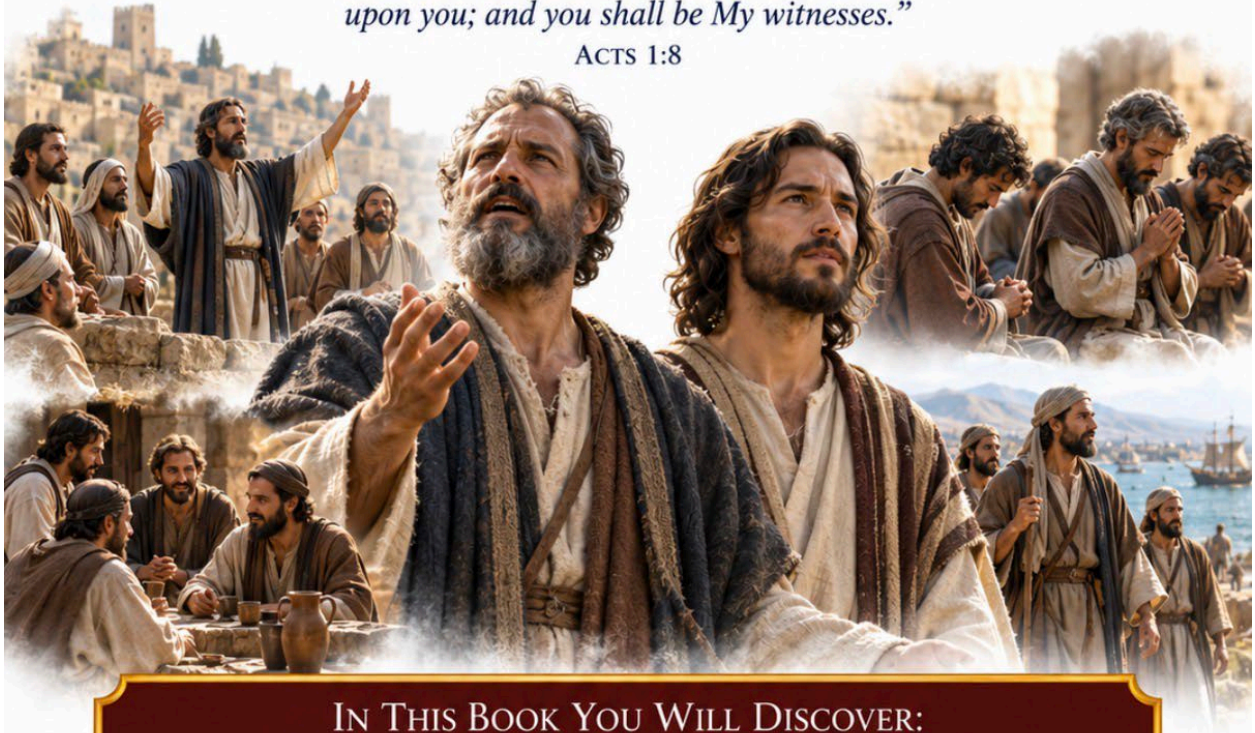


THE ILLUSTRATED ACTS OF THE APOSTLES

THE MINISTRY OF JESUS CONTINUES

"You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses."

ACTS 1:8



IN THIS BOOK YOU WILL DISCOVER:



The powerful works of the Holy Spirit through the apostles.



The bold preaching of the risen Christ.



The growth, trials, and fellowship of the early church.



The spread of the gospel from Jerusalem to the nations.

WORD OF LIFE PUBLISHING

THE ILLUSTRATED ACTS OF THE APOSTLES

The Ministry of Jesus Continues

Copyright © 2026 by Word of Life Publishing

All rights reserved.

Published by

Word of Life Publishing

www.theHistoryoftheBible.com

Mike Burris, Editor

Word of Life Publishing

No part of this publication may be reproduced, stored in a retrieval system, transmitted, distributed, or used in any form or by any means—including electronic, mechanical, photocopying, recording, scanning, or otherwise—without prior written permission from the publisher, except for brief quotations used in reviews, scholarly works, or other uses permitted by copyright law.

SCRIPTURE NOTICE

Unless otherwise indicated, Scripture quotations are taken from the King James Version of the Bible. The King James Version is in the public domain. Certain passages may have been lightly revised for modern spelling, punctuation, readability, and clarity while preserving the meaning of the original text. Such editorial revisions are the responsibility of Word of Life Publishing and are not presented as a separate Bible translation.

ILLUSTRATIONS AND HISTORICAL RECONSTRUCTIONS

The illustrations in this book are artistic and educational reconstructions based upon the biblical text, historical research, archaeological evidence, and the known geography, architecture, clothing, customs, and material culture of the first-century Mediterranean world. Details not expressly stated in Scripture are presented as reasonable visual interpretations and should not be understood as exact representations of the people, places, or events depicted.

AI-ASSISTED PRODUCTION NOTICE

Artificial-intelligence tools were used to assist with selected research, image development, editing, layout, and design. All material was reviewed, selected, revised, and arranged under human editorial direction. Final responsibility for the content and presentation rests with the editor and Word of Life Publishing.

The individuals portrayed in the illustrations are artistic representations. Any resemblance to actual persons, living or deceased, is coincidental.

Printed in the United States of America, First Edition, 2026

Dedicated to my Wife and my Lord

TABLE OF CONTENTS

INTRODUCTION	10
EIGHT STAGES IN THE BOOK OF ACTS.....	14
STAGE I THE CHURCH BEGINS.....	15
.....	15
PROLOGUE.....	16
1. THE ASCENSION.....	16
2. UPPER ROOM.....	18
3. PENTECOST.....	20
4. PETER'S SERMON.....	23
5. THE FELLOWSHIP.....	25
6. THE BEAUTIFUL GATE.....	25
7. SOLOMON'S COLONNADE.....	28
8. PETER AND JOHN ARRESTED.....	29
9. THE JEWISH COUNCIL.....	31
10. ALL THINGS IN COMMON.....	33
11. APOSTOLIC SIGNS AND WONDERS.....	34
12. SEVEN SERVANTS CHOSEN.....	37
STAGE II. THE WITNESS SPREADS.....	39
1. STEPHEN.....	40
2. THE FIRST CHRISTIAN MARTYR.....	44
3. PHILIP IN SAMARIA.....	46
4. PETER AND JOHN TO SAMARIA.....	46
5. THE ETHIOPIAN OFFICIAL.....	47
6. PHILIP TO AZOTUS AND CAESAREA.....	49
7. SAUL.....	49
8. ANANIAS.....	51
9. SAUL IN A BASKET.....	52
10. BARNABAS BEFRIENDS SAUL.....	53

STAGE III. TO THE GENTILES.....	54
1. HEALING AT LYDDA.....	55
2. HEALING AT JOPPA.....	55
3. CORNELIUS.....	55
4. PETER'S VISION	57
5. SALVATION DEFENDED	61
6. THE CHURCH SCATTERED.....	61
7. ANTIOCH	62
8. TARSUS TO ANTIOCH	62
9. ANTIOCH TO JUDEA.....	62
10. JAMES MARTYRED AND PETER JAILED.....	62
11. PETER RESCUED.....	63
12. HEROD'S DEATH	65
STAGE IV. FIRST MISSIONARY JOURNEY.....	67
1. SENDING BARNABAS AND SAUL.....	68
2. SAILING TO CYPRESS	69
3. SALAMIS.....	70
4. PAPHOS.....	70
5. PERGA	70
6. PISIDIA	71
7. ICONIUM.....	73
8. LYSTRA.....	74
9. DERBE	74
10. FOLLOWING UP.....	75
11. PERGA AND ATTALIA.....	75
12. BACK TO ANTIOCH	75
STAGE V. THE COUNCIL & 2 ND JOURNEY	76
1. THE DISPUTE	77
2. SALVATION BY GRACE AFFIRMED.....	77
3. THE LETTER TO THE GENTILE BELIEVERS.....	78
4. PAUL AND BARNABAS SPLIT	79

5. PAUL SELECTS TIMOTHY	79
6. EVANGELIZATION OF EUROPE.....	80
7. TROAS	80
8. PHILIPPI.....	80
9. THESSALONICA.....	84
10. BEREA.....	85
11. PAUL IN ATHENS.....	86
12. FOUNDING THE CORINTHIAN CHURCH.....	88
13. THE RETURN TRIP TO ANTIOCH.....	89
STAGE VI. THIRD MISSIONARY JOURNEY.....	90
1. & 2. ANTIOCH TO GALATIA AND PHRYGIA	91
3. EPHESUS.....	91
4. TWELVE DISCIPLES OF JOHN THE BAPTIST.....	91
5. MIRACLES AT EPHESUS	93
6. THE SILVERSMITH	93
7. MACEDONIA.....	95
8. GREECE.....	96
9. PHILIPPI TO TROAS.....	96
10. TROAS	96
11. FROM TROAS TO MILETUS.....	97
12. FAREWELL AT MILETUS	97
13. WARNINGS ON THE JOURNEY TO JERUSALEM.....	98
14. PTOLEMAIS AND CAESAREA	100
15. BACK TO JERUSALEM.....	100
STAGE VII. PAUL'S ARREST.....	102
1. PAUL REPORTS TO THE JERUSALEM ELDERS.....	103
2. TROUBLE IN THE TEMPLE.....	103
3. THE ANTONIA FORTRESS.....	105
4. ROMAN PROTECTION.....	107
5. PAUL BEFORE THE SANHEDRIN.....	108
6. THE LORD'S ENCOURAGEMENT.....	109

7. THE PLOT AGAINST PAUL.....	109
8. TO CAESAREA BY NIGHT	112
9. FELIX TAKES CUSTODY.....	114
10. THE ACCUSATIONS AGAINST PAUL.....	114
11. PAUL APPEALS TO CAESAR.....	116
12. PAUL BEFORE AGRIPPA	118
VIII. VOYAGE TO ROME	121
1. SAILING FOR ROME.....	122
2. FRIENDS	123
3. NORTH OF CYPRESS.....	123
4. MYRA.....	123
5. CNIDUS AND CRETE.....	123
6. FAIR HAVENS.....	123
7. THE MEDITERRANEAN SEA	124
8. NEAR MALTA	124
9. SHIPWRECK	125
10. MALTA'S HOSPITALITY	127
12. SYRACUSE AND RHEGIUM.....	128
13. PUTEOLI.....	129
14. HOUSE ARREST	130
REFERENCES	132
THE EIGHT STAGES OF ACTS.....	133
THE CATACOMBS.....	141
PETER'S HOUSE.....	142
PLACES TO VISIT.....	143
THEOLOGICAL DISTINCTIVES	144
PRAYER IN THE BOOK OF ACTS.....	145
SPEECHES IN THE BOOK OF ACTS	146
HOMILETICS IN THE BOOK OF ACTS.....	147
PHILOSOPHIES IN THE BOOK OF ACTS.....	148
MYTHS AND CULTS IN THE BOOK OF ACTS.....	149

HOW THEY ANSWERED THE WORLD	150
THE OLD TESTAMENT IN ACTS.....	151
INSCRIPTIONS RELATED TO ACTS.....	152
EARLY WRITERS AFFIRMING ACTS	153
SOURCES.....	154
REFERENCE APPARATUS.....	156
HOW TO USE THIS APPARATUS.....	156
APPARATUS CONTENTS.....	157
ACTS 1 REFERENCE APPARATUS.....	159
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	159
SELECTED GREEK WORDS	159
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	159
ACTS 2 REFERENCE APPARATUS.....	160
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	160
SELECTED GREEK WORDS	160
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	160
ACTS 3 REFERENCE APPARATUS.....	161
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	161
SELECTED GREEK WORDS	161
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	161
ACTS 4 REFERENCE APPARATUS	162
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	162
SELECTED GREEK WORDS	162
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	162
ACTS 5 REFERENCE APPARATUS.....	163
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	163
SELECTED GREEK WORDS	163
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	163
ACTS 6 REFERENCE APPARATUS.....	164
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	164
SELECTED GREEK WORDS	164

DICTIONARY AND ENCYCLOPAEDIA NOTES.....	164
ACTS 7 REFERENCE APPARATUS.....	165
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	165
SELECTED GREEK WORDS	165
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	165
ACTS 8 REFERENCE APPARATUS.....	166
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	166
SELECTED GREEK WORDS	166
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	166
ACTS 9 REFERENCE APPARATUS.....	167
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	167
SELECTED GREEK WORDS	167
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	167
ACTS 10 REFERENCE APPARATUS.....	168
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	168
SELECTED GREEK WORDS	168
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	168
ACTS 11 REFERENCE APPARATUS.....	169
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	169
SELECTED GREEK WORDS	169
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	169
ACTS 12 REFERENCE APPARATUS.....	170
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	170
SELECTED GREEK WORDS	170
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	170
ACTS 13 REFERENCE APPARATUS.....	171
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	171
SELECTED GREEK WORDS	171
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	171
ACTS 14 REFERENCE APPARATUS.....	172
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	172

SELECTED GREEK WORDS	172
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	172
ACTS 15 REFERENCE APPARATUS.....	173
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	173
SELECTED GREEK WORDS	173
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	173
ACTS 16 REFERENCE APPARATUS.....	174
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	174
SELECTED GREEK WORDS	174
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	174
ACTS 17 REFERENCE APPARATUS.....	175
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	175
SELECTED GREEK WORDS	175
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	175
ACTS 18 REFERENCE APPARATUS.....	176
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	176
SELECTED GREEK WORDS	176
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	176
ACTS 19 REFERENCE APPARATUS.....	177
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	177
SELECTED GREEK WORDS	177
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	177
ACTS 20 REFERENCE APPARATUS	178
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	178
SELECTED GREEK WORDS	178
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	178
ACTS 21 REFERENCE APPARATUS.....	179
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	179
SELECTED GREEK WORDS	179
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	179
ACTS 22 REFERENCE APPARATUS.....	180

PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	180
SELECTED GREEK WORDS	180
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	180
ACTS 23 REFERENCE APPARATUS.....	181
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	181
SELECTED GREEK WORDS	181
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	181
ACTS 24 REFERENCE APPARATUS	182
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	182
SELECTED GREEK WORDS	182
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	182
ACTS 25 REFERENCE APPARATUS.....	183
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	183
SELECTED GREEK WORDS	183
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	183
ACTS 26 REFERENCE APPARATUS.....	184
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	184
SELECTED GREEK WORDS	184
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	184
ACTS 27 REFERENCE APPARATUS.....	185
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	185
SELECTED GREEK WORDS	185
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	185
ACTS 28 REFERENCE APPARATUS.....	186
PASSAGE GUIDE CROSS REFERENCES AND TOPICS.....	186
SELECTED GREEK WORDS	186
DICTIONARY AND ENCYCLOPAEDIA NOTES.....	186
CUMULATIVE TOPICAL INDEX.....	187
CUMULATIVE GREEK WORD INDEX.....	191
PEOPLE AND PLACES INDEX.....	193
PUBLIC DOMAIN REFERENCE SOURCES.....	194

INTRODUCTION

THE MINISTRY OF JESUS CONTINUES



THE ASCENSION • ACTS 1:9-11

The book of Acts is not merely the record of what the apostles accomplished after Jesus returned to heaven. It is the account of what the risen and exalted Christ continued to do through the Holy Spirit and through the men and women who bore witness to His name. Luke begins Acts by referring to his earlier Gospel as the record of “all that Jesus began both to do and teach” (Acts 1:1). The word began is significant. The Gospel records the beginning of Christ’s work; Acts reveals its continuation.

At the opening of the book, the followers of Jesus appear to be an unlikely company through whom to change the world. Most possessed little wealth, social influence, or political power. Several had been fishermen. One had been a tax collector. Others remain almost unknown to history apart from their association with Jesus. Only weeks earlier, their Teacher had been publicly condemned and crucified. His disciples had scattered in fear, and their enemies believed that His movement would soon disappear.

Yet Jesus had risen from the dead.

For forty days He appeared to His disciples, gave them unmistakable evidence that He was alive, and taught them about the kingdom of God. Before ascending into heaven, He gave them a mission that reached far beyond Jerusalem:

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

This promise provides the great geographical and theological outline of Acts. The message begins in Jerusalem, spreads throughout Judea and Samaria, enters the Gentile world, crosses cultural and political boundaries, and finally reaches Rome—the heart of the empire. The gospel advances from a small gathering of disciples in an upper room to communities of believers established across the Mediterranean world.

THE ILLUSTRATED ACTS OF THE APOSTLES



PENTECOST · ACTS 2

The transforming power behind this expansion was not human ability, wealth, military force, or political influence. It was the Holy Spirit. At Pentecost, the Spirit empowered the disciples to proclaim the mighty works of God in languages understood by people from many nations. Peter, who had recently denied that he knew Jesus, stood publicly in Jerusalem and declared that the crucified Christ had risen and had been exalted as Lord. Thousands believed, repented, and were baptized.

From that moment forward, the apostles could not be silenced. Threats did not stop them. Imprisonment did not restrain them. Beatings did not turn them back. When forbidden to speak in the name of Jesus, Peter and John answered, "We cannot but speak the things which we have seen and heard" (Acts 4:20). Their courage arose from the certainty that Jesus was alive and that they had been commissioned to testify about Him.

Acts presents the early Church as a living community shaped by worship, prayer, teaching, fellowship, generosity, and witness. Believers shared their possessions, cared for the needy, gathered from house to house, and devoted themselves to the apostles' teaching. Their fellowship was not

without difficulty. Internal disputes, hypocrisy, persecution, doctrinal questions, and cultural tensions all threatened the unity and mission of the Church. Yet the Holy Spirit continued to guide, correct, strengthen, and expand the believing community.

Opposition arose almost immediately. The apostles were confronted by religious authorities, imprisoned by rulers, attacked by mobs, opposed by false teachers, and carried before courts and governors. Stephen became the first recorded Christian martyr, sealing his testimony with his blood while praying for those who killed him. His death appeared to be a crushing defeat, but the persecution that followed scattered believers into new regions, where they continued to preach the Word. What their enemies intended to suppress became the means by which the message spread even farther.

THE ILLUSTRATED ACTS OF THE APOSTLES



THE GOSPEL ENTERS THE GENTILE WORLD

One of the persecutors was Saul of Tarsus. Zealous for the traditions of his fathers, Saul attempted to destroy the Church. On the road to Damascus, however, he encountered the risen Jesus. The persecutor became a preacher, the enemy became an apostle, and the man who had imprisoned believers would himself endure imprisonment for the name of Christ. Known increasingly as Paul, he carried the gospel across Asia Minor, Macedonia, and Greece, reasoning in synagogues, teaching in homes, speaking in marketplaces, and testifying before rulers.

Acts records more than journeys and sermons. It shows the gospel crossing barriers that had long divided people. Samaritans received the Word of God. An Ethiopian official was baptized. Cornelius, a Roman centurion, and his household received the Holy Spirit. Gentiles turned from idols to the living God. Jews and Gentiles were brought together into one believing community—not because their histories or customs were identical, but because salvation was offered to both through Jesus Christ.

The expansion of the Church required difficult decisions. The apostles and elders met in Jerusalem to consider whether Gentile believers must adopt the full requirements of the Mosaic law. Their decision affirmed that salvation is granted through the grace of the Lord Jesus, not

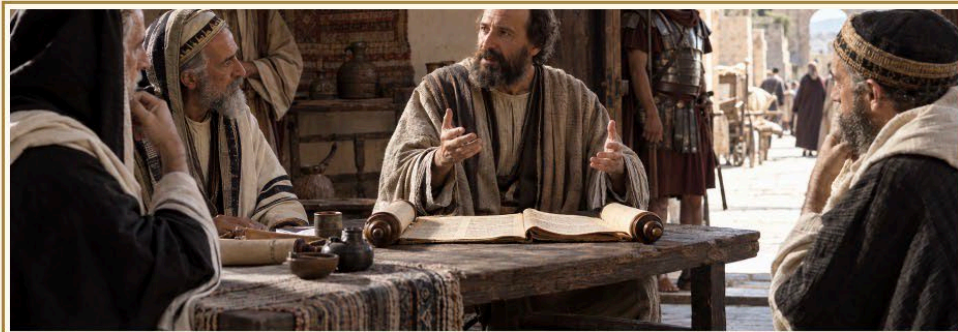
through human merit or ethnic identity. This moment helped define the worldwide character of the Christian mission and protected the truth of the gospel for generations to come.

Throughout Acts, the message remains remarkably consistent: Jesus of Nazareth was crucified, God raised Him from the dead, He has been exalted as Lord and Christ, and forgiveness of sins is proclaimed in His name. The apostles appealed repeatedly to the Hebrew Scriptures, showing that the suffering, resurrection, and reign of the Messiah fulfilled God's redemptive purpose. Their preaching called hearers not merely to admiration, but to repentance, faith, baptism, and a new life of obedience.

Luke also anchors his account in the real world of the first century. He names cities, provinces, rulers, officials, sea routes, courts, temples, marketplaces, and local customs. Jerusalem, Antioch, Philippi, Athens, Corinth, Ephesus, Caesarea, Malta, and Rome become the settings in which the gospel confronts Judaism, paganism, philosophy, imperial authority, superstition, commerce, and social unrest.

Archaeological discoveries and surviving inscriptions continue to illuminate many of these places and institutions, helping modern readers see Acts as history unfolding in actual streets, buildings, harbors, homes, and public assemblies.

THE ILLUSTRATED ACTS OF THE APOSTLES



PAUL TEACHES IN ROME · ACTS 28:23-31

This illustrated volume seeks to bring that world into clearer view. Its images, maps, charts, and historical notes are intended to help readers visualize the geography, culture, travel, architecture, opposition, and daily life surrounding the events Luke describes. They are aids to understanding, not substitutes for the inspired text. Where Scripture gives only limited visual details, the illustrations offer carefully researched historical reconstructions rather than claims of exact representation.

The central figure of Acts is ultimately not Peter, Stephen, Philip, James, Barnabas, or Paul. It is Jesus Christ—risen, reigning, and working through the Holy Spirit. Human messengers change, but the message continues. Some witnesses preach to thousands, while others speak to a single traveler on a desert road. Some establish churches, some offer hospitality, some give generously, some endure suffering, and some remain unnamed. Together they demonstrate how God uses ordinary and imperfect people for an extraordinary purpose.

By the conclusion of Acts, Paul is in Rome under guard. He has survived riots, conspiracies, beatings, imprisonment, shipwreck, and repeated attempts upon his life. Yet the book does not end with his death or with the destruction of the Church. It ends with Paul “preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:31).

That final declaration captures the message of the entire book. Apostles may be imprisoned, but the Word of God is not bound. Witnesses may suffer, but the gospel continues to advance. Kingdoms rise and fall, but Jesus Christ remains Lord.

The book of Acts is therefore more than the history of the early Church. It is the story of the unstoppable progress of the gospel—from Jerusalem toward the ends of the earth—and of an unlikely group of believers who, empowered by the Holy Spirit, were accused of turning the world upside down.

In truth, they were proclaiming the One who had come to make it right.

WORD OF LIFE PUBLISHING

www.theHistoryoftheBible.com

THE EIGHT STAGES OF THE BOOK OF ACTS

I THE CHURCH BEGINS IN JERUSALEM

Ascension • Pentecost • Temple Witness • The Seven
Acts 1:1–6:7



II THE WITNESS SPREADS TO JUDEA AND SAMARIA

Stephen • Philip • Samaria • Saul's Conversion
Acts 6:8–9:31

III THE GOSPEL OPENS TO THE GENTILES

Peter's Ministry • Cornelius • Antioch • Peter Delivered
Acts 9:32–12:24



IV PAUL'S FIRST MISSIONARY JOURNEY

Antioch • Cyprus • Galatia • Return to Antioch
Acts 12:25–14:28

V THE JERUSALEM COUNCIL AND SECOND JOURNEY

Jerusalem Council • Macedonia • Philippi • Athens • Corinth
Acts 15:1–18:22



VI PAUL'S THIRD MISSIONARY JOURNEY

Ephesus • Asia Minor • Macedonia • Farewell to the Elders
Acts 18:23–21:17



VII PAUL'S ARREST AND TRIALS

Jerusalem Arrest • Sanhedrin • Felix • Festus • Agrippa
Acts 21:18–26:32



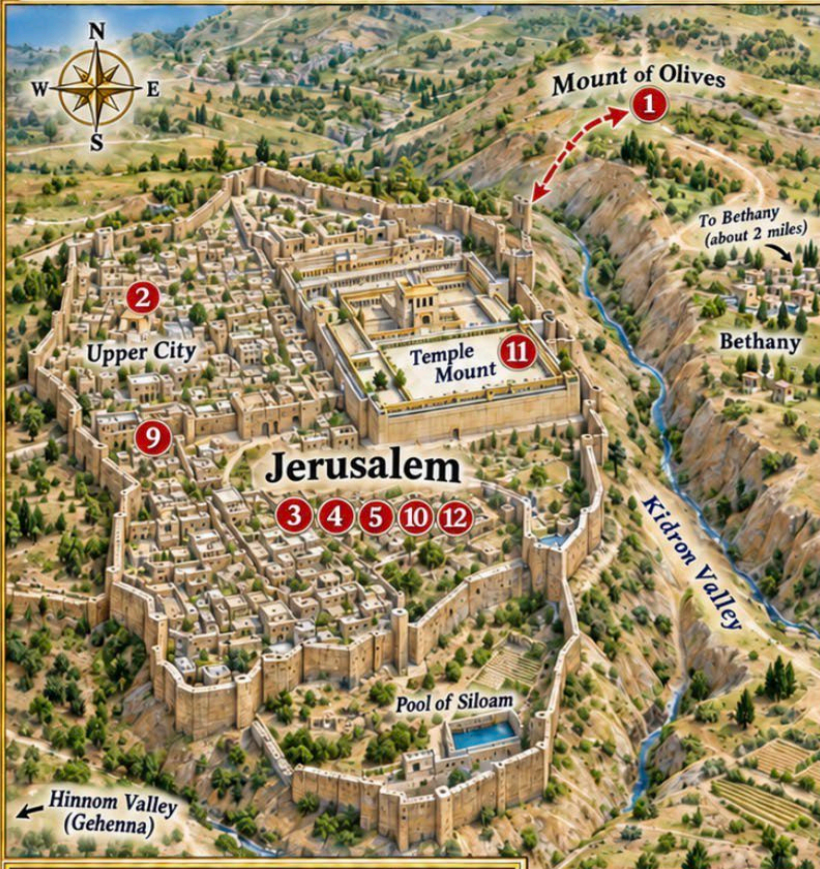
VIII THE VOYAGE TO ROME

Storm • Shipwreck • Malta • Witness in Rome
Acts 27:1–28:31

From Jerusalem to Judea and Samaria—and to the ends of the earth • Acts 1:8

STAGE I — THE CHURCH BEGINS IN JERUSALEM

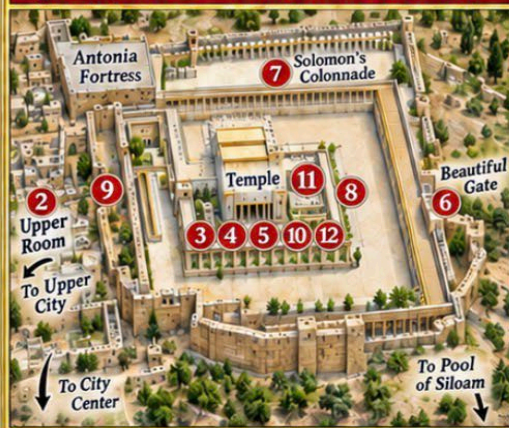
Acts 1:1–6:7 • Jerusalem, Pentecost, and the Growing Church



CHRONOLOGICAL KEY

- 1** Mount of Olives — Jesus ascends; disciples return to Jerusalem (Acts 1:6–12)
- 2** Upper Room — disciples pray; Matthias replaces Judas (Acts 1:13–26)
- 3** Jerusalem — Holy Spirit comes at Pentecost (Acts 2:1–13)
- 4** Jerusalem — Peter preaches; about three thousand are baptized (Acts 2:14–41)
- 5** Jerusalem — believers devote themselves to teaching, fellowship, breaking bread, and prayers (Acts 2:42–47)
- 6** Beautiful Gate — Peter and John heal the lame man (Acts 3:1–10)
- 7** Solomon's Colonnade — Peter preaches to the astonished crowd (Acts 3:11–26)
- 8** Temple precincts — Peter and John are arrested (Acts 4:1–4)
- 9** Jerusalem council — apostles testify before the rulers (Acts 4:5–31)
- 10** Jerusalem — believers share possessions; Ananias and Sapphira judged (Acts 4:32–5:11)
- 11** Temple and prison — apostles teach, are imprisoned, freed, and examined (Acts 5:12–42)
- 12** Jerusalem — seven servants are appointed; the word increases (Acts 6:1–7)

JERUSALEM — THE FIRST WITNESS



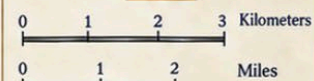
"Ye shall be witnesses unto me both in Jerusalem..."

— Acts 1:8

LEGEND

- City or town
- Chronological route
- - - Approximate route
- - - Sea route
- - - Regional boundary
- ~ River
- Location uncertain

SCALE



Prologue



Acts 1-14: **1** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,² Until the day in which he was taken up, after that he through the Holy Spirit had given commandments to the apostles whom he had chosen:³ To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:⁴ And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, says he, you have heard of me.⁵ For John truly baptized with water; but you shall be baptized with the Holy Spirit not many days from here.⁶ When they

therefore were come together, they asked of him, saying, Lord, will you at this time restore again the kingdom to Israel?⁷ And he said to them, **It is not for you to know the times or the seasons, which the Father has put in his own power.⁸ But you shall receive power, after that the Holy Spirit is come upon you: and you shall be witnesses to me both in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost part of the earth.**

1. The Ascension

⁹ And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.¹⁰ And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;¹¹ Which also said, You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.



2. Upper Room

¹² Then returned they to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.¹³ And when they were come in, they went up into an upper room, where remained both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.¹⁴ These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brothers.



Matthias Chosen

¹⁵ And in those days Peter stood up in the midst of the disciples, and [said](#), (the number of names together were about an hundred and twenty,) ¹⁶ Brothers, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus. ¹⁷ For he was numbered with us, and had obtained part of this ministry. ¹⁸ Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. ¹⁹ And it was known to all the dwellers at Jerusalem; so that as that field is called in their proper tongue, Aceldama, *that* is to say, The



field of blood. ²⁰ For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell in it: and his office let another take. ²¹ Therefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²² Beginning from the baptism of John, to that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. ²³ And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

²⁴ And they prayed, and said, You, Lord, which know the hearts of all men, show whether of these two you have chosen, ²⁵ That he may take part of this ^{ministry} and

¹Psalm 69:25 and Psalm 109:8.

apostleship, from which Judas by transgression fell, that he might go to his own place.²⁶ And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

3. Pentecost

2 And when the day of Pentecost was fully come, they were all with one accord in one place.² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.³ And there appeared to them cloven tongues like as of fire, and it sat upon each of them.⁴ And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.



⁵ And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.⁶ Now when this was reported abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.⁷ And they were all amazed and marveled, saying one to another, Behold, are not all these which speak



Galilaeans?⁸ And how hear we every man in our own tongue, in which we were born?⁹ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,¹⁰ Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,¹¹ Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.¹² And they were all amazed, and were in doubt, saying one to another, What

means this?¹³ Others mocking said, These men are full of new wine.

4. Peter's Sermon

14 But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judaea, and all you that dwell at Jerusalem, be this known to you, and hearken to my words: 15 For these are not drunken, as you suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel;¹⁷ And it shall come to pass in the last days, says God, 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:¹⁸ And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: ¹⁹ And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:²⁰ The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:²¹ And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.²² You 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 yourselves also know:²³ Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, ^{and} by wicked hands have crucified and slain:²⁴ Whom God has raised up, having loosed the pains of death: because it was not possible that he should be held of it.²⁵ For David speaks concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:²⁶ Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:²⁷ Because you will not leave my soul in hell, neither will you suffer yours Holy One to see corruption. ²⁸ You have made known to me the ways of life; you shall make me full of joy with your countenance.²⁹ Brothers, let me freely speak to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.³⁰ Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ ^{to} sit on his throne;³¹ He seeing this before spoke of the resurrection of Christ, that his soul ^{was} not left in hell, neither his flesh did see corruption.³² This

²Joel 2:28-32.

³Psalms 16:8-11.

⁴Psalms 16:10.

Jesus has God raised up, of which we all are witnesses.³³ Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he has shed forth



this, which you now see and hear.³⁴ For David is not ascended into the heavens: but he says himself, The Lord said to my Lord, Sit you on my right hand,³⁵ Until I make your foes your footstool.³⁶ Therefore let all the house of Israel know assuredly, that God has made the same Jesus, whom you have crucified, both Lord and Christ.³⁷ Now when they heard this, they were pricked in their heart, and said to Peter and to the rest of the apostles, Brothers, what shall we do?³⁸ Then Peter said to them, Repent, and be baptized every one of you in the name of Jesus

³Psalm 110:1.

Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.³⁹ For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.⁴⁰ And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation⁴¹ Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls.

5. The Fellowship



⁴² And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.⁴³ And fear came upon every soul: and many wonders and signs were done by the apostles.⁴⁴ And all that believed were together, and had all things common;⁴⁵ And sold their possessions and goods, and parted them to all men, as every man had need.⁴⁶ And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their food with gladness and singleness of heart,⁴⁷ Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

6. The Beautiful Gate

3 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.² And a certain man lame from his mother's womb was carried, whom they laid daily at the

gate of the temple which is called Beautiful, to ask charitable gifts of them that entered into the temple;



³ Who seeing Peter and John about to go into the temple asked an charitable gifts.⁴ And Peter, fastening his eyes upon him with John, said, Look on us.⁵ And he gave heed to them, expecting to receive something of them.⁶ Then Peter said, Silver and gold have I none; but such as I have give I you: In the name of Jesus Christ of Nazareth rise up and walk.⁷ And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.⁸ And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.⁹ And all the people saw him walking and praising God:¹⁰ And they knew that it

was he which sat for charitable gifts at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.



7. Solomon's Colonnade

¹¹ And as the lame man which was healed held Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly wondering.¹² And when Peter saw it, he answered to the people, You men of Israel, why marvel you at this? or why look you so earnestly on us, as though by our own power or holiness we had made this man to walk?¹³ The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Son Jesus; whom you delivered up, and denied him in the presence of Pilate, when he was determined to let him go.



¹⁴ But you denied the Holy One and the Just, and desired a murderer to be granted to you;¹⁵ And killed the Prince ^{of} life, whom God has raised from the dead; of which we are witnesses.¹⁶ And his name through faith in his name has made this man strong, whom you see and know: yea, the faith which is by him has given him this perfect soundness in the presence of you all.¹⁷ And now, brothers, I know that through ignorance you did it, as did also your rulers.¹⁸ But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he has so fulfilled.¹⁹ Repent you 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 to you:²¹ Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began.²² For Moses truly said to the fathers, A prophet shall the Lord your God raise up to you of your brothers, like to me; him shall you hear in all things whatsoever he shall say to you.²³ And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.²⁴ Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.²⁵ You are the children ^{of} the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in your seed shall all the kindreds of the earth be blessed.²⁶ To you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

8. Peter and John Arrested

4 And as they spoke to the people, the priests, and the captain of the temple, and the Sadducees, came upon them,² Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.³ And they laid hands on them, and put them in hold to the next day: for it was now eventide.⁴ However many of them which heard the word believed; and the number of the ^{men} was about five thousand.

⁶Deuteronomy 18:15-19.

⁷Genesis 12:3; 22:18; 26:4.



9. The Jewish Council

⁵ And it came to pass on the morrow, that their rulers, and elders, and scribes,⁶ And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.⁷ And when they had set them in the midst, they asked, By what power, or by what name, have you done this?⁸ Then Peter, filled with the Holy Spirit, said to them, You rulers of the people,



and elders of Israel,⁹ If we this day be examined of the good deed done to the disabled man, by what means he is made whole;¹⁰ Be it known to you all, and to all the people of Israel, that by the

name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by him does this man stand here before you whole.¹¹ This is the stone which **was set** at nothing of you builders, which is become the head of the corner.¹² Neither is there salvation in any other: for there is none other name under heaven given among men, by which we must be saved.

The Boldness of the Disciples

¹³ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.¹⁴ And beholding the man which was healed standing with them, they could say nothing against it.¹⁵ But when they had commanded them to go aside out of the council, they conferred among themselves,¹⁶ Saying, What shall we do to these men? for that indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.¹⁷ But that it spread no further among the people, let us strictly threaten them, that they speak henceforth to no man in this name.¹⁸ And they called them, and commanded them not to speak at all nor teach in the name of Jesus.¹⁹ But Peter and John answered and said to them, Whether it be right in the sight of God to hearken to you more than to God, judge you.²⁰ For we cannot but speak the things which we have seen and heard.²¹ So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.²² For the man was above forty years old, on whom this miracle of healing was showed.²³ And being let go, they went to their own company, and reported all that the chief priests and elders had said to them.²⁴ And when they heard that, they lifted up their voice to God with one accord, and said, Lord, you are God, which have made heaven, and earth, and the sea, and all that in them is:²⁵ Who by the mouth of your servant David have said, Why did the heathen rage, and the people imagine vain things?²⁶ The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.²⁷ For of a truth against your holy child Jesus, whom you have anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,²⁸ For to do whatsoever your hand and your counsel determined before to be done.²⁹ And now, Lord, behold

⁸Psalms 118:22.

⁹Exodus 20:11; Psalms 146:6.

¹⁰Psalms 2:1-2.

their threatenings: and grant to your servants, that with all boldness they may speak your word,³⁰ By stretching forth yours hand to heal; and that signs and wonders may be done by the name of your holy child Jesus.³¹ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

10. All Things in Common

³² And the multitude of them that believed were of one heart and of one soul: neither said any of them that anything of the things which he possessed was his own; but they had all things common.³³ And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.³⁴ Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,³⁵ And laid them down at the apostles' feet: and distribution was made to every man according as he had need.³⁶ And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,³⁷ Having land, sold it, and brought the money, and laid it at the apostles' feet.

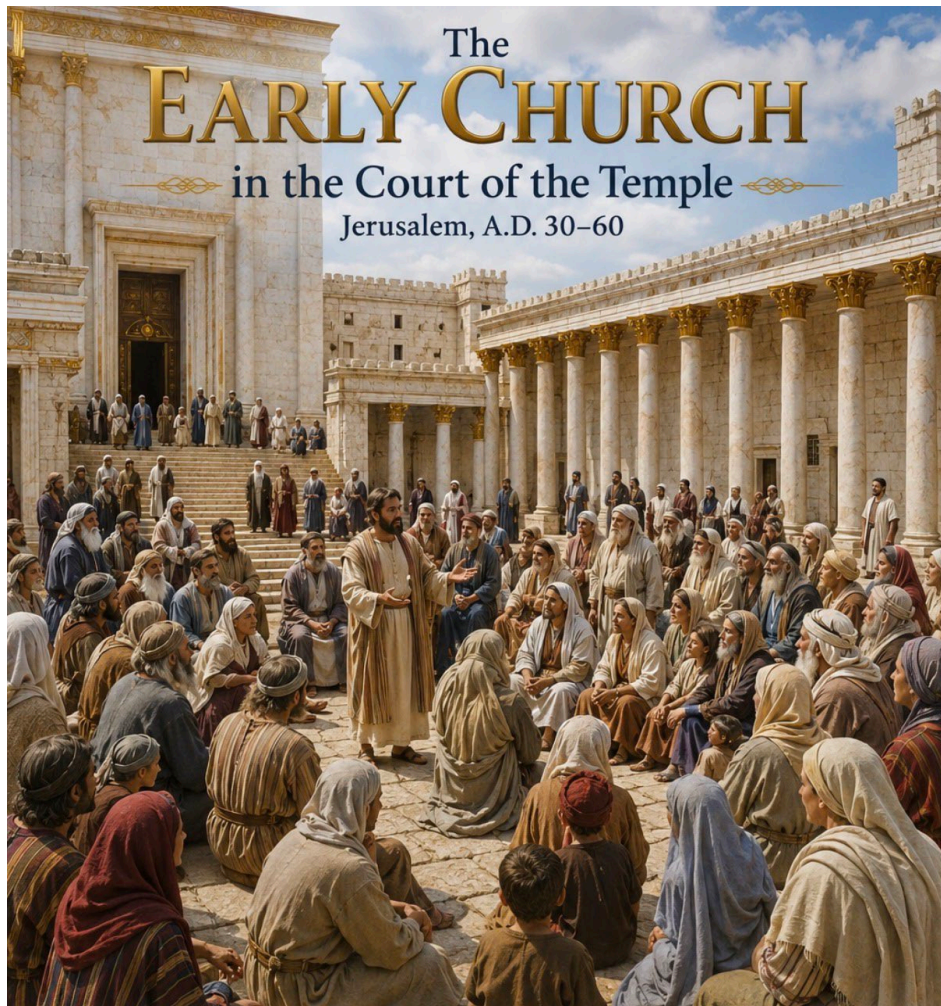
Lying to the Holy Spirit

5 But a certain man named Ananias, with Sapphira his wife, sold a possession,² And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.³ But Peter said, Ananias, why has Satan filled yours heart to lie to the Holy Spirit, and to keep back part of the price of the land?⁴ Whiles it remained, was it not yours own? and after it was sold, was it not in yours own power? why have you conceived this thing in yours heart? you have not lied to men, but to God.⁵ And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.⁶ And the young men arose, wound him up, and carried him out, and buried him.⁸ And Peter answered to her, Tell me whether you sold the land for so much? And she said, Yea, for so much.⁹ Then Peter said to her, How is it that you have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried your husband are at the door, and shall carry you out.¹⁰ Then fell she down immediately at his feet, and yielded up the ghost: and the young men came in, and found her

dead, and, carrying her forth, buried her by her husband.¹¹ And great fear came upon all the church, and upon as many as heard these things.

11. Apostolic Signs and Wonders

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.



¹³ And of the rest dared no man join himself to them: but the people magnified them.¹⁴ And believers were the more added to the Lord, multitudes both of men and women.)¹⁵ So that that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.¹⁶ There came also a multitude

out of the cities round about to Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed everyone.

Jealous Pharisees and Sadducees

¹⁷ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,¹⁸ And laid their hands on the apostles, and put them in the common prison.¹⁹ But the angel of the Lord by night opened the prison doors, and brought them forth, and said,²⁰ Go, stand and speak in the temple to the people all the words of this life.²¹ And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.²² But when the officers ^{came}, and found them not in the prison, they returned and told,²³ Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.²⁴ Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them to which this would grow.²⁵ Then came one and told them, saying, Behold, the men whom you put in prison are standing in the temple, and teaching the people.²⁶ Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.²⁷ And when they had brought them, they set them before the council: and the high priest asked them,²⁸ Saying, Did not we strictly command you that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.²⁹ Then Peter and the other apostles answered and said, We anything to obey God rather than men.³⁰ The God of our fathers raised up Jesus, whom you slew and hanged on a tree.³¹ Him has God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.³² And we are his witnesses of these things; and so is also the Holy Spirit, whom God has given to them that obey him.

Gamaliel's Advice

³³ When they heard that, they were cut to the heart, and took counsel to slay them.³⁴ Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded ^{to} put the apostles forth a little space;³⁵ And said to them, You men of Israel, take heed to yourselves what you intend to do as touching these men.³⁶ For

before these days rose up Theudas, boasting himself to be somebody; to whom a number of men,



about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nothing.³⁷ After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.³⁹ But if it be of God, you cannot overthrow it; lest haply you be found even to fight against God.⁴⁰ And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.⁴¹ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.⁴² And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

12. Seven Servants Chosen

6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.² Then the twelve called the multitude of the disciples to them, and said, It is not reason that we should leave the word of God, and serve tables.³ Therefore, brothers, look you out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business.⁴ But we will give ourselves continually to prayer, and to the ministry of the word.⁵ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.⁶ Whom they set before the apostles: and when they had prayed, they laid their hands on them.⁷ And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.



STAGE II – THE WITNESS SPREADS TO JUDEA AND SAMARIA

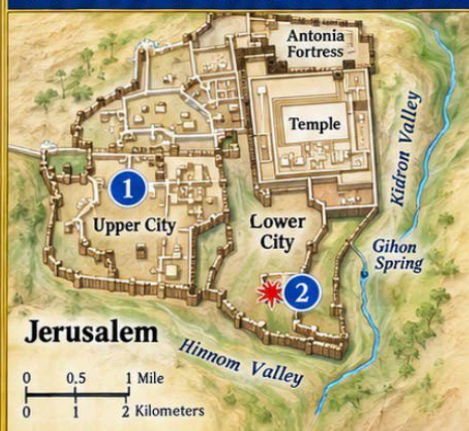
Acts 6:8–9:31 • Stephen, Philip, and the Conversion of Saul



CHRONOLOGICAL KEY

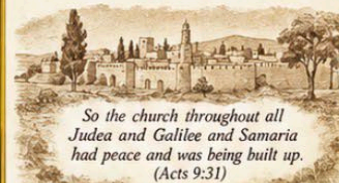
- 1** Jerusalem — Stephen disputes, is arrested, and bears witness (Acts 6:8–7:53)
- 2** Outside Jerusalem — Stephen is stoned; persecution scatters believers (Acts 7:54–8:4)
- 3** City of Samaria — Philip proclaims Christ; many believe (Acts 8:5–13)
- 4** Samaria — Peter and John visit; believers receive the Holy Spirit (Acts 8:14–25)
- 5** Jerusalem–Gaza road — Philip explains Isaiah and baptizes the Ethiopian official (Acts 8:26–39)
- 6** Azotus to Caesarea — Philip preaches through the coastal towns (Acts 8:40)
- 7** Near Damascus — the risen Jesus confronts Saul (Acts 9:1–9)
- 8** Damascus — Ananias receives Saul; Saul is baptized and preaches (Acts 9:10–22)
- 9** Damascus — Saul escapes the city in a basket (Acts 9:23–25)
- 10** Jerusalem — Barnabas introduces Saul to the apostles (Acts 9:26–28)
- 11** Jerusalem to Caesarea and Tarsus — Saul is sent away (Acts 9:29–30)
- 12** Judea, Galilee, and Samaria — the church has peace and multiplies (Acts 9:31)

STEPHEN'S WITNESS IN JERUSALEM



MAP LEGEND

- City or town
- Chronological route (Philip and scattered believers)
- Chronological route (Saul)
- Approximate route
- Sea route
- Regional boundary
- River
- ★ Location uncertain



So the church throughout all Judea and Galilee and Samaria had peace and was being built up. (Acts 9:31)



1. Stephen

⁸ And Stephen, full of faith and power, did great wonders and miracles among the people.⁹ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.¹⁰ And they were not able to resist the wisdom and the spirit by which he spoke.



¹¹ Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.¹² And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,¹³ And set up false witnesses, which said, This man ceases not to speak blasphemous words against this holy place, and the law:¹⁴ For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.¹⁵ And all that sat in the council, looking steadfastly on him, saw his

face as it had been the face of an angel.

Stephen's Sermon

⁷ Then said the high priest, Are these things so?² And he said, Brothers and fathers, hearken; The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,³ And said to him, Get you out of your country, and from your family, and come into the

land which I shall show you.¹¹⁴ Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from there, when his father was dead, he removed him into this land, in which you now dwell.⁵ And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.⁶ And God spoke on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.⁷ And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.¹²⁸ And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

The Patriarchs in Egypt

⁹ And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,¹⁰ And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.¹¹ Now there came a famine over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.¹² But when Jacob heard that there was corn in Egypt, he sent out our fathers first.¹³ And at the second time Joseph was made known to his brothers; and Joseph's family was made known to Pharaoh.¹⁴ Then sent Joseph, and called his father Jacob to him, and all his family, threescore and fifteen souls.¹⁵ So Jacob went down into Egypt, and died, he, and our fathers,¹⁶ And were carried over into Sychem, and laid in the tomb that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

Moses, a Rejected Savior

¹⁷ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,¹⁸ Till another king arose, which knew not Joseph.¹⁹ The same dealt subtly with our family, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.²⁰ In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:²¹ And when he was cast out, Pharaoh's daughter

¹¹Genesis 12:1.

¹²Genesis 15:13-14; Exodus 3:12.

took him up, and nourished him for her own son.²² And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.²³ And when he was full forty years old, it came into his heart to visit his brothers the children of Israel.²⁴ And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:²⁵ For he supposed his brothers would have understood how that God by his hand would deliver them: but they understood not.²⁶ And the next day he showed himself to them as they strove, and would have set them at one again, saying, Sirs, you are brothers; why do you wrong one to another?²⁷ But he that did his neighbor wrong thrust him away, saying, Who made you a ruler and a judge over us?²⁸ Will you kill me, as you did the Egyptian yesterday?¹³²⁹ Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.³⁰ And when forty years were expired, there appeared ¹⁰him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.³¹ When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came to him,³² Saying, I am the God of your fathers, the God of Abraham, and the God of Isaac, and the ¹⁴God of Jacob. Then Moses trembled, and dared not behold.³³ Then said the Lord to him, Put off your shoes from your feet: for the place where you stand is holy ground.¹⁵³⁴ I have seen, 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, I will send you into Egypt.¹⁶³⁵ This Moses whom they refused, saying, Who made you a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.³⁶ He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

Israel's Rebellion against God

³⁷ This is that Moses, which said to the children of Israel, A prophet shall ^{the} Lord your God raise up to you of your brothers, like to me; him shall you hear.¹⁷³⁸ This is he, that was in the church in the wilderness with the angel which spoke to him in the mount Sina, and with our fathers: who

¹³Exodus 2:14.

¹⁴Exodus 3:6.

¹⁵Exodus 3:5.

¹⁶Exodus 3:7-10.

¹⁷Deuteronomy 18:15.

received the lively oracles to give to us:³⁹ To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,⁴⁰ Saying to Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we know not what is become of him.¹⁸⁴¹ And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.⁴² Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O you house of Israel, have you offered to me slain beasts and sacrifices by the space of forty years in the wilderness?⁴³ Yea, you took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them: and I will carry you away beyond Babylon.¹⁹

God's Real Tabernacle

⁴⁴ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking to Moses, that he should make it according to the fashion that he had seen.⁴⁵ Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, to the days of David;⁴⁶ Who found favor before God, and desired to find a tabernacle for the God of [Jacob](#).⁴⁷ But Solomon built him an house.⁴⁸ However the most High dwells not in temples made with hands; as says the prophet,⁴⁹ Heaven is my throne, and earth is my footstool: what house will you build me? says the Lord: or what is the place of my rest?⁵⁰ Has not my hand made all these things?²⁰

Resisting the Holy Spirit

⁵¹ You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Spirit: as your fathers did, so do you.⁵² Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom you have been now the betrayers and murderers:⁵³ Who have received the law by the disposition of angels, and have not kept it.

¹⁸Exodus 32:1, 23.

¹⁹Amos 5:25-27.

²⁰Isaiah 66:1-2.

2. The First Christian Martyr

⁵⁴ When they heard these things, they were cut to the heart, and ^{they} gnashed on him with their teeth.⁵⁵ But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,⁵⁶ And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.⁵⁷ Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,⁵⁸ And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.⁵⁹ And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.⁶⁰ And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.



Saul the Persecutor

8 And Saul was consenting to his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.² And devout men carried Stephen to his burial, and made great lamentation over him.³ As for Saul, he made havoc of the church, entering into every

house, and haling men and women committed them to prison.⁴ Therefore they that were scattered abroad went everywhere preaching the word.

3. Philip in Samaria

⁵ Then Philip went down ^{to} the city of Samaria, and preached Christ to them.⁶ And the people with one accord gave heed to those things which Philip spoke, hearing and seeing the miracles which he did.⁷ For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.⁸ And there was great joy in that city.⁹ But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:¹⁰ To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.¹¹ And to him they had regard, because that of long time he had bewitched them with sorceries.¹² But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.¹³ Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

4. Peter and John to Samaria

¹⁴ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John:¹⁵ Who, when they were come down, prayed for them, that they might receive the Holy Spirit:¹⁶ (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)¹⁷ Then laid they their hands on them, and they received the Holy Spirit.¹⁸ And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money,¹⁹ Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit.²⁰ But Peter said to him, Your money perish with you, because you have thought that the gift of God may be purchased with money.²¹ You have neither part nor lot in this matter: for your heart is not right in the sight of God.²² Repent therefore of this your wickedness, and pray God, if perhaps the thought of yours heart may be forgiven you.²³ For I perceive that you are in the gall of bitterness, and in the bond of iniquity.²⁴ Then answered

Simon, and said, Pray you to the Lord for me, that none of these things which you have spoken come upon me.²⁵ And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

5. The Ethiopian Official

²⁶ And the angel of the Lord spoke to Philip, saying, Arise, and go toward the south to the way that goes down from Jerusalem to Gaza, which is desert.²⁷ And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,²⁸ Was returning, and sitting in his chariot read Esaias the prophet.²⁹ Then the Spirit said to Philip, Go near, and join



yourself to this chariot. ³⁰ And Philip ran there to him, and heard him read the prophet Esaias, and said, Do you understand what you are reading?³¹ And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.³² The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:³³ In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.²¹³⁴ And the eunuch answered Philip, and said, I pray you, of whom speaks the prophet this? of himself, or of some other man?³⁵ Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus.³⁶ And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what does hinder me to be baptized?³⁸ And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.



²¹Isaiah 53:7-8.

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

6. Philip to Azotus and Caesarea

⁴⁰ But Philip was found ^{at} Azotus: and passing through he preached in all the cities, till he came to Caesarea.

7. Saul

⁹ And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,² And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.³ And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:⁴ And he fell to the earth, and heard a voice saying to him, **Saul, Saul, why are you persecuting me?**⁵ And he said, Who are you, Lord? And the Lord said, **I am Jesus whom you persecute: it is hard for you to kick against the goads.**⁶ And he trembling and astonished said, Lord, what will you have me to do? And the Lord said to him, **Arise, and go into the city, and it shall be told you what you must do.**⁷ And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.⁸ And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.⁹ And he was three days without sight, and neither did eat nor drink.



8. Ananias



¹⁰ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, **Ananias**. And he said, Behold, I am here, Lord.¹¹ **And the Lord said to him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prays,**¹² And has seen ⁱⁿ a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.¹³ Then Ananias answered, Lord, I have heard by many of this man, how much evil he has done to your saints at

Jerusalem:¹⁴ And here he has authority from the chief priests to bind all that call on your name.¹⁵ But the Lord said to him, Go your way: **for he is a chosen vessel to me, to bear my name before the Gentiles, and kings, and the children of Israel:**¹⁶ **For I will show him how great things he must suffer for my name's sake.**¹⁷ And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared to you in the way as you came, has sent me, that you might receive your sight, and be filled with the Holy Spirit.¹⁸ And immediately there fell from his eyes as it had been scales: and he received sight

immediately, and arose, and was baptized.¹⁹ And when he had received food, he was strengthened. Then was

Saul Proclaiming the Messiah

Saul certain days with the disciples which were at Damascus.²⁰ And immediately he preached Christ in the synagogues, that he is the Son of God.²¹ But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came here for that intent, that he might bring them bound to the chief priests?²² But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

9. Saul in a Basket



²³ And after that many days were fulfilled, the Jews took counsel to kill him:²⁴ But their laying await was known of Saul. And they watched the gates day and night to kill him.²⁵ Then the disciples took him by night, and let him down by the wall in a basket.

10. Barnabas Befriends Saul

²⁶ And when Saul was come to Jerusalem, he tried to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.²⁷ But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.²⁸ And he was with them coming in and going out at Jerusalem.²⁹ And he spoke boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.³⁰ Which when the brothers knew, they brought him down to Caesarea, and sent him forth to Tarsus.³¹ Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.

STAGE III — THE GOSPEL OPENS TO THE GENTILES

Acts 9:32–12:24 • Peter, Cornelius, Antioch, and Herod



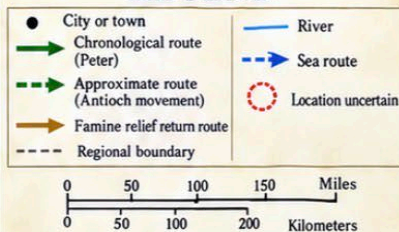
CHRONOLOGICAL KEY

- 1 **Lydda** — Peter heals Aeneas (Acts 9:32–35)
- 2 **Joppa** — Peter raises Tabitha from the dead (Acts 9:36–43)
- 3 **Caesarea** — Cornelius and his household receive the gospel and Holy Spirit (Acts 10:1–48)
- 4 **Joppa** — Peter receives the vision of the sheet (Acts 10:9–23)
- 5 **Jerusalem** — Peter explains God's welcome of Gentiles (Acts 11:1–18)
- 6 **Phoenicia, Cyprus, and Antioch** — scattered believers preach; Gentiles believe (Acts 11:19–21)
- 7 **Antioch** — Barnabas strengthens the new church (Acts 11:22–24)
- 8 **Tarsus to Antioch** — Barnabas brings Saul; disciples are called Christians (Acts 11:25–26)
- 9 **Antioch to Judea** — famine relief is sent by Barnabas and Saul (Acts 11:27–30)
- 10 **Jerusalem** — Herod kills James and imprisons Peter (Acts 12:1–5)
- 11 **Jerusalem** — an angel frees Peter from prison (Acts 12:6–19)
- 12 **Caesarea** — Herod dies; the word of God grows (Acts 12:19–24)

JOPPA AND CAESAREA — THE GENTILE DOOR OPENS



LEGEND



1. Healing at Lydda

³² And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.³³ And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.³⁴ And Peter said to him, Aeneas, Jesus Christ makes you whole: arise, and make your bed. And he arose immediately.³⁵ And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

2. Healing at Joppa

³⁶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did.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.³⁸ And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring him that he would not delay to come to them.³⁹ Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.⁴⁰ But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.⁴¹ And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.⁴² And it was known throughout all Joppa; and many believed in the Lord.⁴³ And it came to pass, that he remained many days in Joppa with one Simon a tanner.

3. Cornelius

10 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,² A devout man, and one that feared God with all his house, which gave much charitable gifts to the people, and prayed to God alway.³ He saw in a vision evidently about ^{the} ninth hour of the day an angel of God coming in to him, and saying to him, Cornelius.⁴ And

when he looked on him, he was afraid, and said, What is it, Lord? And he said to him, Your prayers and yours charitable gifts are come up for a memorial before God.⁵ And now send men to Joppa, and call for one Simon, whose surname is Peter:⁶ He lodges with one Simon a tanner, whose house is by the sea side: he shall tell you what you ought



to do.⁷ And when the angel which spoke to Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;⁸ And when he had declared all these things to them, he sent them to Joppa.

4. Peter's Vision

⁹ On the morrow, as they went on their journey, and drew nigh to the city, Peter went up upon the housetop to pray about the sixth hour:¹⁰ And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,¹¹ And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:¹² In which were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.



¹³ And there came a voice to him, Rise, Peter; kill, and eat.¹⁴ But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.¹⁵ And the voice spoke to him again the

second time, What God has cleansed, that call not you common.¹⁶ This was done thrice: and the vessel was received up again into heaven.

Peter Visits Cornelius

¹⁷ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,¹⁸ And called, and asked whether Simon, which was surnamed Peter, were lodged there.¹⁹ While Peter thought on the vision, the Spirit said to him, Behold, three men seek you.²⁰ Arise therefore, and get you down, and go with them, doubting nothing: for I have sent them.²¹ Then Peter went down to the men which were sent to him from Cornelius; and said, Behold, I am he whom you seek: what is the cause therefore you are come?²² And they said, Cornelius the centurion, a just man, and one that fears God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for you into his house, and to hear words of you.²³ Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brothers from Joppa accompanied him.²⁴ And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his relatives and near friends.²⁵ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.²⁶ But Peter took him up, saying, Stand up; I myself also am a man.²⁷ And as he talked with him, he went in, and found many that were come together.²⁸ And he said to them, You know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but God has showed me that I should not call any man common or unclean.²⁹ Therefore came I to you without gainsaying, as soon as I was sent for: I ask therefore for what intent you have sent for me?³⁰ And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,³¹ And said, Cornelius, your prayer is heard, and yours charitable gifts are had in remembrance in the sight of God.³² Send therefore to Joppa, and call here Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he comes, shall speak to you.³³ Immediately therefore I sent to you; and you have well done that you are come. Now therefore are we all here present before God, to hear all things that are commanded you of God.

Good News for Gentiles

³⁴ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:³⁵ But in every nation he that fears him, and works righteousness, is accepted with him.³⁶ The word which God sent to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)³⁷ That word, I say, you know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;³⁸ How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.³⁹ And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:⁴⁰ Him God raised up the third day, and showed him openly;⁴¹ Not to all the people, but to witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead.⁴² And he commanded us to preach to the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.⁴³ To him give all the prophets witness, that through his name whosoever believes in him shall receive remission of sins.

Gentile Conversion and Baptism

⁴⁴ While Peter yet spoke these words, the Holy Spirit fell on all them which heard the word.⁴⁵ And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.⁴⁶ For they heard them speak with tongues, and magnify God. Then answered Peter,⁴⁷ Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?⁴⁸ And he commanded them to be baptized in the name of the Lord. Then prayed they him to remain certain days.



5. Salvation Defended

11 And the apostles and brothers that were in Judaea heard that the Gentiles had also received the word of God.² And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,³ Saying, You went in to men uncircumcised, and did eat with them.⁴ But Peter rehearsed the matter from the beginning, and expounded it by order to them, saying,⁵ I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:⁶ Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.⁷ And I heard a voice saying to me, Arise, Peter; slay and eat.⁸ But I said, Not so, Lord: for nothing common or unclean has at any time entered into my mouth.⁹ But the voice answered me again from heaven, What God has cleansed, that call not you common.¹⁰ And this was done three times: and all were drawn up again into heaven.¹¹ And, behold, immediately there were three men already come to the house where I was, sent from Caesarea to me.¹² And the Spirit bade me go with them, nothing doubting. Moreover these six brothers accompanied me, and we entered into the man's house:¹³ And he showed us how he had seen an angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter;¹⁴ Who shall tell you words, by which you and all your house shall be saved.¹⁵ And as I began to speak, the Holy Spirit fell on them, as on us at the beginning.¹⁶ Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but you shall be baptized with the Holy Spirit.¹⁷ Forasmuch then as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?¹⁸ When they heard these things, they held their peace, and glorified God, saying, Then has God also to the Gentiles granted repentance to life.

6. The Church Scattered

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 to the Jews only.²⁰ And some of them were men of Cyprus and Cyrene, which, when they were come to

Antioch, spoke ^{to} the Grecians, preaching the Lord Jesus.²¹ And the hand of the Lord was with them: and a great number believed, and turned to the Lord.

7. Antioch

²² Then tidings of these things came ^{to} the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.²³ Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave to the Lord.²⁴ For he was a good man, and full of the Holy Spirit and of faith: and much people was added to the Lord.

8. Tarsus to Antioch

²⁵ Then departed Barnabas to Tarsus, for to seek Saul:²⁶ And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

9. Antioch to Judea

²⁷ And in these days came prophets from Jerusalem to Antioch.²⁸ And there stood up one of them named Agabus, and signified by the Spirit that there should be great famine throughout all the world: which came to pass in the days of Claudius Caesar.²⁹ Then the disciples, every man according to his ability, determined to send relief to the brothers which dwelt in Judaea:³⁰ Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

10. James Martyred and Peter Jailed

¹² Now about that time Herod the king stretched forth his hands to vex certain of the church.² And he killed James the brother of John with the sword.³ And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened

bread.)⁴ And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.⁵ Peter therefore was kept in prison: but prayer was made without ceasing of the church to God for him.

11. Peter Rescued

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.⁷ And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.⁸ And the angel said to him, Gird yourself, and bind on your sandals. And so he did. And he says to him, Cast your garment about



you, and follow me.⁹ And he went out, and followed him; and knew not that it was true which was done by the angel; but thought he saw a vision.¹⁰ When they were past the first and the second ward, they came to the iron gate that leads to the city; which opened to them of his own accord: and they went out, and passed on through one street; and immediately the angel departed from him.¹¹ And when Peter was come to himself, he said, Now I know of a surety, that the Lord has sent his angel, and has delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.¹² And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.¹³ And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.¹⁴ And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and



told how Peter stood before the gate.¹⁵ And they said to her, You are mad. But she constantly affirmed that it was even so. Then said they, It is his angel.¹⁶ But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.¹⁷ But he, beckoning to them with the hand to hold their peace, declared to them how the Lord had brought him out of the prison. And he said, Go show these things to James, and to the brothers. And he departed, and went into another place.¹⁸ Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.¹⁹ And when Herod had sought for him, and

found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there remained.

12. Herod's Death

²⁰ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.²¹ And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them.²² And the people gave a shout, saying, It is the voice of a god, and not of a man.²³ And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.



²⁴ But the word of God grew and multiplied.²⁵ And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, ^{and} took with them John, whose surname was Mark.

STAGE IV — PAUL'S FIRST MISSIONARY JOURNEY

Acts 12:25–14:28 • Cyprus and Southern Galatia



CHRONOLOGICAL KEY

- 1** **Antioch** — the Holy Spirit sends Barnabas and Saul (Acts 13:1–3)
- 2** **Seleucia** — missionaries sail for Cyprus (Acts 13:4)
- 3** **Salamis** — they proclaim the word in synagogues (Acts 13:5)
- 4** **Paphos** — Elymas is blinded; the proconsul believes (Acts 13:6–12)
- 5** **Perga** — John Mark returns to Jerusalem (Acts 13:13)
- 6** **Pisidian Antioch** — Paul preaches; many Gentiles receive the word (Acts 13:14–52)
- 7** **Iconium** — a divided city; signs and opposition (Acts 14:1–7)
- 8** **Lystra** — a crippled man is healed; Paul is stoned and survives (Acts 14:8–20)
- 9** **Derbe** — many disciples are made (Acts 14:20–21)
- 10** **Lystra, Iconium, and Pisidian Antioch** — churches strengthened; elders appointed (Acts 14:21–23)
- 11** **Perga and Attalia** — the missionaries return to the coast (Acts 14:24–25)
- 12** **Antioch** — the church hears what God opened to the Gentiles (Acts 14:26–28)

SOUTHERN GALATIA — CHURCHES ESTABLISHED



LEGEND

- City or town
- Chronological route (outward journey)
- - - Approximate route (return journey)
- Sea route
- - - Regional boundary
- ~ River
- Location uncertain

"So the word of the Lord continued to spread and was being proclaimed in all the region."

Acts 14:27

Word of Life Publishing
www.theHistoryoftheBible.com

1. Sending Barnabas and Saul

13 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.² As they ministered to ^{the} Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work to which I have called them.³ And when they had fasted and prayed, and laid their hands on them, they sent them away.



2. Sailing to Cypress



⁴ So they, being sent forth by the Holy Spirit, departed to Seleucia; and from there they sailed to Cyprus.

3. Salamis

⁵ And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

4. Paphos

⁶ And when they had gone through the isle to Paphos, they found a certain magician, a false prophet, a Jew, whose name was Barjesus:⁷ Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.⁸ But Elymas the magician (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.⁹ Then Saul, (who also is called Paul,) filled with the Holy Spirit, set his eyes on him.¹⁰ And said, O full of all subtilty and all mischief, you child of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord?¹¹ And now, behold, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.¹² Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

5. Perga

¹³ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

6. Pisidia

¹⁴ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.¹⁵ And after the reading of the law and the prophets the rulers of the synagogue sent to them, saying, You brothers, if you have any word of exhortation for the people, say on.¹⁶ Then Paul stood up, and beckoning with his hand said, Men of Israel, and you that fear God, give audience.¹⁷ The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out ^{of} it.¹⁸ And about the time of forty years allowed he their manners ⁱⁿ the wilderness.¹⁹ And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.²⁰ And after that he gave to them judges about the space of four hundred and fifty years, until Samuel the prophet.²¹ And afterward they desired a king: and God gave to them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.²² And when he had removed him, he raised up to them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.²³ Of this man's seed has God according to his promise raised to Israel a Saviour, Jesus:²⁴ When John had first preached before his coming the baptism of repentance to all the people of Israel.²⁵ And as John fulfilled his course, he said, Whom think you that I am? I am not he. But, behold, there comes one after me, whose shoes of his feet I am not worthy to loose.²⁶ Brothers, children of the stock of Abraham, and whosoever among you fears God, to you is the word of this salvation sent.²⁷ For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.²⁸ And though they found no cause of death in him, yet desired they Pilate that he should be slain.²⁹ And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb.³⁰ But God raised him from the dead:³¹ And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses to the people.³² And we declare to you glad tidings, how that the promise which was made to the fathers,³³ God has fulfilled the same to us their children, in that he has raised up Jesus again; as it is also written in the second psalm, You are my Son, this day have I

²²¹ Samuel 13:14; Psalm 89:20.

begotten you.²³³⁴ And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.²⁴³⁵ Therefore he says also in another psalm, You shall not suffer yours Holy One to see corruption.²⁵³⁶ For David, after he had served his own generation by the will of God, fell on sleep, and was laid to his fathers, and saw corruption:³⁷ But he, whom God raised again, saw no corruption.³⁸ Be it known to you therefore, brothers, that through this man is preached to you the forgiveness of sins:³⁹ And by him all that believe are justified from all things, from which you could not be justified by the law of Moses.⁴⁰ Beware therefore, lest that come upon you, which is spoken of in the prophets;⁴¹ Behold, you despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it to you.²⁶⁴² And when the Jews were gone out of the synagogue, ^{the} Gentiles besought that these words might be preached to them the next sabbath.⁴³ Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.⁴⁴ And the next sabbath day came almost the whole city together to hear the word of God.⁴⁵ But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming.⁴⁶ Then Paul and Barnabas grown bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.⁴⁷ For so has the Lord commanded us, saying, I have set you to be a light of the Gentiles, that you should be for salvation to the ends of the earth.²⁷⁴⁸ And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.⁴⁹ And the word of the Lord was published throughout all the region.⁵⁰ But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of

²³Psalm 2:7.

²⁴Isaiah 55:3.

²⁵Psalm 16:10.

²⁶Habakkuk 1:5.

²⁷Isaiah 49:6.

their coasts.⁵¹ But they shook off the dust of their feet against them, and came to Iconium.⁵² And the disciples were filled with joy, and with the Holy Spirit.

7. Iconium

14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed.² But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brothers.³ Long time therefore remained they speaking boldly in the Lord, which gave testimony to the word of his grace, and granted signs and wonders to be done by their hands.⁴ But the multitude of the city was divided: and part held with the Jews, and part with the apostles.⁵ And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,⁶ They were aware of it, and fled to Lystra and Derbe, cities of Lycaonia, and to the region that lies round about:⁷ And there they preached the gospel.

8. Lystra

⁸ And there sat a certain man at Lystra, disabled in his feet, being a cripple from his mother's womb, who never had walked:⁹ The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,¹⁰ Said with a loud voice, Stand upright on your feet. And he leaped and walked.¹¹ And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.¹² And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.¹³ Then the priest of Jupiter, which was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people.¹⁴ Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,¹⁵ And saying, Sirs, why do you these things? We also are men of like passions with you, and preach to you that



you should turn from these vanities to the living God, which made heaven, and earth, and the sea, and all things that are in it:¹⁶ Who in times past allowed all nations to walk in their own ways.¹⁷ Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.¹⁸ And with these sayings scarce restrained they the people, that they had not done sacrifice to them. ¹⁹ And there came there certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

9. Derbe

²⁰ However, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

10. Following Up

²¹ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,²² Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.²³ And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

11. Perga and Attalia

²⁴ And after they had passed throughout Pisidia, they came to Pamphylia.²⁵ And when they had preached the word in Perga, they went down into Attalia:

12. Back to Antioch

²⁶ And from there sailed to Antioch, from where they had been recommended to the grace of God for the work which they fulfilled.²⁷ And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.²⁸ And there they remained long time with the disciples.

STAGE V — THE JERUSALEM COUNCIL AND SECOND JOURNEY

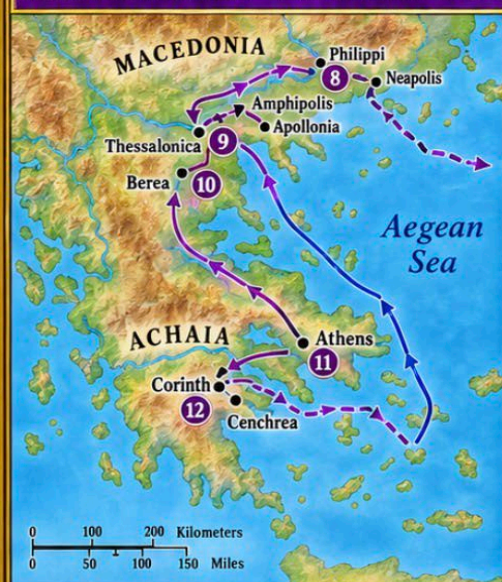
Acts 15:1–18:22 • Macedonia, Achaia, and the Gospel in Europe



CHRONOLOGICAL KEY

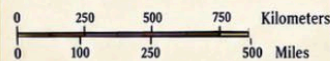
- 1** Antioch — dispute over circumcision leads to consultation in Jerusalem (Acts 15:1–2)
- 2** Jerusalem — apostles and elders meet; salvation by grace affirmed (Acts 15:3–29)
- 3** Antioch — the council's letter encourages Gentile believers (Acts 15:30–35)
- 4** Antioch — Barnabas sails to Cyprus; Paul and Silas travel through Syria and Cilicia (Acts 15:36–41)
- 5** Derbe and Lystra — Timothy joins Paul; churches are strengthened (Acts 16:1–5)
- 6** Phrygia, Galatia, and Mysia — the Spirit directs the mission away from Asia and Bithynia (Acts 16:6–8)
- 7** Troas — Paul receives the Macedonian vision (Acts 16:9–10)
- 8** Philippi — Lydia believes; Paul and Silas are imprisoned; the jailer is baptized (Acts 16:11–40)
- 9** Thessalonica — Paul reasons from Scripture; opposition arises (Acts 17:1–9)
- 10** Berea — many examine the Scriptures and believe (Acts 17:10–15)
- 11** Athens — Paul speaks at the Areopagus (Acts 17:16–34)
- 12** Corinth — Paul ministers for eighteen months (Acts 18:1–17)
- 13** Cenchrea, Ephesus, Caesarea, and Antioch — Paul completes the journey (Acts 18:18–22)

MACEDONIA AND ACHAEA — THE GOSPEL MOVES WEST



LEGEND

- City or town
- Paul's route (outward journey)
- - - Paul's route (return journey)
- Barnabas' route to Cyprus
- Sea route
- - - Regional boundary
- River
- (?) Location uncertain



1. The Dispute

15 And certain men which came down from Judaea taught the brothers, and said, Except you be circumcised after the manner of Moses, you cannot be saved.² When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the apostles and elders about this question.

2. Salvation by Grace Affirmed.

³ And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy to all the brothers.⁴ And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.⁵ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.⁶ And the apostles and elders came together for to consider of this matter.



⁷ And when there had been much disputing, Peter rose up, and said to them, Brothers, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.⁸ And God, which knows the hearts, bare them witness, giving them the Holy Spirit, even as he did to us;⁹ And put no difference between us and them, purifying their hearts by faith.¹⁰ Now therefore why tempt you God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?¹¹ But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.¹² Then all the multitude kept silence, and gave

audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.¹³ And after they had held their peace, James answered, saying, Brothers, hearken to me:¹⁴ Simeon ^{has} declared how God at the first did visit the Gentiles, to take out of them a people for his name.¹⁵ And to this agree the words of the prophets; as it is written,

¹⁶ After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins of it, and I will set it up:¹⁷ That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, says the Lord, who does all these things.¹⁸ Known to God are all his works from the beginning of the world.²⁸

¹⁹ Therefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:²⁰ But that we write to them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.²¹ For Moses of old time has in every city them that preach him, being read in the synagogues every sabbath day.

3. The Letter to the Gentile Believers

²² Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brothers:²³ And they wrote

letters by them after this manner; The apostles and elders and brothers send greeting to the brothers which are of the Gentiles in Antioch and Syria and Cilicia.²⁴ Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the law: to whom we gave no such commandment:²⁵ It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,²⁶ Men that have hazarded their lives for the name of our Lord Jesus Christ.²⁷ We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.²⁸ For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things;²⁹ That

²⁸Amos 9:11-12.

you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare you well.

The Outcome of the Jerusalem Letter

³⁰ So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:³¹ Which when they had read, they rejoiced for the consolation.³² And Judas and Silas, being prophets also themselves, exhorted the brothers with many words, and confirmed them.³³ And after they had remained there a space, they were let go in peace from the brothers to the apostles.³⁵ Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

4. Paul and Barnabas Split

³⁶ And some days after Paul said to Barnabas, Let us go again and visit our brothers in every city where we have preached the word of the Lord, and see how they do.³⁷ And Barnabas determined to take with them John, whose surname was Mark.³⁸ But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.³⁹ And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed to Cyprus;⁴⁰ And Paul chose Silas, and departed, being recommended by the brothers to the grace of God.⁴¹ And he went through Syria and Cilicia, confirming the churches.

5. Paul Selects Timothy

16 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:² Which was well reported of by the brothers that were at Lystra and Iconium.³ Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.⁴ And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders

which were at Jerusalem.⁵ And so were the churches established in the faith, and increased in number daily.

6. Evangelization of Europe

⁶ Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia,⁷ After they were come to Mysia, they tried to go into Bithynia: but the Spirit allowed them not.⁸ And they passing by Mysia came down to Troas.⁹ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

7. Troas

¹⁰ And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel to them.

8. Philippi

¹¹ Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;¹² And from there to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.¹³ And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke to the women which resorted there.

Lydia

¹⁴ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended to the things which were spoken of Paul.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.

Paul and Silas in Prison

¹⁶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by fortune-telling:¹⁷ The same followed Paul and us, and cried, saying, These men are the servants of ^{the} most high God, which show to us the way of salvation.¹⁸ And this did she many days. But Paul, being grieved, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And he came out the same hour.¹⁹ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace to the rulers,²⁰ And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,²¹ And teach customs, which are not lawful for us to receive, neither to observe, being Romans.²² And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.²³ And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:²⁴ Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.



A Midnight Deliverance

²⁵ And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them.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 every one's bands were loosed.²⁷ And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.²⁸ But Paul cried with a loud voice, saying, Do yourself no harm: for we are all here.²⁹ Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,



³⁰ And brought them out, and said, Sirs, what must I do to be saved?³¹ And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your house.³² And they spoke to him the word of the Lord, and to all that were in his house.³³ And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.³⁴ And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his house.



An Official Apology

³⁵ And when it was day, the magistrates sent the serjeants, saying, Let those men go.³⁶ And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.³⁷ But Paul said to them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay truly; but let them come themselves and fetch us out.³⁸ And the serjeants told these words to the magistrates: and they feared, when they heard that they were Romans.³⁹ And they came and besought them, and brought them out, and desired them to depart out of the city.⁴⁰ And they went out of the prison, and entered into the house of Lydia: and when they had seen the brothers, they comforted them, and departed.

9. Thessalonica

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:² And Paul, as his manner was, went in to them, and three sabbath days reasoned with them out of the scriptures,³ Opening and alleging, that Christ must needs have allowed, and risen again from the dead; and that this Jesus, whom I preach to you, is Christ.⁴ And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Riot in the City

⁵ But the Jews which believed not, moved with envy, took to them certain wicked fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.⁶ And when they found them not, they drew Jason and certain brothers to the rulers of the city, crying, These that have turned the world upside down are come here also;⁷ Whom Jason has received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.⁸ And they troubled the people and the rulers of the city, when they heard these things.⁹ And when they had taken security of Jason, and of the other, they let them go.

10. Berea

The Bereans Search the Scriptures

¹⁰ And the brothers immediately sent away Paul and Silas by night to Berea: who coming there went into the synagogue of the Jews.¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched ^{the} scriptures daily, whether those things were so.¹² Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.



¹³ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came there also, and stirred up ^{the} people.¹⁴ And then immediately the brothers sent away Paul to go as it were to the sea: but Silas and Timotheus remained there still.¹⁵ And they that conducted Paul brought him to Athens: and receiving a commandment to Silas and Timotheus for to come to him with all speed, they departed.

11. Paul in Athens

¹⁶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.¹⁷ Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.¹⁸ Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What ^{will} this babbler say? other some, He seems to be a setter forth of strange gods: because he preached to them Jesus, and the resurrection.¹⁹ And they took him, and brought him to Areopagus, saying, May we know what this new doctrine, of which you speak, is?²⁰ For you bring certain strange things to our ears: we would know therefore what these things mean.²¹ (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

The Areopagus Address

²² Then Paul stood in the midst of Mars' hill, and said, You men of Athens, I perceive that in all things you are too superstitious.²³ For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore you ignorantly worship, him declare I to you.²⁴ God that made the world and all things in it, seeing that he is Lord of heaven and earth, dwells not in temples made with hands;²⁵ Neither is worshipped with men's hands, as though he needed any thing, seeing he gives to all life, and breath, and all things;²⁶ And has made of ^{one} blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation;²⁷ That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:²⁸ For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.²⁹ Forasmuch then as we are the offspring of God, we anything not to think that the Godhead is like to gold, or silver, or stone, graven by are and man's device.³⁰ And the

times of this ignorance God winked



at; but
now commands all men every where to repent:³¹ Because he has appointed a day, in the which he

will judge the world in righteousness by that man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead.³² And when they heard of the resurrection of the dead, some mocked: and others said, We will hear you again of this matter.³³ So Paul departed from among them.³⁴ However certain men clung to him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

12. Founding the Corinthian Church

18 After these things Paul departed from Athens, and came to Corinth;² And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came to them.³ And because he was of the same craft, he remained with them, and wrought: for by their occupation they were tentmakers.⁴ And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.⁵ And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, ^{and} testified to the Jews that Jesus was Christ.⁶ And when they opposed themselves, and blasphemed, he shook his clothing, and said to them, Your blood be upon your own heads; I am clean; from henceforth I will go to the Gentiles.⁷ And he departed from there, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.⁸ And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.⁹ Then spoke the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not your peace:¹⁰ For I am with you, and no man shall set on you to hurt you: for I have much people in this city.¹¹ And he continued there a year and six months, teaching the word of God among them.¹² And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,¹³ Saying, This fellow persuades men to worship God contrary to the law.¹⁴ And when Paul was now about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O you Jews, reason would that I should bear with you:¹⁵ But if it be a question of words and names, and of your law, look you to it; for I will be no judge of such matters.¹⁶ And he drave them from the judgment seat.¹⁷ Then all the Greeks took

Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

13. The Return Trip to Antioch

¹⁸ And Paul after this remained there yet a good while, and then took his leave of the brothers, and sailed from there into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.¹⁹ And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.²⁰ When they desired him to remain longer time with them, he consented not;²¹ But bade them farewell, saying, I must by all means keep this feast that comes in Jerusalem: but I will return again to you, if God will. And he sailed from Ephesus.²² And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.



STAGE VI – PAUL’S THIRD MISSIONARY JOURNEY

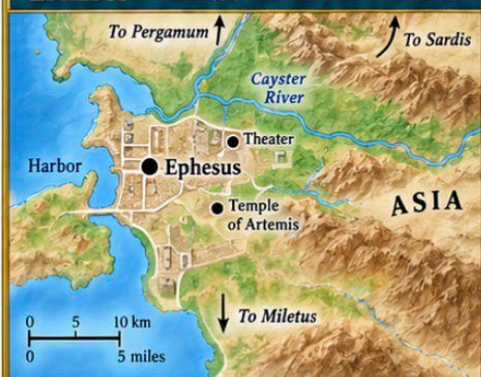
Acts 18:23–21:17 • Ephesus, Macedonia, Greece, and the Return to Jerusalem



CHRONOLOGICAL KEY

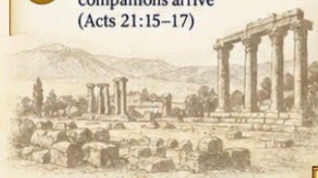
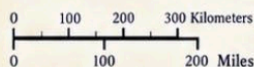
- 1** Antioch — Paul begins the third journey (Acts 18:22–23)
- 2** Galatia and Phrygia — disciples are strengthened (Acts 18:23)
- 3** Ephesus — Apollos is instructed by Priscilla and Aquila (Acts 18:24–28)
- 4** Ephesus — disciples receive the Holy Spirit; Paul teaches for about three years (Acts 19:1–10; 20:31)
- 5** Ephesus — extraordinary miracles occur; books of magic are burned (Acts 19:11–20)
- 6** Ephesus — the silversmiths' riot fills the theater (Acts 19:21–41)
- 7** Macedonia — Paul encourages the churches (Acts 20:1–2)
- 8** Greece — Paul remains three months, then reverses course because of a plot (Acts 20:2–3)
- 9** Philippi to Troas — Paul sails after Passover (Acts 20:4–6)
- 10** Troas — Eutychus is restored to life (Acts 20:7–12)
- 11** Assos, Mitylene, Chios, and Samos — Paul travels south (Acts 20:13–15)
- 12** Miletus — Paul gives his farewell charge to the Ephesian elders (Acts 20:16–38)
- 13** Cos, Rhodes, Patara, and Tyre — Paul sails toward Jerusalem (Acts 21:1–6)
- 14** Ptolemais and Caesarea — Agabus foretells Paul's imprisonment (Acts 21:7–14)
- 15** Jerusalem — Paul and his companions arrive (Acts 21:15–17)

EPHESUS — THE WORD PREVAILS IN ASIA



LEGEND

- City or town
- Chronological route (outward journey)
- - - - - Approximate route (return toward Jerusalem)
- Sea route
- - - - - Regional boundary
- ~ River
- Location uncertain



1. & 2. Antioch to Galatia and Phrygia

²³ And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

3. Ephesus

Apollos

²⁴ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.²⁵ This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John.²⁶ And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him to them and expounded to him the way of God more perfectly.



²⁷ And when he was disposed to pass into Achaia, the brothers wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:²⁸ For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ.

4. Twelve Disciples of John the Baptist

¹⁹ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came

to Ephesus: and finding certain disciples,² He said to them, Have you received the Holy Spirit since you believed? And they said to him, We have not so much as heard whether there be any Holy Spirit.³ And he said to them, To what then were you baptized? And they said, To John's baptism.⁴ Then said Paul, John truly baptized with the baptism of repentance, saying to the people, that they should believe on him which should come after him, that is, on Christ Jesus.⁵ When they heard this, they were baptized in the name of the Lord Jesus.⁶ And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues, ^{and} prophesied.⁷ And all the men were about twelve.



In the Lecture Hall of Tyrannus

⁸ And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.⁹ But when various were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.¹⁰ And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

5. Miracles at Ephesus

¹¹ And God wrought special miracles by the hands of Paul:¹² So that from his body were brought ^{to} the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.¹³ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preaches.¹⁴ And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.¹⁵ And the evil spirit answered and said, Jesus I know, and Paul I know; but who are you?¹⁶ And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.¹⁷ And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.¹⁸ And many that believed came, and confessed, and showed their deeds.¹⁹ Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.²⁰ So mightily grew the word of God and prevailed.

6. The Silversmith

²¹ After 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 also see Rome.²² So he sent into Macedonia two of them that ministered to him, Timotheus and Erastus; but he himself stayed in Asia for a season.²³ And the same time there arose no small stir about that way.²⁴ For a certain man named Demetrius, a silversmith, which made silver shrines for

Diana, brought no small gain to the craftsmen;²⁵ Whom he called together with the workmen of like occupation, and said, Sirs, you know that by this craft we have our wealth.²⁶ Moreover you see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away much people, saying that they be no gods, which are made with



hands:²⁷ So that not only this our craft is in danger to be set at nothing; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worships.²⁸ And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.²⁹ And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.³⁰ And when Paul would have entered in to the people, the disciples allowed him not.³¹ And certain of the chief of Asia, which were his friends, sent to him, desiring him that he would not adventure himself into the theatre.³² Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not therefore they were come together.³³ And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence to the people.³⁴ But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.³⁵ And when the townclerk had appeased the people, he said, You men of Ephesus, what man is there that knows not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?³⁶ Seeing then that these things cannot be spoken against, you anything to be quiet, and to do nothing rashly.³⁷ For you have brought here these men, which are neither robbers of churches, nor yet blasphemers of your goddess.³⁸ Therefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.³⁹ But if you enquire any thing concerning other matters, it shall be determined in a lawful assembly.⁴⁰ For we are in danger to be called in question for this day's uproar, there being no cause by which we may give an account of this concourse.⁴¹ And when he had thus spoken, he dismissed the assembly.

7. Macedonia

20 And after the uproar was ceased, Paul called to him the disciples, and embraced them, and departed for to go into Macedonia.

8. Greece

² And when he had gone over those parts, and had given them much exhortation, he came into Greece,³ And there remained three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

9. Philippi to Troas

⁴ And there accompanied ^{him} into Asia Sopater ^{of} Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.⁵ These going before remained for us at Troas.⁶ And we sailed away from Philippi after the days of unleavened bread, and came to them to Troas in five days; where we remained seven days.

10. Troas

Eutychus Revived at Troas

⁷ And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight.⁸ And there were many lights in the upper chamber, where they were gathered together.⁹ And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.



¹⁰ And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.¹¹ When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.¹² And they brought the young man alive, and were not a little comforted.

11. From Troas to Miletus

¹³ And we went before to ship, and sailed to Assos, there intending to take in Paul: for so had he appointed, minding himself to go

afoot.¹⁴ And when he met with us at Assos, we took him in, and came to Mitylene.¹⁵ And we sailed from there, and came the next day over against Chios; and the next day we arrived at Samos, and remained at Trogyllium; and the next day we came to Miletus.¹⁶ For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

12. Farewell at Miletus

¹⁷ And from Miletus he sent to Ephesus, and called the elders of the church.¹⁸ And when they were come to him, he said to them, You know, from the first day that I came into Asia, after what manner I have been with you at all seasons,¹⁹ Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:²⁰ And how I

kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house, ²¹ Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.²² And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there:²³ Save that the Holy Spirit witnesses in every city, saying that bonds and afflictions abide me.²⁴ But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.²⁵ And now, behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more.²⁶ Therefore I take you to record this day, that I am pure from the blood of all men.²⁷ For I have not shunned to declare to you all the counsel of God.²⁸ Take heed therefore to yourselves, and to all the flock, over the which the Holy Spirit has made you overseers, to feed the church of God, which he has purchased with his own blood.²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.³¹ Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.³² And now, brothers, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.³³ I have coveted no man's silver, or gold, or apparel.³⁴ Yea, you yourselves know, that these hands have ministered to my necessities, and to them that were with me.³⁵ I have showed you all things, how that so labouring you anything to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.³⁶ And when he had thus spoken, he kneeled down, and prayed with them all.³⁷ And they all wept sore, and fell on Paul's neck, and kissed him,³⁸ Sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him to the ship.

13. Warnings on the Journey to Jerusalem



21 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course to Coos, and the day following to Rhodes, and from there to Patara:² And finding a ship sailing over to Phenicia, we went aboard, and set forth.³ Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.⁴ And finding disciples, we remained there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.⁵ And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.⁶ And when we had taken our leave one of another, we took ship; and they returned home again.

14. Ptolemais and Caesarea

⁷ And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brothers, and remained with them one day.⁸ And the next day we that were of Paul's company departed, and came to Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and remained with him.⁹ And the same man had four daughters, virgins, which did prophesy.¹⁰ And as we remained there many days, there came down from Judaea a certain prophet, named Agabus.¹¹ And when he was come to us, he took Paul's girdle, and bound his own hands and feet, and said, Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.¹² And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.¹³ Then Paul answered, What mean you to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.¹⁴ And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15. Back to Jerusalem

¹⁵ And after those days we took up our carriages, and went up to Jerusalem.¹⁶ There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.¹⁷ And when we were come to Jerusalem, the brothers received us gladly.¹⁸ And the day following Paul went in with us to James; and all the elders were

present.¹⁹ And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

STAGE VII – PAUL’S ARREST AND TRIALS

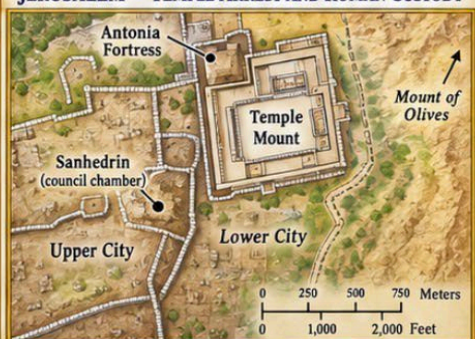
Acts 21:18–26:32 • Jerusalem and Caesarea



CHRONOLOGICAL KEY

- 1 Jerusalem**
Paul reports to James and the elders (Acts 21:18–26)
- 2 Temple**
Paul is seized after false accusations (Acts 21:27–30)
- 3 Antonia Fortress steps**
Roman soldiers rescue Paul; he addresses the crowd (Acts 21:31–22:21)
- 4 Fortress**
Paul declares his Roman citizenship and avoids scourging (Acts 22:22–29)
- 5 Sanhedrin**
Paul testifies concerning the resurrection (Acts 22:30–23:10)
- 6 Jerusalem**
the Lord assures Paul that he will witness in Rome (Acts 23:11)
- 7 Jerusalem**
a plot is formed to kill Paul (Acts 23:12–22)
- 8 Jerusalem to Antipatris**
soldiers escort Paul by night (Acts 23:23–31)
- 9 Caesarea**
Paul is delivered to Governor Felix (Acts 23:32–35)
- 10 Caesarea**
Paul answers Tertullus; Felix postpones judgment (Acts 24:1–27)
- 11 Caesarea**
Paul appeals to Caesar before Festus (Acts 25:1–12)
- 12 Caesarea**
Paul testifies before Agrippa and Bernice (Acts 25:13–26:32)

JERUSALEM — TEMPLE ARREST AND ROMAN CUSTODY



MAP LEGEND

- City or town
- Chronological route
- - - Approximate route
- - - Sea route
- - - Regional boundary
- ~ River
- ▲ Location uncertain

Word of Life Publishing
www.theHistoryoftheBible.com

“Thou must bear witness also at Rome.”

— Acts 23:11

1. Paul Reports to the Jerusalem Elders

²⁰ And when they heard it, they glorified the Lord, and said to him, You see, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:²¹ And they are informed of you, that you teach all the Jews which are among the Gentiles to forsake Moses, saying that they anything not to circumcise their children, neither to walk after the customs.²² What is it therefore? the multitude must needs come together: for they will hear that you are come.²³ Do therefore this that we say to you: We have four men which have a vow on them;²⁴ Them take, and purify yourself with them, and be at charges with them, that they may shave their heads: and all may know that those things, of which they were informed concerning you, are nothing; but that you yourself also walk orderly, and keep the law.²⁵ As touching the Gentiles which believe, we have written and concluded that they observe no such thing, ^{save} only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

2. Trouble in the Temple

²⁶ Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.²⁷ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,²⁸ Crying out, Men of Israel, help: This is the man, that teaches all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and has polluted this holy place.²⁹ (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)³⁰ And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and immediately the doors were shut.³¹ And as they went about to kill him, tidings came to the chief captain of the band, that all Jerusalem was in an uproar.³² Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of Paul.



³³ Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.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.³⁵ And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.³⁶ For the multitude of the people followed after, crying, Away with him.

3. The Antonia Fortress

³⁷ And as Paul was to be led into the castle, he said to the chief captain, May I speak to you? Who said, Can you speak Greek?³⁸ Are you not that Egyptian, which before these days made an uproar, and led out into the wilderness four thousand men that were murderers?³⁹ But Paul said, I am a man who am a Jew of Tarsus, a city in Cilicia, a citizen of a notable city: and, I beseech you, suffer me to speak to the people.⁴⁰ And when he had given him licence, Paul stood on the stairs, and beckoned with the hand to the people. And when there was made a great silence, he spoke to them in the Hebrew tongue, saying,**22** Brothers and fathers, hear you my defence which I make now to you.² (And when they heard that he spoke in the Hebrew tongue to them, they kept the more silence: and he says,)³ I am truly a man who am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as you all are this day.⁴ And I persecuted this way to the death, binding and delivering into prisons both men and women.⁵ As also the high priest does bear me witness, and all the estate of the elders: from whom also I received letters to the brothers, and went to Damascus, to bring them which were there bound to Jerusalem, for to be punished.



Paul's Testimony

⁶ And it came to pass, that, as I made my journey, and was come nigh to Damascus about noon, suddenly there shone from heaven a great light round about me.⁷ And I fell to the ground, and heard a voice saying to me, Saul, Saul, why are you persecuting me?⁸ And I answered, Who are you, Lord? And he said to me, I am Jesus of Nazareth, whom you persecute.⁹ And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me.¹⁰ And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there it shall be told you of all things which are appointed for you to do.¹¹ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.¹² And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,¹³ Came to me, and stood, and said to me, Brother Saul, receive your sight. And the same hour I looked up upon him.¹⁴ And he said, The God of our fathers has chosen you, that you should know his will, and see that Just One, and should hear the voice of his mouth.¹⁵ For you shall be his witness to all men of what you have seen and heard.¹⁶ And now why wait you? arise, and be baptized, and wash away your sins, calling on the name of the Lord.¹⁷ And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;¹⁸ And saw him saying to me, Make haste, and get you quickly out of Jerusalem: for they will not receive your testimony concerning me.¹⁹ And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on you:²⁰ And when the blood of your martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the clothing of them that slew him.²¹ And he said to me, Depart: for I will send you far from here to the Gentiles.

4. Roman Protection

²² And they gave him audience to this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.²³ And as they cried out, and cast off their clothes, and threw dust into the air,²⁴ The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know therefore they cried so against him.²⁵ And as they bound him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?²⁶ When the

centurion heard that, he went and told the chief captain, saying, Take heed what you do: for this man is a Roman.²⁷ Then the chief captain came, and said to him, Tell me, are you a Roman? He said, Yea.²⁸ And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.²⁹ Then immediately they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

5. Paul before the Sanhedrin



³⁰ On the morrow, because he would have known exactly why he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.²³ And Paul, earnestly beholding the council, said, Brothers, I have lived in all good conscience before God until this day.² And the high priest Ananias commanded them that stood by him to smite him on the mouth.³ Then said Paul to him, God shall smite you, you whited wall: for sit you to judge me after the law, and command me to be smitten contrary to the law?⁴ And they that stood by said, Do you revile God's high priest?⁵ Then said Paul, I knew not, brothers, that he was the high priest: for it is written, You shall not speak evil of the ruler of your people.²⁹⁶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brothers, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.⁷ And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.⁸ For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.⁹ And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel has spoken to him, let us not fight against God.¹⁰ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

6. The Lord's Encouragement

¹¹ And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you bear witness also at Rome.

7. The Plot against Paul

¹² And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.¹³ And they were more than forty which had made this conspiracy.¹⁴ And they came to the chief priests and elders, and

²⁹Exodus 22:28.

said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.¹⁵ Now therefore you with the council signify to the chief captain that he bring him down to you to morrow, ^{as} though you would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.¹⁶ And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.¹⁷ Then Paul called one of the centurions to him, and said, Bring this young man to the chief captain: for he has a certain thing to tell him.¹⁸ So he took him, and brought him to the chief captain, and said, Paul the prisoner called me to him, and prayed me to bring this young man to you, who has something to say to you.¹⁹ Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that you have to tell me?²⁰ And he said, The Jews have agreed to desire you that you would bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.²¹ But do not you yield to them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from you.²² So the chief captain then let the young man depart, and charged him, See you tell no man that you have showed these things to me.



8. To Caesarea by Night

²³ And he called to him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;²⁴ And provide them beasts, that they may set Paul on, and bring him safe to Felix the governor.²⁵ And he wrote a letter after this manner:

²⁶ Claudius Lysias to the most excellent governor Felix sends greeting.²⁷ This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.²⁸ And when I would have known the cause therefore they accused him, I brought him forth into their council:²⁹ Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.³⁰ And when it was told me how that the Jews laid wait for the man, I sent immediately to you, and gave commandment to his accusers also to say before you what they had against him. Farewell.

³¹ Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.



9. Felix Takes Custody

³² On the morrow they left the horsemen to go with him, and returned to the castle:³³ Who, when they came to Caesarea and delivered the epistle to the governor, presented Paul also before him.³⁴ And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;³⁵ I will hear you, said he, when yours accusers are also come. And he commanded him to be kept in Herod's judgment hall.

10. The Accusations against Paul

24 And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.² And when he was called forth, Tertullus began to accuse him, saying, Seeing that by you we enjoy great quietness, and that very worthy deeds are done to this nation by your providence,³ We accept it always, and in all places, most noble Felix, with all thankfulness.⁴ Notwithstanding, that I be not further tedious to you, I pray you that you would hear us of your clemency a few words.⁵ For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:⁶ Who also has gone about to profane the temple: whom we took, and would have judged according to our law.⁸ Commanding his accusers to come to you: by examining of whom yourself may take knowledge of all these things, of which we accuse him.⁹ And the Jews also assented, saying that these things were so.

Paul's Defense before Felix

¹⁰ Then Paul, after that the governor had beckoned to him to speak, answered, Forasmuch as I know that you have been of many years a judge to this nation, I do the more cheerfully answer for myself:¹¹ Because that you may understand, that there are yet but twelve days since I went up to Jerusalem for to worship.¹² And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:¹³ Neither can they prove the things of which they now accuse me.¹⁴ But this I confess to you, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law

an



shall be a resurrection of the dead, both of the just and unjust.¹⁶ And in this do I exercise myself, to have always a conscience void to offence toward God, and toward men.¹⁷ Now after many years I came to bring charitable gifts to my nation, and offerings.¹⁸ Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.¹⁹ Who anything to have been here before you, and object, if they had anything against me.²⁰ Or else let these same here say, if they have found any evil doing in me, while I stood before the council,²¹ Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

The Verdict Postponed

²² And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.²³ And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come ^{to} him.²⁴ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.²⁵ And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go your way for this time; when I have a convenient season, I will call for you.²⁶ He hoped also that money should have been given him of Paul, that he might loose him: therefore he sent for him the oftener, and communed with him.²⁷ But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

11. Paul Appeals to Caesar

²⁵ Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.² Then the high priest and the chief of the Jews informed him against Paul, and besought him,³ And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.⁴ But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly there.⁵ Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.⁶ And when he had remained among them more than ten days, he went down to Caesarea; and the next day sitting on

the judgment seat commanded Paul to be brought.⁷ And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.⁸ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.⁹ But Festus, willing to do the Jews a pleasure, answered Paul, and said, Will you go up to Jerusalem, and there be judged of these things before me?¹⁰ Then said Paul, I stand at Caesar's judgment seat, where I anything to be judged: to the Jews have I done no wrong, as you very well know.¹¹ For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things of which these accuse me, no man may deliver me to them. I appeal to Caesar.¹² Then Festus, when he had conferred with the council, answered, Have you appealed to Caesar? to Caesar shall you go.

King Agrippa and Bernice Visit Festus

¹³ And after certain days king Agrippa and Bernice came to Caesarea to salute Festus.¹⁴ And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix:¹⁵ About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.¹⁶ To whom I answered, It is not the manner of the Romans to deliver any man to die, before that ^{he} which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.¹⁷ Therefore, when they were come here, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.¹⁸ Against whom when the accusers stood up, they brought none accusation of such things as I supposed:¹⁹ But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.²⁰ And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.²¹ But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.²² Then Agrippa said to Festus, I would also hear the man myself. To morrow, said he, you shall hear him.

12. Paul before Agrippa

²³ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.



²⁴ And Festus said, King Agrippa, and all men which are here present with us, you see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he anything not to live any longer.²⁵ But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him.²⁶ Of whom I have no certain thing to write to my lord. Therefore I have brought him forth before you, and specially before you, O king Agrippa, that, after examination had, I might have somewhat to write.²⁷ For it seems to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Paul's Defense before Agrippa

26 Then Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched forth the hand, and answered for himself:² I think myself happy, king Agrippa, because I shall answer for myself this day before you touching all the things of which I am accused of the Jews:³ Especially because I know you to be expert in all customs and questions which are among the Jews: therefore I beseech you to hear me patiently.⁴ My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;⁵ Which knew me from the beginning, if they would testify, that after the most strictest sect of our religion I lived a Pharisee.⁶ And now I stand and am judged for the hope of the promise made of God, to our fathers:⁷ To which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.⁸ Why should it be thought a thing incredible with you, that God should raise the dead?⁹ I truly thought with myself, that I anything to do many things contrary to the name of Jesus of Nazareth.¹⁰ Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.¹¹ And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities.

Paul's Account of His Conversion and Commission

¹² Whereupon as I went to Damascus with authority and commission from the chief priests,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 which journeyed with me.¹⁴ And when we were all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why are you

persecuting me? it is hard for you to kick against the goads.¹⁵ And I said, Who are you, Lord? And he said, I am Jesus whom you persecute.¹⁶ But rise, and stand upon your feet: for I have appeared to you for this purpose, to make you a minister and a witness both of these things which you have seen, and of those things in the which I will appear to you;¹⁷ Delivering you from the people, and from the Gentiles, to whom now I send you,¹⁸ To open their eyes, and to turn them from ^{darkness} to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.³⁰¹⁹ Whereupon, O king Agrippa, I was not disobedient to the heavenly vision:²⁰ But showed first to them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.²¹ For these causes the Jews caught me in the temple, and went about to kill me.²² Having therefore obtained help of God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:²³ That Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the people, and to the Gentiles.

Agrippa Not Quite Persuaded

²⁴ And as he thus spoke for himself, Festus said with a loud voice, Paul, you are beside yourself; much learning does make you mad.²⁵ But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.²⁶ For the king knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.²⁷ King Agrippa, do you believe the prophets? I know that you believe.²⁸ Then Agrippa said to Paul, You almost persuade me to become a Christian.²⁹ And Paul said, I would to God, that not only you, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.³⁰ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:³¹ And when they were gone aside, they talked between themselves, saying, This man does nothing worthy of death or of bonds.³² Then said Agrippa to Festus, This man might have been set at liberty, if he had not appealed to Caesar.

³⁰Isaiah 42:7, 16 and Isaiah 61:1.

STAGE VIII – THE VOYAGE TO ROME

Acts 27:1–28:31 • Shipwreck, Malta, and Paul's Witness in Rome



CHRONOLOGICAL KEY

- 1** Caesarea — Paul sails for Italy under the centurion Julius (Acts 27:1–2)
- 2** Sidon — Paul is permitted to visit friends (Acts 27:3)
- 3** North of Cyprus — the ship sails under shelter from contrary winds (Acts 27:4–5)
- 4** Myra — prisoners transfer to an Alexandrian grain ship (Acts 27:5–6)
- 5** Cnidus and Crete — difficult sailing brings them to Fair Havens (Acts 27:7–8)
- 6** Fair Havens — Paul warns against continuing the voyage (Acts 27:9–12)
- 7** Mediterranean Sea — a violent northeaster drives the ship for fourteen days (Acts 27:13–26)
- 8** Near Malta — sailors take soundings; Paul urges everyone to eat (Acts 27:27–38)
- 9** Malta — the ship runs aground; all 276 persons reach land safely (Acts 27:39–44)
- 10** Malta — Paul survives a viper bite and heals many islanders (Acts 28:1–10)
- 11** Syracuse and Rhegium — the voyage resumes after winter (Acts 28:11–13)
- 12** Puteoli — Paul stays seven days with believers (Acts 28:13–14)
- 13** Appii Forum and Three Taverns — Roman believers meet Paul (Acts 28:15)
- 14** Rome — Paul lives under guard and proclaims the kingdom for two years (Acts 28:16–31)

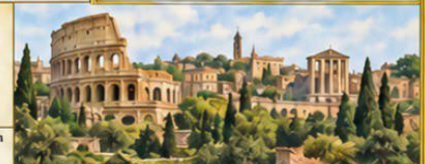
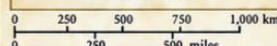
MALTA — SHIPWRECK AND DELIVERANCE



MAP LEGEND

- City or town
- Chronological route (sea)
- - - Approximate route
- Chronological route (land)
- - - Regional boundary
- River
- Location uncertain

"And so we came to Rome."
— Acts 28:14



1. Sailing for Rome

27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners to one named Julius, a centurion of Augustus' band.



² And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

2. Friends

³ And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go to his friends to refresh himself.

3. North of Cypress

⁴ And when we had launched from there, we sailed under Cyprus, ^{because} the winds were contrary.

4. Myra

⁵ And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.⁶ And there the centurion found a ship of Alexandria sailing into Italy; and he put us in it.

5. Cnidus and Crete

⁷ And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;⁸ And, hardly passing it, came to a place which is called The fair havens; nigh to which was the city of Lasea.

6. Fair Havens

Paul's Advice Ignored

⁹ Now when much time was spent, and when sailing was now dangerous, because the fast was now ^{already} past, Paul admonished them,¹⁰ And said to them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

¹¹ Nevertheless the centurion believed the master and the owner of the ship, more than those

things which were spoken by Paul.¹² And because the haven was not commodious to winter in, the more part advised to depart from there also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lies toward the south west and north west.

7. The Mediterranean Sea

Storm-Tossed Ship

¹³ And when the south wind blew softly, supposing that they had obtained their purpose, loosing from there, they sailed close by Crete.¹⁴ But not long after there arose against it a tempestuous wind, called Euroclydon.¹⁵ And when the ship was caught, and could not bear up into the wind, we let her drive.¹⁶ And running under a certain island which is called Clauda, we had much work to come by the boat.¹⁷ Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.¹⁸ And we being exceedingly tossed with a tempest, the next day they lightened the ship;¹⁹ And the third day we cast out with our own hands the tackling of the ship.²⁰ And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.²¹ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, you should have hearkened to me, and not have loosed from Crete, and to have gained this harm and loss.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 of the ship.²³ For there stood by me this night the angel of God, whose I am, and whom I serve,²⁴ Saying, Fear not, Paul; you must be brought before Caesar: and, lo, God has given you all them that sail with you.²⁵ Therefore, sir, be of good cheer: for I believe God, that it shall be even as it was told me.²⁶ However we must be cast upon a certain island.

8. Near Malta

²⁷ But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the sailors deemed that they drew near to some country;²⁸ And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.²⁹ Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.³⁰ And as the sailors were about to flee out of the ship, when they

had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,³¹ Paul said to the centurion and to the soldiers, Except these abide in the ship, you cannot be saved.³² Then the soldiers cut off the ropes of the boat, and let her fall off.³³ And while the day was coming on, Paul besought them all to take food, saying, This day is the fourteenth day that you have remained and continued fasting, having taken nothing.³⁴ Therefore I pray you to take some food: for this is for your health: for there shall not an hair fall from the head of any of you.³⁵ And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.³⁶ Then were they all of good cheer, and they also took some food.³⁷ And we were in all in the ship two hundred threescore and sixteen souls.³⁸ And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

9. Shipwreck

³⁹ And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.⁴⁰ And when they had taken up the anchors, they committed themselves to the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.⁴¹ And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.⁴² And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.⁴³ But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:



⁴⁴ And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

10. Malta's Hospitality

28 And when they were escaped, then they knew that the island was called Melita.² And the local people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.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.⁴ And when the islanders saw the venomous beast hang on his hand, they said among themselves, No doubt this



man is a murderer, whom, though he has escaped the sea, yet vengeance allows not to live.⁵ And he shook off the beast into the fire, and felt no harm.⁶ However 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.

Ministry in Malta

⁷ 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.



11. Voyage Continues

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

12. Syracuse and Rhegium

¹² And landing at Syracuse, we remained there three days.¹³ And from there we fetched a compass, and came to Rhegium: and after

13. Puteoli

one day the south wind blew, and we came the next day to Puteoli.¹⁴ Where we found brothers, and were desired to remain with them seven days: and so we went toward Rome.

Rome At Last

¹⁵ And from there, when the brothers 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.



14. House Arrest

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

Paul's Meeting with the Roman Jews

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 to them, Brothers, 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.¹⁸ Who, when they had examined me, would have let me go, because there was no cause of death in me.¹⁹ But when the Jews spoke against it, I was constrained to appeal to Caesar; not that I had anything 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.²¹ And they said to him, We neither received letters out of Judaea concerning you, neither any of the brothers that came showed or spoke any harm of you.²² But we desire to hear of you what you think: for as concerning this sect, we know that every where it is spoken against.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.²⁵ And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spoke the Holy Spirit ^{by} Esaias the prophet to our fathers,²⁶ Saying, Go to

this people, and say, Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive:²⁷ For the heart of this people is grown 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.³¹²⁸ Be it known therefore to you, that the salvation of God is sent to the Gentiles, and that they will hear it.

³¹Isaiah 6:9-10.

Paul's Ministry Unhindered

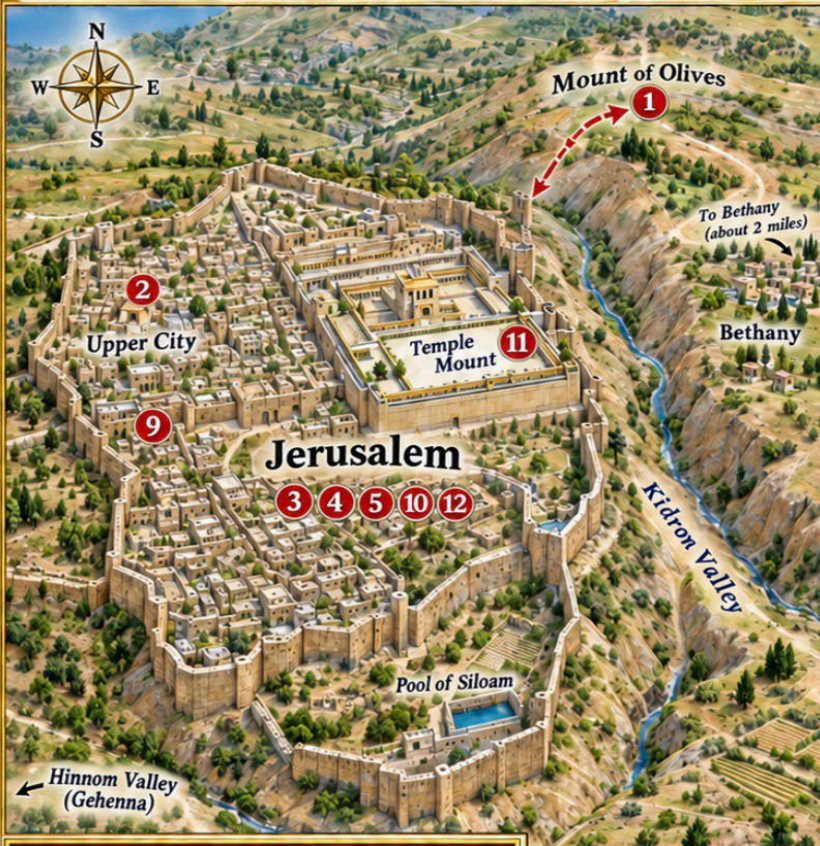
³⁰ And Paul dwelt two whole years in his own hired house, and received all that came in to him,³¹ Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.



References

STAGE I — THE CHURCH BEGINS IN JERUSALEM

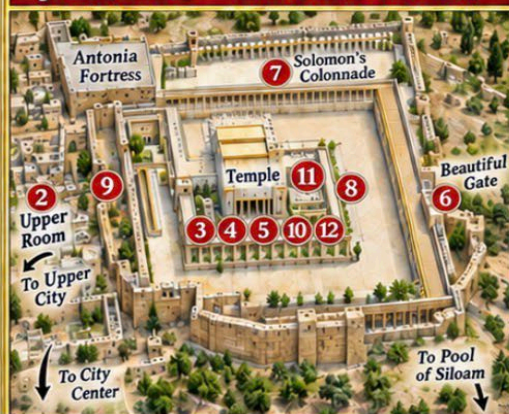
Acts 1:1–6:7 • Jerusalem, Pentecost, and the Growing Church



CHRONOLOGICAL KEY

- 1** Mount of Olives — Jesus ascends; disciples return to Jerusalem (Acts 1:6–12)
- 2** Upper Room — disciples pray; Matthias replaces Judas (Acts 1:13–26)
- 3** Jerusalem — Holy Spirit comes at Pentecost (Acts 2:1–13)
- 4** Jerusalem — Peter preaches; about three thousand are baptized (Acts 2:14–41)
- 5** Jerusalem — believers devote themselves to teaching, fellowship, breaking bread, and prayers (Acts 2:42–47)
- 6** Beautiful Gate — Peter and John heal the lame man (Acts 3:1–10)
- 7** Solomon's Colonnade — Peter preaches to the astonished crowd (Acts 3:11–26)
- 8** Temple precincts — Peter and John are arrested (Acts 4:1–4)
- 9** Jerusalem council — apostles testify before the rulers (Acts 4:5–31)
- 10** Jerusalem — believers share possessions; Ananias and Sapphira judged (Acts 4:32–5:11)
- 11** Temple and prison — apostles teach, are imprisoned, freed, and examined (Acts 5:12–42)
- 12** Jerusalem — seven servants are appointed; the word increases (Acts 6:1–7)

JERUSALEM — THE FIRST WITNESS



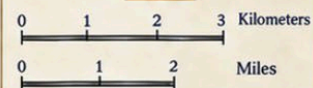
"Ye shall be witnesses unto me both in Jerusalem..."

— Acts 1:8

LEGEND

- City or town
- Chronological route
- Approximate route
- Sea route
- Regional boundary
- ~ River
- Location uncertain

SCALE



STAGE II – THE WITNESS SPREADS TO JUDEA AND SAMARIA

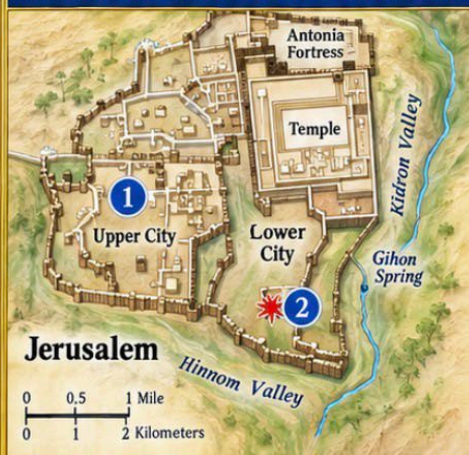
Acts 6:8–9:31 • Stephen, Philip, and the Conversion of Saul



CHRONOLOGICAL KEY

- 1** Jerusalem — Stephen disputes, is arrested, and bears witness (Acts 6:8–7:53)
- 2** Outside Jerusalem — Stephen is stoned; persecution scatters believers (Acts 7:54–8:4)
- 3** City of Samaria — Philip proclaims Christ; many believe (Acts 8:5–13)
- 4** Samaria — Peter and John visit; believers receive the Holy Spirit (Acts 8:14–25)
- 5** Jerusalem–Gaza road — Philip explains Isaiah and baptizes the Ethiopian official (Acts 8:26–39)
- 6** Azotus to Caesarea — Philip preaches through the coastal towns (Acts 8:40)
- 7** Near Damascus — the risen Jesus confronts Saul (Acts 9:1–9)
- 8** Damascus — Ananias receives Saul; Saul is baptized and preaches (Acts 9:10–22)
- 9** Damascus — Saul escapes the city in a basket (Acts 9:23–25)
- 10** Jerusalem — Barnabas introduces Saul to the apostles (Acts 9:26–28)
- 11** Jerusalem to Caesarea and Tarsus — Saul is sent away (Acts 9:29–30)
- 12** Judea, Galilee, and Samaria — the church has peace and multiplies (Acts 9:31)

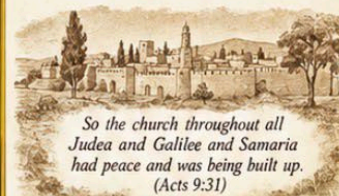
STEPHEN'S WITNESS IN JERUSALEM



MAP LEGEND

- City or town
- Chronological route (Philip and scattered believers)
- Chronological route (Saul)
- Approximate route
- Sea route
- Regional boundary
- River
- ★ Location uncertain

0 50 100 150 Kilometers
0 50 100 Miles



So the church throughout all Judea and Galilee and Samaria had peace and was being built up. (Acts 9:31)

STAGE III – THE GOSPEL OPENS TO THE GENTILES

Acts 9:32–12:24 • Peter, Cornelius, Antioch, and Herod



CHRONOLOGICAL KEY

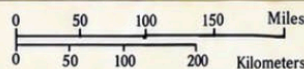
- 1** Lydda — Peter heals Aeneas (Acts 9:32–35)
- 2** Joppa — Peter raises Tabitha from the dead (Acts 9:36–43)
- 3** Caesarea — Cornelius and his household receive the gospel and Holy Spirit (Acts 10:1–48)
- 4** Joppa — Peter receives the vision of the sheet (Acts 10:9–23)
- 5** Jerusalem — Peter explains God's welcome of Gentiles (Acts 11:1–18)
- 6** Phoenicia, Cyprus, and Antioch — scattered believers preach; Gentiles believe (Acts 11:19–21)
- 7** Antioch — Barnabas strengthens the new church (Acts 11:22–24)
- 8** Tarsus to Antioch — Barnabas brings Saul; disciples are called Christians (Acts 11:25–26)
- 9** Antioch to Judea — famine relief is sent by Barnabas and Saul (Acts 11:27–30)
- 10** Jerusalem — Herod kills James and imprisons Peter (Acts 12:1–5)
- 11** Jerusalem — an angel frees Peter from prison (Acts 12:6–19)
- 12** Caesarea — Herod dies; the word of God grows (Acts 12:19–24)

JOPPA AND CAESAREA — THE GENTILE DOOR OPENS



LEGEND

- City or town
- Chronological route (Peter)
- Approximate route (Antioch movement)
- Famine relief return route
- Regional boundary
- River
- Sea route
- Location uncertain



STAGE IV — PAUL'S FIRST MISSIONARY JOURNEY

Acts 12:25–14:28 • Cyprus and Southern Galatia



CHRONOLOGICAL KEY

- 1** Antioch — the Holy Spirit sends Barnabas and Saul (Acts 13:1–3)
- 2** Seleucia — missionaries sail for Cyprus (Acts 13:4)
- 3** Salamis — they proclaim the word in synagogues (Acts 13:5)
- 4** Paphos — Elymas is blinded; the proconsul believes (Acts 13:6–12)
- 5** Perga — John Mark returns to Jerusalem (Acts 13:13)
- 6** Pisidian Antioch — Paul preaches; many Gentiles receive the word (Acts 13:14–52)
- 7** Iconium — a divided city; signs and opposition (Acts 14:1–7)
- 8** Lystra — a crippled man is healed; Paul is stoned and survives (Acts 14:8–20)
- 9** Derbe — many disciples are made (Acts 14:20–21)
- 10** Lystra, Iconium, and Pisidian Antioch — churches strengthened; elders appointed (Acts 14:21–23)
- 11** Perga and Attalia — the missionaries return to the coast (Acts 14:24–25)
- 12** Antioch — the church hears what God opened to the Gentiles (Acts 14:26–28)

SOUTHERN GALATIA — CHURCHES ESTABLISHED



LEGEND

- City or town
- Chronological route (outward journey)
- - - Approximate route (return journey)
- Sea route
- - - Regional boundary
- ~ River
- Location uncertain

"So the word of the Lord continued to spread and was being proclaimed in all the region."
Acts 14:27

Word of Life Publishing
www.theHistoryoftheBible.com

STAGE V — THE JERUSALEM COUNCIL AND SECOND JOURNEY

Acts 15:1–18:22 • Macedonia, Achaia, and the Gospel in Europe



CHRONOLOGICAL KEY

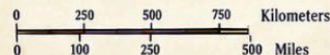
- 1** Antioch — dispute over circumcision leads to consultation in Jerusalem (Acts 15:1–2)
- 2** Jerusalem — apostles and elders meet; salvation by grace affirmed (Acts 15:3–29)
- 3** Antioch — the council's letter encourages Gentile believers (Acts 15:30–35)
- 4** Antioch — Barnabas sails to Cyprus; Paul and Silas travel through Syria and Cilicia (Acts 15:36–41)
- 5** Derbe and Lystra — Timothy joins Paul; churches are strengthened (Acts 16:1–5)
- 6** Phrygia, Galatia, and Mysia — the Spirit directs the mission away from Asia and Bithynia (Acts 16:6–8)
- 7** Troas — Paul receives the Macedonian vision (Acts 16:9–10)
- 8** Philippi — Lydia believes; Paul and Silas are imprisoned; the jailer is baptized (Acts 16:11–40)
- 9** Thessalonica — Paul reasons from Scripture; opposition arises (Acts 17:1–9)
- 10** Berea — many examine the Scriptures and believe (Acts 17:10–15)
- 11** Athens — Paul speaks at the Areopagus (Acts 17:16–34)
- 12** Corinth — Paul ministers for eighteen months (Acts 18:1–17)
- 13** Cenchrea, Ephesus, Caesarea, and Antioch — Paul completes the journey (Acts 18:18–22)

MACEDONIA AND ACHAIA — THE GOSPEL MOVES WEST



LEGEND

- City or town
- Paul's route (outward journey)
- Paul's route (return journey)
- Barnabas' route to Cyprus
- Sea route
- Regional boundary
- ~~~~~ River
- (?) Location uncertain



STAGE VI — PAUL'S THIRD MISSIONARY JOURNEY

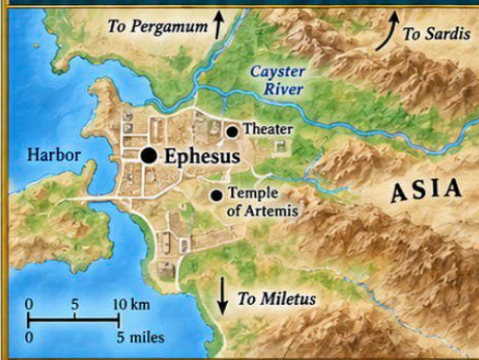
Acts 18:23–21:17 • Ephesus, Macedonia, Greece, and the Return to Jerusalem



CHRONOLOGICAL KEY

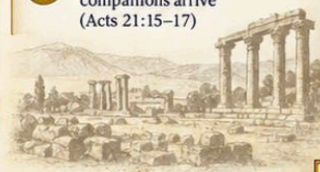
- 1** **Antioch** — Paul begins the third journey (Acts 18:22–23)
- 2** **Galatia and Phrygia** — disciples are strengthened (Acts 18:23)
- 3** **Ephesus** — Apollos is instructed by Priscilla and Aquila (Acts 18:24–28)
- 4** **Ephesus** — disciples receive the Holy Spirit; Paul teaches for about three years (Acts 19:1–10; 20:31)
- 5** **Ephesus** — extraordinary miracles occur; books of magic are burned (Acts 19:11–20)
- 6** **Ephesus** — the silversmiths' riot fills the theater (Acts 19:21–41)
- 7** **Macedonia** — Paul encourages the churches (Acts 20:1–2)
- 8** **Greece** — Paul remains three months, then reverses course because of a plot (Acts 20:2–3)
- 9** **Philippi to Troas** — Paul sails after Passover (Acts 20:4–6)
- 10** **Troas** — Eutychus is restored to life (Acts 20:7–12)
- 11** **Assos, Mitylene, Chios, and Samos** — Paul travels south (Acts 20:13–15)
- 12** **Miletus** — Paul gives his farewell charge to the Ephesian elders (Acts 20:16–38)
- 13** **Cos, Rhodes, Patara, and Tyre** — Paul sails toward Jerusalem (Acts 21:1–6)
- 14** **Ptolemais and Caesarea** — Agabus foretells Paul's imprisonment (Acts 21:7–14)
- 15** **Jerusalem** — Paul and his companions arrive (Acts 21:15–17)

EPHESUS — THE WORD PREVAILS IN ASIA



LEGEND

- City or town
 - Chronological route (outward journey)
 - - - Approximate route (return toward Jerusalem)
 - Sea route
 - - - Regional boundary
 - ~ River
 - Location uncertain
- 0 100 200 300 Kilometers
0 100 200 Miles



STAGE VII – PAUL’S ARREST AND TRIALS

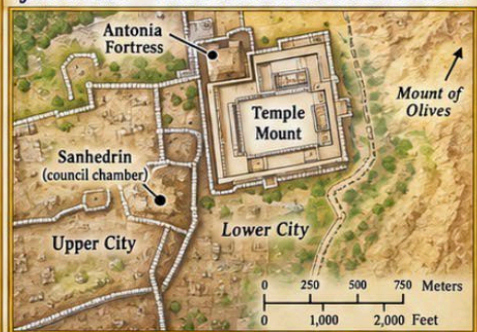
Acts 21:18–26:32 • Jerusalem and Caesarea



CHRONOLOGICAL KEY

- 1 Jerusalem**
Paul reports to James and the elders (Acts 21:18–26)
- 2 Temple**
Paul is seized after false accusations (Acts 21:27–30)
- 3 Antonia Fortress steps**
Roman soldiers rescue Paul; he addresses the crowd (Acts 21:31–22:21)
- 4 Fortress**
Paul declares his Roman citizenship and avoids scourging (Acts 22:22–29)
- 5 Sanhedrin**
Paul testifies concerning the resurrection (Acts 22:30–23:10)
- 6 Jerusalem**
the Lord assures Paul that he will witness in Rome (Acts 23:11)
- 7 Jerusalem**
a plot is formed to kill Paul (Acts 23:12–22)
- 8 Jerusalem to Antipatris**
soldiers escort Paul by night (Acts 23:23–31)
- 9 Caesarea**
Paul is delivered to Governor Felix (Acts 23:32–35)
- 10 Caesarea**
Paul answers Tertullus; Felix postpones judgment (Acts 24:1–27)
- 11 Caesarea**
Paul appeals to Caesar before Festus (Acts 25:1–12)
- 12 Caesarea**
Paul testifies before Agrippa and Bernice (Acts 25:13–26:32)

JERUSALEM — TEMPLE ARREST AND ROMAN CUSTODY



MAP LEGEND

- City or town
- Chronological route
- - - Approximate route
- - - Sea route
- - - Regional boundary
- ~ River
- ▲ Location uncertain

Word of Life Publishing
www.theHistoryoftheBible.com

*“Thou must bear witness
also at Rome.”*

— Acts 23:11

STAGE VIII — THE VOYAGE TO ROME

Acts 27:1–28:31 • Shipwreck, Malta, and Paul's Witness in Rome



CHRONOLOGICAL KEY

- 1 **Caesarea** — Paul sails for Italy under the centurion Julius (Acts 27:1–2)
- 2 **Sidon** — Paul is permitted to visit friends (Acts 27:3)
- 3 **North of Cyprus** — the ship sails under shelter from contrary winds (Acts 27:4–5)
- 4 **Myra** — prisoners transfer to an Alexandrian grain ship (Acts 27:5–6)
- 5 **Cnidus and Crete** — difficult sailing brings them to Fair Havens (Acts 27:7–8)
- 6 **Fair Havens** — Paul warns against continuing the voyage (Acts 27:9–12)
- 7 **Mediterranean Sea** — a violent northeaster drives the ship for fourteen days (Acts 27:13–26)
- 8 **Near Malta** — sailors take soundings; Paul urges everyone to eat (Acts 27:27–38)
- 9 **Malta** — the ship runs aground; all 276 persons reach land safely (Acts 27:39–44)
- 10 **Malta** — Paul survives a viper bite and heals many islanders (Acts 28:1–10)
- 11 **Syracuse and Rhegium** — the voyage resumes after winter (Acts 28:11–13)
- 12 **Puteoli** — Paul stays seven days with believers (Acts 28:13–14)
- 13 **Appii Forum and Three Taverns** — Roman believers meet Paul (Acts 28:15)
- 14 **Rome** — Paul lives under guard and proclaims the kingdom for two years (Acts 28:16–31)

MALTA — SHIPWRECK AND DELIVERANCE

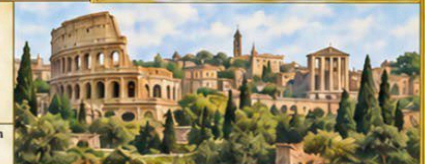


MAP LEGEND

- City or town
- Chronological route (sea)
- - - Approximate route
- Chronological route (land)
- - - Regional boundary
- River
- Location uncertain

"And so we came to Rome."
— Acts 28:14

0 250 500 750 1,000 km
0 250 500 miles



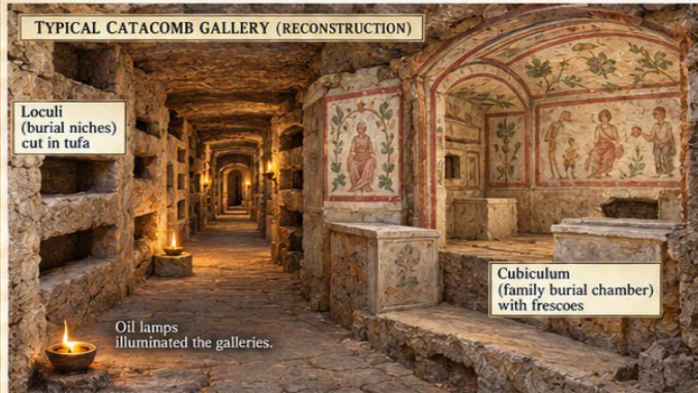
Word of Life Publishing

www.theHistoryoftheBible.com

THE EARLIEST CHRISTIAN CATACOMBS

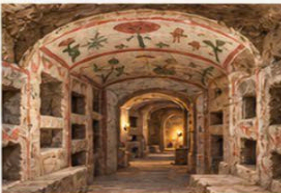
Rome • Late 2nd to Early 3rd Centuries

Christian catacombs developed as legal burial grounds outside Rome—not primarily as secret hiding places. Their earliest surviving art expresses deliverance, resurrection and eternal life.



1 PRISCILLA

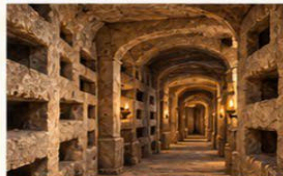
Location: Via Salaria, north of Rome
Date: Burial nuclei from the late 2nd century; major paintings chiefly 3rd century
Design: Quarry galleries, family hypogea, loculi and painted burial chambers.
Imagery: Good Shepherd; orant woman; Jonah cycle; Fractio Panis banquet; Madonna and Child with a prophet, about AD 230–240.



ONE OF ROME'S OLDEST CHRISTIAN CEMETERIES

2 CALLIXTUS AND LUCINA

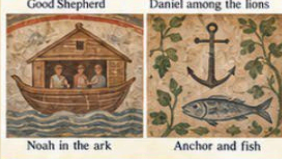
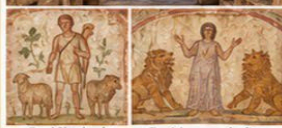
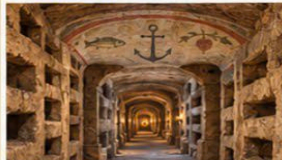
Location: Via Appia, southeast of Rome
Date: Lucina nucleus: late 2nd century; administered by Callixtus in the early 3rd century
Design: Multi-level communal cemetery; later the official cemetery of the Roman church.
Imagery: Good Shepherd; Jonah; baptism; banquet or Eucharistic meal; fish carrying a basket of bread; biblical deliverance scenes.



EARLY 3RD-CENTURY CHRISTIAN PROGRAM

3 DOMITILLA

Location: Via Ardeatina, south of Rome
Date: Private hypogea from the late 2nd century; expanded during the 3rd–4th centuries
Design: Extensive galleries developed from family burial grounds on the Flavian estate.
Imagery: Good Shepherd; Daniel among the lions; Jonah; Noah in the ark; anchor, fish and vine motifs; some famous frescoes are later.



EARLY CORE — MUCH ART IS LATER

4 SAN SEBASTIANO

Location: Via Appia, at the third milestone
Date: Roman cemetery from the 1st century; Christian memoria apostolorum by the mid-3rd
Design: Pagan and Christian tombs, underground galleries and an above-ground memorial court.
Imagery: Hundreds of Latin and Greek graffiti invoking Peter and Paul; funeral-banquet and refrigerium imagery.



EARLY CULT OF PETER AND PAUL

HOW TO READ THE IMAGERY

Good Shepherd = Christ's care • Jonah and Daniel = rescue from death • Orant = the soul in prayer • Fish and bread = Christ and sacred meal • Anchor = hope • Banquet = fellowship and expectation of heaven

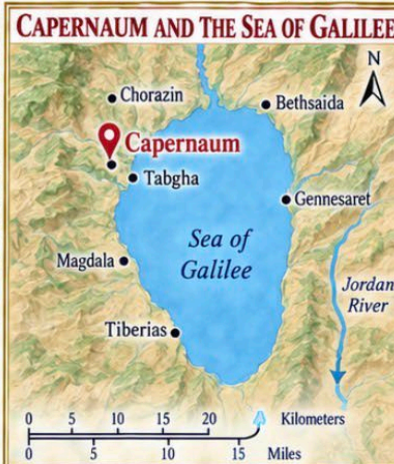
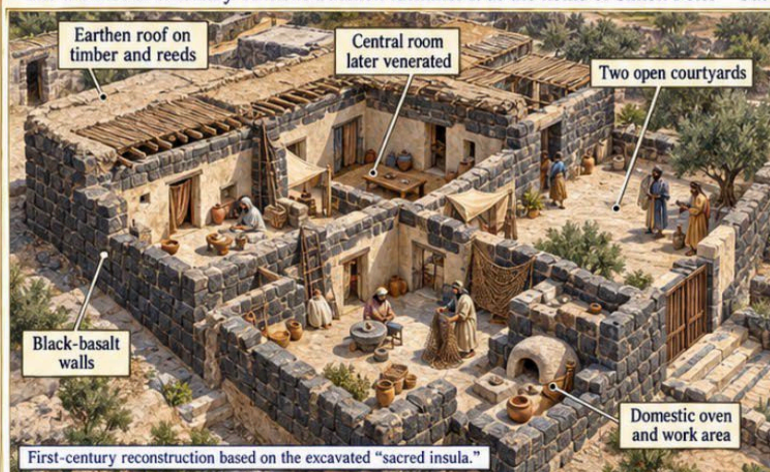
Dating individual frescoes is often approximate. A catacomb may begin in the late 2nd century while its best-known paintings belong to the 3rd or 4th.

Word of Life Publishing

THE HOUSE OF PETER AT CAPERNAUM

A First-Century Home Beneath Centuries of Christian Veneration

Near the shore of the Sea of Galilee, archaeologists uncovered an ordinary Roman-period dwelling later transformed into a Christian sanctuary. Ancient tradition identifies it as the home of Simon Peter—but the identification remains probable, not proven.



1 THE GOSPEL SETTING

Peter and Andrew lived at Capernaum, although they came from Bethsaida. After teaching in the synagogue, Jesus entered the house of Simon and Andrew and healed Peter's mother-in-law. Crowds gathered at the door.

References: Mark 1:21–34; Matthew 8:14–17; Luke 4:31–41.

A paralytic was later lowered through the roof of a Capernaum house, but the Gospel does not identify that building as Peter's.



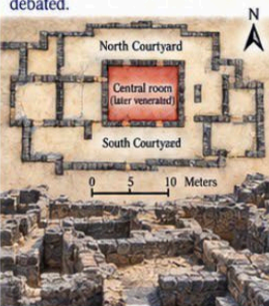
GOSPEL TRADITION

2 THE EXCAVATED HOUSE

Date: The domestic compound began in the late Hellenistic or early Roman period and was occupied in the 1st century AD.

Design: Small rooms surrounded two courtyards. Rough basalt walls supported roofs of timber, reeds and packed earth.

One room received repeated plastering and unusual attention. Excavators interpreted the change as early communal or commemorative use; the date and function remain debated.



FIRST-CENTURY DWELLING CONFIRMED

3 FROM HOME TO HOUSE-CHURCH

By the 4th century, the compound had been enclosed and the central space altered for assembly. Its walls carried painted plaster and Christian graffiti in Greek, Syriac and Hebrew or Aramaic.

Some graffiti were read as naming Peter, but these readings are disputed.

The pilgrim Egeria reported that Peter's house at Capernaum had become a church while its original walls remained.



4th-century house-church (cutaway reconstruction)



Examples of inscriptions (not to scale)



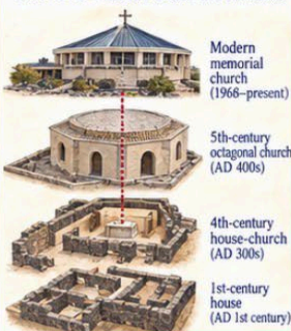
ANCIENT VENERATION DOCUMENTED

4 THE OCTAGONAL SANCTUARY

In the 5th century, a large octagonal church replaced the house-church. Its central octagon was carefully aligned above the earlier venerated room.

The sanctuary included mosaic floors and later a small eastern apse and baptismal installation.

Franciscan excavations led by Virgilio Corbo and Stanislao Loffreda resumed in 1968. A modern memorial church now stands above the remains.



IDENTIFICATION STRONG — NOT CONCLUSIVE



WHY THE SITE MATTERS

The remains preserve an exceptional architectural sequence—from Galilean home, to remembered sacred place, to public church. Archaeology demonstrates long Christian veneration at this precise location; it cannot prove that Simon Peter personally owned the original house.

EVIDENCE KEY



Confirmed archaeology



Ancient tradition



Debated identification

PLACES IN THE BOOK OF ACTS YOU CAN VISIT TODAY

Surviving ruins, ancient cities, and traditional locations



HOLY LAND & SYRIA

- **Jerusalem** — Temple Mount and Southern Steps (Acts 2–7; 21–23)
- **Mount of Olives** — setting of the Ascension (Acts 1:9–12)
- **Joppa (Jaffa)** — ancient port and traditional Tanner's House (Acts 9:36–43; 10:5–23)
- **Caesarea Maritima** — theater, harbor, palace and aqueduct (Acts 8:40; 10; 12; 21; 23–26)
- **Damascus** — Old City and Straight Street (Acts 9:1–25; 22:5–16; 26:12–20)
- **Antioch on the Orontes (Antakya)** — ancient city area and mosaics (Acts 11:19–30; 13:1–3; 14:26–28; 15)

CYPRUS & ASIA MINOR

- **Salamis** — gymnasium, theater and Roman ruins (Acts 13:5)
- **Paphos** — archaeological park and Roman remains (Acts 13:6–13)
- **Pisidian Antioch** — theater, streets and civic ruins (Acts 13:14–52)
- **Iconium (Konya)** — continuing ancient city (Acts 14:1–7)
- **Lystra** — identifiable settlement mound (Acts 14:8–23; 16:1–2)
- **Troas** — harbor and city ruins (Acts 16:8–11; 20:5–12)
- **Ephesus** — theater, streets, agora and temples (Acts 18:19–21; 19; 20:16–17)
- **Miletus** — theater, harbor monuments and city ruins (Acts 20:15–38)

MACEDONIA & GREECE

- **Philippi** — forum, theater, roads and city ruins (Acts 16:12–40; 20:6)
- **Thessalonica** — Roman agora and city remains (Acts 17:1–9)
- **Berea (Veria)** — ancient city location and monuments (Acts 17:10–14)
- **Athens** — Areopagus and ancient Agora (Acts 17:15–34)
- **Corinth** — forum, Bema and Temple of Apollo (Acts 18:1–18)
- **Cenchreae** — harbor remains (Acts 18:18; Romans 16:1)

MALTA & ITALY

- **St. Paul's Bay, Malta** — traditional shipwreck area (Acts 27:39–28:10)
- **Syracuse, Sicily** — ancient theater and archaeological park (Acts 28:12)
- **Rhegium (Reggio Calabria)** — ancient city location (Acts 28:13)
- **Puteoli (Pozzuoli)** — harbor, amphitheater and Roman ruins (Acts 28:13–14)
- **Appian Way** — surviving Roman road toward Rome (Acts 28:15)
- **Rome** — Roman Forum and first-century city remains (Acts 28:16–31)

KEY: Archaeological remains survive at many locations; some precise event sites are traditional or uncertain.

Word of Life Publishing

THE THEOLOGICAL DISTINCTIVES OF PETER, PAUL, AND JAMES IN ACTS

Different Emphases—One Apostolic Gospel

TOPIC	PETER	PAUL	JAMES
PRINCIPAL AUDIENCE	Israel; then Cornelius's household	Diaspora Jews and Gentiles	Jerusalem church and Jewish believers
KEY PASSAGES	Acts 1–5; 8–12; 15:7–11	Acts 9; 13–28	Acts 12:17; 15:13–21; 21:18–25
CHRISTOLOGY	Jesus is the crucified, risen, and exalted Messiah	Jesus is Israel's promised Savior, risen Lord, and Judge	Jesus is Lord over a restored people including Gentiles
SALVATION	Repentance, forgiveness, baptism, and the gift of the Spirit	Forgiveness and justification through faith in Jesus	Gentiles received by grace without circumcision
SCRIPTURE AND ISRAEL	Moses, David, and the prophets testify to Jesus	Israel's history and promises reach fulfillment in Jesus	Amos 9 shows Gentile inclusion fulfills Israel's restoration
HOLY SPIRIT	Pentecost and Cornelius confirm God's new work	The Spirit directs and empowers the worldwide mission	The Spirit guides the church's united judgment
MOSAIC LAW	The law's yoke must not be imposed on Gentiles	Circumcision and Torah observance do not save	Gentiles are free from circumcision; holiness and fellowship remain
DOMINANT CONTRIBUTION	Opens the door	Carries the gospel through it	Confirms the church's judgment

ACTS 15: THREE LINES OF DISCERNMENT

PETER	PAUL AND BARNABAS	JAMES
Experience: God gave Gentiles the same Spirit and cleansed them by faith.	Mission: God confirmed the Gentile mission with signs and wonders.	Scripture and Judgment: The prophets foretold Gentile inclusion; do not burden them with circumcision.

LUKE'S PORTRAIT: THEOLOGICAL DIVERSITY WITHOUT CONTRADICTION

Peter represents apostolic witness and fulfillment. Paul represents universal mission and contextual proclamation. James represents scriptural authorization, church unity, and pastoral accommodation.

Shared Conviction: Salvation is through the grace of the Lord Jesus; the Spirit is given to Gentiles; circumcision is not required; and Gentile inclusion fulfills Scripture.

Acts 15:7–21

Word of Life Publishing

PRAYER IN THE BOOK OF ACTS

A narrative and theological analysis of the principal prayer scenes

PASSAGE	SETTING / PARTICIPANTS	PRAYER FOCUS	KNOWN OUTCOME	THEOLOGICAL SIGNIFICANCE
I. THE CHURCH FORMED THROUGH PRAYER				
Acts 1:14	Upper room; apostles, women, Mary, and Jesus' brothers	United, persistent prayer while awaiting the Father's promise	The community is prepared for Pentecost	Prayer marks dependence, unity, and expectant obedience
Acts 1:24–26	Jerusalem; believers choosing Judas's replacement	God is asked to reveal the heart and His chosen apostle	Matthias is numbered with the Eleven	Major leadership decisions are submitted to divine knowledge
Acts 2:42	The newly formed Jerusalem church	Steadfast devotion to 'the prayers' with teaching, fellowship, and the meal	Prayer becomes a normal rhythm of church life	Prayer is a defining corporate practice, not only a crisis response
Acts 3:1	Peter and John at the temple	Participation in the customary hour of prayer	The healing of the lame man leads to public witness	Christian prayer retains continuity with Israel's worship while bearing witness to Jesus
Acts 4:23–31	The church after threats from the council	God's sovereignty is confessed from Psalm 2; boldness and signs are requested	The place is shaken; believers are filled with the Spirit and speak boldly	Prayer answers persecution with courage and mission rather than retreat
Acts 6:4, 6	The apostles and the appointment of the Seven	Prayer and the ministry of the word; prayer with laying on of hands	Responsibilities are ordered and the word continues to spread	Prayer belongs to both spiritual leadership and the commissioning of servants
Acts 7:59–60	Stephen during his martyrdom	He entrusts his spirit to Jesus and asks forgiveness for his killers	Stephen dies as a faithful witness; Saul observes	Prayer imitates Jesus and directly invokes the exalted Lord
Acts 8:14–17, 22–24	Samaritan believers; later Simon the magician	Prayer for reception of the Spirit; repentance and prayer urged after serious sin	Samaritans receive the Spirit; Simon asks for intercession	Prayer accompanies inclusion and calls professing believers to genuine repentance
II. MISSION, SUFFERING, GUIDANCE, AND HEALING				
Acts 9:11, 40	Saul in Damascus; Peter at Joppa beside Tabitha	Saul prays after meeting Christ; Peter prays before commanding Tabitha to rise	Saul is prepared to receive Ananias; Tabitha is restored	Prayer accompanies conversion, guidance, compassion, and healing power
Acts 10:1–9, 30–31	Cornelius in Caesarea and Peter in Joppa	Cornelius prays regularly; Peter prays and receives a vision	Their paths converge and Gentiles receive the gospel and the Spirit	Prayer helps open the decisive Jewish–Gentile mission boundary
Acts 12:5, 12–17	The Jerusalem church while Peter is imprisoned	Earnest, sustained congregational intercession	An angel delivers Peter, who arrives at the praying household	The praying church depends on God even when the answer exceeds its expectations
Acts 13:1–3; 14:23	Antioch leaders; later newly planted churches	Worship, fasting, prayer, and the laying on of hands	Barnabas and Saul are sent; elders are appointed and entrusted to the Lord	Prayer frames missionary sending and responsible local leadership
Acts 16:13, 16, 25–34	Philippi: place of prayer and the city prison	Prayerful witness; Paul and Silas pray and sing hymns at midnight	Lydia hears the gospel; the prisoners are freed and the jailer believes	Prayer sustains praise under suffering and becomes a setting for evangelism
Acts 20:36; 21:5	Miletus and the shore at Tyre	Paul, elders, men, women, and children kneel together	Painful farewells are entrusted to God before Paul continues	Prayer expresses pastoral love, communal participation, and costly obedience
Acts 22:17–21	Paul praying in the Jerusalem temple	A visionary prayer encounter concerning his witness	Paul is directed toward a mission to the Gentiles	Prayer confirms that the Gentile mission proceeds under Christ's commission
Acts 27:35; 28:8	The storm at sea; Publius's home on Malta	Paul gives thanks publicly; later prays and lays hands on the sick	The passengers eat with courage; Publius's father is healed	Prayer and thanksgiving bear witness to God in danger, hospitality, and healing

SYNTHESIS • In Acts, prayer is the church's continuing posture of dependence. It gathers believers in unity, precedes major decisions, accompanies the Spirit's activity, sustains witness under opposition, opens new fields of mission, and entrusts both leaders and outcomes to God.

Primary text: Acts 1–28 • Prayer includes explicit prayer, intercession, thanksgiving, and prayer joined with fasting.

Word of Life Publishing

THE SPEECHES IN THE BOOK OF ACTS

A literary–historical study in light of Henry J. Cadbury's observations

CADBURY'S READING PRINCIPLE

Luke was not acting as a stenographer. He selected, condensed, arranged, and expressed speeches for his narrative—without necessarily excluding remembered occasions, arguments, traditions, or historical substance.

SPEECH / TEXT	SPEAKER & AUDIENCE	CENTRAL MESSAGE	PURPOSE IN ACTS	CADBURY-ORIENTED READING
I. JERUSALEM — THE APOSTOLIC WITNESS BEGINS				
Pentecost Acts 2:14–40	Peter → Jews and pilgrims	The Spirit fulfills prophecy; Jesus is risen, Lord, and Messiah; repent and be baptized.	Interprets Pentecost and inaugurates the public mission.	Acts 2:40 openly signals a condensed report: Peter spoke "with many other words."
Temple Sermon Acts 3:12–26	Peter → Jerusalem crowd	God glorified Jesus; repentance brings forgiveness and restoration.	Explains the healing through Israel's covenant hope.	The speech supplies the theological meaning of the event.
Council Defenses Acts 4:8–12; 5:29–32	Peter and apostles → Sanhedrin	The rejected Jesus saves; God raised him; obedience to God outranks human command.	Defines apostolic courage and resurrection testimony.	Luke compresses the apostolic position into memorable formulations.
Stephen's Defense Acts 7:2–53	Stephen → Sanhedrin	Israel resisted God's messengers; God is not confined to one land or building.	Climaxes the Jerusalem section and prepares the outward mission.	Its length and arranged biblical history strongly display Luke's literary shaping.
II. THE GOSPEL CROSSES ETHNIC BOUNDARIES				
Cornelius's House Acts 10:34–43	Peter → Gentiles and God-fearers	God shows no partiality; Jesus was anointed, crucified, raised, and grants forgiveness.	Authorizes the direct admission of Gentiles.	Earlier apostolic themes are adapted to a Gentile household.
Jerusalem Defense Acts 11:4–17	Peter → Jewish believers	God directed Cornelius's conversion and gave Gentiles the same Spirit.	Defends Gentile baptism and fellowship.	Repetition emphasizes divine initiative, not mere duplication.
Pisidian Antioch Acts 13:16–41	Paul → Jews and God-fearers	Israel's history leads to David's descendant; resurrection brings forgiveness.	Introduces Paul's synagogue mission.	Parallels Peter's preaching and emphasizes apostolic unity.
Lystra Acts 14:15–17	Paul and Barnabas → pagan crowd	Turn from idols to the living Creator, whose providence witnesses to him.	Answers identification of the missionaries with Zeus and Hermes.	Audience adaptation: creation and providence replace explicit Scripture quotation.
III. PAUL ADDRESSES THE GRECO-ROMAN WORLD				
Areopagus Acts 17:22–31	Paul → Athenians; Epicurean and Stoic hearers	The Creator is near; idols are inadequate; repent because resurrection guarantees judgment.	Models Christian engagement with philosophy and pagan religion.	The address is fitted to an educated pagan audience and employs Greek poetic language.
Ephesian Opposition Acts 19:25–40	Demetrius and town clerk → Ephesians	Idol commerce and Artemis's honor are threatened; legal procedure must prevail.	Exposes economic opposition and affirms Christian civic innocence.	Outsider speeches advance Luke's apologetic case.
Miletus Farewell Acts 20:18–35	Paul → Ephesian elders	Serve humbly; proclaim God's whole counsel; guard the flock; remember the weak.	Presents a model of pastoral ministry and prepares for Paul's departure.	Strong Pauline resonances remain expressed in Luke's narrative style.
Storm at Sea Acts 27:21–26	Paul → passengers and crew	Take courage: God has promised preservation, and Paul must stand before Caesar.	Interprets the voyage as divine providence.	A brief situational speech makes Paul a trustworthy prophetic witness.
IV. TESTIMONY, TRIALS, AND THE ROAD TO ROME				
Jerusalem Defense Acts 22:1–21	Paul → Jewish crowd	Paul's Jewish identity, encounter with Jesus, and commission to the Gentiles.	Explains Paul's mission through autobiography.	The conversion account is retold with details suited to this audience.
Before Felix Acts 24:10–21	Paul → Roman governor	Paul denies sedition, affirms Scripture, and identifies resurrection as the issue.	Presents Christianity as lawful and continuous with Israel's hope.	A forensic defense answers accusations point by point.
Before Agrippa Acts 26:2–23	Paul → king, governor, and officials	Paul obeyed the heavenly vision and preaches what Moses and the prophets anticipated.	Forms the apologetic climax of Acts.	Autobiography, prophecy, and mission are arranged for a judicial audience.
Rome Acts 28:17–28	Paul → Roman Jewish leaders	Paul suffers for Israel's hope; Isaiah explains rejection; salvation goes to Gentiles.	Completes the movement from Jerusalem to Rome.	The final speech gathers Scripture, rejection, Gentile mission, and the unstoppable word.
CADBURY'S BALANCED CONCLUSION: The speeches are neither modern transcripts nor necessarily free inventions. They are historical testimony selected, summarized, interpreted, and composed within Luke's unified narrative of the gospel's advance.				
<i>The speeches reveal a consistent pattern: promise fulfilled • Jesus crucified and raised • repentance and forgiveness • witness empowered by the Spirit • salvation extending to the nations</i>				
THE ILLUSTRATED ACTS OF THE APOSTLES • Word of Life Publishing • www.theHistoryoftheBible.com				

HOMILETICAL ELEMENTS IN THE SERMONS OF PETER AND PAUL

Evangelistic proclamation and examples for Christian preaching

Both apostles adapt their approach to the hearers while maintaining the same gospel center: Jesus Christ, crucified, risen, exalted, and calling all people to repent and believe.

HOMILETICAL ELEMENT	PETER'S PREACHING	PAUL'S PREACHING	EVANGELISTIC PRINCIPLE
---------------------	-------------------	------------------	------------------------

I. ELEMENTS OF EVANGELISTIC PREACHING

Audience and point of contact	Begins with Israel's Scriptures, covenant hope, and the event the crowd has witnessed. Acts 2:14–21; 3:12–16	Begins with synagogue history, pagan providence, Athenian religion, or personal testimony. Acts 13:16–23; 14:15–17; 17:22–29; 22:1–21	<i>Begin where the audience can understand, but lead them toward the claims of Christ.</i>
Authority of Scripture	Explains Joel, Psalms, Moses, Samuel, and the prophets as fulfilled in Jesus. Acts 2:16–35; 3:18–25	Traces promise through Abraham, David, Moses, the prophets, and Israel's hope. Acts 13:17–37; 26:6–23	<i>Treat Scripture as one unfolding redemptive story, not as isolated proof texts.</i>
Jesus-centered proclamation	Proclaims Jesus as the attested, crucified, risen, exalted Lord and Messiah. Acts 2:22–36	Proclaims Jesus as David's promised descendant, Savior, risen Lord, and appointed Judge. Acts 13:23–39; 17:30–31	<i>The sermon's center is what God has accomplished through Jesus—not the preacher.</i>
The cross and human responsibility	Names the rejection and crucifixion of Jesus while affirming God's determined purpose. Acts 2:23; 3:13–15	Declares Jerusalem's rejection of Jesus and the fulfillment of the prophetic message. Acts 13:27–29	<i>Address sin honestly while presenting the cross within God's saving purpose.</i>
The resurrection	Appeals to Scripture, apostolic eyewitness, and the visible gift of the Spirit. Acts 2:24–33; 3:15	Appeals to eyewitnesses, fulfilled Scripture, and the certainty of coming judgment. Acts 13:30–37; 17:31; 26:22–23	<i>Make the bodily resurrection the decisive fact and hope of the gospel.</i>
Call for response	Calls hearers to repent, turn, be baptized, and receive forgiveness and the Spirit. Acts 2:37–40; 3:19–21	Calls hearers to believe, turn from idols, repent, and receive forgiveness. Acts 13:38–41; 14:15; 17:30	<i>Preaching seeks a response of repentance, faith, baptism, and changed allegiance.</i>
Work of the Holy Spirit	Preaches as one filled with the Spirit and interprets Pentecost as the Spirit's promised arrival. Acts 2:4, 14–18; 4:8	Preaches under the Spirit's direction and identifies the mission as God's work. Acts 13:2–4, 9; 16:6–10	<i>Depend on the Spirit for power, direction, conviction, and courage.</i>
Contextual adaptation	Uses Israel's categories with Jews and the testimony of Cornelius's household with Gentiles. Acts 10:34–43	Uses creation at Lystra, Greek poetry at Athens, and legal reasoning before governors. Acts 14:15–17; 17:22–31; 24–26	<i>Adapt vocabulary and starting point without altering the gospel's essential content.</i>
Evidence and testimony	Uses eyewitness testimony, fulfilled prophecy, miracles, and transformed conduct. Acts 2:32; 3:15–16; 4:20	Uses his conversion, calling, public conduct, Scripture, and eyewitness testimony. Acts 22:3–21; 24:10–21; 26:2–23	<i>Join biblical truth with credible testimony and publicly examinable evidence.</i>
Opposition and courage	Speaks plainly before hostile rulers and refuses to silence the witness. Acts 4:8–20; 5:29–32	Reasons in synagogues, marketplaces, courts, prisons, and amid hostility. Acts 17:2–4, 16–17; 24–26; 28:30–31	<i>Courage is fidelity to Christ expressed with clarity, wisdom, and respect.</i>

II. EXAMPLES TO BE FOLLOWED

Know the hearers	Peter addresses Jews, rulers, and Gentile households differently.	Paul distinguishes synagogue, marketplace, pagan, and judicial audiences.	<i>Study the audience's beliefs, questions, language, and situation before selecting the sermon's point of entry.</i>
Explain before applying	Peter explains Pentecost and the healing before calling for repentance.	Paul explains Israel's history, creation, or his testimony before pressing the claim of Christ.	<i>Show what God has done and what the text means before demanding a response.</i>
Keep Christ central	Peter directs attention away from himself after miracles. Acts 3:12–16	Paul rejects worship at Lystra and points to the living God. Acts 14:14–17	<i>Do not make personality, experience, success, or signs the center of Christian proclamation.</i>
Join message and character	Peter's restored courage supports his testimony before the council.	Paul's humility, tears, labor, and endurance support his farewell charge. Acts 20:18–35	<i>The preacher's conduct should commend rather than contradict the message.</i>
Invite a definite response	Peter tells convicted hearers what repentance and baptism require.	Paul urges belief, repentance, and turning from idols to the living God.	<i>State clearly how hearers should respond in faith, worship, obedience, and community.</i>
Persevere and entrust results to God	Peter continues after threats, imprisonment, and beating.	Paul continues after rejection, ridicule, beating, imprisonment, and trial.	<i>Measure faithfulness by obedience to the commission, not merely by immediate visible success.</i>

SUMMARY: Peter and Paul demonstrate one gospel expressed through different approaches. Faithful evangelism is biblical, Christ-centered, resurrection-based, Spirit-empowered, audience-aware, courageous, evidential, and directed toward repentance and faith.

THE ILLUSTRATED ACTS OF THE APOSTLES • Word of Life Publishing • www.theHistoryoftheBible.com

PHILOSOPHIES AND RELIGIOUS WORLDVIEWS IN ACTS

Their origins, where the apostles encountered them, and the gospel response

BELIEF OR CULT	ORIGIN AND PRINCIPAL IDEAS	LOCATION IN ACTS	PASSAGE	APOSTOLIC ANSWER
Epicureanism	Epicurus, Athens, c. 307 BC. Material universe; remote gods; death ends sensation; tranquility is the highest good.	Athens: marketplace and Areopagus	Acts 17:16–34	Paul proclaimed the personal Creator, divine providence, repentance, final judgment, and Jesus' bodily resurrection.
Stoicism	Zeno of Citium, Athens, c. 300 BC. Divine reason pervades the cosmos; virtue means living by reason and nature.	Athens: marketplace and Areopagus	Acts 17:18–34	Paul affirmed human kinship and God's nearness, but distinguished the personal Creator from creation and announced judgment through the risen Christ.
Athenian pluralism	Centuries of Greek polytheism combined civic gods, foreign cults, temples, images, and philosophical speculation.	Athens	Acts 17:16–34	Beginning with the altar to an unknown god, Paul identified the Lord of heaven and earth, who needs no temple or human service.
Idol worship	Ancient Near Eastern and Greco-Roman practice of representing divine powers through statues, shrines, and sacred objects.	Athens, Lystra, Ephesus	Acts 14:15; 17:29; 19:26	The apostles called people from handmade images and "worthless things" to the living God who created heaven, earth, and sea.
Pharisaism	Second Temple Jewish movement. Affirmed resurrection, angels, spirits, and interpretive traditions.	Jerusalem and the Sanhedrin	Acts 5:34–39; 23:6–10	Paul affirmed Israel's hope of resurrection and declared that it had begun to be fulfilled in Jesus' resurrection.
Sadduceeism	Priestly and aristocratic Jewish movement centered on the Temple. Rejected resurrection and, in Acts, angels and spirits.	Jerusalem: Temple and Sanhedrin	Acts 4:1–2; 5:17; 23:8	Peter and Paul answered with eyewitness testimony that God raised Jesus from the dead.

THE ILLUSTRATED ACTS OF THE APOSTLES • Word of Life Publishing • www.theHistoryoftheBible.com

GODS, MYTHS, AND CIVIC CULTS ENCOUNTERED IN ACTS

The apostles presented Jesus as Lord—not as another deity within the pagan pantheon

BELIEF OR CULT	ORIGIN AND PRINCIPAL IDEAS	LOCATION IN ACTS	PASSAGE	APOSTOLIC ANSWER
Zeus	Chief Greek god of sky, kingship, justice, and hospitality; Roman Jupiter.	Lystra in Lycaonia	Acts 14:8–18	When Barnabas was called Zeus, the missionaries rejected sacrifice and directed the crowd to the living Creator.
Hermes	Greek messenger god associated with speech, travel, and commerce; Roman Mercury.	Lystra	Acts 14:11–15	Paul was called Hermes because he spoke for the group. He refused divine honors and declared that he was merely human.
Divine visitation	Greek and Anatolian stories said gods visited people disguised as humans; Zeus and Hermes appear in a famous Asia Minor tradition.	Lycaonian region	Acts 14:11–18	The apostles rejected the mythological interpretation of the healing and identified its source as the one living God.
Python and Apollo	The Delphic serpent Python was linked with Apollo, oracles, and fortune-telling. 'Spirit of Python' denoted divination.	Philippi in Macedonia	Acts 16:16–18	Paul expelled the spirit in Jesus' name. Accurate words did not legitimize the spirit or its commercial exploitation.
Artemis of Ephesus	An Anatolian protective and fertility deity identified with Greek Artemis. Her great temple shaped Ephesian identity and commerce.	Ephesus	Acts 19:23–41	Paul's teaching that handmade gods are not gods threatened the silver-shrine trade and provoked a civic riot.
Heaven-fallen image	Ephesians revered a sacred object associated with Artemis and believed it had fallen from heaven; its exact form is uncertain.	Ephesus: temple cult	Acts 19:35	The gospel displaced its authority by proclaiming the invisible Creator, who cannot be manufactured or contained.
Dikē—Justice	Greek personification or goddess of moral retribution, traditionally the daughter of Zeus and Themis.	Malta	Acts 28:3–6	The islanders read the snakebite as divine vengeance. Paul's survival overturned their judgment and displayed God's protection.

THE ILLUSTRATED ACTS OF THE APOSTLES • Word of Life Publishing • www.theHistoryoftheBible.com

HOW THE APOSTLES ANSWERED THE ANCIENT WORLD

The recurring claims and the message proclaimed throughout the book of Acts

ANCIENT CLAIM OR ASSUMPTION	APOSTOLIC ANSWER IN ACTS
Many gods rule different parts of life.	One living God created heaven and earth and rules every nation.
Gods inhabit temples, statues, and sacred objects.	God does not live in handmade temples and cannot be represented by gold, silver, or stone.
Fate, spirits, or local gods control human existence.	God governs history, gives life and breath, and determines the times and boundaries of nations.
Miracles prove that exceptional humans are gods.	The apostles are human servants. God performs signs to bear witness to Jesus.
Spiritual power can be bought or manipulated.	The Holy Spirit is God's gift, and Jesus' name is not a magical formula.
Death ends human existence.	God raised Jesus bodily and promises resurrection and judgment.
Divine judgment is impersonal fate or retribution.	God has appointed a day to judge the world through the risen Jesus.
Caesar holds the highest title and authority.	Jesus is the true Lord and King; his followers remain peaceful and use lawful means.
Every nation possesses its own gods.	God made every nation from one human family and now calls all people to repentance.

CENTRAL MESSAGE: The apostles did not add Jesus to the Greco-Roman pantheon. They proclaimed the one Creator, the risen Lord, the coming judgment, and salvation for every nation.

THE USE OF THE OLD TESTAMENT IN ACTS

Israel's Scriptures and the Mission of the Early Church

1. MAJOR AREAS OF SCHOLARLY STUDY

APPROACH	PRINCIPAL FINDING
TEXTUAL SOURCES	Most quotations follow the Greek Septuagint, sometimes adapted to Luke's argument.
PROMISE AND FULFILLMENT	Jesus' resurrection, Pentecost, and the Gentile mission fulfill God's revealed plan.
CHRISTOLOGY	Psalms and Prophets identify Jesus as Messiah, suffering servant, risen Lord, and Davidic king.
ECCLESIOLOGY	The church continues God's work in Israel and welcomes believing Gentiles.
NARRATIVE TYPOLOGY	Jesus, Peter, Stephen, and Paul echo Moses, David, Elijah, Elisha, and the prophets.
BIBLICAL HISTORIOGRAPHY	Septuagintal language presents Acts as a continuation of sacred history.

2. KEY SCRIPTURES AND THEIR FUNCTION

ACTS	OLD TESTAMENT	FUNCTION
1:20	Psalms 69:25; 109:8	Judas's fall and replacement
2:17–21	Joel 2:28–32	Pentecost and the last-days Spirit
2:25–35	Psalms 16:8–11; 110:1	Resurrection and exaltation of Jesus
3:22–23	Deuteronomy 18:15–19	Jesus as the prophet like Moses
4:25–26	Psalms 2:1–2	Opposition to Messiah and church
7:2–50	Genesis–Kings and Prophets	Israel's history and rejected deliverers
8:32–33	Isaiah 53:7–8	Jesus as the suffering servant
13:33–35	Psalms 2:7; Isaiah 55:3; Psalm 16:10	Davidic promise and resurrection
13:47	Isaiah 49:6	Light and salvation to the nations
15:16–18	Amos 9:11–12	Gentiles included in Davidic restoration
28:26–27	Isaiah 6:9–10	Rejection and the mission to Gentiles

3. PRIMARY THEOLOGICAL PURPOSES

JESUS	SPIRIT	CHURCH	GENTILES	WITNESS
Israel's Scriptures testify to the crucified, risen, and exalted Messiah.	Joel explains Pentecost as the promised last-days outpouring.	God's renewed people stand in continuity with Israel's sacred history.	Isaiah, Amos, Joel, and Genesis authorize the mission to the nations.	Scripture interprets events; God's acts in Christ illuminate Scripture.

4. REPRESENTATIVE MODERN STUDIES

SCHOLAR AND STUDY	CONTRIBUTION
Helmer Ringgren — "Luke's Use of the Old Testament"	Quotations, paraphrases, and allusions throughout Luke–Acts
Bill T. Arnold — "Luke's Characterizing Use"	Scripture shapes characters and continues biblical history
David W. Pao — Acts and the Isaianic New Exodus	Isaiah supplies a major framework for restoration and mission
Kenneth D. Litwak — Echoes of Scripture in Luke–Acts	Quotations, allusions, and pervasive intertextual echoes
James A. Meek — The Gentile Mission in Old Testament Citations in Acts	Scripture legitimates the inclusion of the nations

THE OLD TESTAMENT IS THE THEOLOGICAL GRAMMAR OF ACTS

It explains who Jesus is, why the Spirit was given, how the church belongs to God's unfolding purpose, and why the gospel moves from Jerusalem to the nations.

Central Movement: Promise → Fulfillment → Witness → Worldwide Mission

INSCRIPTIONS THAT ILLUMINATE THE BOOK OF ACTS

Names, titles, institutions, and settings preserved in stone



STRONG HISTORICAL CONNECTIONS



THE GALLIO INSCRIPTION DELPHI, GREECE

Names Gallio as proconsul of Achaia and helps date Paul's appearance before him to about AD 51–52.
ACTS 18:12–17



THE POLITARCH INSCRIPTION THESSALONICA

Preserves the civic title “politarchs,” precisely the term Luke uses for the city's officials.
ACTS 17:6, 8



THE TEMPLE WARNING INSCRIPTION JERUSALEM

Warned Gentiles not to enter the Temple's restricted inner courts, explaining the charge made against Paul.
ACTS 21:27–29



THE PILATE STONE CAESAREA MARITIMA

Names Pontius Pilate and identifies him as Roman prefect of Judea; Acts recalls his part in Jesus' condemnation.
ACTS 3:13; 4:27; 13:28



EPHESIAN ARTEMIS & ASIARCH INSCRIPTIONS EPHEBUS

Confirm the city's devotion to Artemis and the official title “Asiarchs,” both accurately reflected in Luke's account.
ACTS 19:27–31, 35

ILLUMINATING CONTEXT & POSSIBLE CONNECTIONS



THE THEODOTUS SYNAGOGUE INSCRIPTION JERUSALEM

Records a Greek-speaking synagogue near the Temple and illuminates the world of the Hellenistic synagogues.
ACTS 6:9



“FIRST MAN” INSCRIPTIONS MALTA

Show that “first man” was an appropriate Maltese civic title, matching Luke's description of Publius.
ACTS 28:7



SERGIUS PAULUS INSCRIPTIONS CYPRUS & ASIA MINOR

Inscriptions name members of the Sergius Paulus family; a connection with the proconsul converted by Paul is possible but uncertain.
ACTS 13:6–12



THE ERASTUS PAVEMENT CORINTH

Names an Erastus who financed public paving. He may be Paul's associate, but the identification is debated.
ROMANS 16:23; compare ACTS 19:22



“SYNAGOGUE OF THE HEBREWS” LINTEL CORINTH

A later inscription confirms a continuing Jewish community at Corinth, though it is too late to identify Paul's synagogue.
ACTS 18:4–8

IMPORTANT: These inscriptions confirm historical details and settings; none securely states that Paul personally stood at its discovery site.

EARLY WRITINGS THAT ATTEST TO THE WORLD OF ACTS

Secular corroboration and Christian recognition of the book

PEOPLE • PLACES • HISTORY • A MORE CERTAIN ACCOUNT

HISTORY CONFIRMS THE CONTEXT

NON-CHRISTIAN WRITERS — INDEPENDENT HISTORICAL CORROBORATION

FLAVIUS JOSEPHUS — c. AD 93–94

Confirms Judas the Galilean, Theudas, Agrippa I, the famine under Claudius, Felix, Festus, and the Egyptian revolutionary.

Acts 5:36–37; 11:28; 12:20–23; 21:38; 23–26

TACITUS — c. AD 116

Reports that Christians were established at Rome and persecuted by Nero; Acts ends with Paul preaching in Rome.

Acts 28:16–31

SUETONIUS — c. AD 120

Reports Claudius' expulsion of Jews from Rome and Nero's punishment of Christians.

Acts 18:2; compare Acts 28:16–31

PLINY THE YOUNGER — c. AD 111–113

Describes large numbers of Christians in Bithynia worshiping Christ and refusing pagan sacrifices.

Compare Acts 1:8

CASSIUS DIO — early third century

Describes restrictions placed by Claudius upon Jewish assemblies in Rome.

Compare Acts 18:2

SENECA — first century

Writes about his brother Gallio, proconsul of Achaia, before whom Paul appeared at Corinth.

Acts 18:12–17

These writers do not quote or name Acts. They independently confirm many of its people, conditions, and historical settings.

EARLY CHRISTIAN WITNESSES — DIRECT ATTESTATION TO THE BOOK

IRENÆUS — c. AD 180

Quotes Acts extensively and identifies Luke as Paul's companion.

MURATORIAN FRAGMENT — late second century

States that “the Acts of all the apostles” were written in one book for Theophilus.

TERTULLIAN — c. AD 200

Repeatedly cites the work as “the Acts of the Apostles.”

PAPYRUS 45 — third century

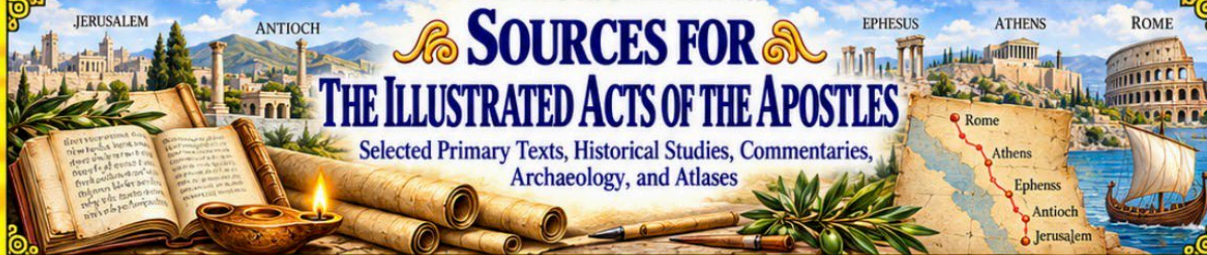
The earliest substantial surviving manuscript containing portions of Acts.

CONCLUSION

No surviving early secular author explicitly claims to have read Acts. Their testimony nevertheless corroborates a remarkable number of the book's rulers, disturbances, administrative circumstances, and descriptions of early Christianity.

THE SAME PLACES.
THE SAME PEOPLE.
A REAL HISTORY.

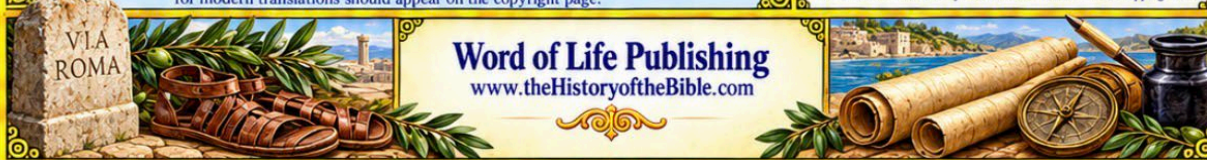
Word of Life Publishing

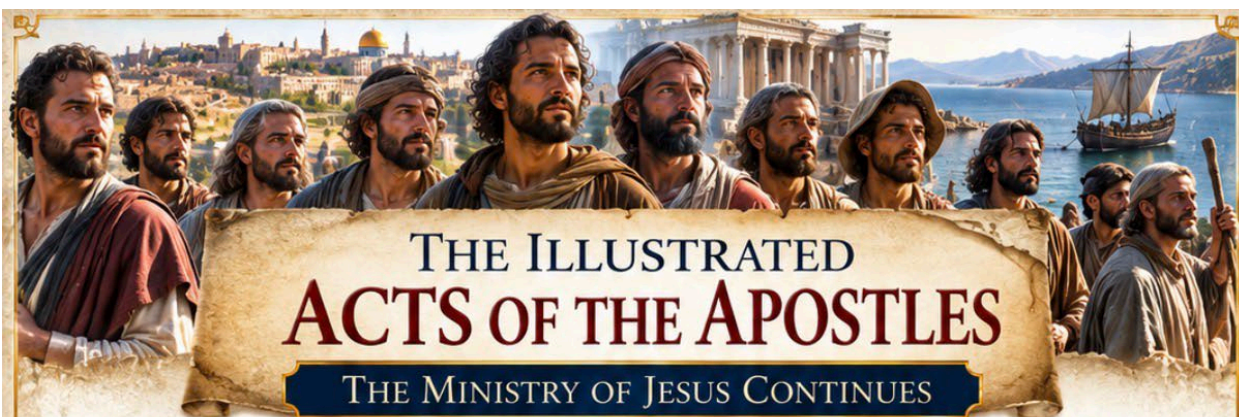


SOURCES FOR

THE ILLUSTRATED ACTS OF THE APOSTLES

Selected Primary Texts, Historical Studies, Commentaries,
Archaeology, and Atlases

SCRIPTURE AND ANCIENT WITNESSES	ACTS AND EARLY CHRISTIAN HISTORY	MAJOR COMMENTARIES ON ACTS
The Holy Bible, King James Version. The Holy Bible, Christian Standard Bible. Holman Bible Publishers, 2017. Holmes, Michael W., ed. <i>The Greek New Testament: SBL Edition</i>. Logos Bible Software, 2010. Rahlfs, Alfred, and Robert Hanhart, eds. <i>Septuaginta</i>. Rev. ed. Deutsche Bibelgesellschaft, 2006. Josephus, Flavius. <i>Jewish Antiquities and The Jewish War</i>. Loeb Classical Library. Philo of Alexandria. <i>Works</i>. Loeb Classical Library. Tacitus. <i>Annals</i> 15.44. Suetonius. <i>Claudius</i> 25.4; <i>Nero</i> 16.2. Pliny the Younger. <i>Letters</i> 10.96–97. Holmes, Michael W., ed. <i>The Apostolic Fathers: Greek Texts and English Translations</i>. 3rd ed. Baker Academic, 2007. Eusebius. <i>Ecclesiastical History</i>. Loeb Classical Library. Ancient inscriptions, papyri, coins, and archaeological reports cited individually.	Cadbury, Henry J. <i>The Making of Luke–Acts</i>. Macmillan, 1927. Dibelius, Martin. <i>Studies in the Acts of the Apostles</i>. SCM Press, 1956. Hengel, Martin. <i>Acts and the History of Earliest Christianity</i>. Fortress Press, 1979. Hemer, Colin J. <i>The Book of Acts in the Setting of Hellenistic History</i>. Eisenbrauns, 1990. Gill, David W. J., and Conrad Gempf, eds. <i>The Book of Acts in Its First Century Setting</i>. Vol. 2: <i>The Graeco-Roman Setting</i>. Eerdmans, 1994. Winter, Bruce W., and Andrew D. Clarke, eds. <i>The Book of Acts in Its First Century Setting</i>. Vol. 1: <i>Ancient Literary Setting</i>. Eerdmans, 1993. Alexander, Loveday. <i>The Preface to Luke's Gospel</i>. Cambridge University Press, 1993. Meeks, Wayne A. <i>The First Urban Christians</i>. 2nd ed. Yale University Press, 2003. Schnabel, Eckhard J. <i>Early Christian Mission</i>. 2 vols. IVP Academic, 2004. Ramsay, William M. <i>St. Paul the Traveller and the Roman Citizen</i>. Hodder & Stoughton, 1895.	Bruce, F. F. <i>The Book of the Acts</i>. Rev. ed. New International Commentary on the New Testament. Eerdmans, 1988. Barrett, C. K. <i>A Critical and Exegetical Commentary on the Acts of the Apostles</i>. 2 vols. International Critical Commentary. T&T Clark, 1994–1998. Fitzmyer, Joseph A. <i>The Acts of the Apostles</i>. Anchor Bible 31. Doubleday, 1998. Witherington, Ben, III. <i>The Acts of the Apostles: A Socio-Rhetorical Commentary</i>. Eerdmans, 1998. Bock, Darrell L. <i>Acts</i>. Baker Exegetical Commentary on the New Testament. Baker Academic, 2007. Peterson, David G. <i>The Acts of the Apostles</i>. Pillar New Testament Commentary. Eerdmans, 2009. Keener, Craig S. <i>Acts: An Exegetical Commentary</i>. 4 vols. Baker Academic, 2012–2015. Schnabel, Eckhard J. <i>Acts</i>. Zondervan Exegetical Commentary on the New Testament. Zondervan, 2012. Johnson, Luke Timothy. <i>The Acts of the Apostles</i>. Sacra Pagina 5. Liturgical Press, 1992.
ARCHAEOLOGY, GEOGRAPHY, AND MATERIAL CULTURE		
Finegan, Jack. <i>The Archaeology of the New Testament</i>. Rev. ed. Princeton University Press, 1992. Fant, Clyde E., and Mitchell G. Reddish. <i>A Guide to Biblical Sites in Greece and Turkey</i>. Oxford University Press, 2003. Murphy-O'Connor, Jerome. <i>St. Paul's Corinth: Texts and Archaeology</i>. 3rd rev. ed. Liturgical Press, 2002. Murphy-O'Connor, Jerome. <i>Paul: A Critical Life</i>. Oxford University Press, 1996. Rasmussen, Carl G. <i>Zondervan Atlas of the Bible</i>. Rev. ed. Zondervan, 2010. Talbert, Richard J. A., ed. <i>Barrington Atlas of the Greek and Roman World</i>. Princeton University Press, 2000. Boatwright, Mary T., Daniel J. Gargola, and Richard J. A. Talbert. <i>The Romans: From Village to Empire</i>. Oxford University Press, 2004. Thompson, Peter. <i>The Cities of St. Paul: Their Influence on His Life and Thought</i>. Rev. ed. Baker, 1963. <i>Pleiades: A Gazetteer of Past Places</i>. Ancient World Mapping Center.		
A NOTE ON HISTORICAL RECONSTRUCTION		
The book of Acts is the primary narrative foundation for this volume. New Testament letters supply contemporary theological and historical context. Ancient Jewish and Greco-Roman writings, inscriptions, papyri, coins, archaeology, geography, and modern scholarship help reconstruct cities, roads, sea routes, governments, trials, worship, clothing, architecture, and daily life. Where evidence is incomplete or disputed, maps and illustrations should be treated as informed reconstructions rather than photographs of the original events. Scripture translations are identified where quoted. Permission and copyright notices for modern translations should appear on the copyright page.		
 Word of Life Publishing www.theHistoryoftheBible.com		



THE ILLUSTRATED ACTS OF THE APOSTLES

THE MINISTRY OF JESUS CONTINUES

Few stories in history are as improbable as the one recorded in the book of Acts.

The movement that would eventually carry the message of Jesus Christ across the Roman world did not begin with kings, generals, philosophers, wealthy patrons, or trained political leaders. It began with a small company of ordinary young men from Galilee—fishermen, laborers, a former tax collector, and others whose names would have meant little to the powerful people of their day.

They had no army. They possessed no political influence. They controlled no territory. They had no great financial resources, no universities, no printing presses, and no established network of institutions. Even more striking, their leader had recently been crucified publicly as a condemned criminal.

By every ordinary measure, the movement should have ended at the cross.

Instead, it exploded.

The book of Acts records how these once-frightened disciples emerged from hiding with an extraordinary confidence that Jesus had risen from the dead. After the coming of the Holy Spirit at Pentecost, they began preaching openly in Jerusalem—the very city where Jesus had been rejected and executed. Within a remarkably short time, thousands believed their message.

Jerusalem became Judea.

Judea reached Samaria.

Samaria opened the way to the Gentile world.

Before Acts closes, the message of Jesus has reached Rome, the heart of the empire.

The opposition was fierce from the beginning. The apostles were threatened, arrested, beaten, imprisoned, and commanded to remain silent. Stephen was killed. James was executed. Saul of Tarsus became one of the church's most feared persecutors before becoming one of its greatest missionaries. Local rulers, religious authorities, hostile crowds, merchants, magistrates, and eventually imperial power all stood in the path of this growing movement.

Yet persecution repeatedly produced the opposite of its intended effect. When believers were scattered, they carried the message with them. When apostles were imprisoned, new audiences heard the gospel. When missionaries were driven from one city, they entered another. Opposition did not extinguish the movement; again and again, it helped spread it.

Their enemies eventually described them with words that captured the astonishing effect they were having:

"These men who have turned the world upside down have come here too."

ACTS 17:6

That accusation points to one of the central questions of Acts: How could such an unlikely group of men produce such extraordinary results against such overwhelming opposition?

Acts gives its answer immediately. The apostles did not believe they were continuing a movement merely by their own courage, intelligence, or determination. They believed the risen Jesus was still directing His work through the Holy Spirit.

"But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

ACTS 1:8

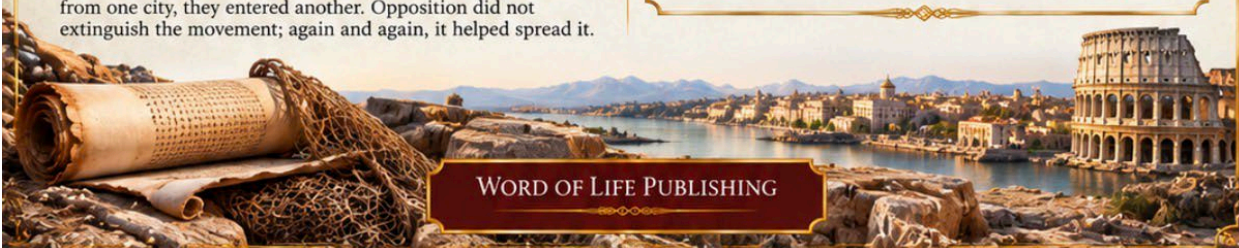
That promise becomes the framework for the entire book.

Acts is therefore more than the story of remarkable men. It is the story of what happened when ordinary people became convinced that Jesus Christ was alive, when they were empowered by the Holy Spirit, and when they were willing to proclaim that message regardless of the cost.

Peter, who had once denied Jesus out of fear, stood publicly before thousands. John, once known as one of the "sons of thunder," became a pillar of the early church. Stephen faced death with remarkable courage. Philip carried the gospel beyond Jerusalem. Barnabas encouraged and strengthened new believers. Paul, once determined to destroy the church, carried the name of Christ through Asia Minor, Greece, and finally to Rome.

The men who began this mission appeared entirely unequal to the task before them. History would show otherwise. Within one generation, the name of Jesus was being proclaimed across much of the Roman world. The fishermen of Galilee had become witnesses before rulers and nations. The persecuted had become missionaries. The scattered had become messengers.

***They did not possess the power of the world.
They carried a message that would change it.***



WORD OF LIFE PUBLISHING

Reference Apparatus for the Acts of the Apostles

Cross References Topics Greek Word Studies and Historical Notes

Word of Life Publishing

This apparatus follows Acts chapter by chapter. The passage guides identify major units, provide selected Scripture cross-references, and supply topical headings suitable for further study. Selected Greek words are keyed to the numbering of the original Strong's Exhaustive Concordance. Historical and geographical notes synthesize the public-domain discussions in Easton's Bible Dictionary, Smith's Dictionary of the Bible, Fausset's Bible Dictionary, and the original International Standard Bible Encyclopaedia. The notes are concise editorial syntheses rather than verbatim reproductions.

TSK Treasury of Scripture Knowledge; selected cross-references, not an exhaustive reproduction.

Nave Nave's Topical Bible; topical headings have been normalized for modern indexing.

Strong James Strong's original numbering and concise lexical senses; the notes do not reproduce later copyrighted enhancements.

Dictionary sources Easton; Smith; Fausset; and the original ISBE. Older geographical or archaeological identifications are qualified where necessary.

Click an entry to move directly to that section.

[Acts 1 Reference Apparatus](#)

[Acts 2 Reference Apparatus](#)

[Acts 3 Reference Apparatus](#)

[Acts 4 Reference Apparatus](#)

[Acts 5 Reference Apparatus](#)

[Acts 6 Reference Apparatus](#)

[Acts 7 Reference Apparatus](#)

[Acts 8 Reference Apparatus](#)

[Acts 9 Reference Apparatus](#)

[Acts 10 Reference Apparatus](#)

[Acts 11 Reference Apparatus](#)

[Acts 12 Reference Apparatus](#)

[Acts 13 Reference Apparatus](#)

[Acts 14 Reference Apparatus](#)

[Acts 15 Reference Apparatus](#)

[Acts 16 Reference Apparatus](#)

[Acts 17 Reference Apparatus](#)

[Acts 18 Reference Apparatus](#)

[Acts 19 Reference Apparatus](#)

[Acts 20 Reference Apparatus](#)

[Acts 21 Reference Apparatus](#)

[Acts 22 Reference Apparatus](#)

[Acts 23 Reference Apparatus](#)

[Acts 24 Reference Apparatus](#)

[Acts 25 Reference Apparatus](#)

[Acts 26 Reference Apparatus](#)

[Acts 27 Reference Apparatus](#)

[Acts 28 Reference Apparatus](#)

[Cumulative Topical Index](#)

[Cumulative Greek Word Index](#)

[People and Places Index](#)

[Public Domain Reference Sources](#)

The risen Christ commissions His witnesses and the apostolic company prepares for Pentecost

Passage	Event or Theme	Cross References	Nave Topics
<u>1:1-5</u>	<u>The former treatise and the promised Spirit</u>	Luke 1:1-4; 24:44-49; John 14:16-17,26; Acts 2:1-4	Jesus Christ; Holy Spirit; Promise
<u>1:6-11</u>	<u>Commission, ascension, and promised return</u>	Matthew 24:30; 28:18-20; Mark 16:19; Luke 24:50-53; Acts 2:32-36; 1 Thessalonians 4:16	Ascension; Missions; Witness
<u>1:12-14</u>	<u>The believers continue in prayer</u>	Luke 6:13-16; 23:49; Acts 2:1,42; Romans 12:12	Prayer; Unity; Disciples
<u>1:15-26</u>	<u>Matthias chosen to replace Judas</u>	Psalms 69:25; 109:8; Matthew 27:3-10; Acts 6:3-6; 13:2-3	Apostles; Guidance; Lots

- ***apostolos*** — G652. apostle; one sent with authority.
- ***martys*** — G3144. witness; one who testifies from personal knowledge.
- ***dynamis*** — G1411. power or effective ability.

Ascension. The Mount of Olives lies east of Jerusalem. The ascension closes Jesus' visible post-resurrection ministry and prepares for the Spirit-empowered witness of Acts.

Matthias. The replacement was selected from men who had accompanied Jesus' ministry and could testify to the resurrection.

Sources for this chapter: TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.

[Back to Apparatus Contents](#)

The Spirit is poured out, Peter proclaims the risen Christ, and the Jerusalem church is formed

Passage	Event or Theme	Cross References	Nave Topics
<u>2:1-13</u>	<u>Pentecost and languages</u>	Leviticus 23:15-21; Joel 2:28-32; Luke 24:49; John 7:37-39; Acts 10:44-46	Pentecost; Holy Spirit; Tongues
<u>2:14-36</u>	<u>Peter explains the outpouring and resurrection</u>	Psalms 16:8-11; 110:1; Joel 2:28-32; Luke 24:26-27; Acts 13:32-37	Jesus Christ; Resurrection; Prophecy
<u>2:37-41</u>	<u>Repentance, baptism, and the gift of the Spirit</u>	Matthew 28:19; Luke 3:10-14; Acts 3:19; 8:12-17; Romans 6:3-4	Repentance; Baptism; Salvation
<u>2:42-47</u>	<u>Teaching, fellowship, prayer, and shared life</u>	Acts 4:32-35; 5:12-16; Romans 12:4-13; Hebrews 10:24-25	Church; Fellowship; Lord's Supper

- **pneuma** — G4151. spirit, breath, or wind; here the Holy Spirit.
- **glossa** — G1100. tongue or language.
- **koinonia** — G2842. fellowship, participation, or sharing.
- **ekklesia** — G1577. assembly or called congregation.

Pentecost. The Feast of Weeks occurred fifty days after Passover and brought pilgrims to Jerusalem. Acts presents it as the setting for the Spirit's public outpouring.

Languages. Luke's list reflects Jewish dispersion communities across the eastern Mediterranean and Near East.

Sources for this chapter: TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.

[Back to Apparatus Contents](#)

A lame man is healed and Peter calls Israel to repentance

Passage	Event or Theme	Cross References	Nave Topics
<u>3:1-10</u>	<u>Healing at the Beautiful Gate</u>	Isaiah 35:6; Matthew 10:8; Mark 2:9-12; Acts 4:9-10; 14:8-10	Healing; Faith; Temple
<u>3:11-16</u>	<u>Faith in the name of Jesus</u>	John 5:19; Acts 2:22-24; 4:10-12; Philippians 2:9-11	Name of Jesus; Faith; Resurrection
<u>3:17-21</u>	<u>Repentance and times of refreshing</u>	Deuteronomy 18:15-19; Luke 24:46-47; Acts 2:38; 17:30; 2 Peter 3:13	Repentance; Restoration; Second Coming
<u>3:22-26</u>	<u>The prophet like Moses and the Abrahamic promise</u>	Genesis 12:3; 22:18; Deuteronomy 18:15; Galatians 3:8,16	Covenant; Messiah; Prophecy

- ***metanoeo*** — G3340. to repent or change one's mind and direction.
- ***apokatastasis*** — G605. restoration or reestablishment.
- ***archēgos*** — G747. originator, leader, or prince.

Beautiful Gate. The exact identification is disputed. Older dictionaries often associate it with the Nicanor or eastern gate; the text itself supplies only the traditional name.

Solomon's Portico. A covered colonnade on the eastern side of the temple complex and a natural gathering place for teaching.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

The apostles face official opposition while the church prays and grows in unity

Passage	Event or Theme	Cross References	Nave Topics
<u>4:1-12</u>	<u>Peter and John before the rulers</u>	Psalms 118:22; Isaiah 28:16; Matthew 21:42; Acts 3:6,16; 1 Peter 2:4-8	Persecution; Salvation; Cornerstone
<u>4:13-22</u>	<u>The command not to speak in Jesus' name</u>	Jeremiah 1:7-8; Luke 12:11-12; Acts 5:28-29; 1 Corinthians 1:26-29	Boldness; Obedience; Witness
<u>4:23-31</u>	<u>The church prays for boldness</u>	Psalms 2:1-2; Luke 11:13; Acts 2:4; Ephesians 6:18-20	Prayer; Holy Spirit; Courage
<u>4:32-37</u>	<u>Unity, generosity, and Barnabas</u>	Deuteronomy 15:4-11; Acts 2:44-45; 5:1-11; 11:22-24; 2 Corinthians 8:13-15	Giving; Unity; Barnabas

- *parrēsia* — G3954. boldness or freedom of speech.
- *sōtēria* — G4991. salvation or deliverance.
- *akrogōniaios* — G204. chief cornerstone.

Sanhedrin. The Jerusalem council combined priestly and lay leadership and exercised major religious and judicial authority under Roman rule.

Cornerstone. The rejected stone imagery joins Psalm 118 with Jesus' death and divine vindication.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

God guards the holiness and witness of the growing church

Passage	Event or Theme	Cross References	Nave Topics
<u>5:1-11</u>	<u>Ananias and Sapphira</u>	Joshua 7:1-26; Ecclesiastes 5:4-6; Acts 4:34-37; 1 Corinthians 5:1-13	Hypocrisy; Judgment; Holy Spirit
<u>5:12-16</u>	<u>Signs and growth in Jerusalem</u>	Mark 16:17-18; Acts 2:43; 4:30; 19:11-12; Hebrews 2:3-4	Miracles; Healing; Church Growth
<u>5:17-32</u>	<u>Imprisonment, deliverance, and testimony</u>	Daniel 3:16-18; Acts 4:19; 12:6-11; Romans 13:1-5	Angels; Obedience; Witness
<u>5:33-42</u>	<u>Gamaliel's counsel and apostolic suffering</u>	Matthew 5:10-12; 10:17-20; Acts 22:3; Philippians 1:29	Gamaliel; Persecution; Joy

- *peirazō* — G3985. to test, try, or tempt.
- *apeitheō* — G544. to disobey or refuse belief.
- *didachē* — G1322. teaching or doctrine.

Gamaliel. A respected Pharisaic teacher, traditionally identified with Gamaliel the Elder. His counsel appeals to providence rather than endorsing the apostolic message.

Herod's Temple. The apostles' public teaching occurred within the large courts and porticoes of the expanded temple complex.

Sources for this chapter: TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.

[Back to Apparatus Contents](#)

Seven servants are appointed and Stephen's witness provokes opposition

Passage	Event or Theme	Cross References	Nave Topics
6:1-7	The Seven and care of the widows	Exodus 18:17-23; Deuteronomy 10:18; Acts 2:45; 1 Timothy 3:8-13	Deacons; Widows; Church Order
6:8-10	Stephen's wisdom and power	Luke 21:15; Acts 4:33; 1 Corinthians 1:18-25	Stephen; Wisdom; Miracles
6:11-15	False witnesses before the council	1 Kings 21:10-13; Matthew 26:59-61; Acts 7:1; 1 Peter 2:12	False Witness; Sanhedrin; Persecution

- *diakonia* — G1248. service or ministry.
- *sophia* — G4678. wisdom.
- *martyrs* — G3144. witness.

Hellenists. Greek-speaking Jews, commonly associated with diaspora backgrounds, contrasted here with Hebrew- or Aramaic-speaking believers.

Synagogue of the Freedmen. The designation probably refers to emancipated Jews and their descendants; the precise grouping of the named regions remains debated.

Sources for this chapter: TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.

[Back to Apparatus Contents](#)

Stephen recounts Israel's history, indicts resistance to God, and becomes the first recorded Christian martyr

Passage	Event or Theme	Cross References	Nave Topics
<u>7:1-16</u>	<u>Abraham, the patriarchs, and Joseph</u>	Genesis 12:1-3; 15:13-16; 37:28; 45:4-8; Hebrews 11:8-22	Abraham; Joseph; Covenant
<u>7:17-43</u>	<u>Moses, the exodus, and Israel's rebellion</u>	Exodus 1-3; 19-20; 32:1-6; Deuteronomy 18:15; Amos 5:25-27	Moses; Exodus; Idolatry
<u>7:44-50</u>	<u>Tabernacle, temple, and God's transcendence</u>	1 Kings 8:27; Isaiah 66:1-2; Acts 17:24; Hebrews 9:1-12	Tabernacle; Temple; Presence of God
<u>7:51-60</u>	<u>Stephen's vision and martyrdom</u>	2 Chronicles 36:15-16; Luke 23:34,46; Acts 6:10; 22:20	Martyrdom; Forgiveness; Son of Man

- *sklērotrachēlos* — G4644. stiff-necked or obstinately resistant.
- *dikaïos* — G1342. righteous or just one.
- *martyrion* — G3142. testimony or witness.

Stephen. His speech interprets Israel's story around recurring rejection of God's appointed deliverers and the divine presence beyond one sanctuary.

Moloch and Rephan. Stephen follows the Greek form of Amos 5, using names associated with astral and foreign worship.

Sources for this chapter: TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.

[Back to Apparatus Contents](#)

Persecution scatters the believers and the gospel advances into Samaria and toward Africa

Passage	Event or Theme	Cross References	Nave Topics
<u>8:1-4</u>	<u>The scattered church preaches</u>	Matthew 10:23; Acts 1:8; 11:19-21; Philippians 1:12-14	Persecution; Providence; Evangelism
<u>8:5-25</u>	<u>Philip in Samaria and Simon the magician</u>	2 Kings 17:24-41; Matthew 10:7-8; Acts 2:38; 13:6-12	Samaria; Sorcery; Holy Spirit
<u>8:26-40</u>	<u>The Ethiopian official and Isaiah 53</u>	Isaiah 53:7-8; Zephaniah 3:10; John 12:32; Acts 10:47-48	Ethiopia; Baptism; Scripture

- *euangelizō* — G2097. to announce good news.
- *baptizō* — G907. to immerse or baptize.
- *eunouchos* — G2135. eunuch or court official.

Samaria. The region between Judea and Galilee had a long, strained relationship with Judeans; its reception of the gospel marks a major boundary crossing.

Ethiopian official. A high court officer under the Kandake, the dynastic title of queens in the kingdom of Meroe south of Egypt.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Saul is converted and commissioned while Peter ministers in Judea

Passage	Event or Theme	Cross References	Nave Topics
<u>9:1-9</u>	<u>The risen Jesus confronts Saul</u>	Acts 7:58; 22:3-11; 26:9-18; 1 Corinthians 15:8-10	Conversion; Paul; Jesus Christ
<u>9:10-19</u>	<u>Ananias receives and baptizes Saul</u>	Acts 22:12-16; Romans 6:3-4; Galatians 1:15-17	Ananias; Baptism; Calling
<u>9:20-31</u>	<u>Saul preaches and escapes</u>	Psalms 2:7; Acts 13:33; 2 Corinthians 11:32-33; Galatians 1:18-24	Son of God; Persecution; Church Growth
<u>9:32-43</u>	<u>Aeneas healed and Tabitha raised</u>	1 Kings 17:17-24; Mark 5:35-43; Acts 3:6; 20:9-12	Healing; Resurrection; Good Works

- *eklogē* — G1589. choice or election.
- *skeuos* — G4632. vessel or instrument.
- *epikaleō* — G1941. to call upon or invoke.

Damascus. An ancient Syrian city connected to Jerusalem by major routes. Jewish communities there explain Saul's intended synagogue action.

Joppa. A Mediterranean port associated with Jonah and later with Peter's ministry before the Gentile mission.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

God opens the church's door to Gentiles through Cornelius and Peter

Passage	Event or Theme	Cross References	Nave Topics
<u>10:1-8</u>	<u>Cornelius receives angelic direction</u>	Psalm 141:2; Daniel 10:12; Acts 9:10-12; 11:13-14	Cornelius; Prayer; Almsgiving
<u>10:9-23</u>	<u>Peter's vision of clean and unclean</u>	Leviticus 11; Mark 7:18-23; Acts 11:5-12; Romans 14:14	Clean and Unclean; Revelation; Gentiles
<u>10:24-43</u>	<u>Peter proclaims Jesus to Cornelius' house</u>	Isaiah 61:1; Luke 4:18; Acts 2:22-24; 13:38-39	Gospel; Resurrection; Forgiveness
<u>10:44-48</u>	<u>The Spirit falls on Gentiles</u>	Acts 2:4; 8:14-17; 11:15-18; 15:7-9; Galatians 3:14	Holy Spirit; Gentiles; Baptism

- *prosōpolēptēs* — G4381. one who shows partiality.
- *aphesis* — G859. forgiveness or release.
- *ethnos* — G1484. nation; often Gentiles.

Caesarea Maritima. Herod's coastal city and the Roman administrative center of Judea, with a harbor, palace complex, theater, and military presence.

Cornelius. A centurion of the Italian Cohort whose household becomes the decisive example of uncircumcised Gentile inclusion.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Peter defends Gentile inclusion and Antioch becomes a major center of mission

Passage	Event or Theme	Cross References	Nave Topics
<u>11:1-18</u>	<u>Peter reports the conversion of Cornelius</u>	Acts 10:1-48; 15:7-11; Romans 10:12-13; Ephesians 2:11-18	Gentiles; Grace; Church Unity
<u>11:19-26</u>	<u>The church at Antioch and the name Christian</u>	Acts 8:1-4; 13:1-3; 14:26-28; 1 Peter 4:16	Antioch; Christians; Barnabas
<u>11:27-30</u>	<u>Agabus and famine relief</u>	Acts 2:45; 21:10-11; Romans 15:25-27; 2 Corinthians 8-9	Agabus; Famine; Benevolence

- ***Christianós*** — G5546. Christian; one identified with Christ.
- ***charis*** — G5485. grace or favor.
- ***mathētēs*** — G3101. disciple or learner.

Antioch of Syria. A leading city of the Roman East and the principal sending center for the Gentile mission.

Christian. The name first appears at Antioch and identifies people publicly by their allegiance to Christ.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Herod persecutes the church, Peter is delivered, and divine judgment falls on the king

Passage	Event or Theme	Cross References	Nave Topics
<u>12:1-5</u>	<u>James killed and Peter imprisoned</u>	Matthew 4:21-22; 20:23; John 21:18-19; Acts 5:18	James; Herod; Persecution
<u>12:6-19</u>	<u>An angel delivers Peter</u>	Psalms 34:7; Daniel 6:22; Acts 5:19; 16:25-34	Angels; Deliverance; Prayer
<u>12:20-24</u>	<u>Herod's pride and death</u>	1 Samuel 25:38; Daniel 4:30-37; Luke 12:20; Acts 14:14-15	Herod Agrippa; Pride; Judgment

- *ekklēsia* — G1577. assembly or church.
- *aggelos* — G32. messenger or angel.
- *doxa* — G1391. glory, honor, or splendor.

Herod Agrippa I. Grandson of Herod the Great and ruler of Judea from AD 41 to 44. Josephus also describes his final illness after receiving public acclaim.

Caesarea. The royal audience and death fit the political setting of the Roman provincial capital.

Sources for this chapter: TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.

[Back to Apparatus Contents](#)

The Antioch church sends Barnabas and Saul on the first missionary journey

Passage	Event or Theme	Cross References	Nave Topics
<u>13:1-3</u>	<u>The Spirit sets apart Barnabas and Saul</u>	Numbers 8:10-14; Acts 6:6; 9:15; 14:26; 1 Timothy 4:14	Missions; Fasting; Laying on of Hands
<u>13:4-12</u>	<u>Cyprus, Elymas, and Sergius Paulus</u>	Exodus 7:11-12; Acts 8:9-24; 19:13-17; 2 Timothy 3:8	Cyprus; Sorcery; Judgment
<u>13:13-41</u>	<u>Paul's sermon at Pisidian Antioch</u>	Psalms 2:7; 16:10; Isaiah 55:3; Habakkuk 1:5; Acts 2:22-36	Justification; Resurrection; David
<u>13:42-52</u>	<u>The word turns to the Gentiles</u>	Isaiah 42:6; 49:6; Luke 2:32; Acts 18:6; 28:28	Gentiles; Missions; Persecution

- *aphorizō* — G873. to separate or set apart.
- *dikaioō* — G1344. to justify or declare righteous.
- *phōs* — G5457. light.

Cyprus. Barnabas' native island and the first major field of the Antioch mission.

Pisidian Antioch. A Roman colony in the highlands of Galatia, distinct from Antioch in Syria.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

The missionaries establish churches through opposition and report God's work to Antioch

Passage	Event or Theme	Cross References	Nave Topics
<u>14:1-7</u>	<u>Witness and opposition at Iconium</u>	Acts 13:46-52; 18:4-6; 1 Corinthians 1:22-24	Iconium; Boldness; Signs
<u>14:8-20</u>	<u>Healing and idolatry at Lystra</u>	Acts 3:2-8; 10:25-26; 17:24-29; 2 Corinthians 11:25	Lystra; Idolatry; Creation
<u>14:21-28</u>	<u>Elders appointed and the mission reported</u>	Acts 11:30; 13:1-3; 15:4; Titus 1:5; 1 Peter 5:1-4	Elders; Perseverance; Missions

- *presbyteros* — G4245. elder.
- *cheirotoneō* — G5500. to appoint, originally by extending the hand.
- *thlipsis* — G2347. tribulation or affliction.

Lystra. A Lycaonian city and Roman colony where local language and traditional religion shaped the crowd's identification of Barnabas and Paul.

Elders. Local congregations were entrusted to plural elders after instruction, prayer, and fasting.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

The Jerusalem Council affirms salvation by grace and protects fellowship between Jewish and Gentile believers

Passage	Event or Theme	Cross References	Nave Topics
<u>15:1-5</u>	<u>The dispute concerning circumcision</u>	Genesis 17:9-14; Acts 10:45; Galatians 2:3-5; 5:1-6	Circumcision; Law; Gentiles
<u>15:6-21</u>	<u>Peter, Barnabas, Paul, and James address the council</u>	Amos 9:11-12; Acts 10:34-48; Romans 3:28-30; Ephesians 2:8-18	Jerusalem Council; Grace; James
<u>15:22-35</u>	<u>The apostolic letter</u>	Acts 16:4; 21:25; Romans 14:13-21; 1 Corinthians 8:1-13	Church Order; Fellowship; Idolatry
<u>15:36-41</u>	<u>Paul and Barnabas separate</u>	Acts 13:13; Colossians 4:10; 2 Timothy 4:11; Philemon 24	Barnabas; Mark; Providence

- **charis** — G5485. grace.
- **peritomē** — G4061. circumcision.
- **dogma** — G1378. decree or authoritative decision.

Jerusalem Council. The assembly addressed whether Gentile converts must enter the covenant community through circumcision and full Torah observance.

Apostolic Decree. The letter joins salvation by grace with practical requirements intended to reject idolatry and sustain table fellowship.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

The gospel enters Macedonia and establishes churches at Philippi

Passage	Event or Theme	Cross References	Nave Topics
<u>16:1-10</u>	<u>Timothy joins Paul and the Macedonian call</u>	Acts 14:6; 15:41; Romans 16:21; 1 Timothy 1:2; 2 Timothy 1:5	Timothy; Guidance; Macedonia
<u>16:11-15</u>	<u>Lydia and the beginning at Philippi</u>	Acts 18:7-8; Philippians 1:3-5; 4:15-16	Lydia; Philippi; Hospitality
<u>16:16-24</u>	<u>The slave girl, accusation, and imprisonment</u>	Mark 1:24-26; Acts 19:24-29; Philippians 1:29-30	Divination; Persecution; Imprisonment
<u>16:25-40</u>	<u>The jailer believes and Paul invokes Roman citizenship</u>	Psalms 42:8; Acts 4:31; 22:25-29; Romans 10:9-13	Salvation; Baptism; Roman Citizenship

- *proseuchē* — G4335. prayer or place of prayer.
- *sōzō* — G4982. to save or deliver.
- *politis* — G4177. citizen.

Philippi. A Roman colony on the Via Egnatia whose civic identity explains the narrative's emphasis on magistrates and citizenship.

Praetorium officials. Luke uses locally appropriate civic titles for the colonial magistrates and their attendants.

Sources for this chapter: TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.

[Back to Apparatus Contents](#)

Paul reasons from Scripture in Macedonia and proclaims the Creator in Athens

Passage	Event or Theme	Cross References	Nave Topics
<u>17:1-9</u>	<u>Thessalonica and the charge of another king</u>	Luke 23:2; Acts 13:14-16; 1 Thessalonians 1:5-10; 2:1-2	Thessalonica; Messiah; Persecution
<u>17:10-15</u>	<u>The Bereans examine the Scriptures</u>	Isaiah 8:20; John 5:39; Acts 18:28; 2 Timothy 3:15-17	Berea; Scripture; Discernment
<u>17:16-34</u>	<u>Paul before the Areopagus</u>	Deuteronomy 32:8; Isaiah 42:5; 55:6; Acts 14:15-17; Romans 1:19-25	Athens; Areopagus; Creation; Resurrection

- *eugenēs* — G2104. noble-minded.
- *kateidōlos* — G2712. full of idols.
- *anastasis* — G386. resurrection.

Areopagus. The name can denote both the hill and the Athenian council associated with religious and civic oversight.

Epicureans and Stoics. The two schools differed sharply, yet both challenged Paul's proclamation of a personal Creator, judgment, and bodily resurrection.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

The mission advances through Corinth, Ephesus, and the ministry of Priscilla and Aquila

Passage	Event or Theme	Cross References	Nave Topics
<u>18:1-11</u>	<u>Paul's ministry at Corinth</u>	Acts 13:46; 16:9-10; 1 Corinthians 1:14-17; 2:1-5	Corinth; Tentmaking; Encouragement
<u>18:12-17</u>	<u>Paul before Gallio</u>	Acts 13:7; 19:38; Romans 13:1-4; 2 Timothy 4:16-17	Gallio; Roman Law; Providence
<u>18:18-23</u>	<u>Return through Ephesus and Antioch</u>	Acts 15:36; 19:1; Romans 16:1; Numbers 6:1-21	Ephesus; Vow; Missionary Journey
<u>18:24-28</u>	<u>Apollos instructed by Priscilla and Aquila</u>	Acts 19:1-7; 1 Corinthians 3:4-9; 16:12; Titus 3:13	Apollos; Teaching; Scripture

- *synergós* — G4904. fellow worker.
- *akribōs* — G199. accurately or carefully.
- *rhētōr* — G4489. speaker or orator.

Corinth. A wealthy Roman colony controlling the isthmus, known for commerce and religious diversity.

Gallio. The inscription from Delphi helps date his proconsulship and anchors Paul's Corinthian ministry around AD 51-52.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

The word grows powerfully at Ephesus and confronts magic and idolatrous commerce

Passage	Event or Theme	Cross References	Nave Topics
<u>19:1-10</u>	<u>Disciples instructed and the school of Tyrannus</u>	Acts 8:14-17; 18:24-26; 20:31; 1 Corinthians 16:8-9	Ephesus; Holy Spirit; Teaching
<u>19:11-20</u>	<u>Miracles, exorcists, and burned magic books</u>	Mark 9:38-40; Acts 5:15-16; 8:18-24; 13:6-12	Miracles; Magic; Repentance
<u>19:21-41</u>	<u>Demetrius and the Ephesian disturbance</u>	Psalms 115:4-8; Isaiah 44:9-20; Acts 17:29; 1 Corinthians 8:4	Artemis; Idolatry; Ephesus

- *dynamis* — G1411. mighty work or power.
- *exorkistēs* — G1845. exorcist.
- *periergos* — G4021. curious or magical arts.

Ephesus. The chief city of Roman Asia and a major center of Artemis worship, trade, magic, and regional communication.

Temple of Artemis. One of antiquity's celebrated sanctuaries; its cult supported both civic prestige and commercial trades.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul strengthens the churches and gives the Ephesian elders a final pastoral charge

Passage	Event or Theme	Cross References	Nave Topics
<u>20:1-12</u>	<u>Travel through Macedonia and Eutychus restored</u>	Acts 14:22; 2 Corinthians 2:12-13; 7:5-7; 2 Timothy 4:20	Eutychus; Resurrection; Lord's Day
<u>20:13-27</u>	<u>Paul reviews his ministry</u>	Acts 18:19; 19:1-10; 2 Corinthians 1:12; 4:2; 2 Timothy 4:7	Ministry; Repentance; Counsel of God
<u>20:28-38</u>	<u>Charge to the Ephesian elders</u>	Ezekiel 34:1-10; John 10:11-15; 1 Timothy 4:16; 1 Peter 5:1-4	Elders; Shepherds; Apostasy

- *episkopos* — G1985. overseer.
- *poimainō* — G4165. to shepherd or tend.
- *lytrōsis* — G3085. redemption or release.

Troas. A port of northwest Asia Minor linking Aegean travel routes.

Ephesian elders. Paul describes overseers as shepherds, joining leadership, vigilance, teaching, and sacrificial care.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul completes the journey to Jerusalem and is seized in the temple

Passage	Event or Theme	Cross References	Nave Topics
<u>21:1-16</u>	<u>Warnings on the way to Jerusalem</u>	Acts 9:16; 20:22-24; 11:28; Luke 22:42	Guidance; Prophecy; Submission
<u>21:17-26</u>	<u>Paul meets James and enters the temple</u>	Acts 15:13-29; 18:18; Romans 14:1-6; 1 Corinthians 9:20	James; Vows; Jewish Christians
<u>21:27-40</u>	<u>The riot and Roman arrest</u>	Acts 6:13; 24:5-6; 26:21; 2 Corinthians 6:4-5	Temple; Riot; Roman Army

- *desmos* — G1199. bond or imprisonment.
- *ethnos* — G1484. nation or Gentile.
- *chiliarchos* — G5506. commander of a thousand; military tribune.

Antonia Fortress. The Roman garrison adjoined the temple complex and enabled rapid intervention during disturbances.

James. The brother of the Lord appears as a leading figure in the Jerusalem church.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul recounts his conversion and asserts his rights as a Roman citizen

Passage	Event or Theme	Cross References	Nave Topics
<u>22:1-5</u>	<u>Paul's Jewish training and former zeal</u>	Acts 5:34; 8:3; 9:1-2; Galatians 1:13-14; Philippians 3:4-6	Gamaliel; Pharisees; Zeal
<u>22:6-21</u>	<u>Conversion and commission to the Gentiles</u>	Acts 9:3-19; 26:12-18; Romans 1:5; Galatians 1:15-16	Conversion; Calling; Gentiles
<u>22:22-30</u>	<u>Roman citizenship prevents scourging</u>	Acts 16:37-39; 23:27; 25:10-12; Romans 13:1-7	Roman Citizenship; Justice; Providence

- ***anastasis*** — G386. rising or resurrection.
- ***martys*** — G3144. witness.
- ***politeia*** — G4174. citizenship or commonwealth.

Roman citizenship. Citizens were protected from certain degrading punishments and could demand recognized legal procedures.

Gamaliel. Paul's claimed training places him within respected Pharisaic instruction in Jerusalem.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul testifies before the council and is protected from an assassination plot

Passage	Event or Theme	Cross References	Nave Topics
<u>23:1-10</u>	<u>Paul before Pharisees and Sadducees</u>	Matthew 22:23-33; Acts 4:1-2; 24:15; Philippians 3:5	Sanhedrin; Resurrection; Pharisees
<u>23:11</u>	<u>The Lord assures Paul of witness in Rome</u>	Acts 18:9-10; 19:21; 27:23-24; 28:16,30-31	Encouragement; Rome; Witness
<u>23:12-35</u>	<u>The plot exposed and Paul sent to Caesarea</u>	Esther 2:21-23; Acts 9:23-25; 25:1-5; 27:43	Providence; Caesarea; Roman Army

- *syneidēsis* — G4893. conscience.
- *elpis* — G1680. hope.
- *anastasis* — G386. resurrection.

Pharisees and Sadducees. The parties differed over resurrection, angels, tradition, and the composition of their social influence.

Caesarea custody. A large armed escort reflects both the seriousness of the plot and Roman concern for secure transfer.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul answers his accusers before Felix and speaks about righteousness and judgment

Passage	Event or Theme	Cross References	Nave Topics
<u>24:1-9</u>	<u>Tertullus presents the accusation</u>	Psaln 27:12; Matthew 5:11; Acts 21:28; 25:7	False Accusation; Tertullus; Felix
<u>24:10-21</u>	<u>Paul's defense and resurrection hope</u>	Daniel 12:2; John 5:28-29; Acts 23:6; 26:6-8	Resurrection; Conscience; The Way
<u>24:22-27</u>	<u>Paul reasons with Felix and Drusilla</u>	John 16:8; Acts 17:30-31; 2 Corinthians 5:10; Hebrews 9:27	Judgment; Righteousness; Felix

- *hairesis* — G139. sect or party.
- *dikaiosynē* — G1343. righteousness.
- *enkrateia* — G1466. self-control.

Felix. Antonius Felix governed Judea in the 50s and was remembered in ancient sources for severity and political instability.

The Way. An early designation for the Christian movement, emphasizing a defined manner of life and allegiance.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul appeals to Caesar and his case is presented to Agrippa

Passage	Event or Theme	Cross References	Nave Topics
<u>25:1-12</u>	<u>Festus hears the case and Paul appeals</u>	Acts 23:11; 24:27; 28:19; Romans 13:1-4	Festus; Caesar; Appeal
<u>25:13-22</u>	<u>Festus consults Agrippa</u>	Acts 9:15; 26:1-3; Luke 23:8-12	Agrippa; Roman Government; Witness
<u>25:23-27</u>	<u>Paul appears before the royal company</u>	Psalms 119:46; Acts 26:22-23; Philippians 1:12-13	Kings; Testimony; Providence

- *epikaleō* — G1941. to appeal to or invoke.
- *bēma* — G968. judgment seat or tribunal.
- *sebastos* — G4575. august; imperial title.

Festus. Porcius Festus succeeded Felix and inherited Paul's unresolved case.

Appeal to Caesar. A Roman citizen could invoke imperial adjudication in a provincial proceeding under appropriate circumstances.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul gives his defense before Agrippa and bears witness to the prophetic hope fulfilled in Christ

Passage	Event or Theme	Cross References	Nave Topics
<u>26:1-11</u>	<u>Paul's hope and former persecution</u>	Acts 8:3; 22:3-5; 23:6; Philippians 3:5-6	Paul; Pharisees; Resurrection
<u>26:12-23</u>	<u>Conversion, commission, and prophetic fulfillment</u>	Isaiah 35:5; 42:6-7; 49:6; Acts 9:3-19; Luke 24:26-27	Calling; Gentiles; Prophecy
<u>26:24-32</u>	<u>Festus and Agrippa respond</u>	Acts 24:25; 25:18-19; 1 Corinthians 1:18-25; 2 Corinthians 5:11	Agrippa; Persuasion; Innocence

- *ouranios* — G3770. heavenly.
- *metanoia* — G3341. repentance.
- *peithō* — G3982. to persuade.

Agrippa II. A Herodian ruler knowledgeable about Jewish customs and controversies, though subordinate to Roman power.

Prophets and Moses. Paul frames the Christian proclamation as the fulfillment of Israel's scriptural hope rather than a novel religion.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

God preserves Paul and the ship's company through storm and shipwreck

Passage	Event or Theme	Cross References	Nave Topics
<u>27:1-12</u>	<u>Departure and warning at Fair Havens</u>	Acts 25:12; 28:16; 2 Corinthians 11:25-26	Voyage; Julius; Providence
<u>27:13-26</u>	<u>The storm and angelic promise</u>	Psalms 107:23-30; Jonah 1:4-15; Acts 23:11; 27:34	Storm; Angels; Faith
<u>27:27-44</u>	<u>Shipwreck and deliverance of all</u>	Psalms 34:19; 107:28-30; Acts 28:1; 2 Corinthians 1:9-10	Shipwreck; Deliverance; Leadership

- *euroklydōn* — G2148. a violent northeasterly wind.
- *nauagion* — G3489. shipwreck.
- *sōtēria* — G4991. safety or salvation.

Alexandrian grain ship. Egyptian grain vessels were large commercial ships central to supplying Rome and commonly followed seasonal Mediterranean routes.

Euroclydon. The term describes the violent northeaster that drove the ship away from Crete.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Paul ministers on Malta and proclaims the kingdom in Rome

Passage	Event or Theme	Cross References	Nave Topics
<u>28:1-10</u>	<u>Malta, the viper, and healings</u>	Mark 16:18; Luke 10:19; Acts 14:8-10; James 5:14-16	Malta; Healing; Publius
<u>28:11-16</u>	<u>Arrival at Rome</u>	Acts 19:21; 23:11; Romans 1:9-15; 15:22-24	Rome; Appian Way; Fellowship
<u>28:17-29</u>	<u>Paul addresses Jewish leaders</u>	Isaiah 6:9-10; Matthew 13:14-15; Acts 13:46-47; Romans 11:7-11	Israel; Kingdom of God; Gentiles
<u>28:30-31</u>	<u>Unhindered proclamation</u>	Acts 1:8; Philippians 1:12-14; 2 Timothy 2:9; 4:17	Kingdom of God; Boldness; Gospel

- **barbaros** — G915. non-Greek-speaking person; not a statement of savagery.
- **therapeuō** — G2323. to heal or care for.
- **akōlytōs** — G209. unhindered.

Malta. The traditional identification is the central Mediterranean island south of Sicily; the voyage sequence and Alexandrian ship route fit it well.

Appian Way. Believers met Paul at the Market of Appius and Three Taverns along Rome's great southern road.

Paul's custody. House arrest allowed controlled residence and visitors while the appeal awaited hearing.

Sources for this chapter: *TSK; Nave; Strong; Easton; Smith; Fausset; original ISBE.*

[Back to Apparatus Contents](#)

Abraham. Acts [7:1-16](#)
Agabus. Acts [11:27-30](#)
Agrippa. Acts [25:13-22](#), [26:24-32](#)
Almsgiving. Acts [10:1-8](#)
Ananias. Acts [9:10-19](#)
Angels. Acts [5:17-32](#), [12:6-19](#), [27:13-26](#)
Antioch. Acts [11:19-26](#)
Apollos. Acts [18:24-28](#)
Apostasy. Acts [20:28-38](#)
Apostles. Acts [1:15-26](#)
Appeal. Acts [25:1-12](#)
Appian Way. Acts [28:11-16](#)
Areopagus. Acts [17:16-34](#)
Artemis. Acts [19:21-41](#)
Ascension. Acts [1:6-11](#)
Athens. Acts [17:16-34](#)
Baptism. Acts [2:37-41](#), [8:26-40](#), [9:10-19](#), [10:44-48](#), [16:25-40](#)
Barnabas. Acts [4:32-37](#), [11:19-26](#), [15:36-41](#)
Benevolence. Acts [11:27-30](#)
Berea. Acts [17:10-15](#)
Boldness. Acts [4:13-22](#), [14:1-7](#), [28:30-31](#)
Caesar. Acts [25:1-12](#)
Caesarea. Acts [23:12-35](#)
Calling. Acts [9:10-19](#), [22:6-21](#), [26:12-23](#)
Christians. Acts [11:19-26](#)
Church. Acts [2:42-47](#)
Church Growth. Acts [5:12-16](#), [9:20-31](#)
Church Order. Acts [6:1-7](#), [15:22-35](#)
Church Unity. Acts [11:1-18](#)
Circumcision. Acts [15:1-5](#)
Clean and Unclean. Acts [10:9-23](#)
Conscience. Acts [24:10-21](#)
Conversion. Acts [9:1-9](#), [22:6-21](#)
Corinth. Acts [18:1-11](#)
Cornelius. Acts [10:1-8](#)
Cornerstone. Acts [4:1-12](#)
Counsel of God. Acts [20:13-27](#)
Courage. Acts [4:23-31](#)

Covenant. Acts [3:22-26](#), [7:1-16](#)
Creation. Acts [14:8-20](#), [17:16-34](#)
Cyprus. Acts [13:4-12](#)
David. Acts [13:13-41](#)
Deacons. Acts [6:1-7](#)
Deliverance. Acts [12:6-19](#), [27:27-44](#)
Discernment. Acts [17:10-15](#)
Disciples. Acts [1:12-14](#)
Divination. Acts [16:16-24](#)
Elders. Acts [14:21-28](#), [20:28-38](#)
Encouragement. Acts [18:1-11](#), [23:11](#)
Ephesus. Acts [18:18-23](#), [19:1-10](#), [19:21-41](#)
Ethiopia. Acts [8:26-40](#)
Eutychus. Acts [20:1-12](#)
Evangelism. Acts [8:1-4](#)
Exodus. Acts [7:17-43](#)
Faith. Acts [3:1-10](#), [3:11-16](#), [27:13-26](#)
False Accusation. Acts [24:1-9](#)
False Witness. Acts [6:11-15](#)
Famine. Acts [11:27-30](#)
Fasting. Acts [13:1-3](#)
Felix. Acts [24:1-9](#), [24:22-27](#)
Fellowship. Acts [2:42-47](#), [15:22-35](#), [28:11-16](#)
Festus. Acts [25:1-12](#)
Forgiveness. Acts [7:51-60](#), [10:24-43](#)
Gallio. Acts [18:12-17](#)
Gamaliel. Acts [5:33-42](#), [22:1-5](#)
Gentiles. Acts [10:9-23](#), [10:44-48](#), [11:1-18](#), [13:42-52](#), [15:1-5](#), [22:6-21](#), [26:12-23](#), [28:17-29](#)
Giving. Acts [4:32-37](#)
Good Works. Acts [9:32-43](#)
Gospel. Acts [10:24-43](#), [28:30-31](#)
Grace. Acts [11:1-18](#), [15:6-21](#)
Guidance. Acts [1:15-26](#), [16:1-10](#), [21:1-16](#)
Healing. Acts [3:1-10](#), [5:12-16](#), [9:32-43](#), [28:1-10](#)
Herod. Acts [12:1-5](#)
Herod Agrippa. Acts [12:20-24](#)
Holy Spirit. Acts [1:1-5](#), [2:1-13](#), [4:23-31](#), [5:1-11](#), [8:5-25](#), [10:44-48](#), [19:1-10](#)
Hospitality. Acts [16:11-15](#)
Hypocrisy. Acts [5:1-11](#)
Iconium. Acts [14:1-7](#)
Idolatry. Acts [7:17-43](#), [14:8-20](#), [15:22-35](#), [19:21-41](#)
Imprisonment. Acts [16:16-24](#)
Innocence. Acts [26:24-32](#)
Israel. Acts [28:17-29](#)

James. Acts [12:1-5](#), [15:6-21](#), [21:17-26](#)
Jerusalem Council. Acts [15:6-21](#)
Jesus Christ. Acts [1:1-5](#), [2:14-36](#), [9:1-9](#)
Jewish Christians. Acts [21:17-26](#)
Joseph. Acts [7:1-16](#)
Joy. Acts [5:33-42](#)
Judgment. Acts [5:1-11](#), [12:20-24](#), [13:4-12](#), [24:22-27](#)
Julius. Acts [27:1-12](#)
Justice. Acts [22:22-30](#)
Justification. Acts [13:13-41](#)
Kingdom of God. Acts [28:17-29](#), [28:30-31](#)
Kings. Acts [25:23-27](#)
Law. Acts [15:1-5](#)
Laying on of Hands. Acts [13:1-3](#)
Leadership. Acts [27:27-44](#)
Lord's Day. Acts [20:1-12](#)
Lord's Supper. Acts [2:42-47](#)
Lots. Acts [1:15-26](#)
Lydia. Acts [16:11-15](#)
Lystra. Acts [14:8-20](#)
Macedonia. Acts [16:1-10](#)
Magic. Acts [19:11-20](#)
Malta. Acts [28:1-10](#)
Mark. Acts [15:36-41](#)
Martyrdom. Acts [7:51-60](#)
Messiah. Acts [3:22-26](#), [17:1-9](#)
Ministry. Acts [20:13-27](#)
Miracles. Acts [5:12-16](#), [6:8-10](#), [19:11-20](#)
Missionary Journey. Acts [18:18-23](#)
Missions. Acts [1:6-11](#), [13:1-3](#), [13:42-52](#), [14:21-28](#)
Moses. Acts [7:17-43](#)
Name of Jesus. Acts [3:11-16](#)
Obedience. Acts [4:13-22](#), [5:17-32](#)
Paul. Acts [9:1-9](#), [26:1-11](#)
Pentecost. Acts [2:1-13](#)
Persecution. Acts [4:1-12](#), [5:33-42](#), [6:11-15](#), [8:1-4](#), [9:20-31](#), [12:1-5](#), [13:42-52](#), [16:16-24](#), [17:1-9](#)
Perseverance. Acts [14:21-28](#)
Persuasion. Acts [26:24-32](#)
Pharisees. Acts [22:1-5](#), [23:1-10](#), [26:1-11](#)
Philippi. Acts [16:11-15](#)
Prayer. Acts [1:12-14](#), [4:23-31](#), [10:1-8](#), [12:6-19](#)
Presence of God. Acts [7:44-50](#)
Pride. Acts [12:20-24](#)
Promise. Acts [1:1-5](#)

Prophecy. Acts [2:14-36](#), [3:22-26](#), [21:1-16](#), [26:12-23](#)

Providence. Acts [8:1-4](#), [15:36-41](#), [18:12-17](#), [22:22-30](#), [23:12-35](#), [25:23-27](#), [27:1-12](#)

Publius. Acts [28:1-10](#)

Repentance. Acts [2:37-41](#), [3:17-21](#), [19:11-20](#), [20:13-27](#)

Restoration. Acts [3:17-21](#)

Resurrection. Acts [2:14-36](#), [3:11-16](#), [9:32-43](#), [10:24-43](#), [13:13-41](#), [17:16-34](#), [20:1-12](#), [23:1-10](#), [24:10-21](#), [26:1-11](#)

Revelation. Acts [10:9-23](#)

Righteousness. Acts [24:22-27](#)

Riot. Acts [21:27-40](#)

Roman Army. Acts [21:27-40](#), [23:12-35](#)

Roman Citizenship. Acts [16:25-40](#), [22:22-30](#)

Roman Government. Acts [25:13-22](#)

Roman Law. Acts [18:12-17](#)

Rome. Acts [23:11](#), [28:11-16](#)

Salvation. Acts [2:37-41](#), [4:1-12](#), [16:25-40](#)

Samaria. Acts [8:5-25](#)

Sanhedrin. Acts [6:11-15](#), [23:1-10](#)

Scripture. Acts [8:26-40](#), [17:10-15](#), [18:24-28](#)

Second Coming. Acts [3:17-21](#)

Shepherds. Acts [20:28-38](#)

Shipwreck. Acts [27:27-44](#)

Signs. Acts [14:1-7](#)

Son of God. Acts [9:20-31](#)

Son of Man. Acts [7:51-60](#)

Sorcery. Acts [8:5-25](#), [13:4-12](#)

Stephen. Acts [6:8-10](#)

Storm. Acts [27:13-26](#)

Submission. Acts [21:1-16](#)

Tabernacle. Acts [7:44-50](#)

Teaching. Acts [18:24-28](#), [19:1-10](#)

Temple. Acts [3:1-10](#), [7:44-50](#), [21:27-40](#)

Tentmaking. Acts [18:1-11](#)

Tertullus. Acts [24:1-9](#)

Testimony. Acts [25:23-27](#)

The Way. Acts [24:10-21](#)

Thessalonica. Acts [17:1-9](#)

Timothy. Acts [16:1-10](#)

Tongues. Acts [2:1-13](#)

Unity. Acts [1:12-14](#), [4:32-37](#)

Vow. Acts [18:18-23](#)

Vows. Acts [21:17-26](#)

Voyage. Acts [27:1-12](#)

Widows. Acts [6:1-7](#)

Wisdom. Acts [6:8-10](#)

Witness. Acts [1:6-11](#), [4:13-22](#), [5:17-32](#), [23:11](#), [25:13-22](#)

Zeal. Acts [22:1-5](#)

[Back to Apparatus Contents](#)

aggelos G32. messenger or angel; Acts chapters [12](#).
akribōs G199. accurately or carefully; Acts chapters [18](#).
akrogōniaios G204. chief cornerstone; Acts chapters [4](#).
akōlytōs G209. unhindered; Acts chapters [28](#).
anastasis G386. resurrection; Acts chapters [17](#), [23](#).
anastasis G386. rising or resurrection; Acts chapters [22](#).
apeitheō G544. to disobey or refuse belief; Acts chapters [5](#).
aphesis G859. forgiveness or release; Acts chapters [10](#).
aphorizō G873. to separate or set apart; Acts chapters [13](#).
apokatastasis G605. restoration or reestablishment; Acts chapters [3](#).
apostolos G652. apostle; one sent with authority; Acts chapters [1](#).
archēgos G747. originator, leader, or prince; Acts chapters [3](#).
baptizō G907. to immerse or baptize; Acts chapters [8](#).
barbaros G915. non-Greek-speaking person; not a statement of savagery; Acts chapters [28](#).
bēma G968. judgment seat or tribunal; Acts chapters [25](#).
charis G5485. grace or favor; Acts chapters [11](#).
charis G5485. grace; Acts chapters [15](#).
cheirotoneō G5500. to appoint, originally by extending the hand; Acts chapters [14](#).
chiliarchos G5506. commander of a thousand; military tribune; Acts chapters [21](#).
Christianós G5546. Christian; one identified with Christ; Acts chapters [11](#).
desmos G1199. bond or imprisonment; Acts chapters [21](#).
diakonia G1248. service or ministry; Acts chapters [6](#).
didachē G1322. teaching or doctrine; Acts chapters [5](#).
dikaios G1342. righteous or just one; Acts chapters [7](#).
dikaiosynē G1343. righteousness; Acts chapters [24](#).
dikaioō G1344. to justify or declare righteous; Acts chapters [13](#).
dogma G1378. decree or authoritative decision; Acts chapters [15](#).
doxa G1391. glory, honor, or splendor; Acts chapters [12](#).
dynamis G1411. power or effective ability; Acts chapters [1](#).
dynamis G1411. mighty work or power; Acts chapters [19](#).
ekklesia G1577. assembly or called congregation; Acts chapters [2](#).
ekklēsia G1577. assembly or church; Acts chapters [12](#).
eklogē G1589. choice or election; Acts chapters [2](#).

elpis G1680. hope; Acts chapters [23](#).
enkrateia G1466. self-control; Acts chapters [24](#).
epikaleō G1941. to call upon or invoke; Acts chapters [9](#).
epikaleō G1941. to appeal to or invoke; Acts chapters [25](#).
episkopos G1985. overseer; Acts chapters [20](#).
ethnos G1484. nation; often Gentiles; Acts chapters [10](#).
ethnos G1484. nation or Gentile; Acts chapters [21](#).
euangelizō G2097. to announce good news; Acts chapters [8](#).
eugenēs G2104. noble-minded; Acts chapters [17](#).
eunouchos G2135. eunuch or court official; Acts chapters [8](#).
euroklydōn G2148. a violent northeasterly wind; Acts chapters [27](#).
exorkistēs G1845. exorcist; Acts chapters [19](#).
glossa G1100. tongue or language; Acts chapters [2](#).
hairesis G139. sect or party; Acts chapters [24](#).
kateidōlos G2712. full of idols; Acts chapters [17](#).
koinonia G2842. fellowship, participation, or sharing; Acts chapters [2](#).
lytrōsis G3085. redemption or release; Acts chapters [20](#).
martyrion G3142. testimony or witness; Acts chapters [7](#).
martys G3144. witness; one who testifies from personal knowledge; Acts chapters [1](#).
martys G3144. witness; Acts chapters [6](#), [22](#).
mathētēs G3101. disciple or learner; Acts chapters [11](#).
metanoeō G3340. to repent or change one's mind and direction; Acts chapters [3](#).
metanoia G3341. repentance; Acts chapters [26](#).
nauagion G3489. shipwreck; Acts chapters [27](#).
ouranios G3770. heavenly; Acts chapters [26](#).
parrēsia G3954. boldness or freedom of speech; Acts chapters [4](#).
peirazō G3985. to test, try, or tempt; Acts chapters [5](#).
peithō G3982. to persuade; Acts chapters [26](#).
periergos G4021. curious or magical arts; Acts chapters [19](#).
peritomē G4061. circumcision; Acts chapters [15](#).
phōs G5457. light; Acts chapters [13](#).
pneuma G4151. spirit, breath, or wind; here the Holy Spirit; Acts chapters [2](#).
poimainō G4165. to shepherd or tend; Acts chapters [20](#).
politeia G4174. citizenship or commonwealth; Acts chapters [22](#).
politis G4177. citizen; Acts chapters [16](#).
presbyteros G4245. elder; Acts chapters [14](#).
proseuchē G4335. prayer or place of prayer; Acts chapters [16](#).
prosōpolēptēs G4381. one who shows partiality; Acts chapters [10](#).
rhētōr G4489. speaker or orator; Acts chapters [18](#).
sebastos G4575. august; imperial title; Acts chapters [25](#).
skeuos G4632. vessel or instrument; Acts chapters [9](#).
sklērotrachēlos G4644. stiff-necked or obstinately resistant; Acts chapters [7](#).
sophia G4678. wisdom; Acts chapters [6](#).
syneidēsis G4893. conscience; Acts chapters [23](#).

synergós G4904. fellow worker; Acts chapters [18](#).
sōtēria G4991. salvation or deliverance; Acts chapters [4](#).
sōtēria G4991. safety or salvation; Acts chapters [27](#).
sōzō G4982. to save or deliver; Acts chapters [16](#).
therapeuō G2323. to heal or care for; Acts chapters [28](#).
thlipsis G2347. tribulation or affliction; Acts chapters [14](#).

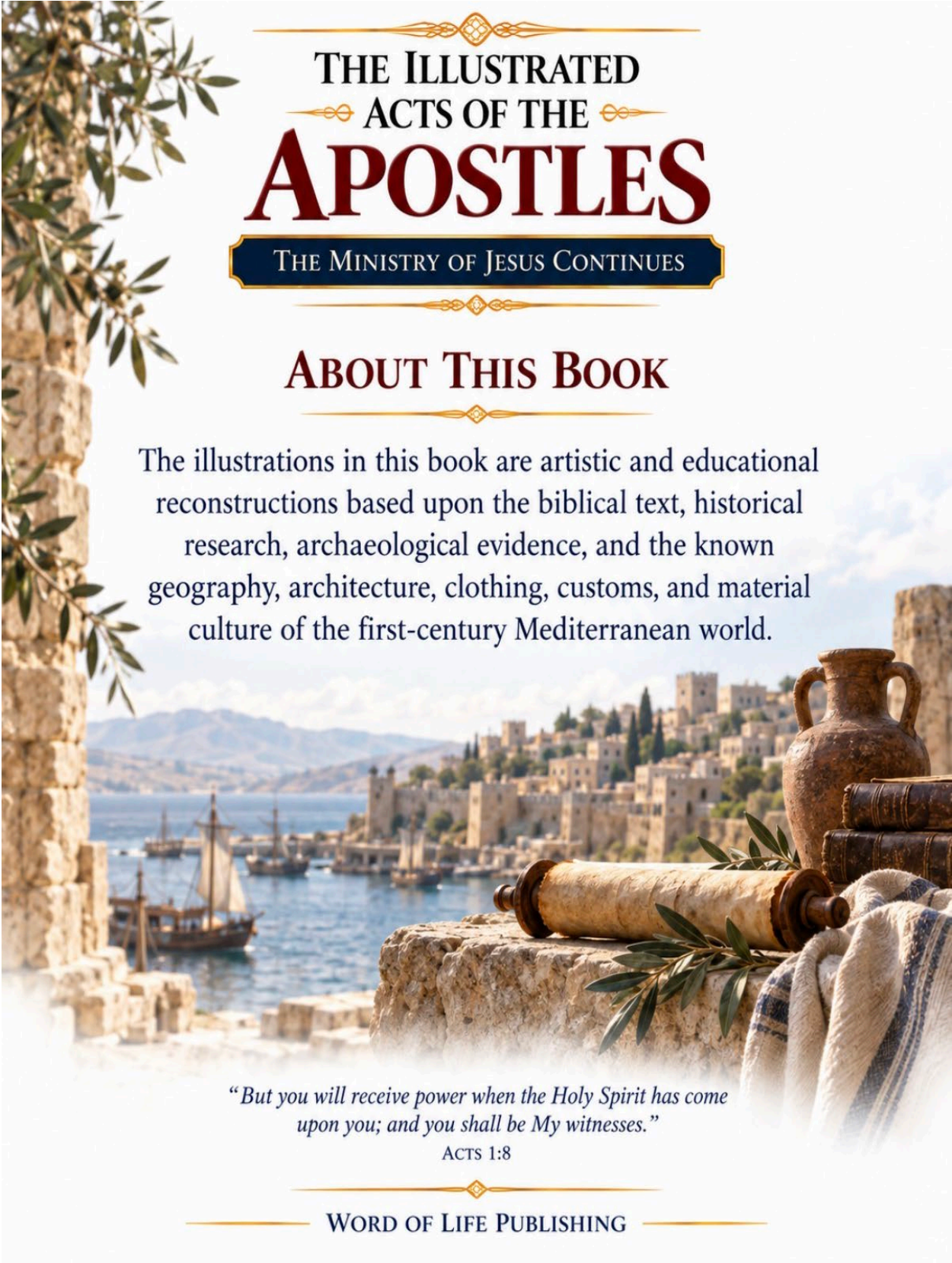
[Back to Apparatus Contents](#)

Agrippa II. Acts apparatus chapters [26](#).
Alexandrian grain ship. Acts apparatus chapters [27](#).
Antioch of Syria. Acts apparatus chapters [11](#).
Antonia Fortress. Acts apparatus chapters [21](#).
Apostolic Decree. Acts apparatus chapters [15](#).
Appeal to Caesar. Acts apparatus chapters [25](#).
Appian Way. Acts apparatus chapters [28](#).
Areopagus. Acts apparatus chapters [17](#).
Ascension. Acts apparatus chapters [1](#).
Beautiful Gate. Acts apparatus chapters [3](#).
Caesarea. Acts apparatus chapters [12](#).
Caesarea custody. Acts apparatus chapters [23](#).
Caesarea Maritima. Acts apparatus chapters [10](#).
Christian. Acts apparatus chapters [11](#).
Corinth. Acts apparatus chapters [18](#).
Cornelius. Acts apparatus chapters [10](#).
Cornerstone. Acts apparatus chapters [4](#).
Cyprus. Acts apparatus chapters [13](#).
Damascus. Acts apparatus chapters [2](#).
Elders. Acts apparatus chapters [14](#).
Ephesian elders. Acts apparatus chapters [20](#).
Ephesus. Acts apparatus chapters [19](#).
Epicureans and Stoics. Acts apparatus chapters [17](#).
Ethiopian official. Acts apparatus chapters [8](#).
Euroclydon. Acts apparatus chapters [27](#).
Felix. Acts apparatus chapters [24](#).
Festus. Acts apparatus chapters [25](#).
Gallio. Acts apparatus chapters [18](#).
Gamaliel. Acts apparatus chapters [5](#), [22](#).
Hellenists. Acts apparatus chapters [6](#).

Herod Agrippa I. Acts apparatus chapters [12](#).
Herod's Temple. Acts apparatus chapters [5](#).
James. Acts apparatus chapters [21](#).
Jerusalem Council. Acts apparatus chapters [15](#).
Joppa. Acts apparatus chapters [9](#).
Languages. Acts apparatus chapters [2](#).
Lystra. Acts apparatus chapters [14](#).
Malta. Acts apparatus chapters [28](#).
Matthias. Acts apparatus chapters [1](#).
Moloch and Rephan. Acts apparatus chapters [7](#).
Paul's custody. Acts apparatus chapters [28](#).
Pentecost. Acts apparatus chapters [2](#).
Pharisees and Sadducees. Acts apparatus chapters [23](#).
Philippi. Acts apparatus chapters [16](#).
Pisidian Antioch. Acts apparatus chapters [13](#).
Praetorium officials. Acts apparatus chapters [16](#).
Prophets and Moses. Acts apparatus chapters [26](#).
Roman citizenship. Acts apparatus chapters [22](#).
Samaria. Acts apparatus chapters [8](#).
Sanhedrin. Acts apparatus chapters [4](#).
Solomon's Portico. Acts apparatus chapters [3](#).
Stephen. Acts apparatus chapters [7](#).
Synagogue of the Freedmen. Acts apparatus chapters [6](#).
Temple of Artemis. Acts apparatus chapters [19](#).
The Way. Acts apparatus chapters [24](#).
Troas. Acts apparatus chapters [20](#).
[Back to Apparatus Contents](#)

Easton. Matthew George Easton, Illustrated Bible Dictionary, third edition, 1897.
Smith. William Smith, A Dictionary of the Bible, original nineteenth-century editions.
Fausset. Andrew Robert Fausset, Fausset's Bible Dictionary, nineteenth-century edition.
ISBE. James Orr, general editor, The International Standard Bible Encyclopaedia, original 1915 edition.
TSK. The Treasury of Scripture Knowledge, original nineteenth-century edition.
Nave. Orville J. Nave, Nave's Topical Bible, original 1896-1897 edition.
Strong. James Strong, The Exhaustive Concordance of the Bible, original 1890 edition and its Hebrew and Greek dictionaries.

Editorial notice. The cross-references, topic selections, definitions, summaries, organization, and page design in this apparatus have been edited for this publication. Public-domain source works are identified above. Modern editions and proprietary electronic enhancements were not reproduced.



THE ILLUSTRATED ACTS OF THE APOSTLES

THE MINISTRY OF JESUS CONTINUES

ABOUT THIS BOOK

The illustrations in this book are artistic and educational reconstructions based upon the biblical text, historical research, archaeological evidence, and the known geography, architecture, clothing, customs, and material culture of the first-century Mediterranean world.

“But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses.”

ACTS 1:8

WORD OF LIFE PUBLISHING