

that He had, and in consequence of that belief had turned from the worship of idols to serve the living and true God, and to wait for and expect His Son from heaven. All this belief on their part does not, of course, show that what they believed was truth and was no lie, but it shows conclusively that there must have been certain facts connected with the life of Christ which furnished a ground for their belief. His life could have been no ordinary life to have been the cause of such a belief; on the contrary, it must have been a most exceptional life, altogether unlike any other of which they had had experience. But over and beyond this, the person who had been the means of their adopting this belief was himself the subject of a remarkable history: he had been a bitter opponent of the very Person in whom they and he alike believed; he had not only rejected the belief in Christ, but had done all he could to suppress and extinguish it in others, and yet he had himself been the main cause of the spread of this belief in Corinth and Thessalonica, in Rome and Galatia. If Christ had been the mere malefactor that His death seemed to proclaim Him, it is absolutely impossible that the career of St. Paul should have been what it was. There must have been circumstances connected with that death which gave it altogether a different character, the more so, because of the hatred with which at one time he had regarded Christ; and there is no question whatever but that by him Christ was believed to have risen from the dead, and to be the Son of God, though He had died upon the cross.

And here it is to be observed that whatever the circumstances attending Christ's death had been, they were in no case altered by the change in St. Paul's relation to them. They were what they were before his conversion, and he must have known what they were before his conversion; but it was that event, and that event alone, which altered his relation to them. The change was in him, and not in them. If, therefore, they were sufficient as a basis for belief after his conversion, it was not because they were insufficient before that he did not believe, but because he had not duly apprehended them. Now this shows us that though in the present