

A RESOLVED
CHRONOLOGY
of the
BOOK OF ACTS
AND PAUL'S EPISTLES

Lim Seng Hoo

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May God, the Father of our Lord Jesus Christ, be pleased to use this to bless the reader and to edify His Church, bought with the blood of the Lamb.

Lim Seng Hoo
July 2023, Singapore

PREFACE

For those who open the pages of the New Testament (“NT”), whether as a scholar, bible student, or casual reader, a question that may course through your mind is how reliable and accurate these writings are. Repeated but baseless criticisms in commentaries for several hundreds of years already, accentuated in today’s literature, have conditioned our generation to question the authenticity of the NT, in particular its historicity and chronology, especially of the Book of Acts and the epistles written as the formation of the Church unfolded.

In the Nineteenth Century, Ferdinand C Baur’s Tubingen School’s theses of opposing Jewish Petrine Christianity versus Gentile Pauline Christianity led the attacks. Then a young Tubingen adherent, William M Ramsay, later the Regius Professor of Humanity in Aberdeen, set out to disprove the Book of Acts. Visiting the places recorded therein, he was astounded at the accuracy of Luke’s description of the geographical regions and historical culture in Paul’s days. Ramsay ended up rating Luke as a first-class historian in the ranks of Thucydides, and his 1895 *St. Paul: The Traveller and the Roman Citizen*¹ ended the attacks on the historicity of Acts.

However, Ramsay did not get all his chronology right due to incomplete information in his days, particularly for the earlier half of Acts. Unfortunately, this contributed to wrong interpretations of some events, people and the time and place where Paul wrote his epistles, which have perpetuated into bible commentaries and maps of Paul’s missionary journeys today. This book is a treatise to resolve the chronology of Acts based on today’s available knowledge.

The Church is built upon the foundation of the Apostles and Prophets with Christ Jesus the Chief Cornerstone (Eph 2:20). The Prophets speak today through the Old Testament (“OT”) writings—The Law of Moses, the Prophets and the Psalms (Lk 24:27, 44, Act 28:23); the Apostles through the NT writings of Peter, John, and Paul; their ministers Mark and Luke; and James and Jude, the Lord’s brothers. All these are the Divinely inspired Word of God. A list of the NT canon that has survived down to us was enumerated in AD 367 by Athanasius of Alexandria: four Gospels, Acts, seven catholic epistles (James, two of Peter, three of John, and Jude), fourteen epistles of Paul (Romans, two to the Corinthians, Galatians, and Ephesians, Philippians, Colossians, two to the Thessalonians, the epistle to the Hebrews, then two to Timothy, one to Titus and one to Philemon), and the Revelation to John.

Long ago, Origen Adamantius of Alexandria (AD 185-253) first asserted that Paul did not write Hebrews, a treatise written when the Jerusalem Temple still stood (Heb 10:11, 13:10-11). If so, who among the Apostles’ pre-AD 70 contemporaries could have written it? Not the “unlearned” Twelve nor Barnabas, a Levite of Cyprus. Not Apollos of Alexandria, suggested by Martin Luther but not by any early Church Father, including those of Alexandria. Would not the author have to be a Hebrew of Hebrews, a Pharisee of Pharisees as to the Law, conversant with the Temple rites, approved by the High Priest—who else but Paul? What epistle was Peter writing to the Jewish diaspora referring to that “Paul, according to the wisdom given to him, had also written unto you”? (2 Pet 3:15). Hebrews has no salutation because Paul was not the Jews’ Apostle. In God’s wisdom, Paul was made an Apostle to the Gentiles to make them *fellow heirs of the same body* and partakers of His promise in Christ by the Gospel (Eph 3:1, 6, 10)—for who better qualified was there to resolve the thorny issue of circumcision and keeping of the Law for Gentile converts?

Today, Ephesians, Colossians, 2 Thessalonians, Titus, 1 and 2 Timothy are also claimed to be pseudepigrapha, “written at least a decade after Paul’s death”. Thankfully, Galatians is filled with Paul’s imprimatur, while Romans, 1 and 2 Corinthians, Philippians, and Philemon are not challenged. Discoveries since the time of Ramsay have enabled a more precise chronology of Acts to be collated, even as Luke, through the Holy Spirit, must have intended. Did not God’s Word declare that in the last days, travel and knowledge shall increase? (Dan 12:4). Such a resolved chronology answers the fiercest critics’ claims of

internal inconsistencies and shows that all the traditional Pauline documents are indisputably Paul's.

We will also see when and from where Paul wrote the epistles attributed to him, leading to a deeper appreciation of the men of God of old and the fidelity of the entire NT. Those able to appreciate a whit of Paul's deep conviction and severity would tremble in grateful recognition that these are Paul's writings. Ditto for the works of Peter, James, Jude and the other inspired NT authors. Praise Almighty God for the Apostles and the Prophets! "Oh, the depth of the riches, both of the wisdom and knowledge of God!" (Rom 11:33).

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I.

BACKGROUND DATES IN THE SETTING OF ACTS

Western Calendar Reform and Bible Chronology

Julius Caesar's calendar system of 45 BC exceeded the mean solar year by 0.007752 days so that by AD 1582, the Easter observation established by the first Council of Nicaea in AD 325 had drifted by ten days $((1582-325) \times 0.007752)$. On 24 February 1582, Pope Gregory XIII issued an Inter Gravissimas to omit ten days, adopt Christopher Clavius' leap year rules, and include Dionysius Exiguus' Anno Domini dates—25 December 1 BC as Christ's birth, AD 30 for the start of Christ's ministry, and AD 33 for Christ's Passion—in a new Gregorian calendar; which the Orthodox Church, however, rejected, resulting in their Christmas being on 6 January.

In 1605, the Polish Jesuit Laurentius Suslyga discovered that Jesus was born in 4 BC or earlier because Herod the Great, who had tried to kill Jesus, died in 3 BC or earlier. After Herod's death, Augustus Caesar appointed Philip, one of Herod's sons, as Tetrarch of the Northeast, including Ituraea, Trachonitis, Gaulanitis and Paneas. Philip then renamed Bethsaida to Julias in honour of Augustus' daughter. Since Julia was exiled by her father in 2 BC for treason¹, this renaming of Bethsaida and Herod's death must have occurred by 3 BC or earlier.

James Ussher, Archbishop of Armagh, saw that Hebrew Old Testament dates could be correlated with Asiatic and Egyptian chronicles up to the Maccabees and back to Creation, with Judah's first deportation by Nebuchadnezzar as the pivot date, which he took as 607 BC in his 1650 *Annals of the World*.² Following Suslyga, Ussher assigned 5 BC as the year of Christ's birth. Ussher took AD 12, when Tiberius became co-regent with Augustus, as the first year of Tiberius,

deriving AD 26 as Tiberius' fifteenth year (Lk 3:1-6), which he assigned as the start of John the Baptist's ministry. Following Exiguus, Ussher delayed the beginning of Jesus' public ministry to early AD 30 and the Lord's death four Passovers later in AD 33 per John's Gospel. Although Ussher's work was unparalleled in his time, some dates required correction.

The noted British historian Henry Fynes Clinton published 1824 to 1851 editions of *Fasti Hellenici, the Civil and Literary Chronology of Greece, from the earliest accounts to the death of Augustus*,³ and 1845 to 1850 editions of *Fasti Romani, the Civil and Literary Chronology of Rome and Constantinople from the Death of Augustus to the Death of Heraclius*". The latter collated Babylon, Assyria, and the Kings of Sparta chronologies in their calendar systems, and the Hebrew, LXX, and Samaritan Scripture chronicles from Adam to Noah. Canon Henry Browne relied on Clinton's work in his 1844 *Ordo Saeclorum: A Treatise on the Chronology of the Holy Scriptures*,⁴ which compared scriptures for dates and ages of kings against secular history, reconciling regnal year differences to deaths and succession months. Browne being a churchman, his work became a gold standard for the Church.

Robert Anderson's 1894 *The Coming Prince* documented the solution of Daniel's Seventy Weeks prophecy (Dan 9:24-27) unto Messiah, sixty-nine weeks from Artaxerxes' decree on 14 March 445 BC to rebuild Jerusalem at Nehemiah's plea in Neh 2:1-8. Anderson's discussions of Browne and Clinton further elucidated Scripture Chronology, proving that Jesus descended upon Jerusalem on a donkey on 6 April AD 32, on the exact date prophesied. Messiah was crucified on 11 April and raised again on 13 April AD 32.

Anderson's solution would be incontrovertible if it could be shown that the 14 Nissan Paschal full moon in AD 32 was on a Friday or if the Julian 6 April was Palm Sunday and 11 April Good Friday, as the Scriptures require. Rev George Townsend's 1837 "The New Testament Arranged in Historical and Chronological Order" exposed the vanity of the first approach. All the years from AD 26 to 38 had been found by the eminent scholars of his day, depending on when they assume the ancients intercalate a thirteenth month, affecting the following Nisan.⁵ Anderson discussed these problems while showing how AD 32 is plausible. Today, the NASA SKYCAL advanced software gives 6 April AD 32 as a Sunday and 11 April as a Friday!

Autumn 4 BC Confirmed for Christ's Nativity

Josephus inconsistently gave Herod's death as the Spring of 3 BC and of 4 BC, upon which Clinton gave a range for Jesus' birth between Autumn 6 BC and 4 BC, "not more than 18 months before nor less than 5 or 6 months before Herod died." Based on Suslyga and other findings, Browne narrowed Jesus' birth to 4 BC and Herod's death to 3 BC.

Anderson found confirmation for Autumn 4 BC. After Herod died, his territory was divided among his sons, with Archelaus appointed over Samaria, Judah, and Idumea. When Archelaus was deposed in AD 6, Judah was assigned to Publius Sulpicius Quirinius (Cyrenius), the legate Governor of Syria. Justin Martyr thrice⁶ wrote that the first taxing under Cyrenius was made before Herod's death. The German liberal scholar David F Strauss ridiculed Lk 2:1-2 in 1835, given the nine-year discrepancy. In 1854, however, a series of historical investigations led German classical scholar Dr August Wilhelm Zumpt to discover a break of seven or eight years during which Quirinus disappeared from history. It turned out that Quirinus was twice Governor of the Province—his first term starting from 4 BC (when he succeeded Quinctilius Varus) until 1 BC, confirming that Jesus could not have been born before 4 BC. Zacharias, the father of John the Baptist, was a priest of Abia (Abijah), the eighth of twenty-four orders (1 Chr 24:10), whose temple service in 5 BC would fall around May when he saw the archangel Gabriel (Lk 1:5-20). Elizabeth conceived shortly after that, and John would be born in the early Spring of BC 4, with Jesus six months later in the Autumn of BC 4.

AD 28 Confirmed as the Year of the Start of Jesus' Public Ministry

Clinton showed that Tiberius' reign started when Augustus died in the Autumn of AD 14, and his fifteenth year started in the Autumn of AD 28 when John the Baptist's ministry began. (The year from 16 January AD 14 was still Augustus' forty-first). Having given 4 to 6 BC for Jesus' birth, Clinton did not state when Jesus started His ministry at "about thirty" (Lk 3:23).

Browne found explicit confirmation that Jesus' public ministry started after Passover AD 28. In Jn 2:20, the Jews said to Jesus, "Forty and six years was this temple *in building*." In Antiquities 15.11.1, Josephus reported that Herod

published the Temple rebuilding design in his eighteenth year after Nisan in 20 BC. After the Jews accepted this with certain conditions, the enormous preparations, taking many months, began. The rebuilding thus would start only *after* Passover 19 BC, with the forty-sixth anniversary *after* Passover AD 28.⁷ (When Jesus visited Jerusalem during the first Passover of His public ministry in AD 29, it was still the forty-sixth year of rebuilding.⁸ By some accounts, the Temple was only completed in AD 64.)

Browne seemed unaware of Rev Townsend's 1837 compilation and devoted a significant portion of *Ordo Saeculorum* to Christ's Passion year. He found AD 29 as a possible year between AD 26 and 36 when the Paschal moon shone most brightly between a Thursday and Friday. Browne then re-started at Daniel's Seventy Weeks prophecy, Jeremiah's Seventy Years prophecy, and other counting methods and found Passover AD 30 two or three days short of the Paschal moon. Browne concluded for AD 30, recording his dilemma, that this constricted Christ's public ministry to less than two years instead of the usual three and a half years held.⁹

AD 32 Corroborated as the Year of Christ's Passion

Most scholars agree with Ussher that Jesus ministered over four Passovers, per Jn 2:13, 5:1¹⁰, 6:4, and 11:55. With Tiberius' fifteenth year confirmed as starting in the Autumn of AD 28, Anderson concluded that Christ's Passion was in AD 32. There is a widespread misperception that one ministering for three years from thirty years old would be thirty-three in Spring AD 30 when he would only be thirty-two because 1 BC to AD 1 appears to be two years but is just one year!

As a Levite, John the Baptist would begin his ministry at thirty (Num 4:2-3). Jesus would allow his forerunner a headstart. Luke 3:23 is thus dexterous—one born in the Autumn of 4 BC was “about thirty”, i.e. thirty or thirty-one when He started His public ministry after the Autumn of AD 28, depending on His birth month, which is not revealed. After three and a half years, Jesus would be past thirty-four years at His Passion during Passover AD 32.

Scholars agree that Paul was converted two years after Jesus' Resurrection. Three years later, Paul visited the Apostles in Jerusalem for the first time after the incident where he was let down the wall in a basket at Damascus as the

Governor under Aretas had set a watch to arrest him. Damascus only came under King Aretas IV's control in AD 37; hence Paul's conversion could not be earlier than AD 34—a third piece of evidence for Christ's Passion being in AD 32.

II.

THE KEY MOVEMENTS AND DATES IN ACTS

An Accretive Orderly Chronological Account from AD 32

The twenty-eight chapters of Acts continue from Luke's Gospel after Jesus' Resurrection on Sunday, 13 April AD 32 and His Ascension forty days later. (Mt 28:1, Mk 16:2, 19, Lk 24:1, 51, Jn 20:1). Writing by the Holy Spirit, Luke presents his Gospel and Acts in orderly sequences (*kathexes*, Lk 1:3, 8:1, Act 1:1, 3:24 11:4, 18:23) "from the beginning". The periods in Acts are accretive—allowing its chronology to be reconstructed and corroborated with history—until the end of Acts c AD 62, two years into Paul's first Roman imprisonment.

The Gospel of Luke gives an ordered account of Jesus' genealogy and events leading to Jesus' birth, childhood, public ministry, death, resurrection and appearances until His Ascension. These supplement the details in Matthew, Mark and John's Gospels. Acts similarly is a public historical document covering the first three decades of the New Testament Church. Acts would not be readable if Luke included every event and detail—such as all of Paul's five whippings by the Jews, three beatings with the rod, and three shipwrecks. (2 Cor 11:23-27). There are also the side trips of the Apostles and their helpers. Luke did not name Titus and others who served, and he especially withheld his own name, but we can see where he was whenever he was there.

In God's Divine purpose, the Gospel was preached starting at Jerusalem, Judea, Samaria, and unto the ends of the Earth. One Gospel alike applies to Jews, Samaritans, proselytes, and Gentiles—calling all men to repentance toward God and faith in the Lord Jesus Christ. Salvation is by grace alone, not of works but the gift of God. (Act 1:8, 20:21, Eph 2:8-19).

In Act 1:1-11, the risen Christ showed Himself for forty days to the disciples—first to Cephas, the twelve, over five hundred brethren at one time, then James, and then all the Apostles again whom He led to Bethany. There, after a final blessing, Jesus ascended in a cloud into heaven on Thursday, 12 May AD 32 (1 Cor 15:5-7, Lk 24:51). The Apostles then waited in Jerusalem for the Promise of the Father as Jesus commanded, with the women, Mary the mother of Jesus, and Jesus' brothers—about 120 people praying in an Upper Room. At this time, they chose Matthias by lot to replace Judas Iscariot as one of the Twelve.

The Day of Pentecost, a feast of thanksgiving for the first fruits of the wheat harvest¹ that year, fell on 31 May AD 32, a Sabbath; hence a large crowd were gathered in Jerusalem. In Act 2, the believers were in one accord in one place when suddenly, a sound of a mighty rushing wind filled all the house, and cloven tongues as of fire appeared and sat upon them. They were all filled with the Holy Ghost and began to speak with tongues. Those from Parthia, Mede, Elam, Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, and Rome—Jews, proselytes, Cretans and Arabs—were amazed to hear their native languages. Others, however, mocked that these men were drunk, opening the way for Peter to preach, and that day, three thousand souls were baptised—a first fruits harvest of souls.

In Acts 3 to 4, a beggar, born lame, was healed at the Beautiful Gate (3:2). The gathering crowd was astonished to see him praising God, leaping and walking with Peter and John to Solomon's Porch, where Peter preached that the Name of Jesus healed this man, urging those who crucified Jesus in ignorance to repent and believe in Jesus—the Prophet raised like Moses (Dt 18:15, 19). The priests and temple guards arrested Peter and John, grieved that they preached through Jesus the Resurrection of the dead. That day, many believed the Gospel, including five thousand men (4:4). The next day, the chief priests questioned by what power and name they did this, opening the way for Peter to declare the Gospel. The chief priests issued them a severe warning. Then they released them, for all the people knew the beggar, who was over forty years old (4:22). The Assembly thus prayed for boldness to declare the Gospel and were filled with the Holy Spirit. The believers were all of one heart and soul and shared everything in common.

In Acts 5, Ananias and his wife Sapphira sold their property and withheld part of the proceeds. Peter pronounced that they had not lied to men but to God, and the two breathed out their last, seizing the Church with the fear of God. The Apostles continued their signs and miracles among the people.

Unable to refute these, the chief priests had them chastised and released, but they departed, rejoicing to have been counted worthy to suffer for Jesus' Name.

The First Deacons and First Christian Martyr, late AD 33

By Acts 6 and 7, many Greek-speaking Jews or Hellenists had been added to the Church, whose widows were neglected in the daily food ministrations. Seven men with Greek names, full of faith and honest report, were chosen as the first deacons to assist the Apostles. Stephen, one of the seven, did great miracles whose wisdom none of the scholars of the synagogues of the Libertines, Cyrene, Alexandria, Cilicia, and Asia could answer. They resorted to false witnesses and accusations. Stephen started his defence from God's call of Abram, Isaac and Jacob, Moses and David. He recounted how Solomon prayed when he built God a house, knowing that the Creator does not dwell in a house made by hands. They, however, resisted the Holy Ghost and killed the prophets who showed them the Coming of the Just One, whom they have now murdered. They were cut to the quick and rushed to stone the first Christian martyr—laying their clothes at the feet of a young man, Saul of Tarsus, Cilicia, c late AD 33.

Gospel Spread to Samaria. Saul's Conversion in AD 34

After the death of Stephen, in Act 8, Saul intensified his persecution by jailing and scattering the believers throughout Judea and Samaria, causing the Word to be preached everywhere. Philip, another of the seven, preached with signs and wonders at Samaria so that many believed and were baptised. When the Apostles Peter and John arrived, prayed and laid hands on the new believers, they received the Holy Ghost—the same gift that came at Pentecost. Along their return journey to Jerusalem, Peter and John preached in many villages of the Samaritans.

In Acts 9, AD 34, Saul received authority from the High Priest (Joseph ben Caiaphas, AD 18–37) to arrest those of the Way, even as far away as Damascus. When Saul approached Damascus, a bright light from heaven fell him to the ground, leaving him blind. On realising that he had been persecuting Jesus, Saul did not eat for three days until Ananias baptised him, opening his eyes. Saul immediately preached Christ in the synagogue. He next went into Arabia for a season to seek the Lord. On his return to Damascus, Saul confounded the

Jews for a long time until the Jews decided to slay him. The Governor under King Aretas thus set a guard to arrest Saul, who was let down the wall in a basket. (2 Cor 11:32). Per Gal 1:18, this happened three years after his conversion, when Paul first visited Jerusalem to see Peter and stayed with him for fifteen days. This date in history cannot be earlier than AD 37.

According to Josephus, King Aretas IV's daughter, Phasaelis, fled to her father on learning that Herod Antipas planned to divorce her to marry Herodias, his half-brother Philip's wife. In an eventual war, aided by the troops in Philip's domain, Aretas defeated Herod's forces c late AD 36—which the Jews attributed to Herod's sin of beheading John the Baptist. At Herod's appeal, Tiberius despatched Lucius Vitellius, the Governor of Syria, whose troops arrived in Jerusalem in the Passover of AD 37, where news came that Tiberius had died on 14 March AD 37.² Caligula (Gaius Caesar) was not so favourable to Herod Antipas. By all accounts, Damascus passed into Aretas' realm in AD 37.



Fig 1. Inscription from Petra

Moreover, a Latin inscription excavated at Petra,³ the Nabatean Capital, reads *King Aretas' 46th year or AD 37, quoted by the Apostle Paul circa the time of his conversion*. The engraver must have thought that Acts 9:18-25 happened in one year.

Saul's first visit to Peter at Jerusalem in AD 37

When Saul arrived in AD 37, the Jerusalem brethren feared him, but Barnabas brought him to the Apostles. As Saul boldly disputed in the Name of the Lord Jesus with the Grecian Jews—likely those who with him martyred Stephen—they attempted to slay him too. Thus the brethren sent him to Tarsus via Caesarea. The churches in Judea, Galilee and Samaria had peace. All at Lydda and Saron turned to the Lord after Peter healed Aeneas, a paralytic for eight years. When Peter raised Tabitha (Dorcas) from the dead, many in Joppa believed.

Gospel Spread to Proselytes in AD 37

In Act 10, c AD 37, Cornelius, a Roman centurion and devout proselyte, saw in a vision an angel telling him to call for Peter at the house of Simon, the Tanner, in the Joppa seaside. As two servants and a devout soldier were on their way, Peter, praying on the housetop at noon, saw a great sheet knit at the four corners with every four-footed animal, reptile and bird. A voice thrice said, “Rise, Peter, kill and eat,” and finally, “What God has cleansed, let no man call unclean.” The next day, Peter and six Jewish brethren followed the three men to Caesarea, to the house of Cornelius, which is not permitted for Jews. As Peter preached to them, the Holy Ghost fell on them all, and they spoke in tongues magnifying God, astonishing the Jewish believers with Peter. Peter commanded that they be baptised in the Lord’s Name. They also stayed on for a few days at Cornelius’ request. When they returned to Jerusalem, in Act 11, the Circumcision party confronted Peter for going to the Gentiles. Peter and the six testified how the same Holy Spirit of Pentecost fell upon the household of Cornelius, after which they held their peace, glorifying God for granting the Gentiles repentance unto life.

Gospel Preached to Gentiles at Antioch AD 38-39

At that time, those scattered from Jerusalem after Stephen’s death travelled as far as Phenice, Cyprus and Antioch, *preaching to only the Jews*. However,

those from Cyprus and Cyrene, arriving in Antioch, preached to the *Grecian Gentiles also*, winning many converts. The Jerusalem church thus sent Barnabas to Antioch, who seeing their genuine conversion, encouraged them, then went to Tarsus to bring Paul to Antioch. Together, they taught this mixed congregation for a year until c AD 39. This was how Barnabas and Paul were called the Apostles to the Gentiles. The disciples were *first called Christians in Antioch*.

Agabus AD 40 Prophecy of Global Famine. Relief Mission to Jerusalem.

In AD 39, Caligula deposed Herod Antipas and gave his territory to Herod Agrippa I. After Caligula died on 24 Jan AD 41, Claudius Caesar added Judaea and Samaria to Agrippa I. In Acts 11:27-29, Agabus prophesied at Antioch of an extensive famine, *which came to pass during the reign of Claudius*—indicating that the prophecy was made in Caligula’s reign, c. late AD 40. The believers in Antioch made collections for grain relief, later sent via Barnabas and Saul to the Elders in Jerusalem during the famine c AD 43 (Act 11:30).

Herod Agrippa I’s Death in AD 44

In Acts 12, Herod persecuted the Church, killed James Zebedee and arrested Peter, intending to execute him after the Feast of Unleavened Bread. Peter was guarded by four squads of four soldiers and chained between two. As the believers fervently prayed at the home of John Mark’s mother, an Angel brought Peter out, who first informed the believers and then went into hiding. Herod executed the sixteen prison guards and retired to Caesarea.

Herod had been highly displeased with Tyre and Sidon, who relied on Judea for food, now worsened by the famine. Seeking reconciliation, representatives of Tyre and Sidon came on an appointed day to Caesarea. As Herod spoke from his throne, dressed in royal robes, they flattered him as a god, which he basked in. God’s Angel smote Herod, who died after the Passover AD 44.⁴ After this, Barnabas and Saul returned to Antioch with John Mark.

Start of First Missionary Journey Spring AD 45

In Act 13 at Antioch, Syria, as the leaders prayed and fasted, the Holy Ghost set apart Barnabas and Saul for their first missionary journey. They departed c the Spring of AD 45 to Seleucia and Cyprus with John Mark as their helper. At Salamis, they preached only at the synagogues. At the isle of Paphos, the Proconsul Sergius Paulus, a Gentile, believed, despite opposition from Bar-Jesus Elymas, a Jewish false prophet whom Saul, now called by his Roman name Paul, pronounced blindness upon. When they left Paphos and arrived at Perga in Pamphylia, *John left them* and returned to Jerusalem. Per Ramsay: John Mark was upset with a change of plans to cover Pamphylia.⁵ It is also possible that John was upset with Paul for using his Roman name, evangelising Sergius Paulus and upstaging Barnabas.

They did not seem to preach at Perga but proceeded straight to Antioch, Pisidia, 1,100 metres above sea level. At the synagogue on the Sabbath, Paul preached his longest recorded sermon in the Book of Acts. The next Sabbath, the whole city turned up, causing the Jews to blaspheme out of envy. Paul declared that the Word of God needed to be preached to them first, but he shall now turn to the Gentiles, who responded gladly. The Word of God was preached throughout the region. The Jews then stirred up the devout women and chief men and expelled Paul and Barnabas, who shook off the dust of their feet and went to Iconium c AD 46.

In 25 BC, Rome incorporated Pisidia into the Province of Galatia for its first Governor, Cornutus Arrutius Aquila, to construct the Via Sebaste at the central Antioch Pisidia plateau, from where it separated to the southwest and southeast to surround the Homonadesians, with secondary connecting roads between. When completed in 6 BC, the Via Sebaste ran over the Taurus Mountains and down to Perga on the coast. During Augustus' reign, of the eight colonies in Pisidia, Antioch was elevated to *Ius Italicum* (governed by Italian law) as a *Colonia Caesarea* (capital city), which explains Paul's visit per his strategy of evangelizing along the Roman roads. In AD 74, Vespasian detached Pisidia from Galatia.

Based on this history, Ramsay theorised that the churches of Galatia were centred in Antioch. The English, in his days, enjoyed mountain retreats. In the Revised Version, the Greek ὄτι in Gal 3:13 is rendered "because" ... of a bodily illness, I preached the Gospel to you the first time. Ramsay suggested that Paul went up to Antioch for relief from an epileptic attack, resulting in the Galatians first hearing the Gospel. However, such a retreat is uncharacteristic of Paul, who resumed his

mission immediately after revival from a stoning at Lystra (Act 14:19-23). There is also no evidence that Paul had epilepsy. The KJV: “How through infirmity of the flesh I preached the gospel unto you at first” is preferable—the import is that *despite* Paul’s infirmity, he nevertheless preached to them on his first visit.

The South Galatian theory that Ramsay thus revived caused him to conduct several subsequent expeditions to Antioch, funded by Princeton University. Modern proponents include Frederick F Bruce, who proposes that the route in Paul’s second missionary journey through Phrygia and Galatia could have run through Antioch, Pisidia.⁶ However, there are many arguments against the theory. Luke named Antioch three times, placing it in Pisidia twice in the first missionary journey (Act 13:14, 14:19, 21, 24). Why would he omit even a simple mention of Antioch-Pisidia if Paul visited there during his second and third missionary journeys? Secondly, one congregation was formed at Antioch-Pisidia, while Gal 1:2 addresses “churches”. Thirdly, the mention in Gal 2:11-12 of Peter and certain from James coming to Antioch would also confuse the Galatians if they were churches in Antioch, Pisidia. The fourth problem is that Paul started his third missionary journey in Act 18:23, covering “all the country of Galatia and Phrygia in order.” Antioch-Pisidia is too far away from Antioch, Syria, to be the starting point of Paul’s third journey. Finally, most South Galatian theory adherents today hold that Galatians was Paul’s first epistle, but Ramsay thought it a late epistle “due to its advanced theology.”

Iconium, Lystra and Derbe AD 46-47

In Act 14 c AD 46-47, Paul and Barnabas ministered in the synagogue at Iconium for a long time. Many Jews and Greeks believed, while the unbelieving Jews stirred up the Gentiles to persecute and stone Paul and Barnabas, who then fled to Lystra and Derbe in Lycaonia and the surrounding region, preaching the Gospel. When a man born lame at Lystra was healed, the people lifted their voices to worship Barnabas and Paul, which they only managed to prevent after strenuous protests. The Jews from Antioch and Iconium then arrived, persuaded the people, stoned Paul and dragged him out of the city, leaving him for dead. As the believers stood around Paul, he arose and returned to Lystra. The next day, Paul departed with Barnabas for Derbe, where they preached and taught many before returning to Lystra, Iconium and Antioch, confirming the

believers and ordaining elders. They also revisited Pisidia, Pamphylia and Perga and then went to Attalia and sailed to Antioch, Syria, before the Fast in early October AD 47, where they reported all God had done through them.

Although Paul survived the stoning, permanent scars would be left on his body—the brand marks of Jesus. When Paul first visited the Galatians, they were touched and “would gladly give their eyes to him,” indicating the nature of his infirmity, as related to his eyes, explaining why Paul needed an amanuensis and signs off with large letters. (Gal 4:15, 6:11, 17). This cause of Paul’s infirmity would exclude Antioch-Pisidia as the seat of the Galatian churches since the stoning took place much later at Lystra. Paul also carried another thorn in the flesh, sent to keep him humble after he saw surpassing visions c AD 42. (2 Cor 12:1-9).

A Long Abode in AD 48 at Act 14:28—Events of Gal 2:1 and 2:11-12

After a successful first missionary journey, one would embark promptly on the next trip. Paul and Barnabas instead “*abode a long time with the disciples*” into AD 48. Various things were brewing. John Mark had left them at Perga after Paul converted Sergius Paulus, a Gentile. The Judaizing party had also come to Antioch. Paul thus had a revelation to visit Peter and James privately, “lest by any means I should run, or had run, in vain”—fourteen years after Paul’s conversion (Gal 2:1-2). Antioch and Jerusalem are about 300km apart, traversable on horse, boat or by walking. Peter reciprocated with a visit to Antioch, where he ate with the Gentiles until some came from James when he dissimulated, unsettling even Barnabas (Gal 2:11-12). Paul’s rebuke effectively straightened Peter from his lapse.

Scholars agree that the two visits of Paul to Peter at Jerusalem of Gal 1:18 and 2:1 are parallel: three and fourteen years from Paul’s conversion. Ramsay correctly rejected equating Gal 2:2, “a private trip due to a revelation,” with the Act 15 Jerusalem Council, a public event, but erred in equating Act 11:30 with Gal 2:1, causing him to struggle. To obtain fourteen years, Ramsay had to assign AD 32 for Paul’s conversion, AD 49 or 50 for the Jerusalem Council and prolong the stay in Act 11:30 to several years—vastly shortening Paul’s evangelistic years. It also required changing a revelation to Paul to the famine prophecy of Agabus. As it turns out, Ramsay’s dates do not fit historical facts. Act 11:30 occurred in AD 43 when Herod Agrippa I was yet alive. Paul was converted c AD 34, and the Jerusalem Council was held in AD 48.

Scholars on both sides today are also defenceless against the other side—the Gal 2:1 visit cannot be that in Act 15 nor Act 11:30. Does this mean the Scriptures are hopelessly in error? No! They all overlook Act 14:28—the *long abode* at Antioch—during which, there was sufficient time for Paul to visit Jerusalem and for Cephas and James to reciprocate with a visit to Antioch.

Jerusalem Council in AD 48

After Peter left Antioch, the Judaizers continued to disrupt the Gospel there, resulting in a major dispute between Paul and Barnabas and them. The Antioch church decided to send an official delegation led by Paul and Barnabas to the Apostles and elders at Jerusalem. The question to be resolved: Must Gentile converts be circumcised and made to observe the laws of Moses? Peter, Barnabas and Paul testified at this gathering. James summarised the Council's decision: The Prophets prophesied the Gentiles' salvation (Amos 9:11-12). Law-Keeping was a burden even the Jews could not bear. Gentile converts, therefore, need not be circumcised or observe the Law of Moses but only abstain from idols, fornication, eating things strangled and blood. The Apostles and elders at Jerusalem thus wrote letters to the Gentle brethren at Antioch, Syria and Cilicia, delivered by Judas Barsabas and Silas, accompanying Paul and Barnabas (with John Mark tagging along). At Antioch, Judas and Silas greatly encouraged the believers. Silas stayed behind when Judas returned to Jerusalem. (Act 15:25-34)

Start of Second Missionary Journey early AD 49

Paul and Barnabas planned their second missionary journey for early AD 49 but fell out over John Mark. After Barnabas and Mark departed for Cyprus, the Church at Antioch commended Paul and Silas, who left for Syria and Cilicia, confirming the churches and delivering the Jerusalem decree to the gentile converts in Derbe, Lystra, and Iconium—West of Tarsus, Cilicia. At Derbe and Lystra, Paul chose Timothy, of a Jewish mother and Greek father, whom he circumcised due to the many Jews where they would deliver the Jerusalem decree. They then went throughout Phrygia and Galatia, where many were

converted—evidenced by Paul’s visit to Galatia and Phrygia “strengthening all the disciples” in his third missionary journey (Act 16:6 and 18:23)—where the Galatian region was Paul’s very first stop.

The Spirit forbade them to enter Asia (Ephesus) and Bithynia (Cf. 1 Pet 1:1), so they went to Troas, where they met Luke unplanned—Ramsay supposed that Paul needing a doctor, visited a clinic, which turned out to be Luke’s. That night, Paul saw in a vision a Macedonian pleading, “Come over to Macedonia and help us.” Ramsay rhetorically asks how Paul knew he was Macedonian, who are dressed like Greeks. His answer—the man in the vision was Luke, a native of Philippi, through how he describes the features there.⁷ Hence as Paul recounted the vision, “*They immediately* endeavoured to go into Macedonia, assured that the Lord had called us to preach the Gospel unto them.” The change from the third person “they” to first person “we” and “us” (Act 16:4, 6, 7, 8, 10, 11) indicates that Luke—the brother whose praise is in the Gospel (2 Cor 8:18)—had joined Paul’s team, staying from then with Paul to the very end.

They went to Philippi, the chief city of that part of Macedonia, where Paul preached to the women assembled at the river and Lydia, a seller of purple, became the first convert. Paul was greatly vexed by a young girl, possessed by a soothsaying spirit, following him and crying out that they were the servants of the most-high God. He exorcised the spirit, incensing her owners at their loss of profits, for which the magistrates ordered Paul and Silas beaten and cast into the innermost dungeon. At midnight, as Paul and Silas prayed and sang praises to God, an earthquake opened all the prison doors and chains. Thinking the prisoners had fled, the awakened jailer drew his sword to kill himself, but Paul shouted that they were all there. The jailer and his family were baptised that night, rejoicing. The next day, when the sergeants came to release Paul and Silas, Paul insisted that the magistrates come personally, having publicly beaten two uncondemned Romans. They comforted the brethren at Lydia’s house and departed.

In Act 17, they passed through Amphipolis and Apollonia and came to Thessalonica, where Paul reasoned for three Sabbaths in the synagogue. Some Jews believed with many devout Greeks and chief women. The main body of Jews, however, assaulted the house of Jason and brought him and other brethren to the rulers, who took security of them and let them go. The brethren immediately sent Paul and Silas that night to Berea, where the Jews

were nobler, and many Jews and Greeks believed. When the unbelieving Jews from Thessalonica came, the Berean brethren escorted Paul by sea to Athens, where Paul asked for Silas and Timothy to come quickly. Stirred by the idolatry at Athens, Paul disputed daily with the Jews and proselytes in the synagogue and the philosophers, Epicureans and Stoics in the market. They invited Paul to the Areopagus at Mars Hill to explain his new doctrine. Paul declared the true nature of God, but when he spoke of God raising Jesus from the dead, some mocked, and others hesitated. However, some, including Dionysius the Areopagite and Damaris, believed. At some time, Silas and Timothy arrived and were sent by Paul to Thessalonica. (1 Th 3:1-6).

Paul Arrived in Corinth from c January AD 50 and stayed Two Years.

In Act 18, Paul left Athens and arrived at Corinth, where he met Aquila, born in Pontus, and his wife Priscilla, recent arrivals after Claudius expelled the Jews from Rome. This expulsion is mentioned by Gaius Suetonius Tranquillus (69-122), Lucius Cassius Dio (165-235) and Paulus Orosius (380-420), who date this c AD 49. Being tentmakers by trade, they stayed together. Paul reasoned every Sabbath in the synagogue, persuading Jews and Greeks until Timothy and Silas arrived from Macedonia. Pressed in spirit, Paul testified that Jesus was the Christ. When the Jews blasphemed, Paul declared he would go to the Gentiles. The disciples moved to Justus' house, next to the synagogue, starting the practice of a separate Christian assembly. Crispus, the chief ruler of the synagogue, his family, and many others believed. The Lord showed Paul in a night vision to preach boldly, for He had many people in that city.

After Paul had been there eighteen months, Gallio (Junius Gallio Lucius Annaeus)⁸, the older brother of Seneca the Younger (Lucius Annaeus Seneca), arrived at Corinth as Achaia's first Proconsul. When St Paul the Traveller and Roman Citizen was published in 1895, Ramsay reported scant evidence of Gallio being Achaia's Proconsul other than Seneca's mention that Gallio caught a fever in Achaia and took a voyage for air and Pliny's report that Gallio attained the Consulship, which implies prior service as a Proconsul.

In 1905, nine fragments of the Claudius Inscription were discovered at the Temple of Apollo at Delphi—a decree dated AD 52: "*Tiberius Claudius Caesar Augustus Germanicus, invested with tribunician power, acclaimed Emperor for*

the 26th time, Father of the Fatherland. For a long time, I have been well-disposed towards the city of Delphi but also solicitous for its prosperity. I have always guarded the cult of the Pythian Apollo. But now it is said to be destitute of citizens, as L. Junius Gallio, my Friend and Proconsul, recently reported to me. I order you to invite well-born people from other cities to Delphi as new inhabitants.”⁹

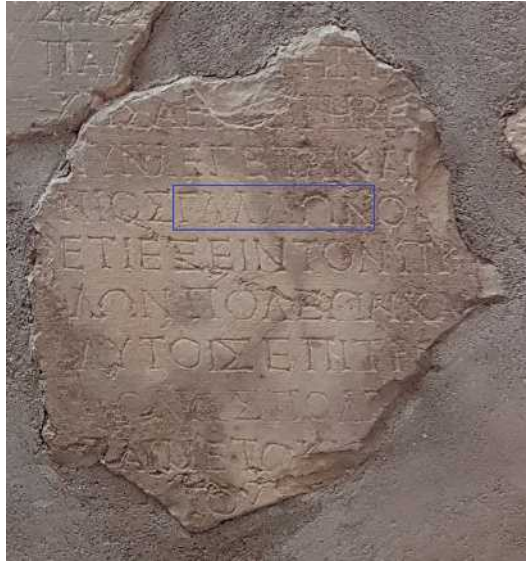


Fig 2. Claudius inscription fragment with the words, “My friend and Proconsul Gallio.”

Gallio would have to take up his Proconsul post by mid-AD 51, say in July, to have been able to have made the Delphi survey and report for Caesar to have responded by AD 62. Paul thus arrived c. January AD 50. Working backwards, the Jerusalem Council would have occurred in AD 48, as in our accretive chronology, and not in AD 49-50, as proposed by Ramsay, who dated Paul’s arrival in Corinth as September AD 51. After Gallio dismissed the case, Paul stayed some further months, making over two years at Corinth by the time he departed in early AD 52 with Prisca and Aquila for Syria.

At Cenchrea, Paul shaved his head for a vow. On arriving at Ephesus, Paul alone went into the synagogue to reason with the Jews, for he could not stay long. The sailing season from Ephesus was short, and Paul had determined to reach Jerusalem by Pentecost, May AD 52. Priscilla and Aquila remained at Ephesus. After landing at Caesarea, Paul went up to Jerusalem to greet the church. Silas finally reached home after three and a half years since starting on a “short mission” to deliver the Jerusalem decree, ending his participation in Paul’s second missionary journey.

Some Time in Antioch, Syria, June to Dec AD 52

Paul went down to Antioch, his mission base, and spent some time there. There, he heard of the Galatian's shocking fall from grace into circumcision and Law-keeping—so soon after their conversion during his second missionary journey, which had just ended. Paul thus desires to be with them (Gal 4:20) and, in his usual style, sends an epistle beforehand, giving them time to repent and prepare for his visit. That Paul was writing in Antioch is revealed in Gal 2:11: "But when Peter *came* to Antioch, I withstood him to the face." Otherwise, he should write, "*went* to Antioch." Paul recounts the time he privately visited Peter and James in Jerusalem during a long abode at Antioch in Act 14:28 and Peter's reciprocal visit. The salutation in Gal 1:2 includes "all the brethren who are with me," i.e., at Antioch. Galatians was Paul's only epistle with such a salutation, as this was the only epistle written from the mission base church. Whereas the Jerusalem decree was permissive or passive: converted Gentiles need not be circumcised nor placed under a burden even the Jews could not bear, the Galatian heresy was pernicious: appealing to their "spiritual superiority" to seek "sanctification and perfection" through circumcision and Law-keeping.

Start of Third Missionary Journey from Jan AD 53

At the start of the third journey, Paul went first to Galatia, followed by Phrygia. (In his second missionary journey, Paul went to Derbe, Lystra, and through Phrygia before Galatia.) Around this time, Apollos came to Ephesus, preaching the baptism of John in the synagogue, where Aquila and Priscilla showed him the Word of God more perfectly. When Apollos desired to go over to Achaia, the brethren commended him to the disciples there, whom he immensely helped by convincing the Jews from the Scriptures that Jesus was the Christ.

Three Years in Ephesus from late AD 53 to late AD 56

In Act 19, while Apollos was at Corinth, Paul travelling overland, arrived at Ephesus c late AD 53. He found twelve disciples, perhaps Apollos' converts,

acquainted only with John's baptism, who had not heard of the Holy Spirit. When Paul baptised them in Jesus' Name, they spoke in tongues and prophesied. Paul then went into the synagogue and disputed boldly for three months. When those hardened spoke ill of the Way, Paul separated the disciples to the school of Tyrannus, where he taught daily for two years until all in Asia, Jews and Greeks, heard the Gospel. Now Ephesus is geographically the centre of the seven churches of Asia (Rev 2 and 3). Ramsay noted Paul's habit of working day and night: arising before sunrise to perform his trade till noon and teaching in the afternoon when the school was free (1 Th 2:9). This new pattern of a separate Christian assembly outside the synagogues was first practised at Corinth.

Claudius Caesar died on 13 October AD 54 and was succeeded by Nero.

Around Spring AD 56, with the Word of God thriving in Asia, Paul planned his trip to Jerusalem via Macedonia and Achaia to be followed by Rome, so he sent Timothy and Erastus ahead to Macedonia. Paul continued teaching in Asia for perhaps another half year (Act 19:22), during which Demetrius, the silver-smith, stirred up a riot, which required much effort for the town clerk to quell. After this, Paul embraced the disciples and departed for Macedonia in late AD 56, having ministered at Ephesus for a total of three years, per Act 20:31.

Readers who fail to understand Luke's style of separating accretive periods wonder if there was a scribal error between Act 19:10 and 20:31. The accretive periods of Paul's visit in Corinth, adding to slightly over two years are similarly misread as eighteen months per Act 18:11. Ramsay erred in this same way so that the twenty months that he overstated for Paul's arrival at Corinth disappear by the time Paul departed from Philippi for Troas in AD 57.

In Act 20, they stayed in Greece for three months after visiting Macedonia. Learning of a Jewish ambush, Paul returned via Macedonia instead of sailing straight to Syria. Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus went by road to Troas, reaching before Paul and the rest, who sailed five days from Philippi after the days of Unleavened Bread, AD 57. The Troas disciples came together to break bread on Paul's seventh and last day at Troas—the first day of the week—a new practice of assembling on the Day of Jesus' Resurrection instead of the Sabbath (cf. Rev 1:10). Paul preached into midnight and Eutychus, in a deep sleep, fell from the third floor and was taken up dead. However, Paul went down, embraced Eutychus and returned him to the people alive.

Paul walked to Assos, while the rest took the small ship, from where they sailed to Mitylene, Chios, Samos, Trogylleum and Miletus, bypassing Ephesus as Paul wanted to reach Jerusalem by Pentecost AD 57. The elders of Ephesus met Paul at Miletus and were exhorted to follow his example and message preached to Jews and Greeks alike: Repentance toward God and faith in the Lord Jesus Christ. In Act 21, they sailed to Coos, Rhodes, Patara, Phenica, Cyprus, and Syria. They stayed seven days with brethren at Tyre, one day at Ptolemais, and many days with Philip the Evangelist at Caesarea, where Agabus came to foretell what would befall Paul at Jerusalem. Despite their pleas not to go, Paul was ready to die for the Name of the Lord Jesus.

Arrest in Jerusalem at Pentecost AD 57

Escorted to Jerusalem by the disciples, Paul met with James and the elders, who glorified God on hearing of the conversion of the Gentiles. When told that many had been misinformed that Paul taught converted Jews in Gentile regions to forsake Moses, Paul agreed to pay for Temple vows with four of their men. As the seven days of purification neared its end, Jews of Asia who had seen Paul with Trophimus of Ephesus mistook the four as Gentiles, resulting in a mob drawing Paul out of the Temple to kill him. With Jerusalem in an uproar, the Roman troops arrived just on time. On learning that Paul was a Jew from Tarsus, the Chief Captain, Claudius Lysias, allowed him to speak.

The mob fell silent when Paul spoke in Hebrew, sharing how he was brought up in Jerusalem, at the feet of Gamaliel the Elder, and taught according to the perfect manner of the Law, persecuting the Way unto death. On his way to Damascus, Jesus of Nazareth appeared to him. Praying in the Temple years later, the Lord revealed that the Jews would not receive his testimony, despite his stoning of Stephen, and he was to depart far away unto the Gentiles. The crowd, who had listened to this point, cried out that Paul was unfit to live. Lysias extricated Paul to be examined by scourging but stopped upon learning that he was a Roman. The next day, he ordered the chief priests to appear and set Paul before them.

In Acts 23, the High Priest (Ananias ben Nebedus, AD 49–59)¹⁰, whom Paul knew not, was biased from the start. Discerning that the council was part Sadducees and part Pharisees, Paul shouted that he was a Pharisee, a son of a

Pharisee, on trial for the hope and resurrection of the dead. In the ensuing discord, Paul had to be extricated to safety. The next night, Jesus stood by Paul to be strong, for he must bear witness at Rome. Over forty Jews then vowed not to eat or drink until they killed Paul—a pact overheard by Paul’s nephew, who was told to report this to the Chief Captain—who sent two hundred and seventy troops to secretly escort Paul to Antonius Felix Marcus (fourth Roman Procurator of Judea, AD 52–59/60) at Caesarea.

Five days later, per Acts 24, Ananias and the elders arrived with Tertullus at Caesarea, accusing Paul without proof of sedition against the Jews. Having a good knowledge of the Way, Felix deferred his decision, commanding a centurion to keep Paul with the freedom to receive his friends. After some days, Felix and his wife, Drusilla, a Jewess, sent for Paul, who testified to them concerning faith in Christ, righteousness, temperance and judgment to come, causing Felix to tremble. Yet occasionally, Felix sent for Paul, hoping for a bribe.

After two years, Felix was replaced by Porcius Festus, the fifth Roman Procurator of Judea (AD 59-62). Conybeare and Howson gave AD 60 as the year Festus became Governor.¹¹ Ramsay suggested AD 59, which F F Bruce argued for based on a change in Judea’s provincial coinage in the fifth year of Nero. When Festus arrived in the province, the High Priest attempted to get Paul tried at Jerusalem to ambush him along the way. At the trial at Caesarea, the Jews again levied accusations they could not prove. When Festus asked Paul if he would be willing to be tried at Jerusalem, Paul appealed to Caesar.

When King Agrippa II and Bernice officially visited, Festus consulted with Agrippa on how to report to Caesar why Paul was being sent, for he had not found Paul worthy of death. In Act 26, Paul gave his defence before Agrippa, explaining how the prophets and Moses predicted that Christ should suffer and be the first to rise from the dead, bringing salvation to the people, which caused Festus to shout that Paul was mad. However, Paul asked King Agrippa if he believed in the prophets. “Almost,” Agrippa answered, “Thou persuaded me to be a Christian.” Privately, Agrippa told Festus that Paul could have been set free had he not appealed to Caesar.

During the two years at Caesarea, Luke had sufficient opportunity to assemble first-hand eyewitness materials for his Gospel and the first half of Acts.

The Sea Journey to Rome AD 59

In Act 27, Paul was delivered to Julius, a centurion of Augustus' band, for the journey to Rome, with Aristarchus of Thessalonica and Luke following. (Ramsay suggested that Aristarchus and Luke volunteered as slaves to board the ship). They sailed to Sidon and then under Cyprus due to strong winds and came to Myra, a city of Lycia, where they changed to an Alexandrian ship. They slowly reached Cnidus and then under Crete to Fair Havens. The Fast (Day of Atonement, tenth day of Tisri, or 5 October AD 59, per Ramsay) was over and dangerous for sailing. Paul admonished them regarding the risk to cargo, ship and life, but the captain and the owner preferred to winter at Phenice. When the south wind blew softly, they sailed off close by Crete, but suddenly a tempestuous wind, Euroclydon, arose and caught the ship. Near Claudia Island, they struggled to take up the boat and to undergird the ship against any quicksand before striking sail, letting the ship be driven and exceedingly tossed. The next day, they lightened the ship. On the third day, they cast out the ship's tackling.

All hope was lost after many days without seeing the sun or stars. After prolonged abstinence, Paul stood up and urged them to be of good cheer, for an angel of God had affirmed to him that he shall stand before Caesar and there would be no loss of life. On the fourteenth night, driven up and down in the Adria, soundings showed land nearby, so they cast four anchors out, wishing for the day. Paul warned Julius that their lives could not be saved without the sailors, so the soldiers cut away the boat's ropes. When the day came, he encouraged all to eat, gave thanks to God, broke bread and ate. All two hundred and seventy-six persons onboard ate. When the light came, they spotted a creek with a shore, took up the anchors, loosed the rudders, hoisted the mainsail to the wind and made for the shore. The ship got stuck in a place where two seas met, where the violent waves broke the hinder part. Julius, to spare Paul, commanded all to swim or go on broken pieces of the ship to the land.

In Act 28, the island was called Melita, whose natives treated them kindly. Paul healed the father of Publius, their ruler, and all who were sick. When they departed on an Alexandrian ship three months later, the islanders heaped many honours on Paul. They landed at Syracuse, Rhegium and finally, Puteoli, where they stayed for seven days with brethren. Enroute, brethren as far away as Appiforum and the Three Taverns came to encourage Paul.

Arrival in Rome in the Spring of AD 60

They arrived in Rome in the Spring of AD 60. Julius allowed Paul to stay with a guard in his own rented house. After three days, Paul called the chief Jews to explain that his appeal to Caesar was not to accuse his nation but was for the Hope of Israel. They had not received letters from Judea but wished to hear Paul's view. On a set date, many came. Paul expounded on the kingdom of God, testifying of Jesus from Moses and the prophets from morning till evening. Some believed, others not. Paul, quoting Isa 6:9-10 declared that the salvation of God is sent to the Gentiles, who will hear it. Paul dwelt two whole years in his own hired house and received all that came unto him, preaching the kingdom of God and the things concerning the Lord Jesus Christ. Luke completed and sent out the Book of Acts c Spring AD 62.

Ramsay sums up: The first twenty chapters of Acts describe events of twenty-five years. Act 21:17 to 24:23 covers twelve days; Act 24:24-27 two years; Act 25:1-28:7 five months; Act 28:11-3 three months; and Act 28:30-31 two years. The amount of space assigned to Paul's arrest at Jerusalem, imprisonment in Caesarea and Rome, and defences marks their importance.

Events after the Close of Acts

Paul's first trial before Nero occurred after the close of Acts c. late AD 62. In Phil 1:24-26 and Phm 1:22, Paul anticipated release. Festus' report with Agrippa's concurrence and the absence of his Jerusalem accusers at the trial were decisive for the acquittal outcome.

Things later changed. The July AD 64 Great Fire of Rome, started by Nero, was blamed on the Christians. Seneca and his brothers, Annaeus Mela and Gallio, were made to commit suicide in AD 65. Paul and Peter were martyred in Rome c AD 66. (2 Tim 4:6-8, 2 Pet 1:14-15). Nero committed suicide on 9 June AD 68, during the first Jewish-Roman War (AD 66-73). Titus captured Jerusalem in AD 70, and the Temple was destroyed on 30 August AD 70.

III.

RESOLVED CHRONOLOGY TABLE OF ACTS

Notes	AD	Acts Ref	Description
Jesus' Death Fri 11 April	32		First Day of Feast of Unleavened Bread (Mt 27:1, Lk 22:1)
Jesus' Resurrection Sun 13 April	32		Mt 28:1, Mk 16:2, Lk 24:1, Jn 20:1
Acts a chronological account		1:1-2, (Lk 1:1-4)	"The Former treatise O Theophilus of all that Jesus began to do and Teach until the day He was taken up after He had given commandments to the Apostles through the Holy Ghost."
Apostles Prepared	32	1:3-5, (Lk 24:49-52)	He showed Himself after His Passion and was seen by them for forty days. He walked with them to Bethany and commanded them to remain in and not to leave Jerusalem but to wait for the Father's Promised baptism with the Holy Ghost.
Mt 24:1-3, 36-42; Mk 13:32; Lk 17:20-24; Dan 9:24-26. Cf. Mt 28:18-20		1:6-8	The Apostles asked when Jesus would restore the Kingdom of Israel but were told it was not for them to know. They shall receive the power of the Holy Ghost and be witnesses to Him in Jerusalem, Judea, Samaria and the ends of Earth.
Ascension, Thu 22 May AD 32	32	1:9-11	Jesus was taken up in a cloud while they looked steadfastly to heaven. Two angels declared that in the manner in which ye have seen Him go to heaven, in the same shall He return.

Notes	AD	Acts Ref	Description
		1:12-14	They return from Mt Olivet to Jerusalem, a Sabbath Day journey—eleven Apostles with the women, Mary the mother of Jesus, and Jesus’ brethren, in prayer in the Upper Room.
They would be among the Seventy sent out (Lk 10:1)		1:15-26	Joseph Barsabas Justus and Matthias, who witnessed John’s baptism until the day Jesus was taken up, were selected—and the lot fell upon Matthias to replace Judas Iscariot.
Church Established in Jerusalem Day of Pentecost, Sabbath 31 May AD 32. Fifty days from the day after 14 Nissan (Lev 23:15-16). Anniversary of the Ten Commandments on 6 Sivan (Ex 12:18, 19:14-15).	32	2:1-13	When the Day of Pentecost came, they were all in one accord in one place. Suddenly, a mighty rushing wind filled the house, and cloven tongues as of fire appeared upon them. They were all filled with the Holy Ghost and began to speak with tongues as the Spirit gave. Those of Parthia, Mede, Elam, Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, and Rome—Jews, proselytes, Cretans and Arabs—were amazed to hear their native languages. Others mocked that they were drunk.
Tongues at Pentecost were natural languages spoken supernaturally without prior learning. In multilingual Jerusalem, some understood the languages uttered. Tongues’ interpretation, in contrast, was required at monolingual Greek-speaking Corinth (1 Cor 14:5-19). Tongues rebuke the Jewish unbelievers (1 Cor 14:21-22, Isa 28:11-12) who see the Gentiles admitted to the Kingdom of Heaven while they are kept out.			
Peter’s First Sermon		2:14-47	Standing among the eleven, Peter preached that they were not drunk, but this was Joel’s prophecy before the Day of the Lord. They had wickedly crucified and slain Jesus of Nazareth, approved of God by miracles, wonders and signs among them, Whom God resurrected per the Prophet David. This Jesus, now seated at the right hand of God exalted, has sent forth this promise of the Holy Ghost, which they see and hear. All Israel should know that God had made the same Jesus Lord and Christ. They were pricked in their hearts. Three thousand souls (psychai) were added and baptised that day, who continued steadfastly in the apostles’ doctrine.

Notes	AD	Acts Ref	Description
The healing sequence is from feet to ankle bones—a witness to Christ's Resurrection!	32	3:1-4:4	One day as Peter and John went to the Temple to pray, a man born lame asked for alms at the Beautiful Gate and was healed instead. Praising God, leaping and walking to Solomon's Porch with Peter and John, he astounded the people. Peter preached to the gathering crowd that the Name of Jesus healed this man, urging those who crucified Jesus in ignorance to repent and believe in Jesus, that Prophet raised like Moses (Dt 18:15, 19). The priests, temple guards and Sadducees arrested Peter and John, being grieved that they preached through Jesus the Resurrection of the dead. However, many who heard the word believed, and the number of men (andron) alone was about five thousand.
Caiaphas was High Priest from AD 18-36 per Josephus		4:5-22	The next day, the rulers assembled with Annas, the High Priest, Caiaphas, John and Alexander. When asked through what power they did this, Peter, filled with the Holy Ghost, answered that it was by Jesus of Nazareth whom they crucified. There is none other Name under heaven given among men whereby we must be saved. They noted that Peter and John had been with Jesus and could not dispute that the man had been healed. After a consultation, they commanded Peter and John not to speak or teach in the Name of Jesus, who replied that they had to obey God to declare what they had seen and heard. They were then let free as the man healed was over forty years old.
		4:23-35	Peter and John reported to the church what had happened, and, with one accord, they prayed that the Lord might grant all boldness to His servants to speak God's word, even with signs and wonders. The place was shaken as they were filled with the Holy Ghost and believed with one heart and soul, none holding his possessions as his own but in common.

Notes	AD	Acts Ref	Description
Communal living in the early days of the Church before the great Dispersion		4:36-5:11	Joses Barnabas, a Cyprus Levite, sold his land and brought the proceeds to the Apostles. Ananias and Sapphira did likewise but hid a part and pretended to give the entire proceeds. As Peter rebuked Ananias for lying before God, Ananias fell and died. Three hours later, Sapphira similarly died after repeating the same lie. The church and all who heard of this were seized with great fear of God.
		5:12-16	Many signs and wonders, and healing of the sick and unclean, were wrought by the Apostles in Solomon's Porch, and more and more men and women believed in the Lord.
		5:17-42	The High Priest again imprisoned the Apostles, but the Angel of the Lord freed them at night. When the Council and Senate were assembled, the Apostles were teaching in the Temple, to their dismay. The Apostles were brought in. Peter testified that they must obey God rather than man, who had raised Jesus from the dead and exalted Him to be a Prince and a Saviour to give repentance to Israel. They were His witnesses as was the Holy Ghost, given to them, that obey Him. They were cut to the heart, but <i>Gamaliel counselled caution</i> : it would die out if this were not of God. They beat and released the Apostles, who departed rejoicing to have been counted worthy to suffer shame for Jesus' Name. They ceased not to preach daily in the Temple and every house.
First Seven Deacons Chosen	33	6:1-7	As the disciples multiplied, the Grecian widows were neglected in the daily ministrations. Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte of Antioch—men of honest report and full of the Holy Spirit and wisdom were chosen as the first seven deacons. The number of disciples further multiplied greatly and included many of the priests.
Outrage Against Stephen		6:8-15	Stephen, full of faith and power, did great miracles and wonders among the people. Unable to resist his wisdom, they were outraged and set up false witnesses and accusers.

Notes	AD	Acts Ref	Description
	Late 33	7:1-60	Stephen started from God's call of Abram, Isaac and Jacob, Moses, and David. He recounted how Solomon prayed when he built God a house, knowing that the Creator does not dwell in a house made by hands. On the other hand, they resisted the Holy Ghost and killed the prophets who showed them the Coming of the Just One, whom they have now murdered. Hearing this, they were cut to the quick and rushed to stone Stephen, laying their clothes at Saul's feet.
	Late 33-34	8:1-3	After Stephen's death, Saul led a great persecution house to house in Jerusalem, jailing or scattering the believers, except the Apostles, throughout Judea and Samaria.
Philip and Others Evangelise Judea and Samaria	34	8:4-13	Those scattered preached the word everywhere, with Philip preaching in Samaria accompanied by signs and wonders. Many believed and were baptised, men and women, including Simon, the sorcerer who "believed."
Holy Spirit by Apostles' Hands		8:14-24	The Apostles sent Peter and John, who, on arriving, prayed and laid hands on the new believers, and they received the Holy Ghost. Simon offered Peter money to be able to do this but was rebuked for his iniquity.
Peter and John freely preach in Samaria.		8:25	On their trip back to Jerusalem, Peter and John freely preached the Gospel in many villages of the Samaritans.
Ethiopian Eunuch		8:26-38	The Angel of the Lord directed Philip down from Jerusalem to the Gaza desert, where he found the Ethiopian eunuch, Treasurer of Queen Candace, reading Isaiah 53:7-8. Running up to his chariot, Philip offered to explain the passage. He preached Jesus to him until he asked to be baptised.
Philip settled in Caesarea.		8:39-40	As they came out of the water, the Spirit of the Lord caught away Philip to Azotus (Ashdod), where he preached until he came to Caesarea, where he settled.

Notes	AD	Acts Ref	Description
<p>Saul's Conversion Philip the Tetrarch died in AD 34</p>	34	9:1-22	<p>With the High Priest's authority, Saul proceeded to Damascus. As he neared, the risen Jesus appeared to him in shining light, blinding Saul. Those with him heard a voice but saw no one. Saul did not eat or drink for three days until Ananias came and put his hand on Saul to restore his sight. The Lord had revealed Saul to be a chosen vessel to bear His name before the Gentiles, kings, and the children of Israel and to suffer great things for Christ's sake. Saul's eyes were opened; he received the Holy Ghost and was baptised. Soon after, he preached in the Damascus synagogues and proved Jesus as the Son of God, the very Christ, confounding the Jews since he had come to arrest the believers.</p>
<p>Saul retreated to the Arabian desert for a period and then returned to Damascus. (Gal 1:17).</p>			
	37	9:23-25	<p>After many days, the Jews decided to kill Saul. The Governor under Aretas, king of the Nabateans, set a watch at the gates to arrest Paul, but the disciples let Paul down by the wall in a basket, and he escaped to Jerusalem. (2 Cor 11:32-33).</p>
<p>Phasaelis, King Aretas IV's daughter, fled to her father on learning that Herod Antipas planned to divorce her to marry Herodias, his half-brother Philip's wife. Philip later died in AD 34. When Aretas defeated Herod's forces c late AD 36, Herod appealed to Tiberius, who despatched Lucius Vitellius, the Governor of Syria. Vitellius' troops reached Jerusalem in the Passover of AD 37, and learnt that Tiberius had died on 14 March AD 37. Damascus thus passed into Aretas' hands. A Roman stone inscription (figure 1) found at Petra, refers to "King Aretas' 46th year or AD 37, quoted by the Apostle Paul circa the time of his conversion" (referring to 2 Cor 11:32). The engraver must have thought that the events of Acts 9:18-25 happened in one year.</p>			
<p>Caligula added Philip's tetrarchy to Herod Agrippa I in AD 37</p>	37	9:26-30	<p>Saul arrived in Jerusalem and met the apostles through Barnabas three years after his conversion. (Gal 1:18). Saul spoke boldly in Jesus' Name and disputed with the Grecian Jews, who attempted to slay him. The brethren brought him down to Caesarea and sent him to Tarsus.</p>

Notes	AD	Acts Ref	Description
Peter's Miracles	37	9:31-43	The church had rest throughout Judea, Galilee and Samaria and was edified and multiplied. Peter passed through all quarters and came to Lydda, where he healed Aeneas, paralysed for eight years so that all at Lydda and Saron turned to the Lord. At Joppa, Tabitha (Dorcas), a generous disciple, fell sick and died. The disciples sent to Lydda for Peter, who raised and presented Tabitha alive, causing many throughout Joppa to believe in the Lord. Peter stayed for many days in the house of Simon, the tanner.
Cornelius' Conversion	37	10:1-48	While fasting, Cornelius, a Roman centurion and devout proselyte at Caesarea, saw an angel telling him to call for Peter at the house of Simon, the Tanner, in the Joppa seaside. As his two servants and a devout soldier were on their way, Peter, praying on the housetop at noon, saw a great sheet knit at the four corners with every 4-footed beast, creeping thing and fowl. A voice thrice said, "Rise, Peter, kill and eat," and finally, "What God has cleansed, let no man call unclean." The next day, Peter and six brethren followed the three men to the house of Cornelius at Caesarea, which is not permitted for a Jew to do. After Cornelius recounted his vision, as Peter preached Jesus Christ, the Holy Ghost fell on all who heard the Word, astounding the Jewish believers with Peter. On hearing them speak in tongues, magnifying God, Peter instructed that they be baptised in the Name of the Lord. They also stayed on for several days at Cornelius' request.
	37	11:1-18	When Peter was back in Jerusalem, those of the circumcision confronted him for preaching to the Gentiles. Peter reported all that happened. He concluded: "Forasmuch as God gave them the like gift as he did unto us who believed in the Lord Jesus Christ, what was I to withstand God?" The brethren then glorified God for granting repentance to the Gentiles.

Notes	AD	Acts Ref	Description
Those scattered at first preached only to Jews. At Antioch, they preached to the Gentiles as well	38-39	11:19-21	Those scattered from Stephen's death travelled as far as Phenice, Cyprus and Antioch, preaching to only the Jews. Others from Cyprus and Cyrene, arriving in Antioch, also preached to the Grecians, converting many.
Barnabas and Saul at the new Antioch Centre	40	11:22-26	The Jerusalem Church sent Barnabas to Antioch, who was encouraged to see God's grace on the people and urged them to cleave to the Lord. He then travelled to Tarsus to bring Paul to Antioch, where for a whole year, they taught the people. The disciples were <i>first called Christians in Antioch</i> .
This prophecy was made when Caligula who died on 24 Jan AD 41, was still alive.	Late 40	11:27-29	In those days, some prophets from Jerusalem came to Antioch. Agabus foretold of a great famine, which came to pass in the days of Claudius Caesar.
Physical grain was purchased. Paul did not meet the Apostles on this trip	41-43	11:30	The Antioch brethren took up a sizeable collection for the brethren in Judea. When the famine came, they bought grain delivered by Barnabas and Saul to the Elders at Jerusalem.
Claudius gave Judaea and Samaria to Herod Agrippa I, who increased his persecution of the Church. Spring AD 44	43-44	12:1-17	At that time, Herod Agrippa I stretched forth his hand against the Church and killed James, the son of Zebedee. Herod then had Peter arrested for execution after the Feast of Unleavened Bread. As the Church prayed in the house of John Mark's mother, an Angel brought Peter out. Peter first went to the house, sent a message to James, and went into hiding.
Herod Agrippa I died after Passover AD 44 per Josephus' Antiquities 19.8.2 343-361	44	12:18-25	Herod executed the sixteen prison guards who guarded Peter and retired to Caesarea. Tyre and Sidon, who relied on Judea for food (worsened by the famine), sought reconciliation. As Herod made a speech to them in his royal robes, they flattered him as a god. God's Angel smote him for not giving God the glory, and he died. With the relief mission fulfilled, Barnabas and Saul returned to Antioch with John Mark.

Notes	AD	Acts Ref	Description
<p>Start of Paul's First Missionary Journey—with Barnabas Pattern to start at synagogues</p>	Mar 45	13:1-5	As Barnabas, Simeon, Lucius of Cyrene and Manaen prayed and fasted, the Holy Ghost set apart Barnabas and Saul for the work God had called them. Barnabas and Paul departed to Seleucia and then Cyprus. At Salamis, they preached at the synagogues of the Jews, with John Mark as a helper.
Saul used his Roman name Paul to reach more Gentiles, which upset John Mark.		13:6-13	When they had gone through the isle of Paphos, they found a Jewish false prophet, Bar-Jesus Elymas, with the Proconsul Sergius Paulus. Elymas resisted the Gospel but Saul, called Paul, pronounced blindness upon him, upon which Sergius believed. When they left Paphos and arrived at Perga in Pamphylia, John left them and returned to Jerusalem.
Paul did not seem to preach at Perga, perhaps upset by Mark, but preached his longest recorded sermon to the Jew at the synagogue in Antioch, Pisidia, where many Gentile proselytes were also converted	45-46	13:14-52	They left Perga, arrived at Antioch, Pisidia, and went into the synagogue on a Sabbath day. Paul preached from the Law and the Prophets, showing that Jesus is the Christ: by Him, all that believe are justified from all things. No man can keep the Law of Moses perfectly to be justified. After the Jews departed, the Gentiles requested to hear more, while many Jews and proselytes followed Paul and Barnabas. The next Sabbath, when the whole city turned up, the Jews became jealous and blasphemed. Paul said the Word of God needed to be preached to them first, but since they judged themselves as unworthy of eternal life, he shall turn to the Gentiles. The Gentiles were glad, and those ordained to eternal life believed. The Word of God was published everywhere in the region, but the Jews expelled Paul and Barnabas, who shook off the dust of their feet and went to Iconium. Meanwhile, the disciples were filled with joy and the Holy Ghost.

Notes	AD	Acts Ref	Description
	46-47	14:1-7	At Iconium, they preached in the synagogue, and many Jews and Greeks believed, but the unbelieving Jews strongly opposed them. They <i>stayed very long</i> , with the Lord granting signs and wonders at their hands. The people remained divided. When an attempt was made to stone Paul and Barnabas, they fled to Lystra and Derbe, cities of Lycaonia and the surrounding region, preaching the Gospel.
	47	14:8-18	A man born lame listening to Paul at Lystra was healed and stood up. The people seeing what Paul had done, worshipped Barnabas and Paul as Jupiter and Mercurius., who, with great difficulties, restrained them from doing so.
		14:19-20	Jews from Antioch and Iconium arrived, <i>stoned Paul and dragged him out of the city, supposing him dead</i> . When the brethren stood around him, he arose and entered the city. The next day, he departed with Barnabas for Derbe.
		14:21-25	When they had preached at Derbe, they returned to Lystra, Iconium, and Antioch, confirming the disciples in the faith and ordained elders in every church. After that, they went through Pisidia, reached Pamphylia, and, after preaching in Perga, went down to Attalia.
End of First Mission Journey	Late 47	14:26-28	They sailed back to Antioch, Syria, and reported all God had done for them, opening the door of faith to the Gentiles. They then stayed a long time with the disciples.
<p>Early AD 48, Paul's Second Visit to privately see the Apostles at Jerusalem (Gal 2:1-21)</p> <p>The Book of Acts, as a historical document, omits private details such as Peter's visit to Antioch or Paul's five whippings with thirty-nine stripes by the Jews, three beatings with rods, and three shipwrecks (Rom 11:23-27 before the Act 27 shipwreck). Paul and Barnabas had just completed a successful first missionary journey with many conversions. Ordinarily, they would embark promptly on the next trip but instead "<i>abode a long time with the disciples</i>." Something was brewing. John Mark had left them at Perga after Paul preached to Sergius Paulus, a Gentile. The Judaizers had come to Galatia. Paul was moved by revelation to visit Peter and James privately "lest by any means I should run, or had run, in vain." Antioch is just 300 km from Jerusalem. That visit was fourteen years after Paul's conversion (c AD 48). Peter reciprocated with a visit where he ate with the Gentiles until some came from James, when he dissimulated, shaking Barnabas and prompting Paul's open rebuke.</p>			

Notes	AD	Acts Ref	Description
Circumcision and the Law		15:1-5	Certain from Judaea came and taught that without circumcision after Moses, the Gentiles could not be saved, resulting in a great dispute with Paul and Barnabas. The Antioch Church decided to send a delegation led by Paul and Barnabas to the Apostles and Elders at Jerusalem. Brought on the way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, bringing great joy to all the brethren. Arriving at Jerusalem, they reported to the Apostles, Elders and the Church what God had done through them. The Pharisee sect said it was needful to circumcise them and to have them keep Moses' laws.
The Jerusalem Council	Fall 48	15:6-21	The Apostles and Elders convened. After much disputing, Peter testified how God first sent him to preach to the Gentiles and gave them the Holy Ghost. A yoke should not be placed on them since salvation is through grace for Jews and Gentiles. Barnabas and Paul declared the miracles and wonders of God wrought among the Gentiles. James summarised per Amos 9:11-12: God will rebuild the tabernacle of David, and all the Gentiles upon whom God's Name is called, shall be saved. Hence his sentence is not to trouble the Gentile converts except to abstain from idols, fornication, things strangled and blood.
The Jerusalem letter to Antioch, Syria, and Cilicia delivered		15:22-35	The Apostle, Elders, and the whole Church sent Judas Barsabas and Silas with Paul and Barnabas with their <i>letter to the Gentile converts in Antioch, Syria, and Cilicia</i> . On arrival at Antioch, they delivered their epistle, which brought much consolation. Judas and Silas stayed <i>a long time</i> encouraging and confirming the believers. When the time came for them to return to Jerusalem, Silas stayed behind.
Paul and Barnabas Split Up	End 48	15:36-39	Paul suggested to Barnabas a mission journey to all the places earlier visited to see how they fare. Barnabas was determined to bring John Mark along, leading to a contention so sharp that Barnabas took John and sailed to Cyprus.

Notes	AD	Acts Ref	Description
Start of Paul’s Second Missionary Journey—with Silas	Early 49	15:40-16:5	The Church commended Paul and Silas, who went through Syria and Cilicia, confirming the churches. At Derbe and Lystra, Paul chose Timothy, whose mother was Jewish and father Greek, well reputed at Lystra and Iconium, whom Paul circumcised, because of the Jews in those regions. They delivered the Jerusalem decree through the cities, strengthening the believers as their numbers increased.
Cf. 1 Pet 1:1 “those ... throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia.”		16:6-9	After they went through Phrygia and Galatia, the Spirit did not permit them to enter Asia or Bithynia. Bypassing Mysia, they went down to Troas, where Paul, in a night vision, received the Macedonian call.
At Troas, Luke joined Paul (without any pre-planning)—change of pronoun from “they” to “we” in Act 16:10.			
At Philippi	49	16:10-15	After Paul saw the vision, “we immediately endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them.” They went to Samothracia and Neapolis and reached Philippi, a chief city of that part of Macedonia. Paul preached to the women gathering to pray at a river. Lydia, a seller of purple, was the first convert, and she insisted they stay at her house.
		16:16-24	A possessed damsel kept proclaiming that Paul’s team were the servants of the most-High God. Paul, being grieved, exorcised her soothsaying spirit, incensing her owners. The magistrate ordered Paul and Silas beaten and cast into the innermost prison for this.
		16:25-34	At midnight, as Paul and Silas prayed and sang praise, an earthquake struck, opening all the prison doors and chains. Thinking the prisoners had fled, the awakened jailer drew his sword to kill himself, but Paul shouted that they were all there. The jailer, calling for a light, sprang in, fell before Paul and Silas, brought them out, and asked what he must do to be saved. He later washed their stripes, and his whole family was baptised that night, rejoicing.

Notes	AD	Acts Ref	Description
Paul and Silas exercised their Roman citizen rights	49	16:35-40	The next day, when the magistrates sent the sergeants to release Paul and Silas, Paul insisted that they come themselves, having publicly beaten two uncondemned Roman citizens. After the magistrates did so, Paul and Silas comforted the brethren at Lydia's house before departing.
Thessalonica	Fall 49	17:1-9	They passed through Amphipolis and Apollonia and came to Thessalonica, where Paul reasoned for three Sabbaths in the synagogue. Some believed with many devout Greeks and chief women. The main body of Jews assaulted Jason's house. They brought Jason and other brethren to the rulers, who took their security and let them go.
		17:10-12	The brethren sent Paul and Silas that night to Berea, where the Jews were nobler, searching the Scriptures daily. Many believed together with many Greeks, women and men.
		17:13-15	Jews from Thessalonica came to Berea to stir up trouble. Berean brethren accompanied Paul by sea to Athens. Paul then asked that Silas and Timothy come at all speed.
At Athens	Late 49	17:16-18	Stirred by Athen's idolatry, Paul disputed daily in the synagogue with the Jews and proselytes and in the market with the philosophers, Epicureans and Stoics.
When Silas and Timothy arrived, Paul sent Timothy (Silas went along) to Thessalonica (1 Th 3:1-6).			
		17:19-21	They took Paul to the Areopagus at Mars Hill to share his teachings. Paul shared the Gospel up to Jesus' resurrection when some mocked, others dithered, but some believed—including Dionysius, the Areopagite and Damaris.
At Corinth	Jan 50	18:1-3	Paul left Athens and arrived at Corinth. He met Aquila, born in Pontus, and his wife Priscilla, recent arrivals from Italy after Claudius expelled all Jews from Rome. They stayed together, being tentmakers by trade.

Notes	AD	Acts Ref	Description
This expulsion c AD 49 is mentioned by Gaius Suetonius Tranquillus, Lucius Cassius Dio, and Paulus Orosius.			
	50	18:4-6	Paul reasoned in the synagogue every Sabbath with Jews and Greeks <i>until Timothy and Silas arrived</i> from Macedonia. Pressed in spirit, Paul testified that Jesus was Christ, but when some opposed and cursed, Paul shook his raiment and declared he would go to the Gentiles.
Silas and Timothy remained in Berea while Paul was escorted to Athens, but Paul asked for them to come with all speed (Act 17:13-15). Luke expects the reader to understand between the lines that Silas and Timothy arrived shortly in Athens and were sent by Paul with an urgent concern to the Thessalonians. They re-joined Paul at Corinth (Act 18:5) with good news of the Thessalonians plus a question: Would believers who had died be left out on Jesus' Return? Thus Paul, Silas and Timothy wrote 1 Thessalonians . (1 Th 1:1-10, 3:1-9, 4:13-18).			
	50-51	18:7-11	Paul moved the disciples to Justus' house next to the synagogue. Crispus, the chief ruler of the synagogue and many others believed. The Lord showed Paul in a night vision to preach freely for no one shall hurt him, for He had many people in that city. After Paul taught at Corinth for 18 months, Gallio took up his post there as Proconsul of Achaia.
Timothy was sent to deliver the first letter (1 Th 3:1), but Silas accompanied him. While there, they learnt of a spurious letter in Paul's name proclaiming that the Lord had returned, which they reported to Paul on their return. Paul, Silas and Timothy now wrote 2 Thessalonians from Corinth which Silas and Timothy again indefatigably delivered c AD 51 (2 Th 1:1, 2:1-9).			
Gallio was appointed Proconsul of the Province of Achaia c Jun AD 51. Paul arrived eighteen months earlier, c Jan AD 50.	Jul 51	18:12-17	When Gallio was Proconsul of Achaia, the Jews falsely accused Paul. However, Gallio declined to hear their case. All the Greeks then took Sosthenes, the synagogue's chief ruler, and beat him before the judgement seat.
Gallio (Junius Lucius Annaeus), the first Proconsul of the Province of Achaia, was the older brother of Seneca the Younger, Nero's tutor. In 1905, nine fragments of stone inscriptions were found at Delphi in the Temple of Apollo—a decree Claudius Caesar c AD 52 ordering the repopulation of Delphi, based on a report of "Gallio, my friend the Proconsul" (figure 2). Gallio thus must have taken up his posting by around mid-AD 51 to have completed such a survey and report to the Emperor. In c AD 55, Gallio attained the Consul of the Senate rank, which ordinarily requires at least five years of service as a Proconsul.			

Notes	AD	Acts Ref	Description
Paul left for Jerusalem before the Spring of AD 52. While in Corinth, Paul was supported by the Macedonians (2 Cor 11:8-9)	52	18:18-21	Paul then stayed for an extended period before departing with Priscilla and Aquila for Syria. At Cenchrea, he shaved his head for a vow. On arriving at Ephesus, Paul went alone into the synagogue and reasoned with the Jews. He could not stay longer as they requested, for he wanted to reach Jerusalem by Pentecost but promised to return if God wills.
End of Second Mission Journey	May 52	18:22	On landing at Caesarea, Paul went up to Jerusalem to greet the Church and then “went down” to Antioch.
<p>Silas ended his journey upon reaching home in Jerusalem. Paul continued to Antioch, Syria, completing his second missionary journey and stayed a while. On learning of the Galatian’s defection to Judaism and the attacks on his authority so soon after their conversion during his second journey, he writes Galatians c AD 52, recapping the Gal 2:1-14 events embedded in Act 14:28 of his visit to Peter, James and John, and how Peter reciprocated by coming to Antioch but then dissimulated. None of his epistles mentions the Jerusalem Council decree (already delivered), which was permissive—Gentile converts need not be placed under a burden even the Jews could not bear. The Galatian heresy was pernicious: those spiritually stronger and able should nevertheless keep the Law and circumcision for perfect sanctification. In his usual style, Paul sends the epistle ahead, giving them time to repent before his visit (Act 14:19-20, 2 Cor 12:2-7, Gal 4:20). He later heads straight to Galatia at the start of his third missionary journey. By 1 Cor 16:1, the restored Galatians would participate in the collections for Jerusalem.</p>			
Start of Paul’s Third Missionary Journey	Jan 53	18:23	After spending some time at Antioch, he departed and went over all Galatia and Phrygia strengthening all the disciples.
	53	18:24-28	Apollos, an Alexandrian Jew, came to Ephesus, mightily preaching John’s baptism. After Aquila and Priscilla showed him the Word of God more perfectly, Apollos went on to Achaia, commended by the Ephesians, where he convinced the Jews from the Scriptures that Jesus was Christ.

Notes	AD	Acts Ref	Description
Paul spent three years at Ephesus: Three months in the synagogue, two years in the school of Tyrannus until all in Asia heard the Gospel, plus a further nine months (Act 20:31)	Dec 53 to 56	19:1-20	While Apollos was in Corinth, Paul arrived at Ephesus and found twelve disciples acquainted only with John's baptism. After baptising them in the name of the Lord Jesus and laying hands on them, they spoke in tongues and prophesied. Paul disputed in the synagogue for three months. When they were hardened, he separated the disciples. Paul then taught daily at the school of Tyrannus for two years until all in Asia, Jews and Greeks, heard the Gospel. God wrought miracles of healing and exorcism by Paul, which seven sons of Sceva attempted but were overcome by a demon-possessed man. The Word of God grew mightily.
		19:21-22	Paul now made plans to visit Jerusalem via Macedonia and Achaia and, after that, Rome. He sent Timothy and Erastus ahead to Macedonia while he continued in Asia for longer. In all, Paul stayed three years at Ephesus. (Act 20:31).
After Claudius died on 3 Oct 54, the Jews could return to Rome under Nero. When Paul wrote Rom 16:3-5, he greeted Priscilla and Aquila with the church in their house.			
1 Corinthians was written from Ephesus c AD 56 by Paul, called to be an Apostle of Jesus Christ through the will of God, and Sosthenes. Paul was planning to depart for Jerusalem via Macedonia and Achaia—"Now I will come to you when I shall pass through Macedonia... and it may be that I will abide and winter with you. I <i>will tarry at Ephesus until Pentecost</i> , for a great door and effectual is opened to me, but there are many adversaries." The epistle was sent by Titus, who, though not mentioned in 1 Corinthians, would later be mentioned eight times in 2 Corinthians. Timothy was not the sender but may later come to them (1 Cor 1:1, 16:8-10).			
	Late 56	19:23-20:1	Demetrius, a silversmith of Diana shrines, having lost much income due to Paul teaching against idolatry, gathered all of like occupation and stirred up a riot against Paul, which the towns clerk finally quelled with much effort. After this, Paul embraced the disciples and departed for Macedonia.
2 Corinthians was written in late AD 56 by Paul, an Apostle of Jesus Christ by the will of God, and Timothy, our brother, fourteen years after Paul received surpassing revelations per 2 Cor 2-9 and a humbling thorn in the flesh. To spare them, Paul finally did not go to Corinth on his way to Macedonia to give time for Godly sorrow to work repentance in their hearts. He would instead visit the Corinthians (in Greece) on his way out of Macedonia, from where he writes, probably at Philippi. (2 Cor 1:1, 15-23, 2:1, 7:5-11, 13:1-3).			

Notes	AD	Acts Ref	Description
<p>Late AD 56 until Easter AD 57 Disciples gathered to break bread on the first day of the week (Sunday)</p>	Apr 57	20:2-12	<p>After covering those parts, they came to Greece and stayed for three months. Learning of the Jews' ambush plot, he returned via Macedonia instead of sailing straight to Syria. Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus waited at Troas while Paul sailed five days from Philippi after the days of unleavened bread. Staying seven days at Troas, the disciples broke bread together on the first day of the week. As Paul preached into midnight, planning to leave the next day, Eutychus, in a deep sleep, fell from the third floor, but Paul raised him back to life.</p>
<p>Romans was written c AD 57 by Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, at Cenchrea, a seaport of Corinth, Greece, where Paul stayed for three months, and delivered by Phoebe. Paul was about to bring the gifts of Macedonia and Achaia to Jerusalem, and after that, desired to visit Rome on the way to Spain, for he “had no more place (to cover) in these parts.” (Rom 1:10-15, 15:22-29, 16:1).</p>			
	57	20:13-38	<p>Paul walked to Assos while the rest took a small ship. From Assos, they sailed to Mitylene, Chios, Samos, Trogylleum and Miletus—bypassing Ephesus to reach Jerusalem by Pentecost. At Miletus, he met Ephesian elders and exhorted them to follow his manner of life and message preached everywhere to Jews and Greeks: Repentance toward God and faith in the Lord Jesus Christ. They knelt, prayed and wept, knowing <i>they would not see his face again</i>.</p>
<p>End of Paul's Third Missionary Journey</p>	Apr 57	21:1-14	<p>They sailed from Miletus to Coos, Rhodes, and Patara, where boarding a ship to Phenicia, they sailed to Cyprus on the left hand and into Syria, landing at Tyre. They stayed seven days with some disciples, who told Paul by the Spirit not to go to Jerusalem. After prayer on the shore, they sailed to Ptolemais, where they stayed a day with the brethren. They departed to Caesarea, where they stayed with Philip the Evangelist for many days. Agabus the Prophet came from Judae and foretold what would befall Paul at Jerusalem. Everyone pleaded with Paul not to go to Jerusalem, but he was ready even to die there for the Name of the Lord Jesus.</p>

Notes	AD	Acts Ref	Description
Pentecost AD 57	May 57	21:15-30	They travelled by carriage to Jerusalem, escorted by disciples of Caesarea and Mnason of Cyprus. Paul met with James and all the elders, reporting what God had done for the Gentiles, causing all to glorify the Lord. Paul agreed to pay for Temple vows with four of them, as many converted Jews had been misinformed that Jews in Gentile lands were taught to forsake Moses. Near the end of the seven days of purification, Jews of Asia who had seen Paul with Trophimus mistook the four as Gentiles, resulting in a riot. The mob drew Paul out of the Temple and shut the doors.
Paul's Arrest After an Outcry	57	21:31-22:40	Roman troops arrived as the mob went about to kill Paul. On learning that Paul was a Jew from Tarsus, the Chief Captain, Lysias, allowed him to speak. Paul spoke in Hebrew, silencing the mob. He shared how he was brought up in Jerusalem, taught by Gamaliel the perfect manner of the Law, and zealous in persecuting the Way unto death even as far as Damascus. Then Jesus of Nazareth appeared, calling him to be His witness. Years later, praying in the Temple at Jerusalem, the Lord revealed that the Jews would not receive his testimony, despite his past zeal. He should depart far away to the Gentiles. The crowd, who had listened to this point, shouted that Paul was unfit to live. Lysias extricated Paul to be examined by scourging but stopped upon learning that he was a Roman. The next day, he ordered that the chief priests appear and set Paul before them.
Paul witnesses before Sanhedrin	57	23:1-10	Earnestly beholding the Council, Paul testified of how he had lived in good conscience before God when Ananias commanded that Paul's mouth be smitten. Seeing that they were part Sadducees and part Pharisees, Paul cried out that he was a Pharisee, a son of a Pharisee, on trial for the hope and resurrection of the dead. A great discord resulted among them. Fearing for Paul's safety, the chief captain commanded to take Paul forcibly back to the castle.

Notes	AD	Acts Ref	Description
Witness to More Key Persons	57	23:11	The next night, Jesus stood by Paul to be strong, for as he had testified in Jerusalem, so must he witness at Rome.
Paul was escorted to Caesarea to the court of Antonius Felix Marcus, the fourth Roman Procurator of Judea from AD 52 to 59/60.	57	23:12-35	Over forty Jews vowed not to eat or drink until they killed Paul. Paul's nephew discovered this and told Paul, who sent him to inform the chief captain, who charged the lad to strict secrecy and arranged for two centurions with two hundred soldiers and seventy horsemen to escort Paul at about 9 pm to Felix at Caesarea with a letter of explanation. Felix, after confirming that Paul was from the province of Cilicia, had him kept in Herod's judgement hall
Paul's trial at Felix Court	Mid-57	24:1-21	Five days later, Ananias and the elders arrived with Tertullus, an orator, to levy the accusation that Paul was a mover of sedition among all the Jews in the world. In his defence, Paul recalled that he only came to Jerusalem to worship twelve days earlier and had not disputed with any person. After the Way they call heresy, Paul worshipped the God of his fathers, believing in the Law and the Prophets. His hope towards God included the resurrection of the dead, both just and the unjust, wherein he served God with a clear conscience when he came to Jerusalem with alms and offerings. Certain Jews from Asia, who were not present to testify, found him in the Temple. Their only charge was his cry that he was accused due to his hope in the resurrection.
Witness to Felix and Drusilla, daughter of King Herod and sister to Berenice, Mariamne and Herod Agrippa II.	57-59	24:22-27	Felix having good knowledge of the Way, deferred decision until Lysias came. Meanwhile, Paul was kept by a centurion and allowed to receive his acquaintances. After some days, Felix and his wife, Drusilla, a Jewess, sent for Paul, who testified to them concerning faith in Christ, righteousness, temperance and judgment to come. Felix trembled but put off the decision. Occasionally, he sent for Paul, hoping for a bribe. After two years, Felix was replaced by Festus but left Paul unfree as a favour to the Jews.

Notes	AD	Acts Ref	Description
Porcius Festus was the fifth Roman Procurator of Judea, who served from AD 59 to 62	Jul 59	25:1-12	Three days after coming to the Province, Festus visited Jerusalem, where the High Priest requested that Paul be brought to Jerusalem so they could ambush and kill him. Festus decided to hear their accusations at Caesarea. The day after Festus returned to Caesarea, the Jews brought charges they could not prove. When Festus asked if Paul would be willing to be tried in Jerusalem, Paul appealed to Caesar.
Paul witnesses before King Agrippa II, the last king of the Herodian Dynasty, and his sister Bernice	Aug 59	25:13-27	After some days, King Agrippa and Bernice visited Festus, who consulted with Agrippa about the Jews' charge and how he had found nothing worthy of death. Since Paul had appealed to <i>Caesar</i> , he had to write a report of why Paul was being sent. Agrippa offered to hear Paul.
Paul's Defence	Aug 59	26:1-23	Paul recounted his life from his youth as a Pharisee of the strictest sect, persecuting the Church in Jerusalem and elsewhere. On the way to Damascus with authority from the chief priests, Paul saw the risen Christ, was converted, and made a minister to declare the hope of the resurrection—the promise to the fathers for which he was accused. He now witnesses to everyone how, according to the prophets and Moses, Christ should suffer and be first to rise from the dead and show light to the people and the Gentiles.
Agrippa's Verdict of Innocence (for Festus' report to Caesar)	Aug 59	26:24-32	Festus cried out that much learning had made Paul mad, but Paul said he soberly spoke of things not hidden from the King. He asked Agrippa if he believed the prophets, who replied, "Almost thou persuaded me to be a Christian." Agrippa later told Festus that Paul could have been set free had he not appealed to Caesar.

Notes	AD	Acts Ref	Description
Paul's Sea Voyage to Rome	Oct 59	27:1-6	Paul was delivered to Julius, a centurion of Augustus' band, for the journey on the Adramytium ship to Rome, with Aristarchus of Thessalonica and Luke in the company. They sailed to Sidon, where Paul was allowed to meet the believers. They then sailed under Cyprus due to the contrary winds. They came to Myra, a city of Lycia, where Julius found a ship of Alexandria sailing to Italy.
Per Ramsay: The Great Fast fell on 5 Oct AD 59. 14 Sep to 11 Nov was the dangerous season when open sea navigation was discontinued. The ship reached Fair Havens in unfavourable winds in late September but left before the 10 Oct Feast of Tabernacles; hence Luke did not mention the Feast.	59	27:7-20	They sailed slowly for days to reach Cnidus and then under Crete to Fair Havens. The Fast (Day of Atonement) was well past and dangerous for sailing. Paul admonished them of the risk to cargo, ship and life. However, the shipmaster and owner preferred to try to winter at Phenice. When the south wind blew softly, they sailed close by Crete, but Euroclydon, a tempestuous wind too strong to withstand arose—and they let the ship be driven. Near Claudia Island, they struggled to take up the boat and undergird the ship against quicksand, then struck sail and let the ship be driven and tossed. The next day, they lightened the ship. On the third day, they cast out the ship's tackling. All hope was lost after many days without sighting the sun or stars.
		27:21-38	After prolonged abstinence, Paul stood up and urged them to be of good cheer. An angel of God had affirmed to him that he shall stand before Caesar and there would be no loss of life except they would be shipwrecked on an island. Fourteen nights later, driven up and down in the Adria, soundings indicated land, and they cast four anchors wishing for the day. Paul warned Julius that the sailors must remain on the ship, so the soldiers cut away the boat's ropes. When the day came, he encouraged all to eat for their health, for not a hair of their head shall perish, then gave thanks to God, broke bread and ate. All two hundred and seventy-six persons ate and then cast the rest of the wheat into the sea.

Notes	AD	Acts Ref	Description
	Nov 59	27:39-44	When the day came, they did not know the land. Sighting a creek with a shore, they took up anchor, loosed the rudders, hoisted sail to the wind and made for it, but the ship's forepart got stuck fast where two seas met, while the violence of the waves broke the hinder part. The soldiers intended to kill the prisoners, but Julius, to spare Paul, commanded all to swim to the land while the others went on boards or broken pieces of the ship, so everyone escaped to the ground.
	Feb 60	28:1-15	They learnt the island was called Melita, and the natives treated them kindly. When a viper fastened on Paul's hand, they first thought he was a murderer, then a god. When Publius' father fell ill, Paul laid hands on and healed him. After that, he healed all who were brought to him sick. They heaped many honours on Paul when they departed <i>after three months</i> on a ship of Alexandria, which had wintered there, whose sign was Castor and Pollux. They landed at Syracuse, then Rhegium and finally arrived at Puteoli, where they found brethren and stayed seven days. Enroute to Rome, brethren as far away as Appiforum and the Three Taverns came to meet Paul, greatly encouraging him.
	Spring 60	28:16-29	When they arrived in Rome, Julius delivered the prisoners to the guard captain but allowed Paul to stay with a guard. After three days, Paul called the chief Jews to explain his appeal to Caesar was not to accuse his nation but for the hope of Israel. On a set date, many came. Paul expounded on the kingdom of God and testified of Jesus from Moses and the prophets from morning till evening. Some believed, and others did not. Paul quoted Isa 6:9-10 and declared that the salvation of God is sent to the Gentiles, and they will hear it. The Jews departed with great reasoning among themselves.

Notes	AD	Acts Ref	Description
	60-62	28:30	Paul dwelt two whole years in his own hired house and received all who came unto him.
<p>Ephesians was written c AD 62 by Paul, an Apostle of Jesus Christ by the will of God, during his first Roman imprisonment. Timothy, who was later overseer of Ephesus (1 Tim 1:3), was not with Paul then, so Tychicus wrote and sent the letter (Eph 1:1, 3:1, 4:1, 6:20-22).</p>			
<p>Philippians was written c AD 62 by Paul and Timothy, slaves (δούλοι) of Jesus Christ. in the later part of Paul’s first Roman imprisonment. Paul saw no need to use his title “Apostle” and wrote to thank the Philippians for their repeated gifts and share how his bonds had worked out for the Gospel. Paul was tossed between departing to be with Christ, which is far better, or remaining in the flesh, which was more needful for them. Paul had no one as like-minded as Timothy, as a fellow bondsman of Jesus, whom he hoped to send shortly—which meant Timothy was still free then. Paul, too, expected to come soon. Epaphroditus, in the meanwhile, delivered the letter. (Phil 1:1, 24-26, 2:20-25, 4:14-20).</p>			
<p>Colossians was written in late AD 62 by Paul (“an Apostle of Jesus Christ, by the will of God”) and Timothy, our brother (ἀδελφός) during Paul’s imprisonment. Timothy shared Paul’s spiritual concerns for the conflicts faced by the Colossians and all those at Laodicea. Aristarchus, Paul’s fellow prisoner as described, means that he may have volunteered to become a prisoner to serve Paul. Ramsay had suggested that this volunteering by Aristarchus occurred in Act 27:2 (“one Aristarchus, a Macedonian of Thessalonica” “with us”) to be able, probably as a non-Roman citizen, to board the ship sailing for Rome. John Mark is described as Barnabas’ nephew. The letter was delivered by Tychicus and Onesimus, which puts it at the same time as Paul’s letter to Philemon. (Col 1:1, 4:7-10, Act 20:4).</p>			
<p>Philemon was written by Paul (“a prisoner of Jesus Christ”) and Timothy, our brother, during the last part of Paul’s first Roman imprisonment in late AD 62. The hearings before Nero must have gone well. Epaphras, Mark, Aristarchus, Demas, and Luke were with Paul, who was expecting release and asked Philemon to prepare for him a lodging. Paul’s endearing term for Timothy, “our brother” (ἀδελφός), is the same one he used for Timothy in Col 1:1 and Heb 13:23. Onesimus delivered the letter. (Phm 1:1, 10-12, 22-25).</p>			
End of Acts	Spring 62	28:31	Preaching the kingdom of God and confidently teaching the things concerning the Lord Jesus Christ without hindrance.

Post-Acts Writings of Paul: Hebrews, I and II Timothy, and Titus

Hebrews was written c AD 62, just after Paul's release from his first Roman imprisonment. Hebrews is a treatise on salvation by faith through grace alone to the Jews, for whom Paul had an immense burden (Rom 9:1-3), just as Romans is for the Gentiles. Paul had two years to prepare this treatise, with a dual use for his defence against the Jewish charges in the trial before Nero. After Nero's not-guilty verdict would be an excellent time to send off this treatise. Paul described Timothy as "our brother," just as he did in Col 1:1 and Phm 1:1. Paul was likely transferred to a regular prison for the trial before Nero and no longer had the comforts of his own rented quarters. Timothy, who had been with Paul throughout the last part of his first imprisonment, may have followed Aristarchus' example and volunteered to be a prisoner to serve Paul there. If so, his fate would be tied with Paul's in Nero's judgement, and with Paul's release, Timothy's would follow. Hence Paul would write, "Know ye that our brother Timothy is set at liberty; with whom if he comes shortly, I will see you." Paul adds, "They of Italy salute you," and ends with his signature ending, "Grace be with you all." There is no salutation since Paul was not an Apostle to the Jews. (Heb 13:23-25, Gal 2:9)

Titus was written by Paul, a slave of God and an Apostle of Jesus Christ, according to the faith of God's elect. Titus was already the overseer of Crete c AD 63-64, charged with ordaining elders and bishops in every city. Paul had travelled with Titus to Crete and left Titus there for this role. Paul was sending Artemis or Tychicus to stand in so that Titus could come to him at Nicopolis, Greece, where Paul would spend the winter. Zenas, the lawyer, and Apollos were then worthily ministering in Crete. The pastoral letter serves to authorise Titus.

1 Timothy was written by Paul, an Apostle of Jesus Christ, by the Commandment of God our Saviour and Lord Jesus Christ our Hope. Timothy was already the overseer of Ephesus c AD 63-64, charged with appointing bishops and deacons and organising the church there. Paul had travelled with Timothy to Ephesus, leaving him there as he entered Macedonia. Paul was planning to visit him at Ephesus shortly. In case he got delayed, he wrote pastoral counsel for Timothy and the Church. The letter also serves to authorise Timothy. (1 Tim 1:3, 3:14-15).

2 Timothy was Paul's last epistle, written c AD 66 in Rome during Paul's second trial before Nero. The hearing had gone badly. Alexander the Coppersmith had testified, inflicting much harm. (2 Tim 4:14-16). All, including those of Asia, had forsaken Paul out of fear. (2 Tim 1:15). His time was at hand, and he was setting things in order, assured that henceforth is laid for him a crown of righteousness. He asks Timothy to come quickly with his parchments and cloak due to the cold (2 Tim 4:6-13). Even Demas forsook Paul, but Luke remained. Crescens, Titus and Tychicus were sent to other places. He asks for Mark, also. His salutation was victorious, "Paul, an Apostle of Jesus Christ by the will of God, *according to the promise of life in Christ Jesus.*" And he ends, "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."

IV.

TIME AND PLACE OF WRITING OF PAUL'S EPISTLES

The Resolved Chronology in Chap III indicates where and when Paul wrote his epistles.

1 Thessalonians, AD 50, from Corinth (Act 18:4-6)

Silas and Timothy remained in Berea while Paul was escorted to Athens, where Paul asked that they come with all speed (Act 17:13-15). Luke expects the reader to understand that Silas and Timothy arrived quickly and were then sent—Paul sent Timothy; Silas went along—to the Thessalonians due to Paul's sudden concern for them. Thessaloniki is 300 to 570 km from Athens, depending on the route. In Act 18:5, Timothy and Silas re-joined Paul at Corinth with good news plus a new question from the Thessalonians: Would believers who had died miss out on Jesus' Return? Thus Paul, Silas and Timothy wrote 1 Thessalonians c AD 50. Paul did not use his "Apostle" designation at this time. In any case, there was no challenge to his authority or need to exercise his power for disciplinary matters. (1 Th 1:1-10, 3:1-3, 4:13-18).

2 Thessalonians, AD 51, from Corinth (Act 18:7-11)

When Timothy delivered the first letter with Silas, they learnt of a spurious letter claimed to be in Paul's name, proclaiming that the Lord had returned.

When they returned to Corinth, they reported this to Paul. Paul, Silas and Timothy now wrote 2 Thessalonians from Corinth (where Paul stayed for over two years), which Silas and Timothy again indefatigably delivered c AD 51. Once again, Paul did not use his “Apostle” designation at this time. (2 Th 1:1, 2:1-9).

Galatians, AD 52, from Antioch (Act 18:23)

Having gone beyond his mission of delivering the Jerusalem decree, Silas ended his journey upon reaching his home city. Paul continued to Antioch, Syria, where he stayed for a time. There, he heard of the Galatian’s shocking fall from grace into circumcision and Law-keeping—so soon after their conversion during Paul’s second missionary journey, which had just ended. Paul thus desires to be with them (Gal 4:20) and, in his usual style, sends them an epistle beforehand, giving them time to repent and to be prepared for this visit. That Paul was writing in Antioch is revealed in Gal 2:11: “But when Peter came (ἦλθεν) to Antioch, I withstood him to the face.” Otherwise, he should instead write “went to Antioch.” Here, Paul recounts the time he visited Peter and James in Jerusalem privately during his long abode at Antioch in Act 14:28 and Peter’s reciprocal visit back to Antioch. The salutation in Gal 1:2 includes “all the brethren who are with me,” i.e., at Antioch. Galatians was Paul’s only epistle with such a salutation, as this was the only epistle written from the Antioch base church. The epistle does not mention the Jerusalem Council decree (none of Paul’s epistles does), which was already delivered. Whereas the Jerusalem decree was permissive or passive: converted Gentiles need not be circumcised nor placed under a burden even the Jews could not bear, the Galatian heresy was pernicious—since they were “spiritually stronger,” why not seek higher sanctification through circumcision and Law-keeping? After this letter and Paul’s visit, by 1 Cor 16:1, the restored Galatians participated in the collections for Jerusalem.

1 Corinthians, AD 56, from Ephesus (Act 19:21-22)

1 Corinthians was written c AD 56 by Paul (“called to be an Apostle of Jesus Christ through the will of God”) and Sosthenes. It was written in Ephesus when Paul planned to depart for Jerusalem via Macedonia and Achaia—“Now I will

come to you when I shall pass through Macedonia...and it may be that I will abide and winter with you. I *will tarry at Ephesus until Pentecost*, for a great door and effectual is opened to me, but there are many adversaries.” The epistle was sent by Titus, who is not mentioned in 1 Corinthians but is mentioned eight times in 2 Corinthians. Timothy was not the sender, for he may come to them (1 Cor 1:1, 16:8-10).

2 Corinthians, late AD 56, from Philippi, Macedonia (Act 19:23-20:1)

2 Corinthians was written in late AD 56 by Paul (“an Apostle of Jesus Christ by the will of God”) and Timothy, our brother, fourteen years after Paul received surpassing revelations and a thorn in the flesh. To spare the Corinthians and allow time for Godly sorrow to work repentance in them, Paul finally did not go to Corinth on his way to Macedonia as earlier promised. Now, however, refreshed for Titus had arrived from Corinth, comforted by their earnest desire and mourning for Paul, Paul plans to visit the Corinthians, his third to them, on his way out of Macedonia, where he writes. (2 Cor 1:1, 15-23, 2:1, 7:5-11, 12:2-9, 13:1-3).

Romans, AD 57, from Cenchrea, Greece (Act 20:2-3)

Romans was written c AD 57 by Paul (“a bondservant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God”) at Cenchrea (a seaport of Corinth in Greece, where Paul stayed for three months), and delivered by Phoebe. Paul was about to bring the gifts of Macedonia and Achaia to Jerusalem, and after that, desired to visit Rome on the way to Spain, for he “had no more place to evangelise in these parts”. (Rom 1:10-15, 15:22-29, 16:1).

Ephesians, AD 62, from Rome (Act 28:30-31)

Ephesians was written c AD 62 by Paul (“an Apostle of Jesus Christ by the will of God”) during his first Roman imprisonment. Timothy, later the overseer of Ephesus (1 Tim 1:3), was not with Paul then, so Tychicus wrote and delivered the letter. (Eph 1:1, 3:1, 4:1, 6:20-22).

Philippians, AD 62, from Rome (Act 28:30-31)

Philippians was written c AD 62 by Paul and Timothy (“bondslaves (δοῦλοι) of Jesus Christ”) in the later part of Paul’s first Roman imprisonment. Paul saw no need to use his title “Apostle” and wrote to thank the Philippians for their repeated gifts and share how his bonds had worked out for the Gospel. Paul was tossed between departing to be with Christ, which is far better, or remaining in the flesh, which was more needful for them. Paul had no one as like-minded as Timothy, as a fellow bonds slave of Jesus, whom he hoped to send shortly—which meant Timothy was still free to come and go at this time. Paul, too, expected to come soon. Epaphroditus would, in the meanwhile, deliver the letter. (Phil 1:1, 24-26, 2:20-25, 4:14-20).

Colossians, AD 62, from Rome (Act 28:30-31)

Colossians was written c AD 62 by Paul (“an Apostle of Jesus Christ, by the will of God”) and Timothy, our brother (ἀδελφός) during Paul’s imprisonment. Timothy shared Paul’s spiritual concerns for the conflicts faced by the Colossians and all those at Laodicea. Aristarchus, Paul’s fellow prisoner as described, means that he may have volunteered to become a prisoner to serve Paul. Ramsay had suggested that this volunteering by Aristarchus occurred in Act 27:2 (“one Aristarchus, a Macedonian of Thessalonica” “with us”) to be able, probably as a non-Roman citizen, to board the ship sailing for Rome. John Mark is described as Barnabas’ nephew. The letter was delivered by Tychicus and Onesimus, which puts it at the same time as Paul’s letter to Philemon. (Col 1:1, 4:7-10, Act 20:4).

Philemon, AD 62, from Rome (Act 28:30-31)

Philemon was written by Paul (“a prisoner of Jesus Christ”) and Timothy, our brother, during the last part of Paul’s first Roman imprisonment in late AD 62. The hearings before Nero must have gone well. Epaphras, Mark, Aristarchus, Demas, and Luke were with Paul, who was expecting release and asked Philemon to prepare for him a lodging. Paul’s endearing term for Timothy, “our brother”

(ἀδελφός), is the same description he used of Timothy in Col 1:1 and Heb 13:23. (Phm 1:1, 10-12, 22-25). Onesimus delivered the letter.

Hebrews, AD 62, from Rome after Paul's release (Post-Acts)

Hebrews was written c AD 62, just after Paul's release from his first Roman imprisonment. Hebrews is a treatise on salvation by faith through grace alone to the Jews, for whom Paul had an immense burden (Rom 9:1-3), just as Romans is for the Gentiles. Paul had two years to prepare this treatise, with a dual use for his defence against the Jewish charges in the trial before Nero. After Nero's not-guilty verdict would be an excellent time to send off this treatise. Paul described Timothy as "our brother," just as he did in Col 1:1 and Phm 1:1. Paul was likely transferred to a regular prison for the trial before Nero and no longer had the comforts of his own rented quarters. Timothy, who had been with Paul throughout the last part of his first imprisonment, may have followed Aristarchus' example and volunteered to be a prisoner to serve Paul there. If so, his fate would be tied with Paul's in Nero's judgement, and with Paul's release, Timothy's would follow. Hence Paul would write, "Know ye that our brother Timothy is set at liberty; with whom if he comes shortly, I will see you." Paul adds, "They of Italy salute you," and ends with his signature ending, "Grace be with you all." There is no salutation since Paul was not an Apostle to the Jews. (Heb 13:23-25, Gal 2:9)

Titus, AD 63-64, from Nicopolis, Greece (Post-Acts)

The epistle to Titus was written post-Acts when Titus had already become the overseer of Crete c AD 63-64, charged with ordaining elders and bishops in every city. Paul had earlier travelled with Titus and left him in Crete but was now sending Artemis or Tychicus to stand in so that Titus could come to Nicopolis, Greece, where Paul planned to spend the winter. Zenas, the lawyer, and Apollos were then ministering in Crete and deserved assistance. The letter is pastoral but also serves to authorise Titus; hence Paul's use as his title "a bonds slave of God and an Apostle of Jesus Christ."

1 Timothy, AD 63-64, from Philippi, Macedonia (Post-Acts)

1 Timothy was written post-Acts c AD 63-64. Timothy was already the overseer of Ephesus, charged with appointing bishops and deacons and organising the church. Paul had travelled with Timothy and left him at Ephesus when he went into Macedonia. Paul was planning to return to Ephesus shortly. In case he got delayed, he wrote a letter of pastoral counsel that also served to authorise Timothy's status. Paul uses as his title, "an Apostle of Jesus Christ by the commandment of God our Saviour, which is our hope." (1 Tim 1:3, 3:14-15).

2 Timothy, AD 66, from Rome, Paul's last letter

2 Timothy was Paul's last epistle, written c AD 66 in Rome during his second trial before Nero. The hearing had gone badly. Alexander the Coppersmith had testified, inflicting much harm. Everyone, including those of Asia, had forsaken Paul out of fear. Paul's time was at hand, and he was setting his house in order, assured that henceforth is laid for him a crown of righteousness. He asks Timothy to come quickly with his parchments and cloak due to the cold. Even Demas forsook Paul, but Luke remained. Crescens, Titus and Tychicus were sent to other places. He asks for Mark, also. His salutation was victorious, "Paul, an apostle of Jesus Christ by the will of God, *according to the promise of life in Christ Jesus.*" And he ends, "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen." (2 Tim 1:15, 4:6-16).

APPENDIX I

DANIEL 9:26 SIXTY NINE WEEKS TO MESSIAH FULFILLED

Seventy weeks are determined for your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, to seal up vision and prophecy, And to anoint the Most Holy. Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. (Dan 9:24-26 NKJV)

Robert Anderson solved Daniel's Seventy Weeks prophecy (Dan 9:24-27) unto Messiah, who was presented (coming on a colt of a donkey per Zech 9:9) sixty-nine weeks from a decree to rebuild Jerusalem, as documented in his 1894 *The Coming Prince*.¹ With the guidance of Canon George Rawlinson², Anderson confirmed that this decree is that of Artaxerxes at Nehemiah's plea (Neh 2:1-8). Sir George Airy³ supplied the critical date—14 March 445 BC.

This prophecy has three parts or periods: seven weeks, sixty-two weeks and a final week. The Hebrew "week" (multiple of seven) applies not only to days but also to years—as in forty-nine years (seven Sabbaths) before the Jubilee year in Lev 25:3-11—depending on the context used, which here is Daniel's prayer with the approaching end of Jeremiah's seventy years prophecy—hence years are indicated (Jer 25:11-12, Dan 9:1-3). The seven weeks (forty-nine years) ended

with Jerusalem restored and rebuilt. The sixty-two weeks culminated with Messiah the Prince coming to Jerusalem: having salvation, lowly, riding upon a colt-ass on per Zech 9:9. The final seven-year week is suspended for the future at the end of the Church age, a *musterion* not previously disclosed to the prophets.

Only one decree was ever issued to rebuild Jerusalem with its walls (three other decrees⁴ pertain to rebuilding and refurbishing the Temple, but not the city) made by Artaxerxes in response to Nehemiah's appeal, "Send me unto Judah, unto the city of my fathers' sepulchres, *that I may build it.*" (Neh 2:1-8). Artaxerxes, the son of Xerxes I, became King in December 465 BC, thus the Nissan of his twentieth year is Nissan 445 BC. Scholars who apply 365.25 days per year to solve the prophecy forget that the ancients did not know Caesar's 45 BC Julian calendar. Isaac Newton wrote, "Before the just length of the solar year was known, all nations reckoned months by the course of the moon and years by the return of winter, summer, spring, and autumn. Calendars for their festivals reckoned thirty days to a lunar month and twelve lunar months to a year, taking the nearest round numbers, whence the ecliptic (compass) division into three hundred and sixty (360) degrees."⁵

Daniel used the Hebrew lunisolar prophetic year—twelve months of thirty days, making three hundred and sixty days based on the calendar of Babylon—the birthplace of Abraham, and the Jews' place of exile. In Moses' Flood account, the seventeenth day of the second month to the seventeenth day of the seventh month is one hundred and fifty days (Gen 7:11, 24, 8:3, 4). Daniel's Seventieth Week is divided into two halves (Dan 9:27) of three and a half years (Dan 7:25, 12:7, Rev 12:14), forty-two months (Rev 11:2, 13:5), or one thousand two hundred and sixty days (Rev 12:6)—confirming the year of twelve months of thirty days each. Since the Jewish sacred year has been unchanged since the first Passover in Egypt, the Julian date of 1 Nisan in any year is determinable. Anderson wrote to the Royal Astronomer Sir George Airy, who replied on 26 June 1877,

SIR,—I have had the moon's place calculated from Largeteau's Tables in Additions to the *Connaissance des Temps* 1846 by one of my assistants and have no doubt of its correctness. The place being calculated for—444, March 12d. 20h., French reckoning, or March 12d. 8h. P. M., it appears that the said time was short of New Moon by about 8h. 47m., and therefore the New Moon occurred at 4h 47m A. M., March 13th, Paris time.⁶

444 Astronomical is 445 BC. 1 Nisan is 14 March, the day after the new moon. Sixty-nine weeks (483 years) from this date are determined “unto Messiah the Prince”, after which “shall Messiah be cut off. Anderson explained, “The start of Jesus’ public ministry was a preparation leading up to when in fulfilment of the Scriptures, He should publicly declare Himself the Son of David and King of Israel and claim the nation’s homage. During His early ministry, Jesus charged His Apostles not to make Him known until His time came. Then, with His ministry fully rendered, Jesus rode into Jerusalem upon a donkey, per Zechariah’s messianic prophecy—“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.” (Zech 9:9).”

He would now proclaim His Messiahship and receive His doom. This time, He accepted the loud acclamations of the multitudes, “Hosanna to the Son of David! Blessed is the King of Israel that cometh in the name of the Lord: peace in heaven, and glory in the Highest!” On this predestined day, Jesus silenced the protests of the Pharisees, “I tell you, if these should hold their peace, the stones would immediately cry out.” Looking at the Holy City, He wept over it, saying, “If thou also hadst known, even on this day, the things which belong to thy peace; but now they are hidden from thine eyes!” (Lk 19:36-42). Of all days signalized in the Scriptures, the nation’s choice becomes irrevocable on this day. None other satisfies the angel’s words: “Unto Messiah the Prince.”

Jesus started His public ministry in Tiberius’ fifteenth year, or AD 28 (Lk 3:1), ministering through four Passovers. (Jn 2:13, 5:1⁷, 6:4 and 11:55). Six days before the Passover or 8 Nisan (Lev 23:50), Jesus came to Bethany, where Lazarus was, who was raised from the dead (Jn 12:1). It was Friday since 14 Nisan on which the Paschal Supper was eaten that year was a Thursday. Jesus stayed in Bethany on the Sabbath, and after it ended in the evening, they made Him a feast where Martha served, and Mary anointed Jesus’ feet. The day after the Supper, Jesus entered Jerusalem, as recorded in Jn 12:12. The Julian date of that 10 Nisan Palm Sunday is 6 April AD 32. The interval between the decree to rebuild Jerusalem and the public advent of “Messiah the Prince”. 14 March 445 BC to 6 April AD 32 is precisely 69 x 7 x 360 days or 173,880 days: -

476 Gregorian years (445 BC to 32 AD) x 365 days:
 14 March to 6 April, both inclusive per language of prophecy
 Leap years from 444 BC to 32 AD (476/4 = 119 days) less 3
 Total:

173,740 days
24 days
116 days
173,880 days

BC 1 to 1 AD is one year. The Julian year is 0.007752 days longer than the mean solar year. The Gregorian calendar leap year adjustment is to add back 476/4 = 119 days minus three days for 300 BC, 200 BC, and 100 BC, which are non-leap years, equals 116 days.

Determining if The Lord’s Crucifixion Fell on a Friday in AD 32

It was popular to determine Christ’s Passion Year by “finding a year in which the Paschal moon was full upon a Friday.” Rev George Townsend’s 1837 “The New Testament Arranged in Historical and Chronological Order” illustrated the failure of this approach. Eminent scholars of his time—Roger Bacon, Joseph Scalinger, Nicholas Mann, Henry Dodwell, James Ferguson, Isaac Newton, and Leibniz Lamy—found for all the years from AD 26 to 38, depending on when they assume the ancients intercalate a thirteenth month.

Rev George Townsend’s 1837 Compilation of Paschal Feast Day of Week														
AD	Roger Bacon		Mann & Scal		Dodwell		Ferguson		Isaac Newton		Lamy and others			
	Month	Day*	Month	Day*	Month	Day*	Month	Day*	Month	Day*	Month	Day*	Ho	Mat
26	21-Mar	5	22-Mar	6	29-Apr	7	20-Apr	7						
27	9-Apr	5	9-Apr	4	9-Apr	4	10-Apr	5						
28	29-Mar	2	29-Mar	2	29-Mar	1	30-Mar	3			29-Mar	6	8	Mat.
29	17-Apr	1	16-Apr	7	16-Apr	7	17-Apr	5			17-Apr	6		
30	6-Apr	4	5-Apr	4	12-Apr	4	6-Apr	4			6-Apr	10	55	Vesp.
31	27-Mar	3	26-Mar	2	26-Mar	2	27-Mar	3	28-Mar	4	27-Mar	2	10	
32	13-Apr	2	14-Apr	2	12-Apr	7	15-Apr	3	14-Apr	2	14-Apr	12		Mat.
33	3-Apr	4	3-Apr	6	4-Apr	7	3-Apr	4	3-Apr	6	3-Apr	5	50	Vesp.
34	23-Mar	4	22-Mar	2	24-Mar	4	22-Apr	5	23-Mar	6	23-Mar	p. ob.		18 F.
35	11-Apr	2	11-Apr	2	23-Apr	4	11-Apr	2	13-Apr	4	11-Apr	11	10	Mat.
36											30-Mar	5	48	Vesp.
37											18-Apr	2	38	
38											8-Apr	5	58	Mat.

Day* means the day of the week. In the Jewish week, Friday is the sixth day of the week.

Anderson noted per the Mishna that the beginning of the month was not determined by the actual new moon but by the first observation of her disc, affected by weather conditions.⁸ Today, software programs like Fred Espenak NASA’s SKYCAL can generate a calendar for any month/year in any calendar system.⁹ I selected April 32 CE for a Julian/Gregorian calendar and UTC+2 as Jerusalem time¹⁰ (Figure 4), which confirms 6 April as Palm Sunday and 11 April as a Friday (Good Friday), just as the Scriptures require!

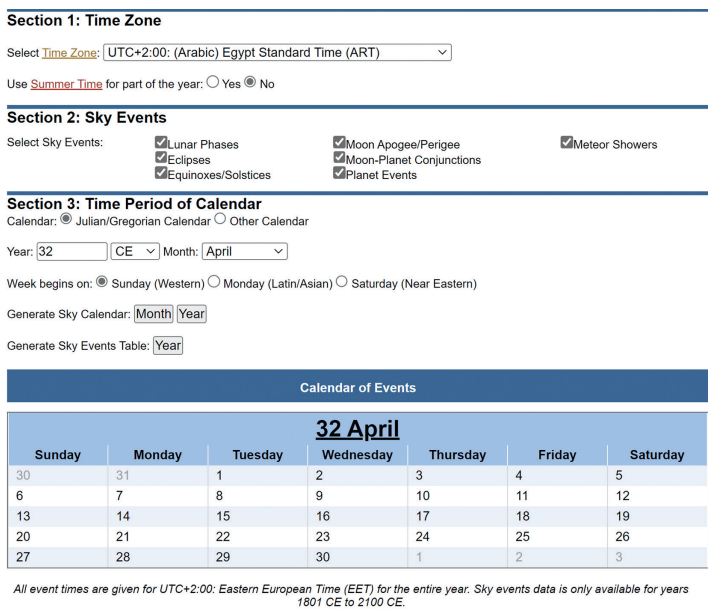


Fig 4. NASA Skycal Screenshot of April AD 32 by S H Lim

Chronology of Christ’s Passion Week

The table below is a reconstruction of the events in our Lord’s final Passion Week from the Gospels.

Some question this orthodox chronology and claim contradictions among the Gospel accounts. Colin J Humphreys’ 2011 “The Mystery of the Last Supper: Reconstructing the Final Days of Jesus”, for example, proposed that the Lord’s Supper occurred on a Wednesday, allowing sufficient time as the Law prescribes for Jesus’ trials. The high priests, however, had no intention of any fair trial. We shall examine these claims, incorporating Anderson’s comments.

Day of Passover Week	Event	Scripture Ref
Six days before Passover, Fri 8 Nisan	Jesus came to Bethany. Being the Sabbath eve, they rested that evening	Jn 12:1
Five days before Passover, Sabbath 9 Nisan	After the Sabbath ended, they made Him a supper at Simon's home, where Mary anointed Jesus' hair with spikenard and wiped His feet with her hair.	Jn 12:2-11, Mt 26:6-13, Mk 14:3-9
Four days before Passover, Palm Sun 10 Nisan	The next day, from Mt Olivet, Jesus entered Jerusalem riding on a donkey fulfilling the Messianic prophecies of Zech 9:9 and Dan 9:26	Jn 12:12, Mt 21:1-11, Mk 11:1-11 & Lk 19:28-44
Three days before Passover, Mon 11 Nisan	Jesus cursed the fig tree on His way in and cleansed the Temple a second time.	Mk 11:12-19, Mt 21:18-19
Two days before Passover, Tues 12 Nisan	The fig tree died. Jesus' final day of ministry in the Temple. Judas' betrayal pact with the high priests	Mk 11:20-12:44, Mt 21:20-23:39
	In the evening, Jesus ministered to the Twelve and revealed end-times prophecies.	Mk 13:1-37, Mt 24:1-25:46 (cf. Lk 21:5-36)
The day before Passover, Wed 13 Nisan	Silent rest day	
The Passover, when the Paschal Lamb is eaten, i.e., Maundy Thurs, 14 Nisan	Disciples prepare the Paschal Supper, where Jesus washed the disciples' feet and gave them a new commandment to love one another as He had loved them, ending with His High Priestly Prayer.	Jn 13:1-17:26, Mt 26:17-35, Mk14:14-31, Lk 22:7-39
	They went to the Garden of Gethsemane, where Jesus prayed in agony before His betrayal, arrest, and unfair, rushed night trial by the High Priests.	Jn 18:1-27, Mt 26:36-75, Mk14:32-72, Lk 22:39-71
Day of Paschal Feast of Unleavened Bread or Good Friday 15 Nisan	Judgement before Pilate and Herod. Christ's death and burial. A "Day of Preparation" before the Sabbath, i.e. a Friday.	Jn 18:28-19:42, Mt 27:1-61, Mk15:1-47, Lk 23:1-56, Ex 12:17-20, Lev 23:6, Nu 28:17
Holy Sabbath 16 Nisan	A high feast day Sabbath during Passover week. Jesus' Tomb was sealed with a watch set over it.	Mt 27:62-66, Jn 19:31
Resurrection Sunday 17 Nisan	The Lord's Resurrection and post-Resurrection appearances	Jn 20:1-23. Mt 28:1-10, Mk16:1-15, Lk 24:1-12

1. Jn 13:1 reads, “Now before the feast of the Passover when Jesus knew that his hour was come.” Does this mean the Last Supper was held a day before the Passover? Answer: Passover on 14 Nisan is not a feast but a solemn occasion when the lamb is slaughtered and eaten in haste with unleavened bread and bitter herbs. The Feast of Unleavened Bread or the Feast of the Passover commences from 15 to 21 Nisan for seven days. Unleavened bread is eaten for eight days, from 14 to 21 Nisan. (Ex 12:17-20, Lev 23:6, Num 28:17).
2. Mt 27:16 reads, “Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?” Does this indicate that the Last Supper was held on the first Feast Day, 15 Nisan? Answer: The word *feast* here is not in the original Greek, which reads, “on the *first of the unleavened bread*.” The reference is to the bread eaten with the Paschal lamb on 14 Nisan night, per Mk 14:12, “And the first day of unleavened bread when they killed the Passover.”
3. Jn 18:28 reads, “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.” Does this mean that Jesus was crucified before the actual Passover Night? Answer: No, as “it was early.” The Paschal lamb must be consumed before the morning. (Ex 12:10). Defilement by going into the judgement hall would only last until sundown per Lev 22:7. What is prevented by defilement is eating the festive Chagigah meal between 3 to 6 pm before sunset during the three Great Feasts of the Jews per Lev 1-4. During Passover Week, this Chagigah meal is called the Passover meal.
4. Jn 19:31 reads, “The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that sabbath day was a *high day*).” Does this mean that the Sabbath that year fell on 15 Nisan? Answer: All the great sacrifices to which the 15 Nisan largely owed its distinctive solemnity were repeated daily throughout the festival per Num 28:19-24. On this account alone, that Sabbath was “*an high day*.” The Law furthermore required that the sheaf of the first fruits should be waved before the Lord “on the morrow after the (paschal) Sabbath” (Lev 23:10, 11). From that day, the seven weeks were reckoned, ending with the feast of Pentecost. As the weeks should be counted from the first day of

the harvest (Deut 16:9; cf. Lev 23:15, 16), the true day for the ordinance was the day of Resurrection. “The first day of the week” following the Passover, when the barley harvest should begin, the first sheaf should be carried to the Holy Place and solemnly waved before Jehovah. The solemnities of the Paschal festival and the Sabbath thus synchronising, that day could not fail to be “*a high day*”.

5. Jn 19:14 reads, “And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!” Why does this passage say that the crucifixion began at about noon, while Mk 15:25 states 9 am: “And it was the third hour, and they crucified him”? Answer: The Greek conjunction *kai* may be translated “and”, “not only”, “but also”, and “even”. Mark was highlighting that it was only 9 am, and they had already condemned Jesus to be crucified—emphasising their unlawfulness! Their law requires that trials for capital offences be held during the day, with the Sanhedrin sitting from 9 am. They wantonly disregarded this and started at the fourth watch (3 to 6 am) at Pilate’s judgement hall so that by 9 am, they had condemned Jesus! In contrast, Pilate struggled until noon to free Jesus (Mt 27:17-24, Mk 15:4-14, Lk 23:4-20, Jn 18:29-40, 19:13-16).

APPENDIX II:

PAUL'S AUTHORSHIP OF HEBREWS

Today, even in conservative circles, many ascribe just thirteen epistles to Paul and relegate Hebrews to an “unknown author”—which was not so in the earliest of times.

In the Eastern Church, Pantaenus of Alexandria (Second Century AD) regarded Hebrews as Paul's. Several early Greek manuscripts grouped Hebrews with Paul's epistles. Clement of Alexandria (AD 150-215) suggested that Paul wrote Hebrews in Hebrew, which Luke translated into Greek. Origen of Alexandria (AD 185-254) was the first who questioned Paul's authorship, yet acknowledged that the “men of old handed it down as Paul's”. Jerome of Jerusalem (AD 347-420) and Augustine of North Africa (AD 354–430) considered Hebrews as Paul's. Eusebius of Caesarea (AD 263-339) mentioned “fourteen epistles of Paul”, which Athanasius of Alexandria (AD 297-373) enumerated in his AD 367 thirty-ninth Festal Letter, stating that the NT Canon “*are the springs of salvation. In them alone is the doctrine of piety proclaimed. Let no one add anything to them or take anything away from them.*”

In the Western Church: Tertullian (AD 160–230) accepted Hebrews because it derived from the Apostles, specifically Paul. By the Fourth Century AD, the Bible Canon was settled with fourteen epistles of Paul, as accepted by the African Synod in Hippo, the Councils of Carthage and the Western Church, continuing to the time of Thomas Aquinas (1225-1274), the Council of Trent (1483-1546), the Belgic Confession (1561), and the Second Helvetic Confession (1562). Hebrews was ascribed to Paul by the King James Bible (1611), John Owen,

the Matthew Henry Commentary, Matthew Poole, Louis Gaussen and Jonathan Edwards.

Martin Luther (1483-1586) was the first during the flux of the Reformation to suggest Apollos of Alexandria, despite no early Church Father, not even those of Alexandria (Pantaenus, Clement, and Athanasius) ever doing so. Dean Alford and Franz Delitzsch followed the novel trail, suggesting Clement of Rome or Luke and Priscilla, respectively. As these and other implausible claims fail one by one, we are left with a dismal “*author unknown, unknowable or unimportant to know*” capitulation permeating today’s Bible circles.

J. Sidlow Baxter, however, saw that “To settle the human authorship of Hebrews is as necessary to our edifying study of its contents as to recognising its supernatural inspiration.” All the eminent scholars have been inconsistent in their proposed alternatives since “It is always harder to postulate something untrue because evidence effortlessly lines up behind truth”. Reviewing the pro and cons on both sides, internal and external, Baxter found clear evidence for Paul’s authorship,¹ which I here update and summarise.

1. The Apostolic Basis of the NT Canon underscores Paul’s authorship.

Per Eph 2:20, the Church is built upon the foundation of the Apostles and Prophets with Jesus Christ, the Chief Cornerstone. The empiric and historic test of canonicity is authorship by the Apostles and Prophets, the holy men of God who spake as the Holy Ghost moved. (2 Pet 1:21). Hebrews is in the canon because it is recognised as Paul’s.

2. The Date of Writing supports Paul’s Authorship of Hebrews.

Hebrews was written when the Temple at Jerusalem was still standing (Heb 10:11, 13:10-11) before its destruction in AD 70. Who more prominent during these times could be its author while remaining without mention on the face of the document? Writing to the Philippians from prison in Rome, he told them of his confidence that he would, with their prayers, abide and revisit them for their further joy of faith. He wrote to Onesimus to prepare a room for him. Early church tradition held that Paul was released. Festus and Agrippa had concurred on Paul’s innocence. Hebrews had a secondary use for his defence before Nero. However, his accusers probably did not turn up.

(Act 23:11, 25:16, 25-27, 26:32 and 28:21). Paul completed it as an epistle upon his acquittal.

3. The Apostle Peter attests that Paul wrote to the Jews, i.e. the Hebrews

Peter wrote two epistles to the Jewish diaspora “throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” who “have obtained like precious faith with us.” The second, when he knew he would soon depart (c. AD 66), stirred them a final time to remember their precious calling in Christ, and he mentions at its close (2 Pet 1:13-14, 3:15),

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.

What epistle of Paul's did Peter mean, if not Hebrews? The theme of Hebrews is salvation due to God's longsuffering right from Heb 1:1, “*speaking in sundry times past and various manners to the fathers by the prophets, and now in these last days, by His Son*”. Heb 10:35-39 tells the hearers not to cast away confidence with its great recompense of reward, “*For ye have need of patience, For he that shall come will come, and will not tarry.*” Hebrews 11 lists the OT men and women who, “*having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.*” Heb 12 exhorts them with so great a cloud of witness to endure to the end, resisting sin to the shedding of blood, despising not the chastening of the Lord. The wisdom by which this epistle was written was peculiar to one *circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee brought up in Jerusalem at the feet of Gamaliel.* Only Hebrews among Paul's writings intimately treat the meatier Jewish subjects of angels, prophets, priesthoods, the Temple, covenants, ceremonial laws and the sacrifices of the Mosaic economy—and demonstrates that the Person and Office of Jesus Christ transcend them all. Paul likely grappled with these issues while kicking against the pricks, martyring Stephen, arresting the early believers and persecuting the Way unto Damascus—such was his zeal beyond measure for the Law. The dazzling light of the risen Jesus, blinding him, and Jesus' words, “Saul, Saul, why persecuteth me?”—awoke him to sense. Paul thereafter proclaimed the Son of God in the synagogues!

Who is more prepared to write this treatise than Paul? (Gal 1:13-14, Phil 3:5-6, Act 9:1-20).

4. The Cast and Transcendence of the Message fit Paul's Authorship.

As to who was the writer of Hebrews, Baxter wrote, "It is remarkable how even those who most sharply repudiate Paul's authorship admit the presence of Pauline characteristics in it. Origen admitted that the thoughts were Paul's. Dean Alford agreed that the general cast of thought is Pauline. Franz Delitzsch prefers Luke, yet says, "It produces throughout the impression of the presence of the original and creative force of apostolic spirit." If written by an apostle, who could have been its author but St. Paul? Its form is not Pauline, and the thoughts though not un-Pauline, often go beyond the Pauline type of doctrine as made known to us in the other epistles. Towards the close, when the epistle takes the epistolary form, we seem to hear St. Paul and no one else. Every chapter of Hebrews uses thought expressions corresponding with expressions in Paul's other epistles, except that Hebrews goes beyond the Gentiles' outer court into the Jews' inner holy court: the priesthoods of Levi, Aaron, the Order of Melchizedek, the Temple sacrifices, the Mosaic Law and the Faith of the Jewish Fathers. Thirty OT verses are cited to point out the superiority of Jesus, the Promised Messiah come, ushering in a "better covenant," "established on better promises" (Heb 8:6), for Christ was superior above all that came before Him—the former means of revelation (1:1-3), angels (1:4-2:18), Moses and Joshua (3:1-4:13), the Aaronic priesthood (4:15-10:18), and the entire Old Covenant (10:19-12:29). Jesus is Prophet, High Priest and King, "the author and perfecter of our faith" (12:2), whom all the OT types prefigured."

5. Paul's Unceasing Love and Heaviness for the Jews.

Paul prayed incessantly for Israel's salvation (Rom 9:1-3, 10:1). At Cenchrea, he took a vow enroute to Jerusalem (Act 18:18-22). He organised a collection for Jerusalem, determined to deliver this by Pentecost AD 57, despite telling the Ephesian elders at Miletus that bonds and afflictions awaited him there. At Caesarea, his resolve was unshaken by Agabus' prophecy of imprisonment at the hands of the Gentiles. (Act 20:16-25, 21:8-40, 1 Cor 16:1-4, 2 Cor 9:1-5). At Jerusalem, he paid to perform temple purification rites with four Jewish believers, who were mistaken as Gentiles from Asia, costing Paul to be beaten nearly to death. He was held a prisoner in Caesarea for two years and finally

appealed to Caesar. On arrival at Rome, Paul explained to the chief Jews that his appeal was not to accuse his nation but for the Hope of Israel. On a set day, Paul “*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.*” (Act 24:1-25:10, 28:17-23). Is not Hebrews a written version of this exposition, which Paul would not have failed to write?

6. The Absence of Salutation fits perfectly Paul's Authorship.

Detractors point out that Paul's customary salutation is missing, unlike in Paul's other thirteen epistles, where he identifies himself as “Paul, an Apostle of Jesus Christ”. They forget that Paul was not the divinely appointed Apostle to the Jews (and was not writing as one)—but to the Gentiles. His other thirteen epistles were to Gentiles, and he used his name but not always his Apostolic title. Paul did not use his title in his epistles to the Thessalonians, Philippians and Philemon, for his office was not challenged. His epistle to the Galatians was his first use of his office—“Paul, an Apostle (not of men, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead”—due to the ad hominem attacks against him by the Judaizers. Paul also used his apostolic title in his epistles to the Corinthians, Romans, Ephesians and Colossians. He also used his title in his pastoral letters to Timothy and Titus to authenticate their appointments.

Such an apostolic salutation would be inappropriate for a treatise to the Hebrews. Paul would not usurp those entrusted with the Gospel to the circumcision. Conversely, had Hebrews been written by Peter or James, it would have been evidenced with a salutation from “Peter an Apostle of Jesus Christ” or “James, a servant of God and the Lord Jesus Christ.” (Act 22:18-21, Gal 2:7-8, also Rom 11:13, 1 Cor 9:2, 2 Tit 1:11).

Finally, Paul's targeted recipients did not need a salutation to know who wrote to them, for he was well-known and much beloved to them. A salutation would be unnatural, while the absence of one harmonizes very well with Paul's authorship of Hebrews!

7. The Epistolary Ending (13:18-25) contains Paul's Complete Imprints.

Not being an Apostle to the Jews, Paul wrote the first twelve chapters as a treatise, to which he attaches his epistolary ending. Per Dr Baxter:

Although the epistle is said to be “anonymous,” it is only superficially so, for the last chapter plainly shows that the writer was well known to his readers, was not attempting anonymity, and freely “gave away” his identity. Even Delitzsch agrees that we “seem to hear Paul himself, and no one else.” Who is it but Paul who writes, “Pray for us; for we are persuaded that we have a good conscience: and I exhort you the more exceedingly to do this, *that I may be restored to you the sooner*”? Who adds, “Know ye that our brother Timothy has been set at liberty, *with whom, if he comes shortly, I will see you*”? And ends with the characteristic, “Grace be with you all”?

As we come to the parting verses, we suddenly realise that they must have been in Paul’s very *handwriting*: “I have written you in a *few words*,” which cannot refer to the whole epistle, with its *eight thousand* words! We begin to see that the ending is a covering note to the treatise—which explains what so many have noticed, namely that the book is a *treatise* rather than a letter, yet becomes quite epistolary just at the end. And if the covering note is so clearly Paul’s, the formal *treatise* (which by its very form and style and idiom as such has caused its authorship to be doubted) must also be. Anyone still unconvinced could examine the following details: -

Pray for us (13:18)—Paul’s consistent request to every church (Rom 15:30, 2 Cor 1:11, Eph 6:19, Phil 1:19, Col 4:3, 1 Thess 5:25, 2 Thess 3:1 and Phm 22).

I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words (13:22) indicates Paul, who has no prerogative to exhort the Jews, and hence the courteous entreaty to suffer his exhortation.

Grace be with you all (13:25)—how Paul invariably closes all his epistles (Rom 16:20, 1 Cor 16:23, 2 Cor 13:14, Gal 6:18, Eph 6:24, Phil 4:23, Col 4:18, 1 Thess 5:28, 2 Thess 3:18, 1 Tim 6:21, 2 Tim 4:22, Tit 3:15 and Phm 25).

8. Reference to Timothy as “Our Brother”

Some assert that if the author were Paul, rather than an unknown, younger contemporary of Timothy, he would not have addressed Timothy as “our brother” (13:23) but perhaps as “my son, Timothy”. They strangely missed other occasions

when Paul addressed Timothy as “our brother”—2 Cor 1:1, Col 1:1, 1 Thess 3:2 and Phm 1:1. It is one thing when directly addressing Timothy or Titus for Paul to endearingly call them his own dearly beloved sons in the faith (1 Tim 1:2, 2 Tim 1:2, and Tit 1:4). When writing generally, Paul treated Timothy and Titus as partners of the Gospel and fellow overseers, addressing them as his partners and fellow helpers. (2 Cor 2:13, 8:23).

Of the four prison epistles, Colossians and Philemon, in which Paul addressed Timothy as “our brother”, were written last in time. We can see the hint that the Hebrews was also written during Paul’s Roman imprisonment but only released after his acquittal. The phrase “*with whom, if he comes shortly, I will see you*” reveals Paul—whom else would Timothy escort—for does it not mean that if Timothy does not come, he may not see them? We see in this that Paul’s appeal has succeeded. If Timothy had volunteered to be imprisoned to minister to Paul, with Paul’s acquittal, Timothy’s release would follow.

Further proof is the greetings in 13:24, “*They of Italy salute you,*” for Timothy was with Paul in Italy (Phil 1:1, Col 1:1, Phm 1:1). Does this not resonate with Phil 4:22, “All the saints salute you, chiefly they that are of Caesar’s household”? We can see that Hebrews was written just as Caesar had decided Paul’s appeal in Paul’s favour.

9. The Objection based on Heb 2:3 is Consistent with Paul’s Authorship.

Dean Alford reasoned that 2:3: “*How shall we escape if we neglect so great salvation? which having first been spoken through the Lord was confirmed unto us by them that had heard,*” excludes Paul—The writer speaks of himself as among those who had received the Gospel from the Apostles and those who heard the Lord, whereas Paul always upheld his independence of man’s teaching (See Gal 1:11-20).

Baxter noted that Alford is inaccurate—The words “received”, “Gospel”, and “Apostles” were not used in 2:3—thus confirming rather than refuting Paul’s authorship, for do these not indicate Paul? Paul never heard one of the Lord’s parables, saw one of the miracles, nor met nor saw the Lord during His days on earth. Did the Ascended Lord, whom Paul first met on the Damascus Road, supernaturally re-enact the whole of his earthly ministry for Paul, or was it “confirmed”—ἐβεβαιώθη aorist passive third person singular (1 Cor 1:6, 8, Col 2:7, Rom 15:8)—to Paul by “them that had heard”? When Luke gathered the materials for his Gospel from eyewitnesses still alive, did these materials

not confirm the truth? Paul thus may plead with his fellow Hebrews everywhere, “How shall we escape, if we neglect so great salvation... *confirmed unto us* by them that heard *him*?”

10. Objections based on a higher literary style actually support Paul’s Authorship during his leisurely Roman imprisonment (Act 28:16)

Baxter notes that the chief objection is that “the whole Greek style of the epistle is different from that of Paul’s acknowledged writings—more classical in idiom, finish and rhetoric; with studied arrangements of the thoughts and arguments, the systematic plan of the whole work, unlike the way of writing characteristic of the great Apostle. Against this, Sir Robert Anderson asks, ‘Will any student of literature maintain that so great a master of the literary art as the Apostle Paul might not, in penning a treatise such as Hebrews, display peculiarities and elegancies of style which do not appear in his epistolary writings?’ Most of Paul’s epistles to the “churches” were written *earlier*, in the thick of busy, adventurous ministry, movement and travel; provoked by sudden emergencies of false doctrine or other peril; were written with that emotion which a spiritual father felt for his children in the faith, and churches which he had founded; moreover, were written to *Gentiles*: whereas *Hebrews as one of the latest, written perhaps during imprisonment, amid quiet, unhurried broodings, with ample leisure for meditative planning and well-chosen sentences; was a set treatise* to his countrymen, not a letter to his children in the faith; was not to Gentiles, but to *Jews*.

Such considerations, in relation to a versatile genius like Paul, adequately cover the literary objection to his authorship of Hebrews. I am more persuaded of this due to an admission by Dr Barmby—one of those who reject the Pauline authorship on literary grounds—who yet says in his *Pulpit Commentary* article on Hebrews, “This consideration (that Paul could have written it under such circumstances as mentioned) would have decided weight if there were any valid *external* evidence of his having been the actual writer.” There *is* precisely the most definitely “external evidence” of Paul’s authorship in the *tradition* right from Paul’s time!

Finally, there is the probability all over the Hebrews epistle of welcomed touches of Greek “finish” and right to the end, which must not be taken as suggesting that we have Paul’s thoughts in Luke’s words. Both the thoughts and expressions are Paul’s, given a literary finish by the concurrent grammatical collaboration of his companion, Luke.

11. All Unconvincing Alternatives Eliminated Leaves only Paul.

Baxter notes that of all the alternatives that have been suggested, only Luke, Barnabas, Clement of Rome and Apollos could be taken seriously, yet neither is plausible. Luke is the Greek-Macedonian in Paul's Acts 16:9 vision, grouped with the other Gentile brethren Epaphras and Demas apart from the Jewish brethren Aristarchus, Marcus and Justus in Col 4:10-14. Luke's Gospel and Acts begin with a Greek and Roman-style dedication. In contrast, the author of Hebrews was a Hebrew of the Hebrews as clearly as can be. Barnabas was a Levite, but there is no support from antiquity. The "Epistle of Barnabas" is not canonical, and its genuineness is uncertain. If Barnabas did write it, he certainly did *not* write Hebrews, for the two are *utterly* unlike in style and sentiment. If the supposed Barnabas epistle is spurious, there is no other known epistle written by Barnabas—Why then attribute *Hebrews* to him?

Clement was one of the earliest bishops of Rome, but there was never the slightest tradition in Rome of his authoring an epistle to the Jews. He wrote an epistle to the Corinthians that is not regarded as canonical and entirely unlike Hebrews. Apollos was never thought of until Martin Luther suggested him! Dean Alford makes a most compelling case for him, but there are strong objections: 1) *None* of the ancients (who must have known more of the probabilities than moderns do) ever even suggested him; 2) Apollos was an *Alexandrian* Jew, whereas Hebrews require a Jew of long and intimate acquaintance with *Jerusalem* and the temple, and with the Jewish Christians and diaspora as indicated in 13:23?

12. The author of Romans and Hebrews is one.

Finally, it should be obvious that Romans and Hebrews are two great master treatises written by one and the same man! The two are companion treatises on the doctrine of justification by grace through faith in Jesus Christ alone—one written to the Gentiles, the other to the Hebrews! Only one man qualified to write both treatises through his strict Jewish upbringing, tutelage under Gamaliel, exceeding intellect, call as an Apostle to the Gentiles and his rigorous manner of life accommodating Jews and Gentiles—the man who wrote—“*And unto the Jews, I became as a Jew, that I might gain the Jews; to them, that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*” (1 Cor 9:20-21)

Conclusion

Rejection of Paul's Authorship of Hebrews based on an apparent anonymity/absence of a formal salutation, a misreading of Heb 2:3 and arguments of Greek literary style has resulted in a wild odyssey that completely missed the wood for the trees. They searched long in vain and implausibly for an alternate author, overlooking the historic author right under their nose.

The "author unknown or unknowable" consensus is both dismal and insidious. Is the Author of Hebrews, known from the earliest times by the Church, genuinely unknowable? By various similar inferences, half of Paul's fourteen epistles are no longer popularly regarded as his. The consequence is doubt created in many regarding the NT Canon and its Divine Inspiration.

Thankfully, all the internal observations support Paul's Authorship of Hebrews, which accords with the external testimonies of the early Church from the earliest of times (2 Cor 13:1). Baxter concludes, "On the whole, we incline the more confidently to believe that Paul, and no other, was the author."

NOTES

Preface

1. W M Ramsay (1895) *St Paul the Traveller and Roman Citizen* is a classic, available in digital archives and new editions.

Chapter I: Historicity of Acts and Key Dates

1. Dio Cassius, *Roman History* 55.10; C Suetonius Tranquillus, *Life of Augustus* 65.

2. James Ussher (1650) *Annals of the World* was originally published in Latin, and regarded as an unparalleled academic chronology of both sacred and secular history. It is widely available in revised print and digital forms.

3. The 1851 edition is available at https://books.google.com.sg/books/about/Fasti_Hellenici.html.

4. The 1844 edition of *Ordo Saeclorum* published by John W. Parker is available at <https://books.google.com.sg>.

5. Rev George Townsend, 1837 *The New Testament Arranged in Historical and Chronological Order*, Part VI, p 159.

6. In *Apologetics* I, Sect 34; Sect 46; and in *Dialogue with Trypho*, Sect 78.

7. Browne discussed this in *Ordo Saeclorum*, Chap II, *On the Time of the Crucifixion*, Section 72, pp 68-69.

8. The KJV rendering, “Forty and six years was this temple *in building* (οικοδομήθη aorist indicative passive) is precise. Bill Mounce provides an excellent explanation of the Greek at <https://www.billmounce.com/monday-with-mounce>. By some accounts, the temple rebuilding was only completed in AD 64.

9. Browne discussed this in *Ordo Saeclorum*, Chap II in pp 80-94.

10. Per Anderson, “It has been debated whether this was the Passover or Purim but Hengstenberg’s *Christology* provided overwhelming proof in favour of the former. Purim has no divine sanction and was a social and political rather than a religious feast accompanied by excessive eating and drinking, which marked the day.”

Chapter II: The Key Movements and Dates in Acts

1. A thanksgiving feast for the first fruits of the wheat harvest, fifty days after the 14 Nisan Passover (Ex 12:18, Lev 23:16).

2. Josephus, *Jewish Antiquities*, 18.5.109 to 120 Whiston References.

3. This inscription is currently housed in the Vatican Museum. For more on Petra, see Jane Taylor (2001) *Petra and the Lost Kingdom of the Nabataeans*. I B Tauris. p.72. ISBN 9781860645082.

4. Per Josephus *Antiquities* 19.8.2 343-361.

5. Discussed in W M Ramsay (1895) *St Paul the Traveller and Roman Citizen*, p 52, Chap V.

6. F F Bruce, Galatian problems. North or South Galatians? Lecture delivered in the John Rylands Library on Wednesday, 12 November 1969.

7. Discussed in W M Ramsay (1895) *St Paul the Traveller and Roman Citizen*, p 108-111, Chap IX.

8. Junius Gallio Lucius Annaeus was expedited to the highest rank of Consul of the Senate in AD 55, which usually requires five years as Proconsul. However, in AD 65, not long after his youngest brother Seneca was forced by Nero to commit suicide, Gallio and his second brother Annaeus Mela, also opened their own veins.

9. Jerome Murphy-O'Connor, *St. Paul's Corinth: Text and Archaeology* (Liturgical Press, 2002), p.161.

10. 1906 *Jewish Encyclopedia*, Ananias ben Nebedeus

11. Conybeare, W. J. and J. S. Howson (1905) *The Life and Epistles of Saint Paul*. Hartford: The S. S. Scranton Company. pp. 899f

Appendix I: Daniel 9:26 Sixty Nine Weeks To Messiah Fulfilled

1. Sir Robert Anderson, LL.D, (1894) *The Coming Prince*, has been widely republished and translated into many languages, and is available in various print and digital forms.

2. Rev George Rawlinson (1812-1902), canon of Canterbury, co-translated the *History* of Herodotus and compiled various ancient history works. His lectures at Oxford University on the topic of the accuracy of the Bible in 1859 were republished as *The Historical Evidences of the Truth of the Scripture Records Stated Anew*.

3. Sir George Biddell Airy (1801-1892) was Lucasian professor of mathematics at Cambridge in 1826 and Plumian professor of astronomy and director of the Cambridge observatory in 1828. As the seventh Astronomer Royal of the Royal Greenwich Observatory from 1835 to 1881, he modernized the observatory's system for making extremely precise observations of stellar positions, and established the Greenwich prime meridian, giving the world GMT time.

4. Three other decrees were issued pertaining to the Temple but not to the rebuilding of Jerusalem: Cyrus in 536 BC, Darius Hystaspes in 519 BC, and Artaxerxes Longimanus in 458 BC (Ezr 1:1-4, 6:1-12, and 7:11-27).

5. Isaac Newton, *The Chronology of Ancient Kingdoms Amended*, (London: 1728), p. 71.

6. The Preface to the Tenth Edition of *The Coming Prince*: “I decided to take up the study with a fixed determination to accept without reserve not only the language of Scripture, but the standard dates of history as settled by our best modern chronologists—as regards the regnal years of Jewish Kings, Fynes Clinton’s month dates, modified in accordance with the Hebrew Mishna, a sealed book to English readers when the *Fasti Hellenici* was written. With reference to one date of cardinal importance, I am specially indebted to the late Canon George Rawlinson and the late Sir George Airy.”

7. Per Anderson, “It has been debated whether this was the Passover or Purim but Hengstenberg’s Christology provided overwhelming proof in favour of the former. Purim has no divine sanction and was a social and political rather than a religious feast accompanied by excessive eating and drinking, which marked the day.”

8. Extracted from Robert Anderson, *The Coming Prince*, Chapter 8 Messiah the King, in answer to his critics.

9. Source: <https://eclipse.gsfc.nasa.gov/SKYCAL/SKYCAL.html?cal=2020#skycal>.

10. The results would be the same at UTC+3:00 to account for daylight saving time in April.

Appendix II: Paul’s Authorship of Hebrews

1. Sidlow Baxter (1960) *Explore the Book*, (6 volumes in 1) Zondervan Press ‘Who Wrote Hebrews?’ p 274-280

ESTABLISHED REIGNS OF ROMAN EMPERORS IN NT TIMES

Caesar Augustus (Gaius Octavius)	16 Jan 27 BC – 19 Aug AD 14
Tiberius Caesar Augustus	17 Sep AD 14 – 16 Mar AD 37
Caligula Gaius Caesar Augustus Germanicus	18 Mar AD 37 – 24 Jan AD 41
Tiberius Claudius Caesar Augustus Germanicus	24 Jan AD 41 – 13 Oct AD 54
Nero Claudius Caesar Augustus Germanicus	13 Oct AD 54 – 9 Jun AD 68
Caesar Vespasianus Augustus	21 Dec AD 69 – 23 Jun AD 79
Titus Caesar Vespasianus Augustus	24 Jun AD 79 – 13 Sep AD 81

Source: List of Roman emperors - Wikipedia

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