prison.

8:4. They therefore that were dispersed went about preaching the word of God.

8:5. And Philip, going down to the city of Samaria, preached Christ unto them.

8:6. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did.

8:7. For many of them who had unclean spirits, crying with a loud voice, went out.

8:8. And many, taken with the palsy, and that were lame, were healed.

8:9. There was therefore great joy in that city. Now there was a certain man named Simon who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one:

8:10. To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.

8:11. And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.

8:12. But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women.

8:13. Then Simon himself believed also and, being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

8:14. Now, when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John.

8:15. Who, when they were come, prayed for them that they might receive the Holy Ghost.

8:16. For he was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus.

8:17. Then they laid their hands upon them: and they received the Holy Ghost.

They laid their hands upon them, etc... The apostles administered the sacrament of confirmation, by imposition of hands, and prayer; and the faithful thereby received the Holy Ghost. Not but they had received the grace of the Holy Ghost at their baptism: yet not that plenitude of grace and those spiritual gifts which they afterwards received from bishops in the sacrament of confirmation, which strengthened them to profess their faith publicly.

8:18. And when Simon saw that, by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money,

8:19. Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him:

8:20. Keep thy money to thyself, to perish with thee: because thou hast thought that the gift of God may be purchased with money.

8:21. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.

8:22. Do penance therefore for this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee.

8:23. For I see thou art in the gall of bitterness and in the bonds of iniquity.

8:24. Then Simon answering, said: Pray you for me to the Lord that none of these things which you have spoken may come upon me.

8:25. And they indeed, having testified and preached the word of the Lord, returned to Jerusalem: and preached the gospel to many countries of the Samaritans.

8:26. Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

8:27. And rising up, he went. And behold, a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.

8:28. And he was returning, sitting in his chariot and reading Isaias the prophet.

8:29. And the Spirit said to Philip: Go near and join thyself to this chariot.

8:30. And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest?

8:31. Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him.

8:32. And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth he not his mouth.

8:33. In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?

8:34. And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? Of himself, or of some other man?

8:35. Then Philip, opening his mouth and beginning at this scripture, preached unto him Jesus.

8:36. And as they went on their way, they came to a certain water. And the eunuch said: See, here is water: What doth hinder me from being baptized?

8:37. And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

If thou believest with all thy heart... The scripture many times mentions only one disposition, as here belief, when others equally necessary are not expressed, viz., a sorrow for sins, a firm hope, and the love of God. Moreover, believing with the whole heart signifies a belief of every thing necessary for salvation.

8:38. And he commanded the chariot to stand still. And they went down into the water, both Philip and the eunuch. And he baptized him.

8:39. And when they were come up out of the water, the Spirit of the Lord took away Philip: and the eunuch saw him no more. And he went on his way rejoicing.

8:40. But Philip was found in Azotus: and passing through, he preached the gospel to all the cities, till he came to Caesarea.

## Acts Chapter 9

Paul's conversion and zeal. Peter heals Eneas and raises up Tabitha to life.

9:1. And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest

9:2. And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

9:3. And as he went on his journey, it came to pass that he drew nigh to Damascus. And suddenly a light from heaven shined round about him.

9:4. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?

9:5. Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.

9:6. And he, trembling and astonished, said: Lord, what wilt thou have me to do?

9:7. And the Lord said to him: Arise and go into the city; and there it

shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice but seeing no man.

9:8. And Saul arose from the ground: and when his eyes were opened, he saw nothing. But they, leading him by the hands, brought him to Damascus.

9:9. And he was there three days without sight: and he did neither eat nor drink.

9:10. Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias, And he said: Behold I am here, Lord.

9:11. And the Lord said to him: Arise and go into the street that is called Strait and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth.

9:12. (And he saw a man named Ananias coming in and putting his hands upon him, that he might receive his sight.)

9:13. But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem.

9:14. And here he hath authority from the chief priests to bind all that invoke thy name.

9:15. And the Lord said to him: Go thy way: for this man is to me a vessel of election, to carry my name before the Gentiles and kings and the children of Israel.

9:16. For I will shew him how great things he must suffer for my name's sake.

9:17. And Ananias went his way and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayest receive thy sight and be filled with the Holy Ghost.

9:18. And immediately there fell from his eyes as it were scales: and he received his sight. And rising up, he was baptized.

9:19. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days.

9:20. And immediately he preached Jesus in the synagogues, that he is the son of God.

9:21. And all that heard him were astonished and said: Is not this he who persecuted in Jerusalem those that called upon this name and came hither for that intent, that he might carry them bound to the chief priests?

9:22. But Saul increased much more in strength and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

9:23. And when many days were passed, the Jews consulted together to kill him.

9:24. But their lying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him.

9:25. But the disciples, taking him in the night, conveyed him away by the wall, letting him down in a basket.

9:26. And when he was come into Jerusalem, he essayed to join himself to the disciples: and they all were afraid of him, not believing that he was a disciple.

9:27. But Barnabas took him and brought him to the apostles and told them how he had seen the Lord, and that he had spoken to him: and how in Damascus he had dealt confidently in the name of Jesus.

9:28. And he was with them, coming in and going out in Jerusalem and dealing confidently in the name of the Lord.

9:29. He spoke also to the Gentiles and disputed with the Greeks. But they sought to kill him.

9:30. Which when the brethren had known, they brought him down to Caesarea and sent him away to Tarsus.

9:31. Now, the church had peace throughout all Judea and Galilee and Samaria: and was edified, walking in the fear of the Lord: and was filled with the consolation of the Holy Ghost.

9:32. And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda.

9:33. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

9:34. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee. Arise and make thy bed. And immediately he arose.

9:35. And all that dwelt at Lydda and Saron saw him: who were converted to the Lord.

9:36. And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

9:37. And it came to pass in those days that she was sick and died. Whom when they had washed, they laid her in an upper chamber.

9:38. And forasmuch as Lydda was nigh to Joppe, the disciples, hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

9:39. And Peter rising up went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him, weeping and shewing him the coats and garments which Dorcas made them.

9:40. And they all being put forth, Peter, kneeling down, prayed. And turning to the body, he said: Tabitha, arise. And she opened her eyes and, seeing Peter, sat up.

9:41. And giving her his hand, he lifted her up. And when he had called

the saints and the widows, he presented her alive.

9:42. And it was made known throughout all Joppe. And many believed in the Lord.

9:43. And it came to pass that he abode many days in Joppe, with one Simon a tanner.

#### Acts Chapter 10

Cornelius is received into the church. Peter's vision.

10:1. And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band:

10:2. A religious man, and fearing God with all his house, giving much alms to the people and always praying to God.

10:3. This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him and saying to him: Cornelius.

10:4. And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

10:5. And now send men to Joppe: and call hither one Simon, who is surnamed Peter.

10:6. He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

10:7. And when the angel who spoke to him was departed, he called two of his household servants and a soldier who feared the Lord, of them that were under him.

10:8. To whom when he had related all, he sent them to Joppe.

10:9. And on the next day, whilst they were going on their journey and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

10:10. And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind.

10:11. And he saw the heaven opened and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth:

10:12. Wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the air.

10:13. And there came a voice to him: Arise, Peter. Kill and eat.

10:14. But Peter said: Far be it from me. For I never did eat any thing that is common and unclean.

10:15. And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common.



10:16. And this was done thrice. And presently the vessel was taken up into heaven.

10:17. Now, whilst Peter was doubting within himself what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

10:18. And when they had called, they asked if Simon, who is surnamed Peter, were lodged there.

10:19. And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

10:20. Arise, therefore: get thee down and go with them, doubting nothing: for I have sent them.

10:21. Then Peter, going down to the men, said: Behold, I am he whom you seek. What is the cause for which you are come?

10:22. Who said: Cornelius, a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house And to hear words of thee.

10:23. Then bringing them in, he lodged them. And the day following, he arose and went with them: and some of the brethren from Joppe accompanied him.

10:24. And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

10:25. And it came to pass that when Peter was come in, Cornelius came to meet him and falling at his feet adored.

10:26. But Peter lifted him up, saying: Arise: I myself also am a man.

10:27. And talking with him, he went in and found many that were come together.

10:28. And he said to them: you know how abominable it is for a man that is a Jew to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean.

10:29. For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

10:30. And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour and behold a man stood before me in white apparel and said:

10:31. Cornelius, thy prayer is heard and thy alms are had in remembrance in the sight of God.

10:32. Send therefore to Joppe: and call hither Simon, who is surnamed Peter. He lodgeth in the house of Simon a tanner, by the sea side.

10:33. Immediately therefore I sent to thee: and thou hast done well in coming. Now, therefore, all we are present in thy sight to hear all things whatsoever are commanded thee by the Lord.

10:34. And Peter opening his mouth, said: in very deed I perceive that God is not a respecter of persons.

10:35. But in every nation, he that feareth him and worketh justice is acceptable to him.

In every nation, etc... That is to say, not only Jews, but Gentiles also, of what nation soever, are acceptable to God, if they fear him and work justice. But then true faith is always to be presupposed, without which (saith St. Paul, Heb. 11. 6) it is impossible to please God. Beware then of the error of those, who would infer from this passage, that men of all religions may be pleasing to God. For since none but the true religion can be from God, all other religions must be from the father of lies, and therefore highly displeasing to the God of truth.

10:36. God sent the word to the children of Israel, preaching peace by Jesus Christ (He is Lord of all).

10:37. You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached.

10:38. Jesus of Nazareth: how God anointed him with the Holy Ghost and with power, who went about doing good and healing all that were oppressed by the devil, for God was with him.

10:39. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem: whom they killed, hanging him upon a tree.

10:40. Him God raised up the third day and gave him to be made manifest,

10:41. Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him, after he arose again from the dead.

10:42. And he commanded us to preach to the people and to testify that it is he who was appointed by God to be judge of the living and of the dead.

10:43. To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

10:44. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

10:45. And the faithful of the circumcision, who came with Peter, were astonished for that the grace of the Holy Ghost was poured out upon the Gentiles also.

10:46. For they heard them speaking with tongues and magnifying God.

10:47. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?

10:48. And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

Acts Chapter 11

Peter defends his having received the Gentiles into the church.

11:1. And the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

11:2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

11:3. Saying: Why didst thou go in to men uncircumcised and didst eat with them?

11:4. But Peter began and declared to them the matter in order, saying:

11:5. I was in the city of Joppe praying: and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners. And it came even unto me.

11:6. Into which looking, I considered and saw fourfooted creatures of the earth and beasts and creeping things and fowls of the air.

11:7. And I heard also a voice saying to me: Arise, Peter. Kill and eat.

11:8. And I said: Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

11:9. And the voice answered again from heaven: What God hath made clean, do not thou call common.

11:10. And this was done three times. And all were taken up again into heaven.

11:11. And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea.

11:12. And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house.

11:13. And he told us how he had seen an angel in his house, standing and saying to him: Send to Joppe and call hither Simon, who is surnamed Peter,

11:14. Who shall speak to thee words whereby thou shalt be saved, and all thy house.

11:15. And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

11:16. And I remembered the word of the Lord, how that he said: John indeed baptized with water but you shall be baptized with the Holy Ghost.

11:17. If then God gave them the same grace as to us also who believed in the Lord Jesus Christ: who was I, that could withstand God?

11:18. Having heard these things, they held their peace and glorified God, saying: God then hath also to the Gentiles given repentance, unto life.

11:19. Now they who had been dispersed by the persecution that arose on occasion of Stephen went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only.

11:20. But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus.

11:21. And the hand of the Lord was with them: and a great number believing, were converted to the Lord.

11:22. And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch.

11:23. Who, when he was come and had seen the grace of God, rejoiced. And he exhorted them all with purpose of heart to continue in the Lord.

11:24. For he was a good man and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

11:25. And Barnabas went to Tarsus to seek Saul: whom, when he had found, he brought to Antioch.

11:26. And they conversed there in the church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named Christians.

11:27. And in these days there came prophets from Jerusalem to Antioch.

11:28. And one of them named Agabus, rising up, signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius.

11:29. And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea.

11:30. Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

## Acts Chapter 12

Herod's persecution. Peter's deliverance by an angel. Herod's punishment.

12:1. And at the same time, Herod the king stretched forth his hands, to afflict some of the church.

12:2. And he killed James, the brother of John, With the sword.

12:3. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes.

Azymes... The festival of the unleavened bread, or the pasch, which answers to our Easter.

12:4. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers, to be kept, intending, after the pasch, to bring him forth to the people.

12:5. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him.

12:6. And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

12:7. And behold an angel of the Lord stood by him and a light shined in the room. And he, striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.

12:8. And the angel said to him: Gird thyself and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee and follow me,

12:9. And going out, he followed him. And he knew not that it was true which was done by the angel: but thought he saw a vision.

12:10. And passing through the first and the second ward, they came to the iron gate that leadeth to the city which of itself opened to them. And going out, they passed on through one street. And immediately the angel departed from him.

12:11. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews.

12:12. And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

12:13. And when he knocked at the door of the gate, a damsel came to hearken whose name was Rhode.

12:14. And as soon as she knew Peter's voice, she opened not the gate for joy: but running in she told that Peter stood before the gate.

12:15. But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.

12:16. But Peter continued knocking. And when they had opened, they saw him and were astonished.

12:17. But he, beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison. And he said: Tell these things to James and to the brethren. And going out, he went into another place.

12:18. Now when day was come, there was no small stir among the soldiers, what was become of Peter.

12:19. And when Herod had sought for him and found him not, having examined the keepers, he commanded they should be put to death. And going down from Judea to Caesarea, he abode there.

12:20. And he was angry with the Tyrians and the Sidonians. But they with one accord came to him: and, having gained Blastus who was the king's chamberlain, they desired peace, because their countries were nourished by him.

12:21. And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat and made an oration to them.

12:22. And the people made acclamation, saying: It is the voice of a god, and not of a man.

12:23. And forthwith an angel of the Lord struck him, because he had not given the honour to God: and, being eaten up by worms, he gave up the ghost.

12:24. But the word of the Lord increased and multiplied.

12:25. And Barnabas and Saul, returned from Jerusalem, having fulfilled their ministry, taking with them John who was surnamed Mark.

### Acts Chapter 13

Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

13:1. Now there were in the church which was at Antioch prophets and doctors, among whom was Barnabas and Simon who was called Niger, and Lucius of Cyrene and Manahen who was the foster brother of Herod the tetrarch, and Saul.

13:2. And as they were ministering to the Lord and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them.

13:3. Then they fasting and praying and imposing their hands upon them, sent them away.

13:4. So they, being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

13:5. And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.

13:6. And when they had gone through the whole island, as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-Jesu:

13:7. Who was with the proconsul Sergius Paulus, a prudent man. He, sending for Barnabas and Saul, desired to hear the word of God.

13:8. But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

13:9. Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

13:10. Said: O full of all guile and of all deceit, child of the devil, enemy of all justice, thou ceases not to pervert the right ways of the Lord.

13:11. And now behold, the hand of the Lord is upon thee: and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him: and going about, he sought some one to lead

him by the hand.

13:12. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

13:13. Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.

13:14. But they, passing through Perge, came to Antioch in Pisidia: and, entering into the Synagogue on the sabbath day, they sat down.

13:15. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

13:16. Then Paul rising up and with his hand bespeaking silence, said: Ye men of Israel and you that fear God, give ear.

13:17. The God of the people of Israel chose our fathers and exalted the people when they were sojourners in the land of Egypt: And with an high arm brought them out from thence:

13:18. And for the space of forty years endured their manners in the desert:

13:19. And, destroying seven nations in the land of Chanaan, divided their land among them by lot.

13:20. As it were, after four hundred and fifty years. And after these things, he gave unto them judges, until Samuel the prophet.

13:21. And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

13:22. And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills.

13:23. Of this man's seed, God, according to his promise, hath raised up to Israel a Saviour Jesus:

13:24. John first preaching, before his coming, the baptism of penance to all the people of Israel.

13:25. And when John was fulfilling his course, he said: I am not he whom you think me to be. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

13:26. Men, brethren, children of the stock of Abraham, and whosoever among you fear God: to you the word of this salvation is sent.

13:27. For they that inhabited Jerusalem and the rulers thereof, not knowing him, nor the voices of the prophets which are read every sabbath, judging him, have fulfilled them.

13:28. And finding no cause of death in him, they desired of Pilate that they might kill him.

13:29. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

13:30. But God raised him up from the dead the third day.

13:31. Who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people.

13:32. And we declare unto you that the promise which was made to our fathers,

13:33. This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son: this day have I begotten thee.

13:34. And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the holy things of David, faithful.

I will give you the holy, etc... These are the words of the prophet Isaias, 55. 3. According to the Septuagint, the sense is: I will faithfully fulfil the promises I made to David.

13:35. And therefore, in another place also, he saith: Thou shalt not suffer thy holy one to see corruption.

13:36. For David, when he had served in his generation, according to the will of God, slept: and was laid unto his fathers and saw corruption.

13:37. But he whom God hath raised from the dead saw no corruption.

13:38. Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things from which you could not be justified by the law of Moses.

13:39. In him every one that believeth is justified.

13:40. Beware, therefore, lest that come upon you which is spoken in the prophets:

13:41. Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.

13:42. And as they went out, they desired them that on the next sabbath they would speak unto them these words.

13:43. And when the synagogue was broken up, many of the Jews and of the strangers who served God followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

13:44. But the next sabbath day, the whole city almost came together, to hear the word of God.

13:45. And the Jews, seeing the multitudes, were filled with envy and contradicted those things which were said by Paul, blaspheming.

13:46. Then Paul and Barnabas said boldly: To you it behoved us first to



13:46. speak the word of God: but because you reject it and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.

13:47. For so the Lord hath commanded us: I have set thee to be the light of the Gentiles: that thou mayest be for salvation unto the utmost part of the earth.

13:48. And the Gentiles hearing it were glad and glorified the word of the Lord: and as many as were ordained to life everlasting believed.

13:49. And the word of the Lord was published throughout the whole country.

13:50. But the Jews stirred up religious and honourable women and the chief men of the city: and raised persecution against Paul and Barnabas: and cast them out of their coasts.

13:51. But they, shaking off the dust of their feet against them, came to Iconium.

13:52. And the disciples were filled with joy and with the Holy Ghost.

#### Acts Chapter 14

Paul and Barnabas preach in Iconium and Lystra. Paul heals a cripple. They are taken for gods. Paul is stoned. They preach in Derbe and Perge.

14:1. And it came to pass in Iconium that they entered together into the synagogue of the Jews and so spoke that a very great multitude both of the Jews and of the Greeks did believe.

14:2. But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.

14:3. A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

14:4. And the multitude of the city was divided. And some of them indeed held with the Jews, but some with the apostles.

14:5. And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously and to stone them:

14:6. They, understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about: and were there preaching the gospel.

14:7. And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked.

14:8. This same heard Paul speaking. Who looking upon him and seeing that he had faith to be healed,

14:9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

14:10. And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down

to us in the likeness of men.

14:11. And they called Barnabas, Jupiter: but Paul, Mercury: because he was chief speaker.

14:12. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

14:13. Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying,

14:14. And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made the heaven and the earth and the sea and all things that are in them:

14:15. Who in times past, suffered all nations to walk in their own ways.

14:16. Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful Seasons, filling our hearts with food and gladness.

14:17. And speaking these things, they scarce restrained the people from sacrificing to them.

14:18. Now there came thither certain Jews from Antioch and Iconium: and, persuading the multitude and stoning Paul, drew him out of the city, thinking him to be dead.

14:19. But as the disciples stood round about him, he rose up and entered into the city: and the next day he departed with Barnabas to Derbe.

14:20. And when they had preached the gospel to that city and had taught many, they returned again to Lystra and to Iconium and to Antioch:

14:21. Confirming the souls of the disciples and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God.

14:22. And when they had ordained to them priests in every church and had prayed with fasting, they commended them to the Lord, in whom they believed.

14:23. And passing through Pisidia, they came into Pamphylia.

14:24. And having spoken the word of the Lord in Perge, they went down into Attalia.

14:25. And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

14:26. And when they were come and had assembled the church, they related what great things God had done with them and how he had opened the door of faith to the Gentiles.

14:27. And they abode no small time with the disciples.

## Acts Chapter 15

A dissension about circumcision. The decision and letter of the council of Jerusalem.

15:1. And some, coming down from Judea, taught the brethren: That, except you be circumcised after the manner of Moses, you cannot be saved.

15:2. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side should go up to the apostles and priests to Jerusalem, about this question.

15:3. They therefore, being brought on their way by the church, passed through Phenice and Samaria, relating the conversion of the Gentiles. And they caused great joy to all the brethren.

15:4. And when they were come to Jerusalem, they were received by the church and by the apostles and ancients, declaring how great things God had done with them.

15:5. But there arose of the sect of the Pharisees some that believed, saying: They must be circumcised and be commanded to observe the law of Moses.

15:6. And the apostles and ancients assembled to consider of this matter.

15:7. And when there had been much disputing, Peter, rising up, said to them: Men, brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

15:8. And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us:

15:9. And put no difference between us and them, purifying their hearts by faith.

15:10. Now therefore, why tempt you God to put a yoke upon the necks of the disciples which neither our fathers nor we have been able to bear?

15:11. But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.

15:12. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

15:13. And after they had held their peace, James answered, saying: Men, brethren, hear me.

15:14. Simon hath related how God first visited to take to the Gentiles, a people to his name.

15:15. And to this agree the words of the prophets, as it is written:

15:16. After these things I will return and will rebuild the tabernacle of David, which is fallen down: and the ruins thereof I will rebuild. And I will set it up:

15:17. That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things.

15:18. To the Lord was his own work known from the beginning of the world.

15:19. For which cause, judge that they who from among the Gentiles are converted to God are not to be disquieted:

15:20. But that we write unto them, that they refrain themselves from the pollutions of idols and from fornication and from things strangled and from blood.

15:21. For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.

15:22. Then it pleased the apostles and ancients, with the whole church, to choose men of their own company and to send to Antioch with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.

15:23. Writing by their hands: The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting.

15:24. Forasmuch as we have heard that some going out from us have troubled you with words, subverting your souls, to whom we gave no commandment:

15:25. It hath seemed good to us, being assembled together, to choose out men and to send them unto you, with our well beloved Barnabas and Paul:

15:26. Men that have given their lives for the name of our Lord Jesus Christ.

15:27. We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

15:28. For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things:

15:29. That you abstain from things sacrificed to idols and from blood and from things strangled and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

From blood, and from things strangled... The use of these things, though of their own nature indifferent, was here prohibited, to bring the Jews more easily to admit of the society of the Gentiles; and to exercise the latter in obedience. But this prohibition was but temporary, and has long since ceased to oblige; more especially in the western churches.

15:30. They therefore, being dismissed, went down to Antioch and, gathering together the multitude, delivered the epistle.

15:31. Which when they had read, they rejoiced for the consolation.

15:32. But Judas and Silas, being prophets also themselves, with many words comforted the brethren and confirmed them.

15:33. And after they had spent some time there, they were let go with peace by the brethren unto them that had sent them.

15:34. But it seemed good unto Silas to remain there: and Judas alone departed to Jerusalem.

15:35. And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

15:36. And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.

15:37. And Barnabas would have taken with them John also, that was surnamed Mark.

15:38. But Paul desired that he (as having departed from them out of Pamphylia and not gone with them to the work) might not be received.

15:39. And there arose a dissension so that they departed one from another. And Barnabas indeed, taking Mark, sailed to Cyprus.

15:40. But Paul, choosing Silas, departed, being delivered by the brethren to the grace of God.

15:41. And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.

## Acts Chapter 16

Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

16:1. And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed: but his father was a Gentile.

16:2. To this man the brethren that were in Lystra and Iconium gave a good testimony.

16:3. Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.

16:4. And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.

16:5. And the churches were confirmed in faith and increased in number daily.

16:6. And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

16:7. And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of Jesus suffered them not.

16:8. And when they had passed through Mysia, they went down to Troas.

16:9. And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him and saying: Pass over into Macedonia and help us.

16:10. And as soon as he had seen the vision, immediately we sought to go into Macedonia: being assured that God had called us to preach the gospel to them.

16:11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis.

16:12. And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

16:13. And upon the Sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer: and sitting down, we spoke to the women that were assembled.

16:14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.

16:15. And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

16:16. And it came to pass, as we went to prayer, a certain girl having a pythonical spirit met us, who brought to her masters much gain by divining.

A pythonical spirit... That is, a spirit pretending to divine, and tell fortunes.

16:17. This same following Paul and us, cried out, saying: These men are the servants of the Most High God, who preach unto you the way of salvation.

16:18. And this she did many days. But Paul being grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go from her. And he went out the same hour.

16:19. But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the rulers.

16:20. And presenting them to the magistrates, they said: These men disturb our city, being Jews:

16:21. And preach a fashion which it is not lawful for us to receive nor observe, being Romans.

16:22. And the people ran together against them: and the magistrates, rending off their clothes, commanded them to be beaten with rods.

16:23. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.

16:24. Who having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.

16:25. And at midnight, Paul and Silas, praying, praised God. And they that were in prison heard them.

16:26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and the bands of all were loosed.

16:27. And the keeper of the prison, awakening out of his sleep and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

16:28. But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

16:29. Then calling for a light, he went in: and trembling, fell down at the feet of Paul and Silas.

16:30. And bringing them out, he said: Masters, what must I do, that I may be saved?

16:31. But they said: believe in the Lord Jesus: and thou shalt be saved, and thy house.

16:32. And they preached the word of the Lord to him and to all that were in his house.

16:33. And he, taking them the same hour of the night, washed their stripes: and himself was baptized, and all his house immediately.

16:34. And when he had brought them into his own house, he laid the table for them: and rejoiced with all his house, believing God.

16:35. And when the day was come, the magistrates sent the serjeants, saying: Let those men go.

16:36. And the keeper of the prison told these words to Paul: The magistrates have sent to let you go. Now therefore depart. And go in peace.

16:37. But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison. And now do they thrust us out privately? Not so: but let them come.

16:38. And let us out ourselves. And the serjeants told these words to the magistrates. And they were afraid: hearing that they were Romans.

16:39. And coming, they besought them: and bringing them out, they desired them to depart out of the city.

16:40. And they went out of the prison and entered into the house of

Lydia: and having seen the brethren, they comforted them and departed.

## Acts Chapter 17

Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

17:1. And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

17:2. And Paul, according to his custom, went in unto them. And for three sabbath days he reasoned with them out of the scriptures:

17:3. Declaring and insinuating that the Christ was to suffer and to rise again from the dead; and that this is Jesus Christ, whom I preach to you.

17:4. And some of them believed and were associated to Paul and Silas: and of those that served God and of the Gentiles a great multitude: and of noble women not a few.

17:5. But the Jews, moved with envy and taking unto them some wicked men of the vulgar sort and making a tumult, set the city in an uproar: and besetting Jason's house, sought to bring them out unto the people.

17:6. And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also:

City. Urbem... In the Greek, the world.

17:7. Whom Jason hath received. And these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.

17:8. And they stirred up the people: and the rulers of the city, hearing these things,

17:9. And having taken satisfaction of Jason and of the rest, they let them go.

17:10. But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews.

17:11. Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

More noble... The Jews of Berea are justly commended, for their eagerly embracing the truth, and searching the scriptures, to find out the texts alleged by the apostle: which was a far more generous proceeding than that of their countrymen at Thessalonica, who persecuted the preachers of the gospel, without examining the grounds they alleged for what they taught.

17:12. And many indeed of them believed: and of honourable women that were Gentiles and of men, not a few.

17:13. And when the Jews of Thessalonica had knowledge that the word of



God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude.

17:14. And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there.

17:15. And they that conducted Paul brought him as far as Athens: and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

17:16. Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry.

17:17. He disputed, therefore, in the synagogue with the Jews and with them that served God: and in the market place, every day, with them that were there.

17:18. And certain philosophers of the Epicureans and of the Stoics disputed with him. And some said: What is it that this word sower would say? But others: He seemeth to be a setter forth of new gods. Because he preached to them Jesus and the resurrection.

17:19. And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

17:20. For thou bringest in certain new things to our ears. We would know therefore what these things mean.

17:21. (Now all the Athenians and strangers that were there employed themselves in nothing else, but either in telling or in hearing some new thing.)

17:22. But Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious.

17:23. For passing by and seeing your idols, I found an altar also, on which was written: To the Unknown God. What therefore you worship without knowing it, that I preach to you:

17:24. God, who made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands.

Dwelleth not in temples... God is not contained in temples; so as to need them for his dwelling, or any other uses, as the heathens imagined. Yet by his omnipresence, he is both there and everywhere.

17:25. Neither is he served with men's hands, as though he needed any thing: seeing it is he who giveth to all life and breath and all things:

17:26. And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation.

17:27. That they should seek God, if haply they may feel after him or find him, although he be not far from every one of us.

17:28. For in him we live and move and are: as some also of your own poets said: For we are also his offspring.

17:29. Being therefore the offspring of God, we must not suppose the divinity to be like unto gold or silver or stone, the graving of art and device of man.

17:30. And God indeed having winked at the times of this ignorance, now declareth unto men that all should every where do penance.

17:31. Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed: giving faith to all, by raising him up from the dead.

17:32. And when they had heard of the resurrection of the dead, some indeed mocked. But others said: We will hear thee again concerning this matter.

17:33. So Paul went out from among them.

17:34. But certain men, adhering to him, did believe: among whom was also Dionysius the Areopagite and a woman named Damaris and others with them.

## Acts Chapter 18

Paul founds the church of Corinth and preaches at Ephesus and in other places. Apollo goes to Corinth.

18:1. After these things, departing from Athens, he came to Corinth.

18:2. And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because that Claudius had commanded all Jews to depart from Rome), he came to them.

18:3. And because he was of the same trade, he remained with them and wrought. (Now they were tentmakers by trade.)

18:4. And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus. And he persuaded the Jews and the Greeks.

18:5. And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ.

18:6. But they gainsaying and blaspheming, he shook his garments and said to them: Your blood be upon your own heads: I am clean. From henceforth I will go unto the Gentiles.

18:7. And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue.

18:8. And Crispus, the ruler of the synagogue, believed in the Lord, with all his house. And many of the Corinthians hearing, believed and were baptized.

18:9. And the Lord said to Paul in the night, by a vision: Do not fear, but speak. And hold not thy peace,

18:10. Because I am with thee and no man shall set upon thee, to hurt thee. For I have much people in this city.

18:11. And he stayed there a year and six months, teaching among them the word of God.

18:12. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat,

18:13. Saying: This man persuadeth men to worship God contrary to the law.

18:14. And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice or an heinous deed, O Jews, I should with reason bear with you.

18:15. But if they be questions of word and names and of your law, look you to it. I will not be judge of such things.

18:16. And he drove them from the judgment seat.

18:17. And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat. And Gallio cared for none of those things.

18:18. But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrae. For he had a vow.

18:19. And he came to Ephesus and left them there. But he himself, entering into the synagogue, disputed with the Jews.

18:20. And when they desired him that he would tarry a longer time, he consented not:

18:21. But taking his leave and saying: I will return to you again, God willing, he departed from Ephesus.

18:22. And going down to Caesarea, he went up to Jerusalem and saluted the church: and so came down to Antioch.

18:23. And after he had spent some time there, he departed and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

18:24. Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures.

18:25. This man was instructed in the way of the Lord: and being fervent in spirit, spoke and taught diligently the things that are of Jesus, knowing only the baptism of John.

18:26. This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them and expounded to him the way of the Lord more diligently.

18:27. And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

18:28. For with much vigour he convinced the Jews openly, shewing by the scriptures that Jesus is the Christ.

## Acts Chapter 19

Paul establishes the church at Ephesus. The tumult of the silversmiths.

19:1. And it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus and found certain disciples.

19:2. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

19:3. And he said: In what then were you baptized? Who said: In John's baptism.

19:4. Then Paul said: John baptized the people with the baptism of penance saying: That they should believe in him, who was to come after him, that is to say, in Jesus.

19:5. Having heard these things, they were baptized in the name of the Lord Jesus.

19:6. And when Paul had imposed his hands on them, the Holy Ghost came upon them: and they spoke with tongues and prophesied.

19:7. And all the men were about twelve.

19:8. And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God.

19:9. But when some were hardened and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.

19:10. And this continued for the space of two years, so that all who dwelt in Asia heard the word of the Lord, both Jews and Gentiles.

19:11. And God wrought by the hand of Paul more than common miracles.

19:12. So that even there were brought from his body to the sick, handkerchiefs and aprons: and the diseases departed from them: and the wicked spirits went out of them.

19:13. Now some also of the Jewish exorcists, who went about, attempted to invoke over them that had evil spirits the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

19:14. And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

19:15. But the wicked spirit, answering, said to them: Jesus I know: and Paul I know. But who are you?

19:16. And the man in whom the wicked spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

19:17. And this became known to all the Jews and the Gentiles that dwelt

a Ephesus. And fear fell on them all: and the name of the Lord Jesus was magnified.

19:18. And many of them that believed came, confessing and declaring their deeds.

19:19. And many of them who had followed curious arts brought together their books and burnt them before all. And, counting the price of them, they found the money to be fifty thousand pieces of silver.

19:20. So mightily grew the word of God and was confirmed.

19:21. And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

19:22. And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

19:23. Now at that time there arose no small disturbance about the way of the Lord.

19:24. For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen.

19:25. Whom he calling together with the workmen of like occupation, said: Sirs, you know that our gain is by this trade.

19:26. And you see and hear that this Paul, by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: they are not gods which are made by hands.

19:27. So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing! Yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

19:28. Having heard these things, they were full of anger and cried out, saying: Great is Diana of the Ephesians!

19:29. And the whole city was filled with confusion. And having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

19:30. And when Paul would have entered in unto the people, the disciples suffered him not.

19:31. And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

19:32. Now some cried one thing, some another. For the assembly was confused: and the greater part knew not for what cause they were come together.

19:33. And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction,

19:34. But as soon as they perceived him to be a Jew, all with one

voice, for the space of about two, hours, cried out: Great is Diana of the Ephesians!

19:35. And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana and of Jupiter's offspring?

19:36. For as much therefore as these things cannot be contradicted, you ought to be quiet and to do nothing rashly.

19:37. For you have brought hither these men, who are neither guilty of sacrilege nor of blasphemy against your goddess.

19:38. But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open: and there are proconsuls. Let them accuse one another.

19:39. And if you inquire after any other matter, it may be decided in a lawful assembly.

19:40. For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

## Acts Chapter 20

Paul passes through Macedonia and Greece. He raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

20:1. And after the tumult was ceased, Paul calling to him the disciples and exhorting them, took his leave and set forward to go into Macedonia.

20:2. And when he had gone over those parts and had exhorted them with many words, he came into Greece:

20:3. Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria. So he took a resolution to return through Macedonia.

20:4. And there accompanied him Sopater, the son of Pyrrhus, of Berea: and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe and Timothy: and of Asia, Tychicus and Trophimus.

20:5. These, going before, stayed for us at Troas.

20:6. But we sailed from Philippi after the days of the azymes and came to them to Troas in five days, where we abode seven days.

20:7. And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow. And he continued his speech until midnight.

And on the first day of the week... Here St. Chrysostom and many other interpreters of the scripture explain, that the Christians even at this time, must have changed the sabbath into the first day of the week, (the Lord's day,) as all Christians now keep it. This change was undoubtedly made by the authority of the church; hence the exercise of the power, which Christ had given to her: for he is Lord of the sabbath.

20:8. And there were a great number of lamps in the upper chamber where we were assembled.

20:9. And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep (as Paul was long preaching), by occasion of his sleep fell from the third loft down and was taken up dead.

20:10. To whom, when Paul had gone down, he laid himself upon him and, embracing him, said: Be not troubled, for his soul is in him.

20:11. Then going up and breaking bread and tasting and having talked a long time to them, until daylight, so he departed.

20:12. And they brought the youth alive and were not a little comforted.

20:13. But we going aboard the ship, sailed to Assos, being there to take in Paul. For so he had appointed, himself purposing to travel by land.

20:14. And when he had met with us at Assos, we took him in and came to Mitylene.

20:15. And sailing thence, the day following we came over against Chios: and the next day we arrived at Samos: and the day following we came to Miletus.

20:16. For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem.

20:17. And sending from Miletus to Ephesus, he called the ancients of the church.

20:18. And when they were come to him and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time.

20:19. Serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews:

20:20. How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

20:21. Testifying both to Jews and Gentiles penance towards God and faith in our Lord Jesus Christ.

20:22. And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there:

20:23. Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem.

20:24. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God.

20:25. And now behold, I know that all you, among whom I have gone

preaching the kingdom of God, shall see my face no more.

20:26. Wherefore I take you to witness this day that I am clear from the blood of all men.

20:27. For I have not spread to declare unto you all, the counsel of God.

20:28. Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood.

20:29. I know that after my departure ravening wolves will enter in among you, not sparing the flock.

20:30. And of your own selves shall arise men speaking perverse things, to draw away disciples after them.

20:31. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you, night and day.

20:32. And now I commend you to God and to the word of his grace, who is able to build up and to give an inheritance among all the sanctified.

20:33. I have not coveted any man's silver, gold or apparel, as

20:34. You yourselves know. For such things as were needful for me and them that are with me, these hands have furnished.

20:35. I have shewed you all things, how that so labouring you ought to support the weak and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive.

20:36. And when he had said these things, kneeling down, he prayed with them all.

20:37. And there was much weeping among them all. And falling on the neck of Paul, they kissed him,

20:38. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

## Acts Chapter 21

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

21:1. And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes: and from thence to Patara.

21:2. And when we had found a ship sailing over to Phenice, we went aboard and set forth.

21:3. And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

21:4. And finding disciples, we tarried there seven days: who said to



Paul, through the Spirit, that he should not go up to Jerusalem.

21:5. And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city. And we kneeled down on the shore: and we prayed.

21:6. And when we had bid one another farewell, we took ship. And they returned home.

21:7. But we, having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them.

21:8. And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

The evangelist... That is, the preacher of the gospel; the same that before converted the Samaritans, and baptized the eunuch, chap. 8., being one of the first seven deacons.

21:9. And he had four daughters, virgins, who did prophesy.

21:10. And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

21:11. Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem and shall deliver him into the hands of the Gentiles.

21:12. Which when we had heard, both we and they that were of that place desired him that he would not go up to Jerusalem.

21:13. Then Paul answered and said: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.

21:14. And when we could not persuade him, we ceased, saying: The will of the Lord be done.

21:15. And after those days, being prepared, we went up to Jerusalem.

21:16. And there went also with us some of the disciples from Caesarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge.

21:17. And when we were come to Jerusalem, the brethren received us gladly.

21:18. And the day following, Paul went in with us unto James: and all the ancients were assembled.

21:19. Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.

21:20. But they hearing it, glorified God and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law.

21:21. Now they have heard of thee that thou teachest those Jews, who are among the Gentiles to depart from Moses: saying that they ought not to circumcise their children, nor walk according to the custom.

21:22. What is it therefore? The multitude must needs come together: for they will hear that thou art come.

21:23. Do therefore this that we say to thee. We have four men, who have a vow on them.

21:24. Take these and sanctify thyself with them: and bestow on them, that they may shave their heads. And all will know that the things which they have heard of these are false: but that thou thyself also walkest keeping the law.

Keeping the law... The law, though now no longer obligatory, was for a time observed by the Christian Jews: to bury, as it were, the synagogue with honour.

21:25. But, as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols and from blood and from things strangled and from fornication.

21:26. Then Paul took the men and, the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

21:27. But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people and laid hands upon him, crying out:

21:28. Men of Israel, help: This is the man that teacheth all men every where against the people and the law and this place; and moreover hath brought in Gentiles into the temple and hath violated this holy place.

21:29. (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)

21:30. And he whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple: and immediately the doors were shut.

21:31. And as they went about to kill him, it was told the tribune of the band that all Jerusalem was in confusion.

21:32. Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

21:33. Then the tribune, coming near, took him and commanded him to be bound with two chains: and demanded who he was and what he had done.

21:34. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

21:35. And when he was come to the stairs, it fell out that he was

carried by the soldiers, because of the violence of the people.

21:36. For the multitude of the people followed after, crying: Away with him!

21:37. And as Paul was about to be brought into the castle, he saith to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

21:38. Art not thou that Egyptian who before these days didst raise a tumult and didst lead forth into the desert four thousand men that were murderers?

21:39. But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

21:40. And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:

## Acts Chapter 22

Paul declares to the people the history of his conversion. He escapes scourging by claiming the privilege of a Roman citizen.

22:1. Men, brethren and fathers, hear ye the account which I now give unto you.

22:2. (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

22:3. And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:

22:4. Who persecuted this way unto death, binding and delivering into prisons both men and women,

22:5. As the high priest doth bear me witness and all the ancients. From whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

22:6. And it came to pass, as I was going and drawing nigh to Damascus, at mid-day, that suddenly from heaven there shone round about me a great light:

22:7. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

22:8. And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

22:9. And they that were with me saw indeed the light: but they heard not the voice of him that spoke with me.

Heard not the voice... That is, they distinguished not the words; though they heard the voice. Acts 9. 7.

22:10. And I said: What shall I do, Lord? And the Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do.

22:11. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus,

22:12. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there,

22:13. Coming to me and standing by me, said to me: Brother Saul, look up. And I, the same hour, looked upon him.

22:14. But he said: The God of our fathers hath preordained thee that thou shouldst know his will and see the Just One and shouldst hear the voice from his mouth.

Just One... Our Saviour, who appeared to St. Paul, Acts 9. 17.

22:15. For thou shalt be his witness to all men of those things which thou hast seen and heard.

22:16. And now why tarriest thou? Rise up and be baptized and wash away thy sins, invoking his name.

22:17. And it came to pass, when I was come again to Jerusalem and was praying in the temple, that I was in a trance,

22:18. And saw him saying unto me: Make haste and get thee quickly out of Jerusalem: because they will not receive thy testimony concerning me.

22:19. And I said: Lord, they know that I cast into prison and beat in every synagogue them that believed in thee.

22:20. And when the blood of Stephen thy witness was shed, I stood by and consented: and kept the garments of them that killed him.

22:21. And he said to me: Go, for unto the Gentiles afar off will I send thee.

22:22. And they heard him until this word and then lifted up their voice, saying: Away with such an one from the earth. For it is not fit that he should live.

22:23. And as they cried out and threw off their garments and cast dust into the air,

22:24. The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him.

22:25. And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman and uncondemned?

22:26. Which the centurion hearing, went to the tribune and told him, saying: What art thou about to do? For this man is a Roman citizen.

22:27. And the tribune coming, said to him: Tell me. Art thou a Roman?

But he said: Yea.

22:28. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

22:29. Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen and because he had bound him.

22:30. But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him and commanded the priests to come together and all the council: and, bringing forth Paul, he set him before them.

### Acts Chapter 23

Paul stands before the council. The Jews conspire his death. He is sent away to Cesarea.

23:1. And Paul, looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day.

23:2. And the high priest, Ananias, commanded them that stood by him to strike him on the mouth.

23:3. Then Paul said to him: God shall strike thee, thou whited wall. For, sittest thou to judge me according to the law and, contrary to the law, commandest me to be struck?

23:4. And they that stood by said: Dost thou revile the high priest of God?

23:5. And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people.

23:6. And Paul, knowing that the one part were Sadducees and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

23:7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees. And the multitude was divided.

23:8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

23:9. And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel?

23:10. And when there arose a great dissension, the tribune, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down and to take him by force from among them and to bring him into the castle.

23:11. And the night following, the Lord standing by him, said: Be constant: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

23:12. And when day was come, some of the Jews gathered together and bound themselves under a curse, saying that they would neither eat nor drink till they killed Paul.

23:13. And they were more than forty men that had made this conspiracy.

23:14. Who came to the chief priests and the ancients and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

23:15. Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

23:16. Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul.

23:17. And Paul, calling to him one of the centurions, said: Bring this young man to the tribune: for he hath some thing to tell him.

23:18. And he, taking him, brought him to the tribune and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee.

23:19. And the tribune, taking him by the hand, went aside with him privately and asked him: What is it that thou hast to tell me?

23:20. And he said: The Jews have agreed to desire thee that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire some thing more certain touching him.

23:21. But do not thou give credit to them: for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink, till they have killed him. And they are now ready, looking for a promise from thee.

23:22. The tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him.

23:23. Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea: and seventy horsemen and two hundred spearmen, for the third hour of the night.

23:24. And provide beasts, that they may set Paul on and bring him safe to Felix the governor.

23:25. (For he feared lest perhaps the Jews might take him away by force and kill him: and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner:

23:26. Claudius Lysias to the most excellent governor, Felix, greeting:

23:27. This man, being taken by the Jews and ready to be killed by them, I rescued, coming in with an army, understanding that he is a Roman.

23:28. And meaning to know the cause which they objected unto him, I brought him forth into their council.

23:29. Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands.

23:30. And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee.  
Farewell.

23:31. Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

23:32. And the next day, leaving the horsemen to go with him, they returned to the castle.

23:33. Who, when they were come to Caesarea and had delivered the letter to the governor, did also present Paul before him.

23:34. And when he had read it and had asked of what province he was and understood that he was of Cilicia:

23:35. I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

#### Acts Chapter 24

Paul defends his innocence before Felix the governor. He preaches the faith to him.

24:1. And after five days, the high priest, Ananias, came down with some ancients and one Tertullus, an orator, who went to the governor against Paul.

24:2. And Paul being called for, Tertullus began to accuse him, saying: Whereas, through thee we live in much peace and many things are rectified by thy providence,

24:3. We accept it always and in all places, most excellent Felix, with all thanksgiving.

24:4. But that I be no further tedious to thee, I desire thee of thy clemency to hear us in a few words.

24:5. We have found this to be a pestilent man and raising seditions among all the Jews throughout the world: and author of the sedition of the sect of the Nazarenes.

24:6. Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law.

24:7. But Lysias the tribune, coming upon us with great violence, took him away out of our hands;

24:8. Commanding his accusers to come to thee. Of whom thou mayest thyself, by examination, have knowledge of all these things whereof we accuse him.

24:9. And the Jews also added and said that these things were so.

24:10. Then Paul answered (the governor making a sign to him to speak):

Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

24:11. For thou mayest understand that there are yet but twelve days since I went up to adore in Jerusalem:

24:12. And neither in the temple did they find me disputing with any man or causing any concourse of the people: neither in the synagogues, nor in the city.

24:13. Neither can they prove unto thee the things whereof they now accuse me.

24:14. But this I confess to thee that according to the way which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets:

24:15. Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

24:16. And herein do I endeavour to have always a conscience without offence, towards God and towards men.

24:17. Now after many years, I came to bring alms to my nation and offerings and vows.

24:18. In which I was found purified in the temple: neither with multitude nor with tumult.

24:19. But certain Jews of Asia, who ought to be present before thee and to accuse, if they had anything against me:

24:20. Or let these men themselves say if they found in me any iniquity, when standing before the council,

24:21. Except it be for this one voice only that I cried, standing among them: Concerning the resurrection of the dead am I judged this day by you.

24:22. And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you.

24:23. And he commanded a centurion to keep him: and that he should be easy and that he should not prohibit any of his friends to minister unto him.

24:24. And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul and heard of him the faith that is in Christ Jesus.

24:25. And as he treated of justice and chastity and of the judgment to come, Felix, being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee.

24:26. Hoping also withal that money should be given him by Paul: for which cause also oftentimes sending for him, he spoke with him.

24:27. But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul



bound.

## Acts Chapter 25

Paul appeals to Caesar. King Agrippa desires to hear him.

25:1. Now when Festus was come into the province, after three days, he went up to Jerusalem from Cesarea.

25:2. And the chief priests and principal men of the Jews went unto him against Paul: and they besought him,

25:3. Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

25:4. But Festus answered: That Paul was kept in Caesarea: and that he himself would very shortly depart thither.

25:5. Let them, therefore, saith he, among you that are able, go down with me and accuse him, if there be any crime in the man.

25:6. And having tarried among them no more than eight or ten days, he went down to Caesarea. And the next day, he sat in the judgment seat and commanded Paul to be brought.

25:7. Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes, which they could not prove:

25:8. Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in any thing.

25:9. But Festus, willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem and there be judged of these things before me?

25:10. Then Paul said: I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.

25:11. For if I have injured them or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them. I appeal to Caesar.

25:12. Then Festus, having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.

25:13. And after some days, king Agrippa and Bernice came down to Caesarea, to salute Festus.

25:14. And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.

25:15. About whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him.

25:16. To whom I answered: it is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present and

have liberty to make his answer, to clear himself of the things laid to his charge.

25:17. When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought.

25:18. Against whom, when the accusers stood up, they brought no accusation of this which I thought ill of:

25:19. But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

25:20. I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem and there be judged of these things.

25:21. But Paul, appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

25:22. And Agrippa said to Festus: I would also hear the man, myself. To-morrow, said he, thou shalt hear him.

25:23. And on the next day, when Agrippa and Bernice were come with great pomp and had entered into the hall of audience with the tribunes and principal men of the city, at Festus' commandment, Paul was brought forth.

25:24. And Festus saith: King Agrippa and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

25:25. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

25:26. Of whom I have nothing certain to write to my lord. For which cause, I have brought him forth before you, and especially before thee, O king Agrippa, that, examination being made, I may have what to write.

25:27. For it seemeth to me unreasonable to send a prisoner and not to signify the things laid to his charge.

## Acts Chapter 26

Paul gives an account to Agrippa of his life, conversion and calling.

26:1. Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul, stretching forth his hand, began to make his answer.

26:2. I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

26:3. Especially as thou knowest all, both customs and questions, that are among the Jews. Wherefore I beseech thee to hear me patiently.

26:4. And my life indeed from my youth, which was from the beginning

among my own nation in Jerusalem, all the Jews do know:

26:5. Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived, a Pharisee.

26:6. And now for the hope of the promise that was made by God to the fathers, do I stand subject to judgment:

26:7. Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

26:8. Why should it be thought a thing incredible that God should raise the dead?

26:9. And I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth.

26:10. Which also I did at Jerusalem: and many of the saints did I shut up in prison, having received authority of the chief priests. And when they were put to death, I brought the sentence.

26:11. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

26:12. Whereupon, when I was going to Damascus with authority and permission of the chief priest,

26:13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them that were in company with me.

26:14. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the good.

26:15. And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest.

26:16. But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen and of those things wherein I will appear to thee,

26:17. Delivering thee from the people and from the nations unto which now I send thee:

26:18. To open their eyes, that they may be converted from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a lot among the saints, by the faith that is in me.

26:19. Whereupon, O king Agrippa, I was not incredulous to the heavenly vision.

26:20. But to them first that are at Damascus and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance and turn to God, doing works worthy of penance.

26:21. For this cause, the Jews, when I was in the temple, having apprehended me, went about to kill me.

26:22. But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets and Moses did say should come to pass:

26:23. That Christ should suffer and that he should be the first that should rise from the dead and should shew light to the people and to the Gentiles.

26:24. As he spoke these things and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

26:25. And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

26:26. For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.

26:27. Believest thou the prophets, O king Agrippa? I know that thou believest.

26:28. And Agrippa said to Paul: In a little thou persuadest me to become a Christian.

26:29. And Paul said: I would to God that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bands.

26:30. And the king rose up, and the governor and Bernice and they that sat with them.

26:31. And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

26:32. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.

## Acts Chapter 27

Paul is shipped for Rome. His voyage and shipwreck.

27:1. And when it was determined that he should sail into Italy and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

27:2. Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.

27:3. And the day following, we came to Sidon. And Julius, treating Paul courteously, permitted him to go to his friends and to take care of himself.

27:4. And when we had launched from thence, we sailed under Cyprus,

because the winds were contrary.

27:5. And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia.

27:6. And there, the centurion, finding a ship of Alexandria sailing into Italy, removed us into it.

27:7. And when for many days we had sailed slowly and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone.

27:8. And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.

27:9. And when much time was spent and when sailing now was dangerous, because the fast was now past, Paul comforted them,

27:10. Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.

27:11. But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

27:12. And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice, to winter there, which is a haven of Crete, looking towards the southwest and northwest.

27:13. And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

27:14. But not long after, there arose against it a tempestuous wind, called Euroaquilo.

27:15. And when the ship was caught and could not bear up against the wind, giving up the ship to the winds, we were driven.

27:16. And running under a certain island that is called Cauda, we had much work to come by the boat.

27:17. Which being taken up, they used helps, undergirding the ship: and fearing lest they should fall into the quicksands, they let down the sail yard and so were driven.

27:18. And we, being mightily tossed with the tempest, the next day they lightened the ship.

27:19. And the third day they cast out with their own hands the tacking of the ship.

27:20. And when neither sun nor stars appeared for many days and no small storms lay on us, all hope of our being saved was now taken away.

27:21. And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me and not have loosed from Crete and have gained this harm and loss.

27:22. And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

27:23. For an angel of God, whose I am and whom I serve, stood by me this night,

27:24. Saying: Fear not, Paul, thou must be brought before Caesar; and behold, God hath given thee all them that sail with thee.

27:25. Wherefore, sirs, be of good cheer: for I believe God, that it shall so be, as it hath been told me.

27:26. And we must come unto a certain island.

27:27. But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country.

27:28. Who also sounding, found twenty fathoms: and going on a little further, they found fifteen fathoms.

27:29. Then fearing lest we should fall upon rough places, they cast four anchors out of the stern: and wished for the day.

27:30. But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship,

27:31. Paul said to the centurion and to the soldiers: Except these stay in the ship, you cannot be saved.

27:32. Then the soldiers cut off the ropes of the boat and let her fall off.

27:33. And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited and continued fasting, taking nothing.

27:34. Wherefore, I pray you to take some meat for your health's sake: for there shall not an hair of the head of any of you perish.

27:35. And when he had said these things, taking bread, he gave thanks to God in the sight of them all. And when he had broken it, he began to eat.

27:36. Then were they all of better cheer: and they also took some meat.

27:37. And we were in all in the ship two hundred threescore and sixteen souls.

27:38. And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

27:39. And when it was day, they knew not the land. But they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship.

27:40. And when they had taken up the anchors, they committed themselves

to the sea, loosing withal the rudder bands. And hoisting up the mainsail to the wind, they made towards shore.

27:41. And when we were fallen into a place where two seas met, they run the ship aground. And the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.

27:42. And the soldiers' counsel was that they should kill the prisoners, lest any of them, swimming out should escape.

27:43. But the centurion, willing to save Paul, forbade it to be done. And he commanded that they who could swim should cast themselves first into the sea and save themselves and get to land.

27:44. And the rest, some they carried on boards and some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.

## Acts Chapter 28

Paul, after three months' stay in Melita, continues his voyage and arrives at Rome. His conference there with the Jews.

28:1. And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.

28:2. For kindling a fire, they refreshed us all, because of the present rain and of the cold.

28:3. And when Paul had gathered together a bundle of sticks and had laid them on the fire, a viper, coming out of the heat, fastened on his hand.

28:4. And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who, though he hath escaped the sea, yet vengeance doth not suffer him to live.

28:5. And he indeed, shaking off the beast into the fire, suffered no harm.

28:6. But they supposed that he would begin to swell up and that he would suddenly fall down and die. But expecting long and seeing that there came no harm to him, changing their minds, they said that he was a god.

28:7. Now in these places were possessions of the chief man of the island, named Publius: who, receiving us for three days, entertained us courteously.

28:8. And it happened that the father of Publius lay sick of a fever and of a bloody flux. To whom Paul entered in. And when he had prayed and laid his hands on him, he healed him.

28:9. Which being done, all that had diseases in the island came and were healed.

28:10. Who also honoured us with many honours: and when we were to set sail, they laded us with such things as were necessary.

28:11. And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

28:12. And when we were come to Syracuse, we tarried there three days.

28:13. From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli:

28:14. Where, finding brethren, we were desired to tarry with them seven days. And so we went to Rome.

28:15. And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum and the Three Taverns. Whom when Paul saw, he gave thanks to God and took courage.

28:16. And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

28:17. And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I,

having done nothing against the people or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans.

28:18. Who, when they had examined me, would have released me, for that there was no cause of death in me.

28:19. But the Jews contradicting it, I was constrained to appeal unto Caesar: not that I had anything to accuse my nation of.

28:20. For this cause therefore I desired to see you and to speak to you. Because that for the hope of Israel, I am bound with this chain.

28:21. But they said to him: We neither received letters concerning thee from Judea: neither did any of the brethren that came hither relate or speak any evil of thee.

28:22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is every where contradicted.

28:23. And when they had appointed him a day, there came very many to him unto his lodgings. To whom he expounded, testifying the kingdom of God and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

28:24. And some believed the things that were said: but some believed not.

28:25. And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

28:26. Saying: Go to this people and say to them: With the ear you shall hear and shall not understand: and seeing you shall see and shall not perceive.

28:27. For the heart of this people is grown gross, and with their ears have they heard heavily and their eyes they have shut, lest perhaps they



should see with their eyes and hear with their ears and understand with their heart and should be converted: and I should heal them.

28:28. Be it known therefore to you that this salvation of God is sent to the Gentiles: and they will hear it.

28:29. And when he had said these things, the Jews went out from him, having much reasoning among themselves.

28:30. And he remained two whole years in his own hired lodging: and he received all that came in to him,

28:31. Preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

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