

Acts Chapter 28

Paul on Malta

Act 28:1 And when they were escaped, then they knew that the island was called Melita.

when they were escaped... They spend two weeks lost at sea, before the ship was run aground in Acts 27:41. They had escaped the sinking ship on broken pieces from the wreckage.



They knew... Either from their former visitation to the island, or from the inhabitants.

Was called Melita... This island is now called "Malta." It was celebrated formerly for producing large quantities of honey and is supposed to have been called *Melita* from the Greek word signifying honey.

There were two islands with this name: one in the Adriatic Gulf, or Gulf of Venice, on the coast of Illyricum, and near to Epidaurus; the other in the Mediterranean Sea, between Sicily and Africa (and now called Malta). It is about fifty miles from the coast of Sicily; twenty miles long, and twelve miles in width; and about sixty miles in circumference.

Act 28:2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And the barbarous people... See **Rom 1:14**. The Greeks regarded all who did not speak their language as barbarians; they applied the name to all non-Greek speaking nations.

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Luke is not saying these people were “savage, uncultivated, or had cruel habits” but simply that their speech was unintelligible.

1Co 14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

The island is supposed to have been populated at first by the Phoenicians, afterward by the Phoenicians, and afterward by a colony from Carthage. The language of the Maltese was that of Africa, and hence it was called by the Greeks the language of “barbarians.” It was a language which was unintelligible to the Greeks and Latins.

Maltese is a Semitic language derived from late medieval Sicilian Arabic with Romance superstrata spoken by the Maltese people. It is the national language of Malta and the only official Semitic language of the European Union.

Tribute of the Maltese Falcon



The Grand Master of the Order of St John of Jerusalem had to pay an annual tribute to the Emperor Charles V and his mother Queen Joanna of Castile as monarchs of Sicily, for the granting of Tripoli, Malta and Gozo. There were also other conditions. The annual tribute payable on All Saints day (1 November) was one falcon. The grant was made at Castel Franco and is dated "the 23rd day of the month of March, Third Indiction, in the Year of Our Lord 1530; in the 10th year of our reign as Emperor, the 27th as King of Castile, Granada etc., the 16th of Navarre, the 15th of Aragon, the Two Sicilies, Jerusalem and all our other realms".

*The Knights of Malta's tribute of a falcon is referenced in the 1930 Dashiell Hammett novel *The Maltese Falcon*, as well as in the 1941 film adaptation.*

shewed us no little kindness: for they kindled a fire, and received us every one... on account of the The rain... the storm had not stopped simply because there were now shipwrecked. and because of the cold... Swimming in the

Mediterranean Sea in the month of October, would be a bit brisk.

Act 28:3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

Had gathered a bundle of sticks... Old school way of making a fire.

There came a viper... A poisonous serpent.

The Hebrews called the viper Peten, Ephee. It is frequently spoken of in Scripture, and not unfrequently in allusion to the great enemy of souls. (Job_20:16; Isa_30:6) And the Lord Jesus in the gospel called the children of the evil one a generation of vipers. (Mat_12:34; Mat_23:33)

The viper, being a cold-blooded animal, was sleeping in the bundle of sticks trying to stay warm; when the bundle was laid on the fire, the viper became warmed by the heat, woke up, and bit Paul on the hand.

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And fastened on his hand... This word fastened means *to join oneself to; to touch; to adhere to, or to seize upon*. Luke did not expressly affirm that Paul was bitten by the viper, yet it implied.

Act 28:4-5 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. (5) And he shook off the beast into the fire, and felt no harm.

The venomous beast... The English word “beast” is usually applied to an animal of larger size than a viper. But the original meaning is applicable to animals of any kind, and was especially applied by Greek writers to serpents.

No doubt this man is a murderer... The fact that the viper had fastened on to Paul’s hand; and that, as they supposed, he would certainly die, was the proof of his guilt.

Why they thought Paul was a murderer rather than guilty of some other crime is not known; but these heathens had a general knowledge of “*retributive justice*”; also called “*karma*”.

Shook off the beast into the fire, and felt no harm... Some will say that “*This is a presumptive evidence that the viper did not bite St. Paul: it fastened on his hand, but had no power to injure him*”; simply because they do not understand **Mark 16:15-18**. See notes on **Acts 1:1-11**.

Act 28:6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

when he should have swollen, or fallen down dead... This event remarkably fulfilled the promise of the Saviour from **Mar 16:18**; “*They shall take up serpents,*”; while the Government of God is in development on earth, the signs, miracles, and wonders which flow forth in it, will proceed it. Paul refers to these as the “*powers of the world to come*”.

Isa 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Heb 6:5 And have tasted the good word of God, and the powers of the world to come,

That he was a god... The Maltese were idolaters; but what gods they worshipped is unknown. A similar instance occurred at Lystra. See the notes on **Act_14:11**.

Act 28:7-10 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. (8) And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. (9) So when this was done, others also, which had diseases in the island, came, and were healed: (10) Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

In the same quarters... In that place, or that part of the island,

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Possessions... Referring to his property, things he possessed, or his place of residence.

The chief man.... Chief being the first; he was the governor of the island.

A bloody flux... dysentery: *An infectious disease that causes inflammation of the intestines resulting in severe bloody diarrhea. Other symptoms may include fever, abdominal pain, and a feeling of incomplete defecation. Complications may include dehydration.*

The cause of dysentery is usually the bacteria from genus Shigella, in which case it is known as shigellosis, or the amoeba Entamoeba histolytica; then it is called amoebiasis. Other causes may include certain chemicals, other bacteria, other protozoa, or parasitic worms.

And laid his hands on him... In accordance with the promise given in **Mar_16:18**. The Miracles, Signs, and Wonders told throughout the book of Acts have not ceased from the hands of the Apostles.

Paul Arrives at Rome

Act 28:11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

And after three months... They remained on the island of Malta because the weather had not been convenient for travel to Rome. If they had arrived on Malta in September/October, they left for Rome in January/February. See notes on **Acts 27:9**.

In a ship of Alexandria... See the notes on **Act 27:6**.

Whose sign... It was common practice of sailors, to place on the front of the ship the image of a person, or a god; this custom is still observed.

Castor and Pollux... Castor and Pollux are “twin” half-brothers in Greek and Roman mythology, known together as the *Dioscuri*. Their mother was Leda, but they had different fathers; After their death, they are fabled to have been transported to heaven, and made constellations under the name of Gemini, or the Twins.



They then received divine honors, and were called the sons of Jupiter. They were supposed to preside over sailors, and to be their protectors; hence it was not uncommon to place their image on ships. Compare Lempriere’s Dictionary.

The twins were considered the protectors of the home and hospitality, oaths, friendship, and sporting activities. They were the patrons of athletes. Castor was held to be a skilled horse-tamer while Pollux possessed great boxing skills.

Both were thought to protect warriors in battle and sailors at sea, especially those in life-

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threatening situations, and they would often appear in person at such times. At sea they were thought to appear in the form of St. Elmo's fire.

Act 28:12-13 And landing at Syracuse, we tarried there three days. (13) And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:



And landing at Syracuse... Syracuse was the capital of the island of Sicily, on the eastern coast. It was in the direct course from Malta to Rome.

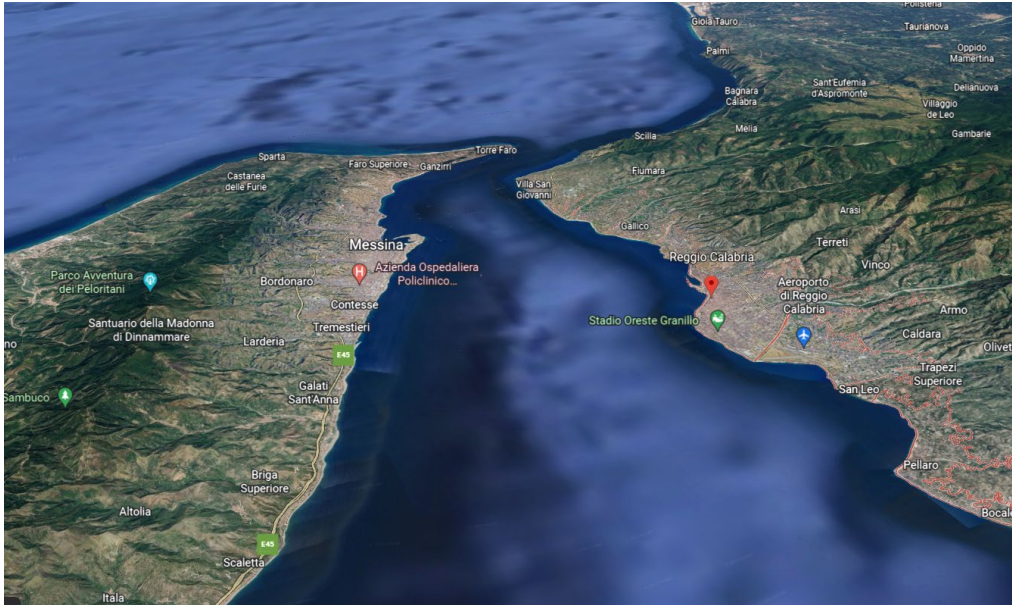
We fetched a compass - We coasted about; or we sailed along the eastern side of Sicily. The phrase literally means; *to come all around, that is, stroll, vacillate, veer: vagabond, wandering about.*



And came to Rhegium - This was a city of Italy, in the kingdom of Naples, on the coast near the southwest tip of Italy. It was nearly opposite to Messina, in Sicily. It is now called "Reggio."

Reggio Calabria is a coastal city in southern Italy, separated from Sicily by the Strait of Messina.

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The south wind - A wind favorable to their voyage as they were heading north.

To Puteoli – The name literally means “*little wells*”. This place was celebrated for its warm baths, and from these and its springs it is supposed to have derived its name of The Wells. It is now called “*Pozzuoli*”.

Pozzuoli is a city and comune of the Metropolitan City of Naples, in the Italian region of Campania. It is the main city of the Phlegrean Peninsula. Wikipedia

Act 28:14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

Brethren... Christian brethren. When or if the gospel had been preached there is unknown. See notes on **Acts 2:10; 18:2**. They could have been converts from Paul’s epistle to the Romans, written some years before this voyage.

The Gospel was probably carried into Rome by converts from the day of Pentecost; those in Jerusalem at that time were: *devout men, out of every nation under heaven; which consisted of, strangers of Rome, Jews and proselytes.*

Act 2:5-10 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven...10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

The Gospel of Romans was written from Corinth around 58 AD during the fourth year of Nero, probably during Paul’s time in Greece after the departure from Ephesus. **Act 20:2, Act 20:3**. It was sent by Phebe, “*a servant of the church...at Cenchrea*” **Rom 16:1**.

We went toward Rome... the capital of Italy. To stand before Caesar.

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Act 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Appii forum... This was a city about 40 miles from Rome. The remains of an ancient city are still seen there. The city was built on the Appian Way, which was built by Appius Claudius in 312 BC.



The three taverns... Located about ten miles farther north, and approximately 30 miles from Rome. The word tavern is from the Greek *Tabernai* meaning "huts or wooden walled buildings"; it's akin to the word *tabernacle*.



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Act 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

The captain of the guard... The commander of the Praetorian Guard. The custom was, that those who were sent from the provinces to Rome for trial were delivered to the custody of this guard.

The Praetorian Guard was a unit of the Imperial Roman army that served as personal bodyguards and intelligence agents for the Roman emperors. During the Roman Republic, the Praetorian Guard were an escort for high-rank political officials (senators and procurators) and were bodyguards for the senior officers of the Roman legions.

The name of the captain of the guard at this time was Burrhus Afranius (Tacitus, History, 12, 42, 1).

In AD 312, Constantine the Great disbanded the cohortes praetoriae and destroyed their barracks

But Paul was suffered... Evidently by the permission of the centurion, who favored Paul. See **Act_27:43**.

Suffer means to “to turn over (transfer), that is, allow: - give leave (liberty, license), let, permit”

With a soldier that kept him... That is, in the custody of a soldier to whom he was probably chained. See **Act_24:23; Act_12:6**.

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Paul in Rome

Act 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Paul called the chief of the Jews together... See notes on Act_18:2, Claudius had previously commanded all Jews to depart from Rome; it seems they were permitted to return, or the chief Jews were allowed to remain, probably managing the synagogues, and dwell in Rome.

Paul has two objectives here: one was to vindicate himself from the suspicion of crime, and to explain to them the gospel of Christ as it pertains to the nation of Israel. See notes on **Acts 9:6; 9:15; 26:15-18**

I have committed nothing... Lest they should have heard and received malicious reports against him, he thought it best to state his own case.

Against the people... Against the Jews, See notes on **Act_24:12**.

Or customs... Of the Jews. The religious rites of the nation. See the notes on **Act_6:14, Act_23:1-11, Act_24:10-16, Act_25:8, Act_25:10**.

Was I delivered prisoner... By the Jews, **Act_21:33**

Act 28:18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

When they had examined me... See notes on **Acts 24:10-27; Acts 25; Act_26:31-32**.

No cause of death... No crime worthy of the death sentence, yet they continually tried to kill him. Paul was Innocent. See notes on **Act_26:31**

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Act 28:19-20 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. (20) For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

The Jews spake against it... They were against Paul being released from prison.

To appeal unto Caesar - See the notes on **Act_25:11**.

Not that I had ought... Paul appealed to Caesar for his own protection and safety, not to accuse the Jews of any wrongdoing.

Because that for the hope of Israel. Because of, or on account of, the hope which the Jews cherish; the coming of the Messiah, the resurrection, and their future restored state. See notes on **Act_23:6**.

Note that the restoration of Israel, and their hope, is conditioned upon their response to their Messiah. See notes on **Act 2:38-29; 3:19-31**.

Act 2:38-39 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Act 3:19-21 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (20) And he shall send Jesus Christ, which before was preached unto you: (21) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

I am bound with this chain.... See the notes on **Act_26:29**. Paul was constantly attached to a soldier by a chain.

Both the Messiah and the resurrection are said to be the hope of Israel; see **Act_24:15, Act_24:21; Act_26:6**. Paul's desire was to save the nation of Israel from blindness.

Rom 10:1-4 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. (2) For I bear them record that they have a zeal of God, but not according to knowledge. (3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (4) For Christ is the end of the law for righteousness to every one that believeth.

Rom 11:25-27 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (26) And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (27) For this is my covenant unto them, when I shall take away their sins.

Act 28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. (22) But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

We neither received letters.... As to why the Jews in Judea had not forwarded the accusation against Paul to their brethren at Rome, is not known.

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Paul had been acquitted by Lysias, Felix, Festus, and Agrippa; therefore, they may have regarded their cause as hopeless.

Neither any of the brethren that came... Any of the Jews. The Jews which did not come to Rome, did not write letters; and the Jews which came, did not speak against Paul.

Act 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. (24) And some believed the things which were spoken, and some believed not.

Appointed him a day... A day when they would hear him. ONE DAY.

Into his lodging... To the house where he resided, **Act_28:30**. At this point, Paul did not preach in the Synagogue, in front of a court, judge, or even Caesar to whom he had appealed.

He expounded... He explained or declared the principles of the Jewish Messiah, out of the Old Testament scriptures as he had always done.

And testified the kingdom of God... Paul bore witness to, or declared, the principles and doctrines of the reign of the Messiah. See **Mat_3:2; Mat_21:43. Act_1:6; Act_3:20**.

The Messianic kingdom and restored nation of Israel was the subject. The mention of the Lord Jesus, and the law of Moses, and the prophets, establishes this fact. See notes on **Acts 1:6**.

Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Luk_12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Paul's desire is for the Kingdom of God to be restored, and for "the new Israel", as prophesied in **Isa_66:7-14**, to be reborn.

Isa 66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Isaiah 66 prophesies of the birth of the new nation; the "pain" mentioned in verse 7 describes the "birth pangs, or sorrows", of the nation. See **Mat_24:8, Rev_12:1-2**.

Zec 13:7-9 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. (8) And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. (9) And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Those who repent, will not be cut off from the covenant blessings.

Persuading them concerning Jesus... Jesus is the Messiah.

Both out of the law of Moses... The first five books of the Old Testament, as in the passage from Deuteronomy 18:15-22.

Deu 18:15-22 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the

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assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. (17) And the LORD said unto me, They have well spoken that which they have spoken. (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (21) And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? (22) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

- Moses prophesied concerning the coming of the Messiah
- The people of Jesus' day understood that to be the meaning of Moses' words
- Jesus was the fulfillment of that Mosaic prophecy

And out of the prophets... Showing that he fulfilled all the predictions of the prophets; as in Isaiah 53. Also see the notes on **Act_17:3**.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

From morning till evening... The nation of Israel was given one day to respond to God's final plea to them to accept their Messiah – this was the day spoken of in **Isaiah 66:8**. See notes above.

Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

They departed... the word departed here means:

- *to set free, to let go, dismiss, (to detain no longer)*
- *to let go free, release*
- *to divorce, to dismiss from the house, to repudiate. The wife of a Greek or Roman may divorce her husband.*
- *to send one's self away, to depart*

The ruling religious leaders in Rome did not just depart from Paul's presence, their rejection of their Messiah was the cause of their *dismissal* & *divorce* from the one their professed to serve.

It is important to note that this dismissal is only temporary, and the future restoration of the house of Israel is still within God's prophetic program. As told in the story of Hosea and his wife Gomer.

OUTLINE:

I. PERSONAL— The prophet and his faithless wife, Gomer,

Chapters 1 — 3

A. Marriage of Hosea and Gomer, the harlot, Chapter 1

B. Gomer proves faithless; Israel proves faithless; God proves faithful, Chapter 2

C. Hosea commanded to take Gomer again, Chapter 3

II. PROPHETIC — The Lord and the faithless nation Israel,

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Chapters 4 — 14

A. Israel plays the harlot, Chapters 4, 5

1. Israel guilty of lawlessness, immorality, ignorance of God's Word, and idolatry, Chapter 4
2. Israel turns from God; God turns from Israel; deterioration within follows, Chapter 5

B. Israel (Ephraim) will return in the last days; presently to be judged for current sins, Chapter 6

C. Israel (Ephraim) could escape judgment by turning to God who loves her (key, 11:8), Chapters 7 — 12

1. Israel (silly dove) turns to Egypt and Assyria, Chapter 7
2. Israel turns to golden calves and altars of sin, Chapter 8
3. Israel (backsliding heifer) turns to land productivity; will be driven from the land, Chapters 9, 10
4. Israel turns from God — must be judged; God will not give her up, Chapters 11, 12

D. Israel (Ephraim) will turn from idols to God in the last days, Chapters 13, 14

1. Israel will be judged in the present, Chapter 13
2. Israel will be saved in the future, Chapter 14

Hos_3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

Hos_3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Hos_6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

As Gomer departed from Hosea to be joined to her lovers, so Israel departed from their God to be joined to hers. **Hosea 2:1-13**. And as Hosea purchased Gomer back, so shall God, who is faithful, purchase the unfaithful Israel back. **Hosea 3:1-3**.

Had spoken one word... Paul reminds them of their nature to reject the testimony of God, and that it was to be expected, given their history. The offer of reconciliation is not negated because God foreknew this event would occur.

Rom_11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

This was the last recorded warning that Paul delivers to his countrymen.

Well spake... Isaiah spoke the truth; this passage was as applicable in the time of Paul as it was when Isaiah penned it.

The Holy Ghost... Full proof of the inspiration of Isaiah.

By Esaias... By Isaiah, **Isa_6:9-10**.

Act 28:26-27 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: (27) For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest 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.

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This is the third time this passage from Isaiah is quoted in the New Testament. **Mat_13:14**, **Joh_12:39-40**, and now **Acts 28:26-27**.

Three strikes you're out!

Act 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Paul had spoken to this effect twice before, **Act_13:46**, and **Act_18:6**; but until now salvation was always offered to the Jews first, because *salvation is of the Jews*.

Joh_4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Now, after Acts 28:28, that is no longer the case. The nation of Israel was to be the light to the Gentiles, hence the reason why it was necessary to have the gospel sent to the Jew ONLY from **Mat 1:1** to **Acts 12:23**; and to the Jew FIRST from **Acts 13:1** to **Acts 28:28**. See notes on **Acts 11:19**.

Act_11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

Act 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

See notes on **Acts 28:25**.

Act 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, (31) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

in his own hired house... As a prisoner, one would typically dwell in a jail cell within the common prison; but favor was showed Paul and he was permitted to dwell alone, with the soldier that guarded him, **Act_28:16**.

Paul rented/hired a house and received all that came unto him and preached the Gospel. His bonds became the means of spreading the truth, and he, *like Joseph in Egypt*, became celebrated in the palace of Nero, **Php_1:12**, **Php_1:13**, **Php_4:22**.

While there, the Church at Philippi sent assistance by the hands of Epaphroditus. Also see **Php_2:25**; **Php_4:15**, **Php_4:16**, **Php_4:18**, etc.

Preaching the kingdom of God... See the notes on **Act_20:25**, **Act_28:23**.

During this imprisonment Paul wrote the following epistles:

- Ephesians
- 2 Timothy
- Philippians

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- Colossians
- Philemon
- Hebrews

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YEAR	EVENT	N.T. BOOK WRITTEN	WORLD EVENT
30	<ul style="list-style-type: none"> • Jesus Death, Resurrection, Ascension • Day of Pentecost in Acts 2 • Peter and John arrested by Sanhedrin (Ac.2) • Peter heals crippled man in temple (Ac.3) • Joseph, a Levite from Cyprus (Barnabus) sells a field (Ac.4:36) • Ananias and Sapphira Die • The Jerusalem church meets by the temple in Solomon's Colonnade (Porch) (Ac.5:12) • Apostles perform many miracles • Apostles arrested but released by angel • Seven deacons chosen (Ac. 6) • Church is growing rapidly (Ac.6:7) • A large number of priests believe (Ac.6:7) 		
31	<ul style="list-style-type: none"> • Saul arrives in Jerusalem • Stephen debates Jews coming from Cyrene, Cilicia (ie. Saul), Alexandria (Ac.6:9) • Stephen arrested by Sandhedrin (Ac.6:12) • Stephen stoned (Ac.7:59) • Saul persecutes the church in Jerusalem • Philip goes to Samaria (Ac.8:4) • Philip meets Ethiopian Treasurer (Ac.8:26) 		
32-34	<ul style="list-style-type: none"> • Saul converted on road to Damascus (Ac.9) • Saul is in Damascus 		
35-37	<ul style="list-style-type: none"> • Saul leaves for Arabia (Gal.1:17) 		Caligula is emperor (37)
38	<ul style="list-style-type: none"> • Saul returns to preach in Damascus • Saul's life is threatened (Ac.9:23) • Saul escapes to Jerusalem 		

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	<ul style="list-style-type: none"> Barnabus introduces Saul to disciples Saul stays with Peter 15 days (Gal.1:18-19) Saul debates Grecian Jews (Ac.9:29) Saul flees to Tarsus in Cilicia (Ac.9:29,30) 		
39	<ul style="list-style-type: none"> Saul preaches in Cilicia and Syria for five years (Gal.1:21) Persecution has ceased in Jerusalem Jerusalem church continues to grow (Ac.9:31) Peter travels Judean Countryside (Ac.9:32) Peter heals Aeneas in Lydda (Ac.9:33) Peter raises Tabitha in Joppa (Ac.9:36) Peter called to Caesarea by Cornelius (A.10) 		
40	<ul style="list-style-type: none"> Peter must defend having preached in a Gentile house to the church leaders in Jerusalem. (Ac.11) Missionaries from Cyrene in North Africa come to Antioch in Syria and preach to the Gentiles (Ac.11:20) Saul is preaching in Cilicia and Syria 		Emperor Caligula marches to the English Channel to invade Britain then orders his Roman troops to collect sea shells
41	<ul style="list-style-type: none"> Saul is preaching in Cilicia and Syria Jerusalem expands the city walls which places the site of the crucifixion inside the city 	The Gospel of Matthew	Caligula assassinated; Claudius is emperor
42	<ul style="list-style-type: none"> Saul is preaching in Cilicia and Syria Barnabus is sent to visit the church in Antioch by the Jerusalem church (Ac.11:22) 		
43	<ul style="list-style-type: none"> Saul is preaching in Cilicia and Syria Barnabus leaves Antioch to look for Saul in Tarsus (Ac.11:25) 	The Gospel of Mark	Rome invades Britain

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	<ul style="list-style-type: none"> Barnabus brings Saul back to teach in the church in Antioch in Syria (Ac.11:26) Saul teaches in Antioch for a year (Ac.11:26) Believers are called "Christians" 		
44	<ul style="list-style-type: none"> Agabus, a prophet from Jerusalem, visits Antioch church Antioch church sends Paul and Barnabus to Jerusalem with an offering (11:29,30) James is beheaded by Herod Agrippa I Peter is arrested but an angel releases him Herod Agripp I dies in Caesarea (12:18) 		Herod Agrippa I Dies
45	<ul style="list-style-type: none"> Paul and Barnabus return to Antioch John Mark leaves Jerusalem to go to Antioch with Paul and Barnabus 	Epistle of James	
46	<ul style="list-style-type: none"> Paul and Barnabus leave for first missionary journey 	Epistle of Jude	
47	<ul style="list-style-type: none"> Peter has come to Antioch in Syria (Gal.2:11) Paul travels in Galatia to Antioch in Pisida, Iconium, Lystra and Derbe James sends Jews from Jerusalem to Antioch (Gal.2:12) Judaizers confuse the Antioch church 		
48	<ul style="list-style-type: none"> Paul returns through the same cities and sails back to Antioch Peter and Barnabus are led astray by Judaizers from Jerusalem (G.2:13) Paul opposes Peter and the Judaizers (Gal.2:14) 		

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	<ul style="list-style-type: none"> To resolve the conflict of Judaism & Christianity the Jerusalem Council is held (Acts 15 ; Gal.2:1-10) Paul goes to Jerusalem Council Judas and Silas are chosen by the apostles to return to Jerusalem Paul and Barnabus (Ac.15:22) 		
49	<ul style="list-style-type: none"> Paul teaches in Antioch Paul writes to the Galatians against the Judaizers who have gone there Paul and Barnabus argue and separate Paul leaves on second missionary journey through Galatia to Troas 		Roman historian Suetonius (70-122) records that Emperor Claudius expelled Jews from Rome. He wrote that Claudius “expelled the Jews from Rome since they rioted constantly at the instigation of Chrestus (or, Christ)”
50	<ul style="list-style-type: none"> In Troas (ancient Troy), Paul sees a vision of a Macedonian man Paul goes to Macedonia Paul in prison in Philippi (Ac.16:11-40) Paul preaches in Thessalonica, starts a church and a riot (Ac.17:1-9) Paul goes to Berea but flees to Athens (Ac.17:10-15) Paul arrives in Athens alone, preaches in the streets, is invited to present at the Areopagus in Athens (17:19) In the fall, Paul goes to Corinth alone without money and gets a job (18:1-4) 		Rome adopts the 7 day work week and names the days after the 7 known planets Rome founds the city of Londinium (or, London) in Britain
51	<ul style="list-style-type: none"> Silas and Timothy bring an offering from Macedonia (18:5) Paul stays in Corinth, starts Corinthian church, appears before Gallio (18:12) 		Gallio is proconsul of Achaia 51-52

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52	<ul style="list-style-type: none"> • Paul leaves <u>Corinth</u> in the spring and sails for <u>Ephesus</u>. • Paul reasoned in the synagogue and left Aquila and Priscilla in Ephesus (18:19) • Paul sails to Jerusalem, greets the church there and returns to Antioch, Syria 	<p>The Gospel of John Epistle to the Galatians Epistle to the Hebrews</p>	
53	<ul style="list-style-type: none"> • Paul spends time in Antioch. • Paul begins third missionary journey traveling through <u>Galatia</u> and <u>Phrygia</u> • Paul responds to Thessalonians with a letter, First Thessalonians • In Ephesus, Aquila and Priscilla explain the gospel to Apollos (18:24-26) • Apollos goes to Corinth (18:27) • Paul arrives in Ephesus • Paul stays in Ephesus for three years • Paul teaches daily the lecture hall of Tyrannus for two years. (19:9) 	<p>1st Epistle to the Thessalonians</p> <p>The Revelation of John</p>	See Map.
54	<ul style="list-style-type: none"> • Paul is in Ephesus all year • Paul writes Second Thessalonians in response to questions from Thessalonica. • Paul sends Timothy into Macedonia (Acts 19:22) 	2nd Epistle to the Thessalonians	Nero, age 16, is emperor
55	<ul style="list-style-type: none"> • Paul writes the Corinthians his first of four letters (not 1 Corinthians) mentioned in 1 Co.5:9. <u>In this letter Paul instructs them to collect money for the Jerusalem saints.</u> (1 Cor.16:1) An offering for the Jerusalem believers is started and in year Paul will speak of this offering in his letter called Second Corinthians (2 Co.8:10) 	1st Epistle to the Corinthians	

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	<ul style="list-style-type: none"> • A delegation from the Corinthian church arrives in Ephesus with problems and questions. • Paul writes First Corinthians in Ephesus and sends it to Corinth. (This is his second letter to Corinth.) • Paul follows this letter with a quick visit directly across the Aegean Sea from Ephesus to Corinth and back. (2 Cor. 2:1) This would have been his second visit to Corinth (2 Cor.12:14; 13:1,2) • Paul writes a third letter (which we do not have) in Ephesus and sends it to Corinth. (2 Cor.2:3,4; 7:8,9,12) Titus carries this letter and stays to fix the church. (2 Cor.7:15,13,14) 		
56	<ul style="list-style-type: none"> • In the fall Paul leaves Ephesus for Corinth and goes through Troas and into Macedonia • While Paul is traveling through Macedonia he meets Titus who has left Corinth to return to Ephesus (2 Cor.7:5,6) • In Macedonia Paul writes his fourth letter to the Corinthians known as Second Corinthians (2 Co.2:13;7:5) • Titus and Luke are sent back to Corinth with the letter Second Corinthians (2 Cor.8:17,18) • Paul follows them into Corinth to spend the winter in Corinth 	2nd Epistle to the Corinthians	
57	<ul style="list-style-type: none"> • In the spring, Paul writes to the Roman church from Corinth and sends the letter of Romans with a delegation of people led by Phoebe to Rome. (Rom.16:1) • Paul plans to sail to Syria from Cenchea but the Jews planned to kill him so he went by land up 	Epistle to the Romans	

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	<p>through Macedonia and down past Ephesus (Acts 20:3-6)</p> <ul style="list-style-type: none"> • Paul arrives in Jerusalem (Acts 21:17) • Paul is arrested at the temple (Acts 21:27) • Paul is placed in prison in Jerusalem at Fort Antonia (21:37;22:24) and appears before the Sanhedrin (22:30) • Jews plan to kill Paul so Paul is transferred to Caesarea (Acts 23:23) • Paul is in prison in Caesarea for two years (Acts 24:27) • Paul appears before Felix (Acts 24) 		
58	<ul style="list-style-type: none"> • Paul in prison in Caesarea 	The Gospel of Luke	
59	<ul style="list-style-type: none"> • Paul in prison in Caesarea • Paul appears before Festus and King Herod Agrippa II (Acts 25,26) • Paul appeals to Caesar in Rome (25:11) so Paul is sent to Rome by Festus (25:12) and Agrippa (26:32) • In an attempt to beat the coming winter a ship of prisoners leaves for Rome (Acts 27) • Paul advised the commanding centurion, Julius, to harbor at Fair Havens on Crete but they decided to go onto Phoenix. The ship was blown off course out into the Mediterranean Sea and crashed near Malta. (Acts 27:9-28:10) 		
60-61	<ul style="list-style-type: none"> • Paul arrives in Rome and is allowed to live by himself with a Roman soldier to guard him (Acts 28:16) 		

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62	<ul style="list-style-type: none"> • Paul continues in Rome under house arrest • Peter went to Babylon and writes First Peter (1 Peter 5:13) • Paul is released from Roman imprisonment. • Paul either leaves for Spain or first visits Philippi and Corinth along with other churches in Achaia and Macedonia. • Paul leaves for Spain 	<p>Epistle to the Ephesians & Philippians</p> <p>Peter writes 1st Peter from Babylon</p> <p>Paul writes 1st Timothy from Macedonia</p>	
63	<ul style="list-style-type: none"> • James, the Lord's brother, is martyred in Jerusalem. • Paul is in Spain 	The Acts of the Apostles	
64	<ul style="list-style-type: none"> • Paul is in Spain • Peter writes Second Peter from Rome • Peter is martyred in Rome • Paul returns from Spain to Crete. • Paul spends the winter in Neapolis (Titus 3:12) 	Peter writes 2nd Peter from Rome	<p>Rome is burnt; citizens believe by Nero</p> <p>Rome begins its first persecution of Christians</p> <p>Herod's temple in Jerusalem is completed. Began in 20 BC.</p>
65	<ul style="list-style-type: none"> • Paul travels through Macedonia and Asia • Paul writes Timothy a letter. Timothy is in Ephesus and Paul may have written it from Macedonia. • Paul leaves Titus at Crete (Titus 1:5) • Paul goes to Corinth and writes Titus the epistle called Titus 	1st Epistle to Timothy Epistle to Titus	
66	Paul probably spends time in Colosse, Ephesus, Miletus		Jews revolt against Rome in Judea; led by the Zealots who drive Rome from Jerusalem
67	<ul style="list-style-type: none"> • Paul leaves Asia for Macedonia but is arrested in Troas and taken to Rome 	2nd Epistle to Timothy	Rome is at war with Judea

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	<ul style="list-style-type: none"> • While in prison in Rome Paul writes to Timothy in Ephesus the letter called Second Timothy • Paul is possibly executed by Nero in the fall or in the spring of 68 		Galilee is conquered 37,000 Jews taken to stadium in Tiberias Nero enters Olympics and is declared the winner in every event he enters
68	<ul style="list-style-type: none"> • Paul is executed by Nero on the Ostian Way or the road from Rome to Ostia. 		Essenes hide their scrolls in caves near Dead Sea to save them from the Romans Nero commits suicide Galba is emperor John is released from Patmos (see quote from Clement of Alexandria (150-220 AD))
69	<ul style="list-style-type: none"> • Ignatius (35-110) becomes bishop in Antioch, Syria. Knew Peter and Paul. 		Otho and Vitellius are emperors General Vespasian proclaimed emperor
70	<ul style="list-style-type: none"> • July 1, Titus assaults Jerusalem's walls battering rams • August 8, Fort Antonia is destroyed • August 29, Rome's 10th Legion burns the temple in Jerusalem after a nine-month siege of the city • Josephus records that Rome took 50 tons of gold and silver from Jerusalem 		