



Review of Acts 27

- Paul is loaded on a vessel; to Rome
- In Myra, they changed ships to an Alexandrian Cargo ship
- Stopping in Crete, they tried to winter in Phoenix
- Blown of course by a Noreaster, they lost hope of being saved.
- An angel appears to Paul, he reassures him, saying God grants him the life of all 276 men on the ship
- After 14 days, Paul breaks bread. Thanking God. The ship crashes on Malta



Paul broke bread, and giving thanks to God in the presence of them all, he broke it and began to eat. There were 276 of us on the ship.

ACTS 27:35-36

Chapter 28: Paul on Malta and Rome









Acts: The Power of the Gospel



276 Men Shipwrecked on the Island of Malta
Acts 27-28

*The natives showed us unusual kindness
and kindled a fire to keep us warm.*

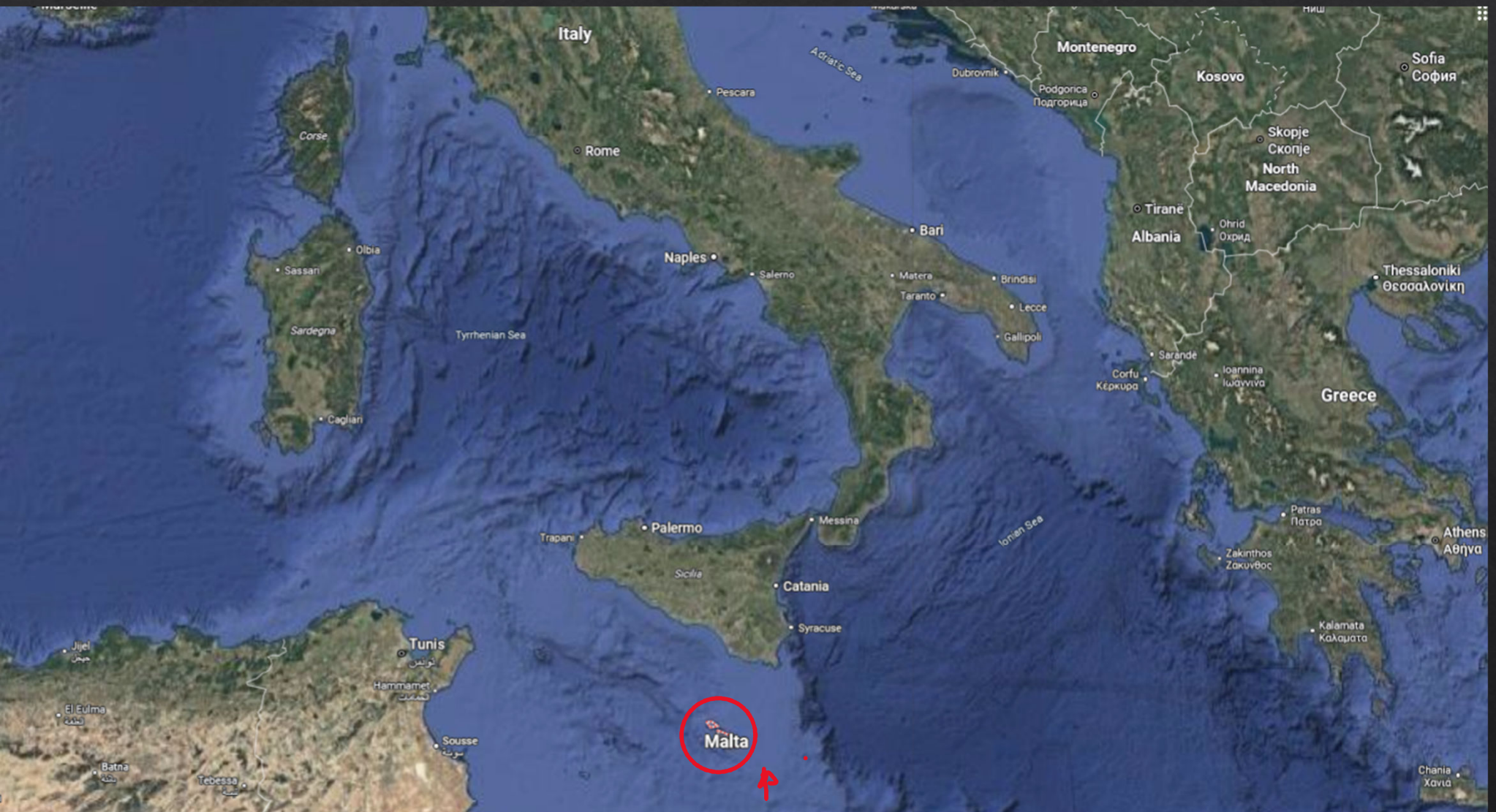


Acts 28:1-2

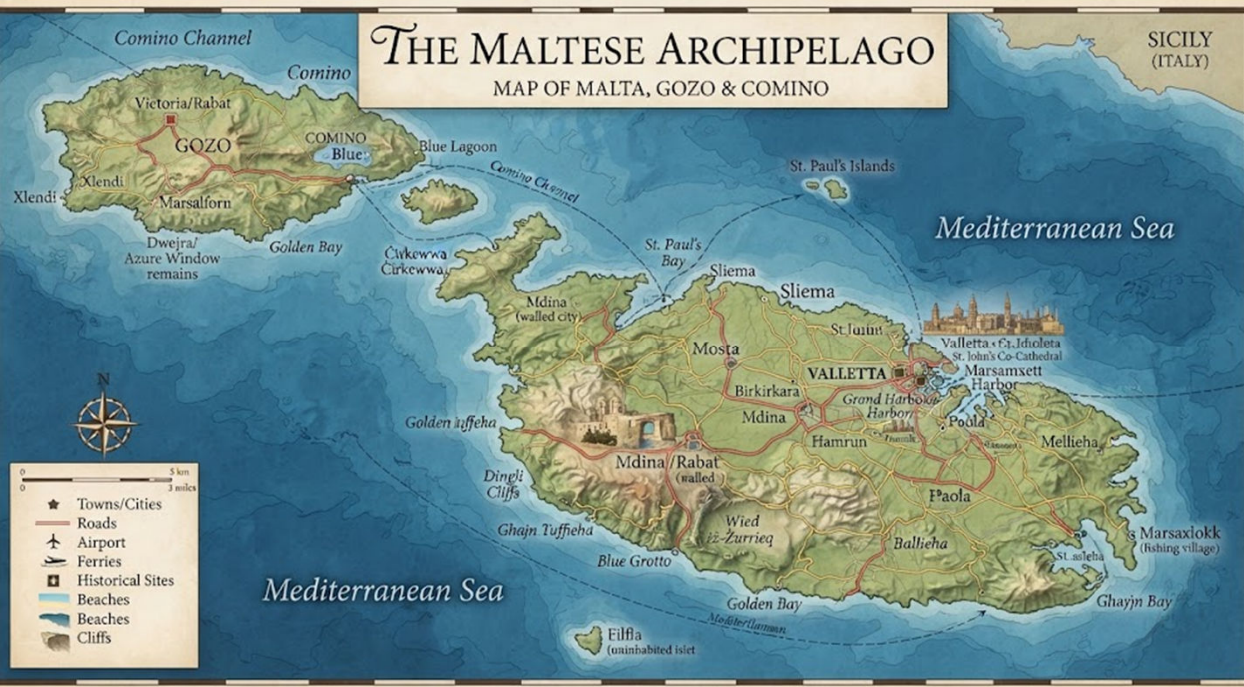
1 After we were brought safely through, we then learned that the island was called Malta.

2 The native people showed us unusual kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold.

What is Malta



What is Malta



Ethnic Maltese: The overwhelming majority of the population consists of ethnic Maltese, who are descendants of ancient **Phoenicians**, **Carthaginians**, Italians/Sicilians, and various other Mediterranean and European powers that ruled the islands over the centuries.

Foreign Residents & Minorities: Recent national census data shows that foreign nationals and expatriates make up a significant and growing portion of the population (roughly 20% to 25% overall), driven by non-Maltese workers and residents from other European Union countries, the UK, South Asia (such as India and Nepal), and parts of East Africa and the Middle East. Roughly 90% of the total population identifies as Caucasian.

Malta has two official languages:

Maltese: The national and co-official language, spoken natively by over 95% of the population. Interestingly, Maltese is a Semitic language (derived historically from Siculo-Arabic), but it is uniquely written in the Latin alphabet and heavily influenced by Sicilian, Italian, and English vocabulary.

English

Total Population: ~588,200

Citizenship Breakdown: 68.9% Maltese citizens and 31.1% non-Maltese foreign nationals. The substantial foreign population is primarily driven by economic migration, with non-EU nationals making up the large majority of net migrants



Stopping the Advance of Islam



Phoenician, Carthaginian, and Roman Rule

(c. 700 BCE – 870 CE)

Punic & Roman Integration: Phoenicians and Carthaginians utilized Malta as a crucial trading outpost before Rome annexed the islands during the Second Punic War (218 BCE).

The Shipwreck of St. Paul (60 CE): According to the *Acts of the Apostles*, St. Paul was shipwrecked on the Maltese coast while en route to Rome. This event introduced Christianity to the islands, establishing one of the oldest Christian communities in the world.

Arab Period and Norman Conquest (870–1090 CE)

Islamic Influence: Aghlabid Arabs captured Malta in 870 CE, fundamentally transforming the local culture, agricultural practices (introducing irrigation and citrus), and profoundly shaping the **Maltese language**, which retains a Semitic base to this day.

The Norman Turn (1090 CE): Count Roger I of Sicily conquered Malta, re-aligning the islands politically, culturally, and religiously with Western Europe and Sicily.

Stopping the Advance of Islam



The Knights of St. John and the Great Siege (1530–1565)

Arrival of the Hospitallers: Emperor Charles V granted Malta to the **Knights Hospitaller** (Order of St. John) in 1530 to defend the Mediterranean against the expanding Ottoman Empire.

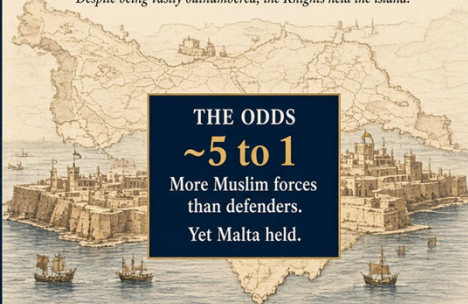
The Great Siege of 1565: One of history's most famous and brutal sieges. A massive Ottoman force sent by Suleiman the Magnificent attempted to capture the islands. Outnumbered heavily, the Knights, led by Grand Master **Jean Parisot de Valette**, alongside Maltese militia, successfully held out until reinforcements arrived, halting Ottoman expansion in the Western Mediterranean. Following the victory, the fortified city of **Valletta** was founded.

THE SIEGE OF MALTA 1565

THE KNIGHTS OF ST. JOHN vs THE OTTOMAN EMPIRE

18 MAY – 11 SEPTEMBER 1565

The Ottoman Empire sought to conquer Malta and crush the Knights of St. John. Despite being vastly outnumbered, the Knights held the island.



THE ODDS
~5 to 1
More Muslim forces
than defenders.
Yet Malta held.

THE OTTOMAN EMPIRE MUSLIM FORCES



30,000–40,000
Fighting men (soldiers, sipahis, janissaries, volunteers, corsairs)



~200
Ships (war galleys, transports and support vessels)



~50,000–60,000
Total personnel including crew, support staff and camp followers.



THE DEFENDERS KNIGHTS OF ST. JOHN & ALLIES



6,000–8,000
Total defenders, (Knights, soldiers, militia and volunteers)



500
Knights of St. John.



~9,000
Total troops by the end of the siege (including reinforcements).



DEFENDERS:
6,000–8,000



SHIPS:
~200 (Ottoman)



MUSLIM FORCES:
30,000–40,000+

A heroic defense. A small island. A turning point in history.

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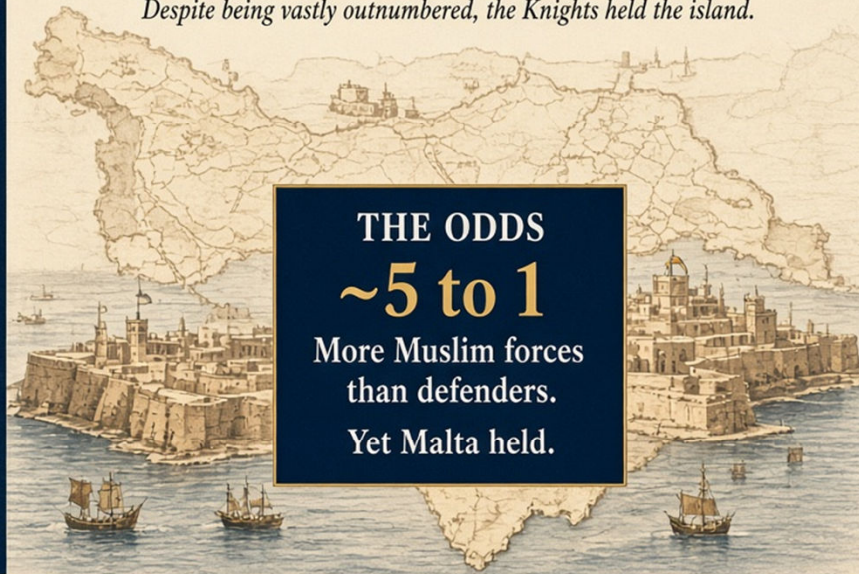


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Acts: The Power of the Gospel



Acts 28:3-4

3 When Paul had gathered a bundle of sticks and put them on the fire, a viper came out because of the heat and fastened on his hand.

4 When the native people saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer. Though he has escaped from the sea, Justice has not allowed him to live.”





Acts: The Power of the Gospel



Acts 28:5-6

5 He, however, shook off the creature into the fire and suffered no harm.

6 They were waiting for him to swell up or suddenly fall down dead. But when they had waited a long time and saw no misfortune come to him, they changed their minds and said **that he was a god.**



Acts: The Power of the Gospel



Acts 28:7-8

7 Now in the neighborhood of that place were lands belonging to the chief man of the island, **named Publius**, who received us and entertained us hospitably **for three days**.

8 It happened that the father of Publius lay sick with fever and dysentery. And Paul visited him and prayed, and **putting his hands on him**, healed him.





Acts: The Power of the Gospel



According to Christian tradition, **Publius**—who was the "chief man" or Roman governor of Malta when St. Paul was shipwrecked there (as recorded in Acts 28)—experienced a profound transformation and continued a life of notable ecclesiastical service and martyrdom:

Conversion and First Bishop of Malta: After Paul healed Publius's father of a fever and dysentery, tradition holds that Publius converted to Christianity. He was baptized and subsequently consecrated as the **first Bishop of Malta**, effectively establishing the Christian church on the island.

Bishop of Athens: Tradition dictates that after leading the church in Malta for roughly three decades, Publius was transferred around 90 AD to become the **Bishop of Athens** (succeeding Dionysius the Areopagite).

Martyrdom: He ultimately suffered martyrdom for his faith. While exact dates vary slightly by historical tradition—some sources place it around 125 AD under the persecution of Emperor Hadrian, while others link it to the era of Marcus Aurelius—he was executed for refusing to renounce Christianity.

Today, Saint Publius is venerated as Malta's first canonized saint and is honored as one of the country's primary patron saints.





Acts: The Power of the Gospel



Acts 28:9-10

9 And when this had taken place, the rest of the people on the island who had diseases also came and were cured.

10 They also honored us greatly, and when we were about to sail, they put on board whatever we needed.





Acts: The Power of the Gospel



Acts 28:11-12

11 After three months we set sail in a ship that had wintered in the island, **a ship of Alexandria**, with the **twin gods as a figurehead**.

12 Putting in at Syracuse, we stayed there for three days.



Mediterranean
Siracusa, Sicily

Alexandrian Grain Ship

(as described in Acts 28)

A ship of Alexandria,
laden with wheat,
whose sign (figurehead)
was Castor and Polix.

*"And after three months
we departed in a ship of
Alexandria, which had
wintered in the island,
whose sign was Castor
and Polix."*

Acts 28:11

Alexandrian Grain Ships

- Large cargo vessels transporting wheat from Egypt to Rome
- Typically 25–35 meters long, with a single large square sail
- Known for their strength and reliability on the grain route across the Mediterranean
- Often decorated with the Dioscuri—Castor and Pollux—as protectors of sailors



In Greek and Roman mythology, the Gemini twins are **Castor and Pollux** (also known as the **Dioscuri**, meaning "**sons of Zeus**"), who embody the zodiac sign Gemini

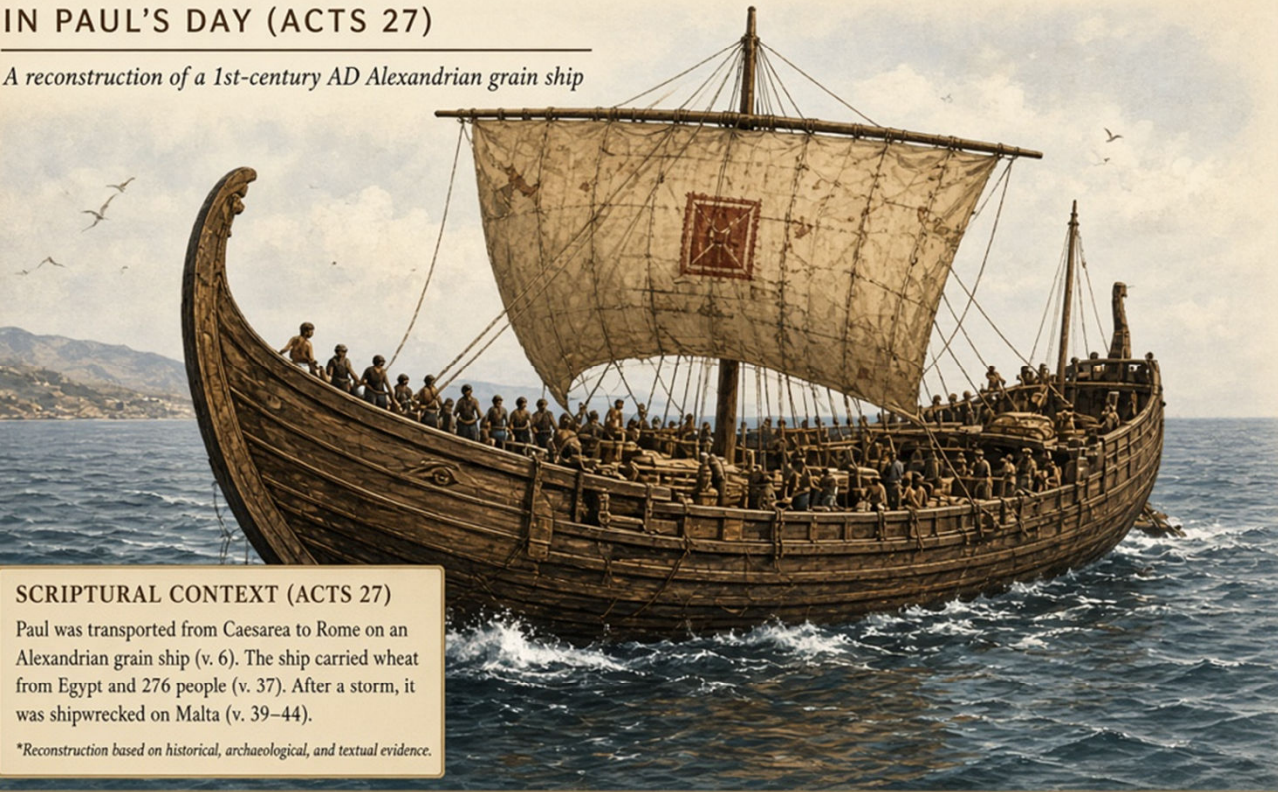
Patron Deities: Ancient sailors prayed to them for fair winds, believing that the electrical weather phenomenon St. Elmo's fire was the physical sign of the twins watching over ships.



ROMAN GRAIN SHIP FROM ALEXANDRIA

IN PAUL'S DAY (ACTS 27)

A reconstruction of a 1st-century AD Alexandrian grain ship



SCRIPTURAL CONTEXT (ACTS 27)
Paul was transported from Caesarea to Rome on an Alexandrian grain ship (v. 6). The ship carried wheat from Egypt and 276 people (v. 37). After a storm, it was shipwrecked on Malta (v. 39–44).
*Reconstruction based on historical, archaeological, and textual evidence.

TYPICAL ROUTE

Alexandria → Puteoli (near Rome)
~2,000 nautical miles (3,700 km)
Voyage time: 30–60+ days depending on winds.
These ships were the lifeline of Rome's grain supply from Egypt.

DIMENSIONS VISUAL GUIDE

~40–45 m (130–150 ft) ~12–14 m (39–46 ft) ~5–6 m (16–20 ft)

SIZE (APPROXIMATE)

Length: 40–45 m (130–150 ft)
Beam: 12–14 m (39–46 ft)
Depth (hold): 5–6 m (16–20 ft)
*Typical of large 1st-century grain ships (navis oneraria) plying the Egypt–Italy route.

CAPACITY

Cargo: 250–350 tonnes of wheat (enough to feed ~1,000 people for a year)
Passengers & Crew: Up to 300+ (276 passengers/crew in Acts 27:37)
Tonnage: ~1,000–1,500 tons burden (ancient measure)

FEATURES

-  Grain cargo stored in bulk in the hold, loaded at Alexandria's harbor.
-  Raised stern with cabins for the captain, officers, and important passengers.
-  Single large square sail (artemon) with a smaller topsail for long-distance voyaging.
-  Strong hull with mortise-and-tenon planking, reinforced for heavy cargo.
-  Steered with two large side rudders (one visible here on the starboard side).

CARGO & PASSENGERS

Primarily wheat from Egypt for Rome's annona (grain dole).
Passengers included soldiers, prisoners, merchants, and travelers.
In Acts 27, the ship carried 276 people when it left Fair Havens.





Acts: The Power of the Gospel



Acts 28:13-14

13 And from there we made a circuit and arrived at **Rhegium**. And after one day a south wind sprang up, and on the second day we came to **Puteoli**. 14 There we found **brothers** and were invited to stay with them for seven days. And so we came to Rome.



0 150 300 Miles
0 150 300 Kilometers

N



The Grain Supply: Alongside Ostia, Puteoli was the primary destination for the vital grain fleets from Alexandria, Egypt, feeding the urban populace of Rome.

The "Puteoli Pilae" (Concrete Piers): Roman engineers constructed the harbor using massive underwater concrete piers (*pilae*) made with volcanic pozzolana ash. This hydraulic concrete set underwater, creating artificial breakwaters that tamed the waves and allowed massive commercial ships to dock securely.



Commercial Hub: The port housed large foreign merchant communities, including active trading stations (*stationes*) for merchants from Tyre, Berytus (Beirut), and Alexandria, making it a bustling melting pot of Mediterranean trade and culture.

St. Paul's Arrival: In the New Testament (*Acts 28:13-14*), the Apostle Paul landed at Puteoli on his journey as a prisoner to Rome, where he spent a week meeting local Christian believers before walking the final stretch along the Via Appia.



Acts: The Power of the Gospel



Acts 28:15-16

15 And the brothers there, when they heard about us, came as far as the **Forum of Appius** and **Three Taverns** to meet us. On seeing them, Paul thanked God **and took courage.**



PORT OF PUTEOLI

— ITALY —

where Paul stayed 7 days,
according to Acts 28.



And landing at Syracuse, we stayed three days.
After setting sail from there, we arrived at Puteoli,
where we found brothers and were invited
to stay with them for 7 days.

— Acts 28:12-14



HISTORICAL MAP OF THE ANCIENT
VIA APPIA | ROMDISM
ROMA TO BRUNDISIUM



1. The Forum of Appius (Appii Forum)

Location: A small town or marketplace situated about 40 to 43 Roman miles south of Rome.

2. The Three Taverns (*Tres Tabernae*)

Location: Another roadside station located closer to Rome, approximately 33 miles south of the city (about 10 miles north of the Forum of Appius).



Acts: The Power of the Gospel



Acts 28:16

16 And when we came into Rome, **Paul was allowed to stay by himself**, with the soldier who guarded him.



Acts: The Power of the Gospel



Acts 28:17-18

17 After three days he called together the local leaders of the Jews, and when they had gathered, he said to them, “Brothers, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans.

18 When they had examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case.





Acts: The Power of the Gospel



The Hope of Israel;
The Messiah of Israel
The Redeemer of the World

Acts 28:19-20

19 But because the Jews objected, **I was compelled to appeal to Caesar**—though I had no charge to bring against my nation.
20 For this reason, therefore, I have asked to see you and speak with you, since it is because of **the hope of Israel** that I am wearing this chain.”



Acts: The Power of the Gospel



Acts 28:21-22

21 And they said to him, “We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you.

22 But we desire to hear from you what your views are, for **with regard to this sect we know that everywhere** it is spoken against.”





Acts: The Power of the Gospel



Morning till Evening:

- The Kingdom of God
- Jesus is the Messiah: From the Torah and Prophets

Acts 28:23-24

23 When they had appointed a day for him, they came to him at his lodging in greater numbers. **From morning till evening** he expounded to them, testifying to **the kingdom of God** and trying to **convince them about Jesus both from the Law of Moses and from the Prophets.**

24 And some were convinced by what he said, but others disbelieved.



Acts: The Power of the Gospel



Isaiah 6:9-10

9 And he said, “Go, and say to this people:
“‘Keep on hearing, but do not understand;
keep on seeing, but do not perceive.’

10 Make the heart of this people dull, and
their ears heavy, and blind their eyes; lest
they see with their eyes, and hear with their
ears, and understand with their hearts, and
turn and be healed.”

Acts 28:25-26

25 And disagreeing
among themselves, they
departed after **Paul had
made one statement**: “The
Holy Spirit was right in
saying to your fathers
through Isaiah the
prophet:

26 “**“Go to this people,
and say, “You will indeed
hear but never understand,
and you will indeed see
but never perceive.”**



Acts: The Power of the Gospel



Romans 11:1-2

1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

2 **God has not rejected his people whom he foreknew.** Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?

Acts 28:27-28

27 For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'

28 Therefore let it be known to you that this **salvation of God** has been **sent to the Gentiles**; they will listen."



Acts: The Power of the Gospel



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Romans 11:11,25-27

11 So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, **until the fullness of the Gentiles has come in.**

26 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”;

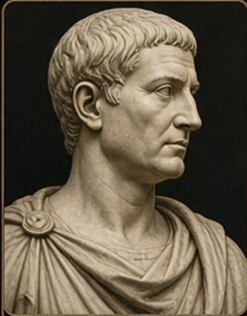


THE NERO FAMILY LINE



◆ FROM JULIUS CAESAR TO NERO CLAUDIUS CAESAR AUGUSTUS GERMANICUS ◆

A line of blood, adoption, and imperial power through the Julio-Claudian dynasty.



JULIUS CAESAR
(100–44 BC)

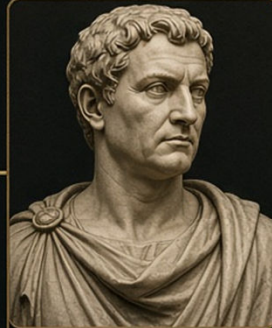
DICTATOR PERPETUO
(Progenitor through
Julia)

Through his
daughter Julia
(c. 76–54 BC)



TIBERIUS CLAUDIUS NERO
(c. 85–33 BC)

Praetor, Senator,
Married Livia Drusilla



DRUSUS I
(38–9 BC)

Nero Claudius Drusus,
Military Commander



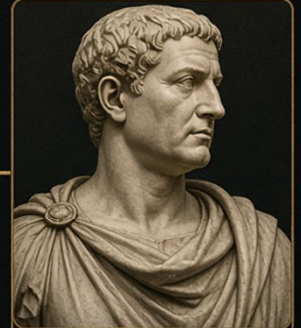
GERMANICUS
(15 BC–19 AD)

Adopted by Tiberius,
Popular General



AGRIPPINA THE YOUNGER
(15–59 AD)

Daughter of Germanicus,
Married Claudius (her uncle)



**NERO CLAUDIUS CAESAR
AUGUSTUS GERMANICUS**
(37–68 AD)

Emperor of Rome,
54–68 AD



The Nero family line descends from Julius Caesar through his daughter Julia and the Claudian line. Power was secured through strategic marriages, adoptions, and the consolidation of the Julio-Claudian dynasty, culminating in Nero, the last emperor of that dynasty.

*“From the blood of Caesar flowed an empire—
and from his line, its darkness.”*

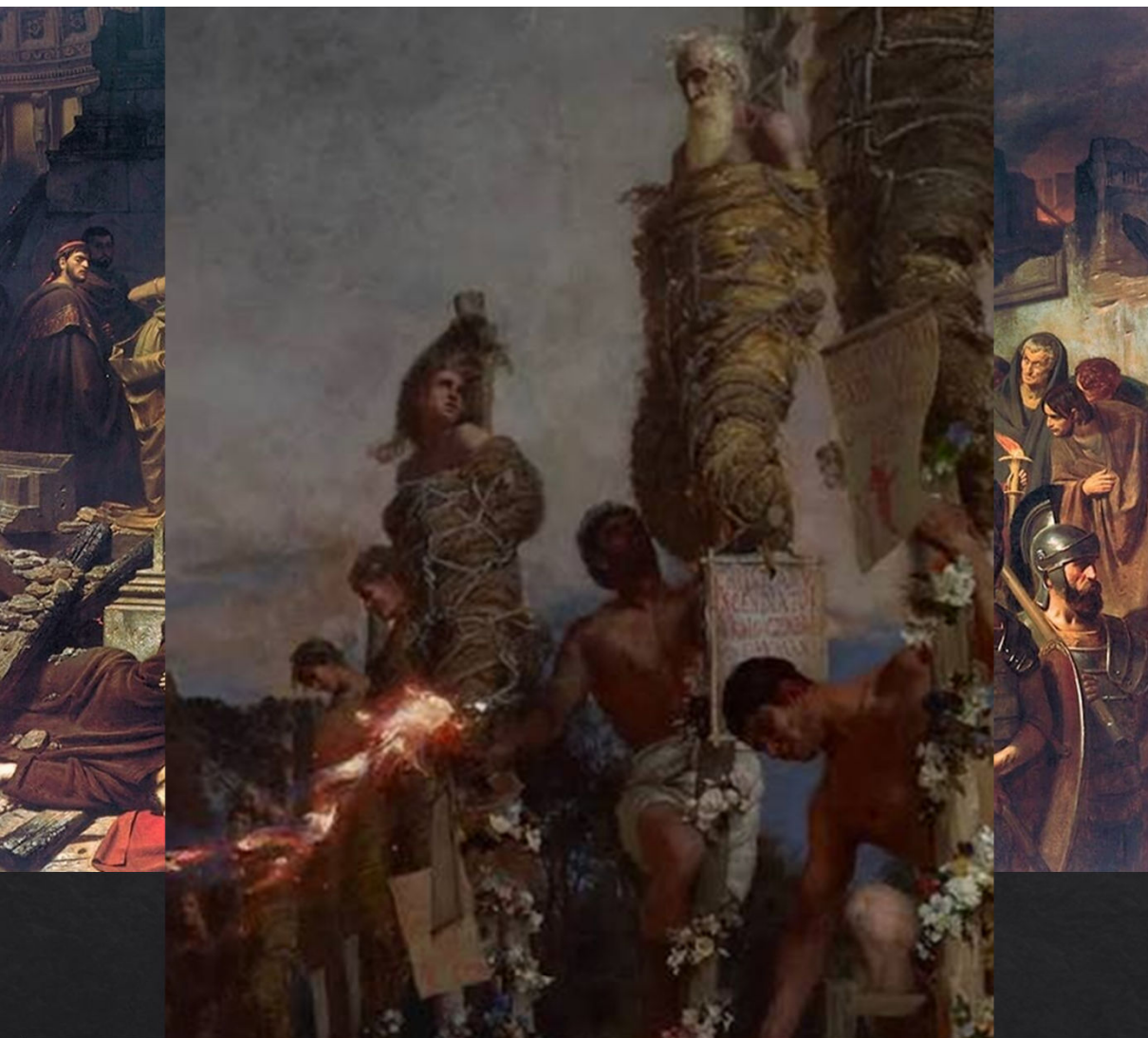


July 64 AD, The Fire of Rome

But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order.

Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the

populace. Christ, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind.



Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.^[16]



THE FATES OF PETER & PAUL UNDER NERO: NON-BIBLICAL SOURCES



ROMAN HISTORIANS

Eyewitness accounts of the Neronian persecution.

TACITUS (c. 56–120 AD)



► Annals XV

Confirms **NERO PERSECUTED CHRISTIANS** in Rome (64 AD), blaming them for the Great Fire.

"They were covered with wild beasts' skins and torn to death... crucified... set on fire."

SUETONIUS (c. 69–122 AD)



► Lives of the Caesars

Nero "punished the Christians, a class of men given to a new and mischievous superstition."



EARLY CHRISTIAN SOURCES

1st & 2nd Century writings mentioning the apostles' martyrdom.

CLEMENT OF ROME (c. 96 AD)



► Letter to the Corinthians

Mentions Peter's martyrdom (Zeal/Envy) and Paul's martyrdom (Endurance, testifying before rulers, reaching the "limit of the West").

IGNATIUS OF ANTIOCH (c. 107 AD)



► Letter to the Romans

Writes, "I do not command you, as Peter and Paul did." Acknowledges their authority and martyrdom in Rome.

DIONYSIUS OF CORINTH (c. 170 AD)



► Fragment

States Peter and Paul were martyred in Italy (Rome) "at the same time."



APOCRYPHAL TRADITIONS

Later, pious narratives and popular legends.

ACTS OF PETER (c. 180–190 AD)



Peter requests **CRUCIFIXION HEAD-DOWNWARD** in Rome, deeming himself unworthy to die like Jesus.

ACTS OF PAUL (c. 180–190 AD)



Details Paul's final journey and his **BEHEADING** by sword outside Rome on the Via Ostiensis.

MARTYRDOM OF PETER & PAUL



(Ps.-Marcellus)

Combines narratives. Details trial before Nero, Peter's inversion, and Paul's beheading, blending history with theological legend.



HISTORICAL SUMMARY OF APOSTOLIC FATES



At this Paul turned to face the east. Lifting up his hands to heaven, he prayed for a long time. After he had communed prayerfully with the fathers in Hebrew, he offered his neck without another word. And as the executioner struck off his head, milk spurted onto the soldier's tunic. When the soldiers and all the bystanders saw it, they marveled and glorified God, who had given Paul such honor

After Acts 28

THE TIMELINE OF PAUL'S STAY IN ROME

From Arrival to House Arrest through Ministry, Trial, and Execution

"He lived there two whole years at his own expense, and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance."

— Acts 28:30–31



Historical dates are approximate (c. 60–64/67 AD). Based on Acts 28 and early church tradition.

c. 60 AD
ARRIVAL IN ROME
(Acts 28:11–16)



Paul arrives in Rome after a shipwreck on Malta and a journey from Puteoli. He is met by Roman Christians.

⌚ He is allowed to live by himself with a soldier guarding him.
(Acts 28:16)

c. 60–62 AD
HOUSE ARREST
(Acts 28:16–31)



Paul lives in his own rented house under military guard for two full years.

⌚ He is free to receive visitors and speak about Jesus without hindrance.
(Acts 28:30–31)

c. 60–62 AD
MINISTRY & WRITINGS
(Acts 28:30–31; Philippians, Colossians, Philemon, Ephesians)



Paul boldly preaches the kingdom of God and teaches about Jesus to Jews and Gentiles.

⌚ Many come to him; the gospel spreads, even among Caesar's household.
(Philippians 1:12–14; 4:22)

During this time he writes Philippians, Colossians, Philemon, and Ephesians (the "Prison Epistles").

c. 62 AD
RELEASE
(Inferred from Pastoral Epistles & Tradition)



After about two years, Paul is released. (No verdict against him; possibly due to accusers not appearing.)

⌚ He continues ministry, likely traveling again in the eastern Mediterranean.
(Inferred from 1 & 2 Timothy, Titus)

c. 64–67 AD
RE-ARREST & EXECUTION
(Tradition & Early Church Fathers)



Under Nero's persecution of Christians, Paul is re-arrested in Rome.

⌚ He is imprisoned (likely in Mamertine Prison) and tried.
⌚ Paul is executed by beheading (as a Roman citizen) outside the walls of Rome.
(Traditionally dated c. 64–67 AD; commemorated at Tre Fontane)

SUMMARY TIMELINE OVERVIEW

Arrival → House Arrest (2 years)
c. 60–62 AD

Ministry & Writings
c. 60–62 AD

Release
c. 62 AD

Later Ministry
c. 62 – c. 64/66 AD

Re-arrest, Trial & Execution
c. 64–67 AD

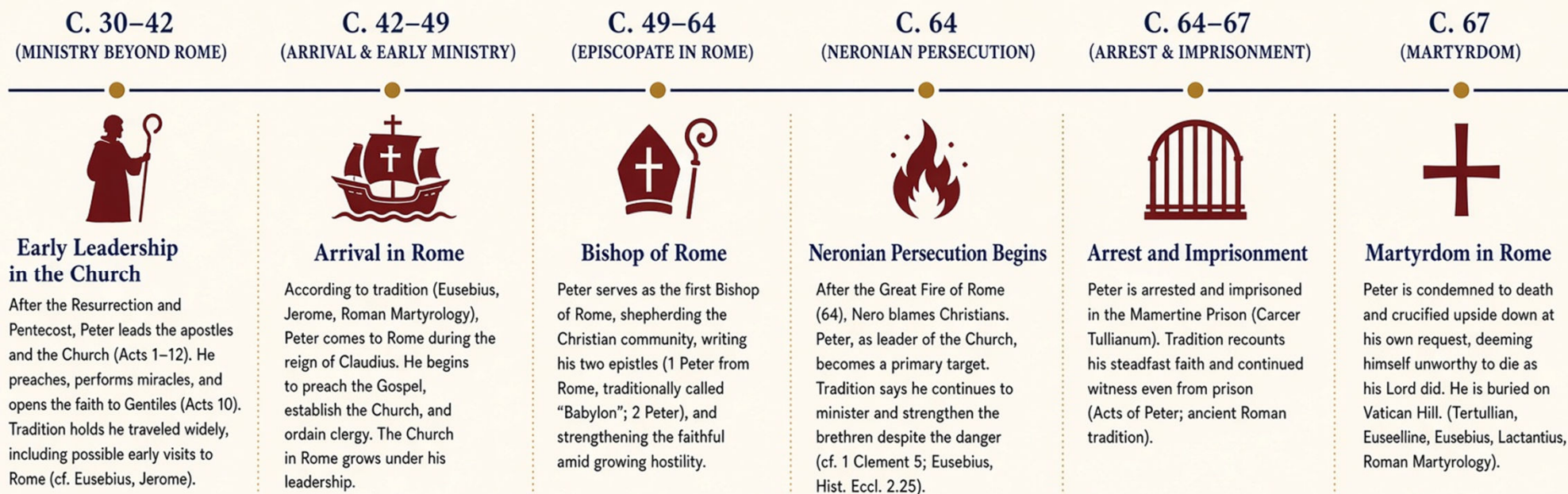
Note: The timeline relies on the Book of Acts and early church tradition. Exact dates are not recorded in Scripture and remain approximate.

After Acts 28

PETER IN ROME: TIMELINE ACCORDING TO CHURCH TRADITION

TRADITIONAL CHRONOLOGY OF HIS LIFE, MINISTRY, AND MARTYRDOM IN ROME

◆ Based on early Church Fathers, liturgical tradition, and Roman martyrologies. ◆



SUMMARY OF TRADITION

According to ancient and continuous Church tradition, Peter came to Rome, established the Church, served as its first bishop, and died a martyr under Nero, offering the ultimate witness to Christ. His tomb and the Church built over it (St. Peter's Basilica) remain the visible sign of his ministry and the unity of the Catholic Church.

Key Sources:

Eusebius (Church History), St. Jerome, Tertullian, Lactantius, 1 Clement, Roman Martyrology, and ancient liturgical tradition.

Note: Exact dates are traditional and approximate, as ancient sources do not always provide precise chronology.

THE APOSTLE PAUL: FROM ACTS 28 TO MARTYRDOM | AN HISTORICAL TIMELINE (c. 60-67 AD)

PHASE 1: ARRIVAL IN ROME & FIRST IMPRISONMENT (c. 60-62 AD)



Acts 28:16-31

- Paul arrives in Rome under house arrest (c. 60 AD)
- Lives freely in rented quarters for two years, preaching the Kingdom of God and teaching about Jesus Christ boldly and without hindrance (Acts 28:30-31).
- He is guarded but receives visitors.

PHASE 2: PASTORAL MINISTRY & WRITINGS (c. 62-64 AD)



- Paul is likely released
- Resumes missionary work (possibly travels to Spain, Crete, Asia Minor)
- Writes the Prison Epistles: Ephesians, Philippians, Colossians, Philemon.
- Mentions Titus in Crete, Timothy in Ephesus.

PHASE 3: FINAL MISSION & & ARREST (c. 65-66 AD)



- Paul is arrested again under Nero's persecution (c. 65 AD)
- Imprisoned in the harsh Mamertine Prison in Rome (Darkened dungeon, chains)
- Wrote his final letter: II Timothy (encouraging Timothy to stand firm).

PHASE 4: MARTYRDOM IN ROME IN ROME (c. 67 AD)



- Traditionally under Nero
- Paul is condemned to death by execution.
- Beheaded on the Ostian Way (Via Ostiensis) outside Rome (c. 67 AD).
- His legacy as the Apostle to the Gentiles endures.

THE LIFE OF THE APOSTLE PETER

LEADERSHIP IN JERUSALEM



CALLING OF THE TWELVE



Peter (as fisher, becomes 'fisher of men')
Follows Jesus, becomes 'Fisher of Men'

DAY OF PENTECOST



Peter preaching to a crowd with tongues of fire above
Receives Holy Spirit, preaches first sermon, 3000 baptized

EARLY CHURCH LEADER



Peter addressing other apostles and early Christians, possibly healing the lame man

Peter addressing other apostles and early Christians, possibly healing the lame man

Proclaims the Gospel, performs miracles, first among the apostles.

APOSTOLIC MINISTRY



MIRACLES & EXPANSION



Peter healing Aeneas and raising Tabitha in Joppa
Spreads Christianity beyond Jerusalem, heals the sick

VISION OF GENTILES



Peter and the sheet with animals, meeting Cornelius
Accepts Gentiles into the faith (Cornelius's household)

MISSIONARY JOURNEYS



Peter traveling by boat and on foot, perhaps in Antioch or

Establishes churches, writes epistles, serves as an Apostle to the Jews

MARTYRDOM IN ROME



PERSECUTION UNDER NERO



Roman soldiers, fire in Rome, Peter preaching discreetly
Christians blamed for the Great Fire of Rome

ARREST & TRIAL



Peter being taken by soldiers before Roman authorities
Imprisoned for his faith

UPSIDE-DOWN CRUCIFIXION



Crucified in crucified upside, martyred for his Savior

Crucified in Rome, c. 64 AD, martyred for his Savior