

ACTS 29
PAUL'S LATTER MINISTRIES AND
JOURNEY(S) – PART 3

Wayne Stewart

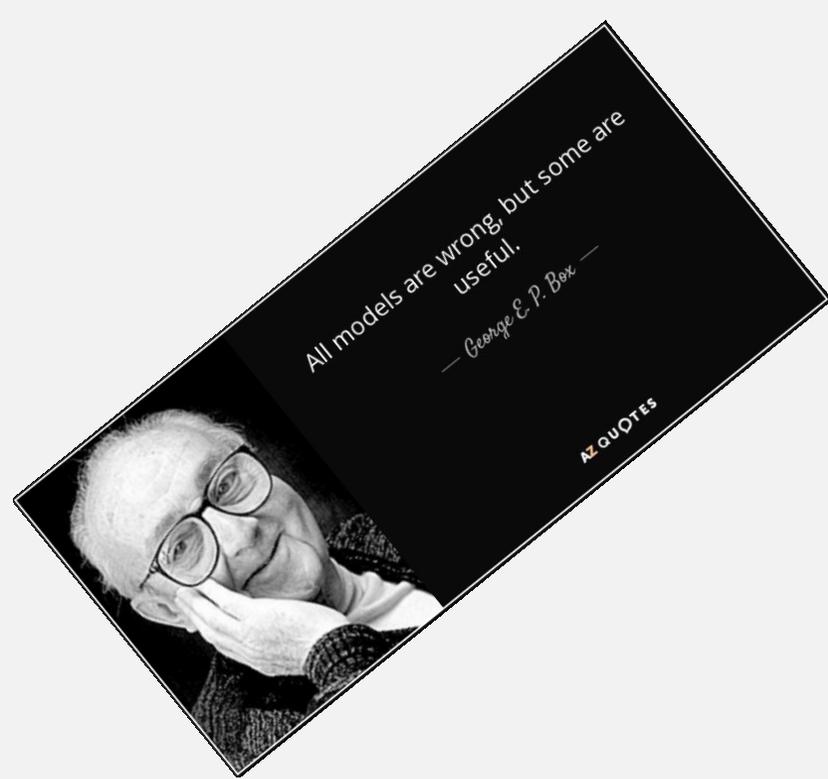
LAST TIME

WHY THIS STUDY?

- We need answers to some important questions.
 - When did the church which is his body begin?
 - This is essentially the same as asking – when was the mystery of Eph 3:9 revealed?
 - How many ministries can we find that are different and concurrent during Acts and after Acts.
 - This will involve John's gospel and letters – what was the “highways” ministry – when was it to begin?
 - Any other ministries?
 - How does Paul relate to these?
 - What were Paul's movements Acts 29?

WHAT SHOULD OUR METHODOLOGY BE?

- Find all people and places in relation to Paul.
- Who were Paul's companions?
- Who was the Caesar at the time – what do we know of him?
- Why should Paul be found guilty of anything worthy of “death”?
- Look for Paul's intent to travel and for what cause.
- Look for possibilities of the fulfilment of these intentions.
- Examine all possible interpretations.
- Construct possible movements.
- What has been discovered already about “other” ministries – look at CH Welch and his work.



Box, G. E. P. (1979),
"Robustness in the strategy
of scientific model
building", in Launer, R. L.;
Wilkinson, G.
N., *Robustness in
Statistics*, [Academic Press](#),
pp. 201–236.

ALL MODELS ARE WRONG BUT SOME ARE USEFUL (GEORGE BOX)

- Now it would be very remarkable if any system existing in the real world could be *exactly* represented by any simple model. However, cunningly chosen parsimonious models often do provide remarkably useful approximations. For example, the law $PV = RT$ relating pressure P , volume V and temperature T of an "ideal" gas via a constant R is not exactly true for any real gas, but it frequently provides a useful approximation and furthermore its structure is informative since it springs from a physical view of the behavior of gas molecules.
- For such a model there is no need to ask the question "Is the model true?". If "truth" is to be the "whole truth" the answer must be "No". The only question of interest is "Is the model illuminating and useful?".

THEOLOGICAL MODELS

Should be
TRUE!!

Are they?

Prove all things!

MODELS ARE GOOD FOR:-

- 1) Interpretation
- 2) Prediction

A SYSTEMATIC



WE WILL TAKE A BAYESIAN VIEW

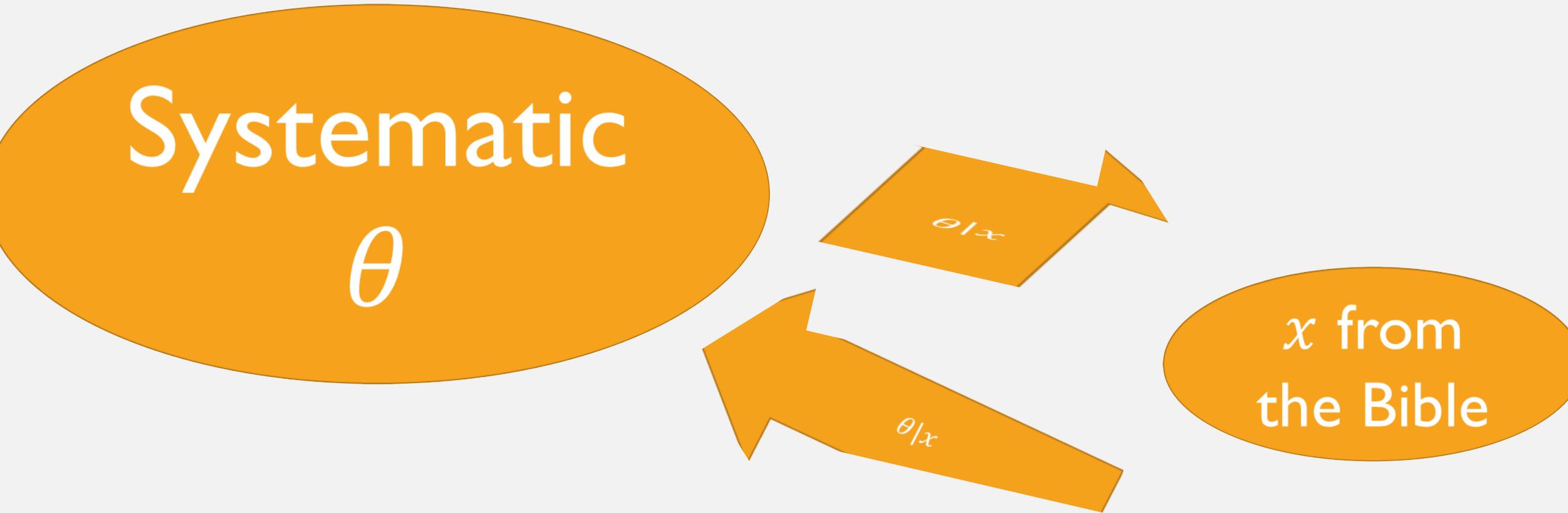
Systematic

θ

$\theta|x$

$\theta|x$

x from
the Bible



POSTERIOR \propto PRIOR * LIKELIHOOD

- $p(\theta|x) \propto p(\theta)f(x|\theta)$

- 
- 1) What are our prior beliefs?
 - 2) Collect our data and contextualize
 - 3) Update

ONE 'SMALL' STEP WRONG AND A SYSTEMATIC CAN BE ACCEPTED

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? Rom. 9

WHAT HAS BEEN "MY" VIEW OF ACTS
28
MY MODEL

Salvation sent to gentiles AND the Mystery revealed Acts 28:28

ACTS Highways ministry as recorded by John

A
C
T
S
2
8

"The Body of Christ" and "the church which is his body" the same

Read Eph. 3 and Col. 1 into Acts 28:25-28

2
1
Two ministries and hopes

CONSIDER
WHAT I SAY

2Ti 2:7 Consider what I say; and the
Lord give thee understanding in all
things.



WHAT HAS BEEN "MY" VIEW OF ACTS
28
MY MODEL

Salvation sent to gentiles AND the Mystery revealed Acts 28:28

ACTS always ministry as recorded by John



"Body of Christ" and "the church which is his body" the same

8
1 Cor. 3 and
Col. 1:27-28

2 }
1 } Two ministries and hopes

EPHESIANS

- The prisoner 3:1, 4:1, 6:20
- Personal 6:19 -24
- Mentions: Τυχικός, Tychicus = "fateful"
- 6:21 "my affairs"
- 6:22 "our affairs"

TYCHICUS

- Ac 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.
- Eph 6:21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
- Eph 6:24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. « To the Ephesians written from Rome, by Tychicus. »
- Col 4:7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:
- Col 4:18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen. « Written from Rome to Colossians by Tychicus and Onesimus. »
- 2Ti 4:12 And Tychicus have I sent to Ephesus.
- Tit 3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

PHILIPPIANS

- The prisoner:
 - 1:6, 1:13,14,16
- Release:
 - 1:19, 24,25,26
- Personal:
 - 2:16-23: Timothy
 - 2:23-24: “shall come shortly”
 - 2: 25-30: Erastus (Paul – sorrowful) Ἐραφρόδιτος “lovely”
 - 4:2: Euodias, Syntyche
 - 4:3: Clement

TIMOTHY

- 2Co 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:
- 1Ti 1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.
- 1Ti 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;
- 1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:
- 1Ti 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen. « *The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.* »
- 2Ti 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.
- Phm 1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,
- Heb 13:23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.
- Heb 13:25 Grace be with you all. Amen. « *Written to the Hebrews from Italy, by Timothy.* »

EPAPHRODITUS

- Php 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.
- Php 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.
- Php 4:23 The grace of our Lord Jesus Christ *be* with you all. Amen.
« *To the Philippians* written from Rome, by Epaphroditus. »

::Features of the Codex::

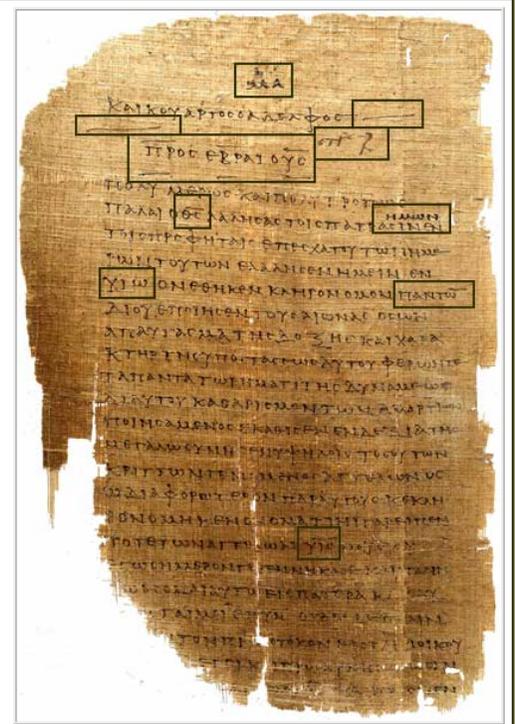
To the right is an image of page 41 of the codex, which contains the beginning of Paul's Letter to the Hebrews. Click on a segment of the papyrus or a topic below to learn more about various manuscript features that appear in P46.

- [Page Numbers](#)
- [Paragraphos](#)
- [Line Filler](#)
- [Titles](#)
- [Stichometric Notes](#)
- [Nomina Sacra](#)
- [Corrections](#)
- [Abbreviations](#)
- [Diacritics & Punctuation](#)

<https://www.lib.umich.edu/reading/Paul/features.html>

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Nomina Sacra in P46

Nomina sacra are special abbreviations which appear in New Testament texts. Unlike most abbreviations, which are meant to save time (see [Abbreviations in P46](#)), *nomina sacra* are used to set certain, holy words apart from the rest of the text. This is clear from the fact that these words are abbreviated in their sacral usages but not in profane usages (e.g. $\bar{\upsilon}\bar{\iota}\bar{o}\bar{c}$, 'son' is contracted to $\bar{\upsilon}\bar{c}$ when it refers to Jesus, the Son of God, but the same word is not contracted in other usages).



example 1: $\bar{\theta}\bar{c}$



example 2: $\bar{\upsilon}\bar{c}$

The letters used in *nomina sacra* were not the first few letters of the word (as in other forms of abbreviation), but were usually the first and last letter (as in $\bar{\theta}\bar{c}$ for $\bar{\theta}\bar{\epsilon}\bar{o}\bar{c}$, "god") or a selection of indicative letters (as in $\bar{c}\bar{\tau}\bar{\rho}\bar{o}\bar{c}$ for $\bar{c}\bar{\tau}\bar{\alpha}\bar{\upsilon}\bar{\rho}\bar{o}\bar{c}$, "cross"). Because the last letter or two is retained, the grammatical case of the word is clear (e.g. $\bar{\theta}\bar{c}$ for $\bar{\theta}\bar{\epsilon}\bar{o}\bar{c}$, but $\bar{\theta}\bar{\upsilon}$ for $\bar{\theta}\bar{\epsilon}\bar{o}\bar{\upsilon}$, $\bar{\theta}\bar{\omega}$ for $\bar{\theta}\bar{\epsilon}\bar{\omega}$, and $\bar{\theta}\bar{\nu}$ for $\bar{\theta}\bar{\epsilon}\bar{o}\bar{\nu}$).

The precise origins of the use of *nomina sacra* remain unclear, but their use is pervasive throughout New Testament writing, growing in scope over time to include more words, and the practice is even retained in the Latin and Coptic New Testament traditions. Because of its early date, P46 shows some of the earliest forms of *nomina sacra*, using certain three-letter abbreviations (e.g. $\bar{\iota}\bar{\eta}\bar{c}$) rather than the two-letter forms (e.g. $\bar{\iota}\bar{c}$) which began to replace them in the fourth century. Also, P46 only uses *nomina sacra* for a subset of the list of words which eventually came to be contracted. Below is a list of *nomina sacra*, showing whether they appear in P46 or not.

| Nomen Sacrum | Abbreviation of: | English Equivalent | Appears in P46? |
|---|--|--------------------|-----------------|
| $\bar{\theta}\bar{c}$ | $\bar{\theta}\bar{\epsilon}\bar{o}\bar{c}$ | God | yes |
| $\bar{\kappa}\bar{c}$ | $\bar{\kappa}\bar{\upsilon}\bar{\rho}\bar{\iota}\bar{o}\bar{c}$ | Lord | yes |
| $\bar{\pi}\bar{\nu}\bar{\alpha}$ | $\bar{\pi}\bar{\nu}\bar{\epsilon}\bar{\upsilon}\bar{\mu}\bar{\alpha}$ | Holy Spirit | yes |
| $\bar{\pi}\bar{\rho}$ | $\bar{\pi}\bar{\alpha}\bar{\tau}\bar{\eta}\bar{\rho}$ | father | yes |
| $\bar{\sigma}\bar{\upsilon}\bar{\nu}\bar{o}\bar{c}$ | $\bar{\sigma}\bar{\upsilon}\bar{\rho}\bar{\alpha}\bar{\nu}\bar{o}\bar{c}$ | heaven | no |
| $\bar{\alpha}\bar{\nu}\bar{o}\bar{c}$ | $\bar{\alpha}\bar{\nu}\bar{\theta}\bar{\rho}\bar{\omega}\bar{\pi}\bar{o}\bar{c}$ | man | yes |
| $\bar{\delta}\bar{\delta}$ | $\bar{\Delta}\bar{\alpha}\bar{\upsilon}\bar{\epsilon}\bar{\iota}\bar{\delta}$ | David | no |
| $\bar{\iota}\bar{\eta}\bar{\lambda}$ | $\bar{\text{I}}\bar{\epsilon}\bar{\rho}\bar{\alpha}\bar{\eta}\bar{\lambda}$ | Israel | no |
| $\bar{\upsilon}\bar{\lambda}\bar{\eta}\bar{\mu}$ | $\bar{\text{I}}\bar{\epsilon}\bar{\rho}\bar{o}\bar{\upsilon}\bar{\varsigma}\bar{\alpha}\bar{\lambda}\bar{\eta}\bar{\mu}$ | Jerusalem | no |
| $\bar{\iota}\bar{\eta}\bar{c}$ | $\bar{\text{I}}\bar{\eta}\bar{c}\bar{o}\bar{\upsilon}\bar{c}$ | Jesus | yes |
| $\bar{\chi}\bar{\rho}\bar{c}$ | $\bar{\chi}\bar{\rho}\bar{\iota}\bar{c}\bar{\tau}\bar{o}\bar{c}$ | Christ | yes |
| $\bar{\upsilon}\bar{\iota}\bar{c}$ | $\bar{\upsilon}\bar{\iota}\bar{o}\bar{c}$ | son | yes |
| $\bar{c}\bar{\eta}\bar{\rho}$ | $\bar{c}\bar{o}\bar{\tau}\bar{\eta}\bar{\rho}$ | savior | no |
| $\bar{c}\bar{\tau}\bar{\rho}\bar{o}\bar{c}$ | $\bar{c}\bar{\tau}\bar{\alpha}\bar{\upsilon}\bar{\rho}\bar{o}\bar{c}$ | crucifix | yes |
| $\bar{\mu}\bar{\eta}\bar{\rho}$ | $\bar{\mu}\bar{\eta}\bar{\tau}\bar{\eta}\bar{\rho}$ | mother | no |

The fact that some *nomina sacra* are not attested in P46 is a result of the early date at which this codex was produced. The list of *nomina sacra* grew over the centuries, and it is to be expected that an early codex like this one would contain only the early forms of *nomina sacra*.

For a fuller discussion of *nomina sacra*, see Paap, A.H.R.E., *Nomina Sacra in the Greek Papyri of the First Five Centuries*. Papyrologica Lugduno-Batava VIII (Leiden 1959).
<https://www.lib.umich.edu/reading/Paul/abbreviations.html>

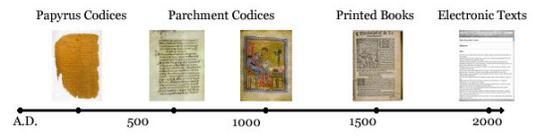
Wayne - X

Secure | <https://www.lib.umich.edu/reading/Paul/perspective.html>

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P46 in Perspective

P46 is an example of one of the earliest forms of the New Testament, the papyrus codex. While the canon of the New Testament was gradually being formed, different Christian writings were being copied and collected into volumes written on papyrus, such as this codex containing the Epistles of Paul. Only in the fourth century, with the acceptance of Christianity by Constantine, did the New Testament as we know it take form in a single volume. Papyrus was replaced by parchment, then by paper, as manuscripts grew more decorative and eventually gave way to printed books. Below is a simplified timeline showing how the form of the Bible, particularly the New Testament, has evolved over the past two thousand years. (For more on the evolution of the Bible, see the online exhibit, [From Papyrus to King James](#)).



All books prior to the advent of printing were manuscripts which, as their name implies, were copied by hand. These books, usually penned by professional scribes or highly trained monks, were prone to errors made by the person copying the text. As a result, no two copies of the same book could be expected to contain exactly the same text. When modern editors wish to reconstruct a text as accurately as possible, it is often beneficial to consult the oldest manuscript available, on the presumption that the older the manuscript, the closer it is to the original text.

Because P46 was discovered outside of its archaeological context (it was purchased from antiquities dealers in Egypt), there is no external evidence to help date the codex. Instead, scholars date this, like so many other papyri, using *palaeography*, the study of writing style. Since handwriting styles change steadily over time, it is possible to give a papyrus a rough date (accurate to within 50 years) by comparing its handwriting to that of other papyri. Using this method, scholars date P46 to the third century AD.

While some may argue for a slightly earlier or later date, no one will dispute that P46 is significantly earlier than the Vatican and Sinaitic Codices (both dating to the fourth century), which had previously been the oldest authorities for the Pauline text. While P46 was copied more than a century after Paul originally wrote his Epistles, this codex is nevertheless the closest that modern scholars have been able to get to Paul's original words.

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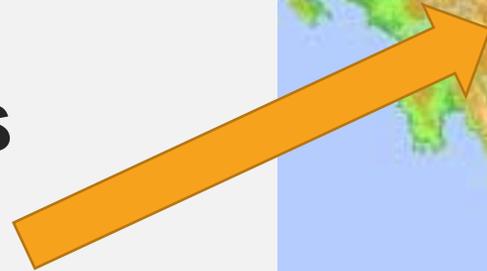
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ROMAN LAW

**From Athens
to Corinth**



GALLIO – DEPUTY OF ACHAIA

- Ac 18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
- Ac 18:14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:
- Ac 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

GALLIO

- Acts 18:1,12-17 – “no judge of such matters”
- Acts 18:18-19 – “tarried a good while” vow, reasoned with jews

THE LETTER AND FELIX

- Acts 23:25-30 “nothing laid to his charge worthy of death”
- Acts 24: 23 – Paul kept but free
- Acts 24: 27 – at least 2 years imprisoned

FESTUS

- Acts 25:24,25



Paul spends two years preaching the Gospel as he awaits for his appeal to Caesar

Ship lost in storm

Ship smashes into reef - All aboard swim to shore

Change to a larger grain ship

Paul sent to Rome to appeal to Caesar

PAUL'S JOURNEY TO ROME

- City
- ← Paul's Route

Acts: 27 and 28

0 100 200 300 Miles

ROME

- KJV Acts 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, **so must thou bear witness also at Rome.**
- TBT Acts 23:11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, Θάρσει Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, **οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.**

ROME

- KJV Acts 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.
- TBT Acts 28:16 Ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχη· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

PAUL THE PRISONER FOR ISRAEL

- KJV Acts 28:20 For this cause therefore have I called for you, to see you, and to speak with you: because that for **the hope of Israel I am bound with this chain.**
- TBT Acts 28:20 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἕνεκεν γὰρ **τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.**

ACTS 28 – WHY THE ABRUPT END?

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

Gallio, Claudius
Lysias, Festus



No offense to Rome

Preaching the kingdom

PATTERN

- Ministry to Jews – unacceptable – rejection by Jews
- Roman involvement
- Judgment (No offense to Rome)
- 2 years relative freedom after Felix's pronouncement (Acts 24:27)
- Preach Kingdom.