

The Christian Ministry in Acts of Apostles

Scriptures	Setting/Location	Type of Ministry	Outcome	Comments
Acts 1:6-8	Mount of Olives Jerusalem	Private		<p>To get the fullest picture, Luke 24:44-49, Jesus gives the message, that they would be bearing witness to him and that repentance and forgiveness are now possible. Jesus outlines the scope of the work as starting in Jerusalem and then to all nations.</p> <p>In Acts 1:4-5, Luke records further details about Jesus' instructions. They would be baptized in holy spirit soon after his departure and that they should wait in Jerusalem.</p> <p>In verse 6, the disciples want to know about the restoration of the Kingdom and in verse 7 Jesus repeats his instructions from Matthew 24:36 that this knowledge belongs to the Father. In verse 8, Jesus tells them they would receive holy spirit and at that point they would bear witness to HIM. This work is given 4 stages, Jerusalem, then Judea, followed by Samaria and finally to the rest of the earth. Acts follows this pattern, Chapters 1-7 deals with beginnings in Jerusalem and the death of Stephen. This martyrdom is the trigger event for the work to spread to Judea in Chapter, 8 followed by Samaria and then into Ethiopia. In Chapter 9, the conversion of Saul of Tarsus, who is chosen to be the light to the nations. In Chapters 10-11, the first non-circumcised people, Cornelius and his household receive holy spirit and are baptized. From Chapters 12-28, the thrust is the faith moves onto Rome with Paul scheduled to be tried by Nero.</p>
Acts 2:14-47	Jerusalem 33 CE,	Public discourse	3000 baptized on that day.	<p>All the apostles and 120 in upper room present and baptism in holy spirit has just taken place. Peter gives first Christian discourse.</p> <p>In verse 46 follow up of taking meals "house to house". Verses 42-47 show follow up action. Verse 42 outlines the four key areas of activity for the new believers and verse 46 could be ministry in public area of the temple, probably by Solomon's colonnade, and then sharing of meals in</p>

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				<p>homes of believers This Greek expression appears later in Acts 5:42 and 20:20. This clearly helps to highlight meaning of term. Baptism was immediate and no vows or elaborate study process.</p> <p>UBC-NTSet Acts 2:46 Every day the believers met in the temple. We are not told what they did there, but we may assume that they participated as fully as anyone could in the temple rites (see disc. on 3:1; cf. 21:16). They had not ceased to think of themselves as Jews, though unlike most Jews, they recognized that the Messiah had come. Beyond this, they ate together. The Greek could mean either "at home" or "from house to house." The latter is to be preferred and implies that a number of homes were available to them for their Christian meetings</p> <p>UBS Handbooks for New Testament Acts 2:46 As a group is the same word which is translated together in 1.14. The expression continued to meet as a group may simply be "came together." The temple is in many languages the "house of God," "holy place," or "sacred house," a phrase used in the Old Testament to describe the temple in Jerusalem (see also 3.1). They had their meals together in their homes (literally "they were breaking bread from house to house") should be taken to mean that the believers met at different homes from time to time and there shared in their fellowship meals together.</p> <p>Lenski's Commentary on the New Testament Acts 2:46 The descriptive imperfects continue. Luke sketches the daily life of the first congregation. The three κατά phrases are distributive: "day by day," "house by house"; τε ... τε correlate the first two participles (R. 1179), "both ... and." The believers both visited the Temple and broke bread house by house at home. The daily visits to the Temple were made</p>

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				<p>for the purpose of participation in the Temple worship; we see Peter and John thus engaged in 3:1. The separation from the Temple and the Jews generally developed gradually and naturally. Until it was effected, the Christians used the Temple which Jesus had honored and which typified him (John 2:19-21) as they had used it before. Its spacious colonnades and halls afforded them room for their own assemblies.</p> <p>John Phillips Commentary Series Acts 2:46 Spirituality is not something with which we clothe ourselves just on Sundays. Notice what the Holy Spirit links together: the Temple and the table. Those who were in love with the Lord found their way to the place of prayer. They went to the Temple because, as yet, it had not dawned upon those first believers that the Temple and its worship were obsolete. It would take Stephen to teach them that. The Temple court was a commodious and convenient place to meet for worship and for fellowship. The spiritual person will seek out the gathering place of God's people. That spirituality will then spill over into the mundane aspects of life. It will bring people together in hospitality. The commonplace things of life, such as eating and drinking, will be sanctified into a sacrament. The joy of the Lord will add a new dimension of gladness to everything. Life will not be compartmentalized into the sacred and the secular, but both will be wedded in a marriage of blessing and bliss.</p> <p>Jamieson Faussett Brown Acts 2:46 (JFB) daily ... in the temple--observing the hours of Jewish worship. and breaking bread from house to house--rather, "at home" (Margin), that is, in private, as contrasted with their temple-worship, but in some stated place or places of meeting.</p>

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				<p>New American Commentary - New Testament Set Acts 2:46-47: The Christian presence in the temple testifies not only to their remaining faithful to their Jewish heritage but also evidences their zeal for witness. In Jerusalem the temple was the primary place where crowds would be found, and there the Christians went to bear their witness (3:11-12; 5:21, 42). If the temple was the place of witness, homes were the place for fellowship. In the intimacy of the home setting, a common meal was shared together, probably including the Lord's Supper as well. It was a time marked by rejoicing in their fellowship with one another and with the Spirit and by their own openness and sincerity (aphelotes). The Greek phrase <i>κατ οἶκον</i> can be translated "at home" or "from house to house." The latter is probably preferable, depicting the Christians as individually opening their homes to the larger fellowship. With such a large membership, the picture is probably that of a number of home fellowships.</p>
<p>Acts 3:11-26 Acts 4:1-4</p>	<p>Jerusalem</p>	<p>Public discourse</p>	<p>5000 men baptized.</p>	<p>Peter and John at temple for 3.00 pm prayer. Peter and John taken into custody. Opposition to message starts early. Baptism was immediate and no vows or elaborate study process. New American Commentary - New Testament Set Josephus recorded that the two daily sacrifices took place in the morning and at the ninth hour (Ant. 14.65; cf. Num 28:4). There also was a third time of prayer, probably at sunset. Healed lame man and then crowd gathers praising God. Peter gives second public discourse calling on people to repent. This is at Solomon's Colonnade in the temple. Baptism is immediate and mentions only 5000 men. The Greek word for men here is <i>g0435. ἀνήρ anēr; a primary word (compare 444); a man (properly as an individual male): — fellow, husband, man, sir.</i> It does not state if women were baptised. This puts the number baptised since Pentecost at 8000.</p>

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Acts 4:5-12, 18-22	Jerusalem	Public testimony	Warning to stop speaking in Jesus name	<p>Peter and John testify to religious leaders in Jerusalem They go to the disciples and relate the incident. This is followed by prayer and shaking of the location. All are strengthened. Power of prayer in early congregation.</p> <p>Praying congregation in line with Acts 2:42.</p>
Acts 5:27-32, 41-42	Jerusalem	Public testimony	Flogged and released	<p>Apostles in front of Sanhedrin and accused of disobeying command to stop preaching. Peter and apostles speak out on why they need to obey God rather than men.</p> <p>All rejoice. In verse 42 same Greek term for “house to house” used as Acts 2:46. Interestingly, the temple comes first and then in houses. Probably follow up instructions or teaching of fellow believers and interested ones in homes</p> <p>John Phillips Commentary Series Acts 5:42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. They did it incessantly. Every day they spent their time spreading the good news of the gospel. They did it insistently. Back they went to the Temple, for public meetings where the crowds were thickest, and also into every house for private meetings throughout the city. They did it instructively. It was Jesus Christ who was the theme of their teaching and preaching. The Sanhedrin had now lost two rounds in its fight against the church.</p> <p>Lenski's Commentary on the New Testament Acts 5:42 Never for a moment did the apostles cease their blessed work. "Every day" they continued, and this openly "in the Temple" where the Sanhedrin and the Temple police could see and hear them, and, of course, also κατ' οἶκον, which is distributive, "from house to house," and not merely adverbial, "at home." They continued to fill Jerusalem from center to circumference with the Name. They scorned to work only in secret. They knew no fear. The imperfect, "they were not ceasing," with its complementary present participles is still descriptive, and "were not</p>

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				<p>ceasing" (negative) is a litotes for "were ever continuing." The first participle, "teaching," is made more specific by the second, "proclaiming as good news Jesus the Christ"; τὸν Χριστόν is predicative: "as the Christ." Here we have the first instance of εὐαγγελίζεσθαι in the Acts in the full sense of preaching the gospel, and with it the mighty name "Jesus" and its full significance in "the Christ," the Messiah of God (2:36). This "name" fittingly closes the present narrative.</p> <p>UBS Handbooks for New Testament Acts 5:42 In people's homes is the same expression which appeared in 2.46; whether they taught only in the houses of believers or in the houses of believers and unbelievers alike the text does not state. Preach the Good News translates one Greek word, which appears fifteen times in the book of Acts and is somewhat of a technical term for the preaching of the Good News. In the Greek sentence structure (about) Jesus the Messiah is actually the object of the verb preach the Good News. Messiah may be understood as in the TEV, that is, as a title; or it may be taken as a part of a proper name, Christ Jesus. If it is understood as a title the meaning may be that they were preaching the Good News that Jesus is the Messiah.</p> <p>UBC-NTSet Acts 5:42 The narrative is brought to a close with another sketch of church life (see disc. on 2:42–47). They—chiefly the apostles, but possibly others also—never stopped teaching and proclaiming the good news, both in public (in the temple) and in private, in their believers' meetings in the house churches (see note on 14:27). Their message was essentially this: "The Messiah has come in the person of Jesus." This must have rankled with the Sadducees especially, since this claim for Jesus was always based on the fact of his resurrection, but there was little they</p>

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				<p>could do about it while the Christians remained popular and the Pharisees unwilling to take the Sadducees' side against them</p> <p>New American Commentary - New Testament Set 5:41-42 The apostles were not persuaded. They would continue to obey God rather than men. In fact, they rejoiced at having suffered for the name, very much in accord with the beatitude of their Lord (Luke 6:22f.). And the witness to the name continued--publicly in the temple and privately in the homes of the Christians. Luke seems to have used a common Greek rhetorical construction in v. 42 called a chiasm, which is most easily pictured as an A-B-B-A pattern. In the temple (A) and in homes (B), the apostles taught (B) and preached the gospel (A). Teaching was the task within the Christian fellowship, preaching the public task in the temple grounds. If there is any significance to his using such a device, it would be to give emphasis to the beginning and concluding elements. Their witness, their preaching of the gospel, was their primary task and occupation.</p>
Acts 6:8-15 Acts 7: 1-60	Jerusalem	Public Public testimony	Stoned to death	Stephen gives a witness to the Sanhedrin and is condemned and stoned. The first Christian martyr. Saul is watching with approval.
Acts 8:1-3	Jerusalem and Judea		Persecution of believers begins.	Saul is a leader in this persecution. Believers flee Jerusalem except for the Apostles. Jesus had given instructions in Matthew 28:18-20 and Acts 1:6-8. Apostles do not leave Jerusalem. This should have been opportunity to spread the faith by the Apostles. Why do they choose not to leave Jerusalem? This persecution led to an exodus of new believers fleeing from Jerusalem and Judea and this leads to the propagation of the Good News about Jesus. It is not a systematic "door to door" approach.
Acts 8:4-7, 14-17, 25	Samaria	Public Public	Spread of Christianity Samaria is now covered	Philip preaches Christ in a Samaritan city. Crowds are mentioned. Therefore, most likely public ministry. Apostles send Peter and John to investigate. Holy spirit not received but only baptized in the name of Jesus. Peter and John prayed and once hands laid on them holy spirit is given to believers in Samaria. Why was

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		Public?		<p>Philip not able to provide holy spirit? Are the apostles needed for this? Baptism was immediate and no vows or elaborate study process.</p> <p>Is this one of the keys of the kingdom Jesus promised Peter in Matthew 16? Peter was there at Pentecost, here, and at the next stage in Acts 10 with Cornelius and the gentile household.</p> <p>Peter and John head back to Jerusalem and along the way preach to many Samaritan villages. Type of ministry not mentioned.</p> <p>Jesus and apostles had been through Samaria. Sons of thunder and woman at the well are well known accounts. Interestingly, the apostles in Jerusalem wanted to find out the situation in Samaria. Clearly Jesus is directing the work as per Matthew 28:18, 20 and not by a central group of men.</p>
Acts 8:26-39	Between Jerusalem and Gaza	Public highway	Another baptism	<p>First one to one assistance mentioned. Again, Jesus is the guiding hand and not body in Jerusalem. Baptism was immediate and no vows or elaborate study process.</p>
<p>Acts 9: 1-9</p> <p>Acts 9:10-19</p> <p>Acts 9:20-25</p> <p>Acts 9:27-30</p>	Damascus	<p>Public</p> <p>Private House</p> <p>Public</p> <p>Public</p>	<p>Paul baptized</p> <p>Paul starts preaching</p>	<p>Jesus meets Saul and tells him to await instruction</p> <p>Ananias sent to instruct Paul. Ananias provides a personal one to one ministry where Ananias follows up on directions from Jesus, who clearly is directing matters. No mention of central body in Jerusalem. In fact, brothers in Jerusalem cannot believe Paul until Barnabas intervenes. Paul is baptized and begins his ministry. Again, Paul does not go through elaborate instruction. Paul starts ministry in synagogue in Damascus</p> <p>Paul has to escape from Damascus and from Jerusalem. Paul starts ministry in Jerusalem.</p> <p>Paul sent to Tarsus for safety.</p>

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Acts 10:1-33 Acts 10:34-48	Joppa and Caesarea	Private house Private House	Cornelius and Peter meet. Cornelius and household baptised	<p>Account of divine intervention through angels, visions etc. for Cornelius and Peter. Peter was located at Joppa and then travels up the coast to Caesarea. This ministry involved divine direction. Interestingly, Cornelius is baptised immediately and no elaborate study process involved. There is no mention of his resignation as a soldier. Jesus directly gives instructions to Peter and Cornelius.</p> <p>Peter gives a discourse and then holy spirit falls on the Cornelius and household. Peter gives instructions for water baptism.</p> <p>Later in Acts 11, Christians who part of a “circumcision party” in Jerusalem want an explanation from Peter on his actions. These might have comprised of the many priests who became disciples in Acts 6:7. This shows that there was no central body of men directing the ministry work, but it was the resurrected Jesus. The brothers in Jerusalem did not make the decision to baptize Gentiles. They accepted the hand of Jesus and the fact of holy spirit being poured out to the nations could not be argued a.</p>
Acts 11:19-30	Syrian Antioch	No mention of Private but Public ministry is clear	<p>Many Greek speaking people become believers</p> <p>The term Christian is coined</p>	<p>Verse 19 states that the Jewish Christians fleeing Jerusalem only spoke to fellow Jews. Verse 20-21 describes how the men who came from Cyprus and Cyrene declared the message to the Greek speakers. A great number became believers.</p> <p>In verses 22-26, we see how the Jerusalem congregation heard about events in Antioch and sends Barnabas to investigate. This is interesting as it shows that the Jerusalem Elders were not directing this work. They want to know what is happening. This work is clearly directed by Jesus through holy spirit. This shows that early Christianity was not directed by a central body. Barnabas rejoices and encourages the new believers. He travels to Tarsus, finds Saul and brings him back. Interestingly, Barnabas must have recalled the mission given to Paul and must have concluded</p>

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				that the time had arrived for Paul to have a fuller share. They stay in Antioch for a year with the congregation. Agabus prophesies a great famine to the believers and they arrange a relief ministry for the brothers in Judea.
Acts 13:1-3	Syrian Antioch	Public	Paul and Barnabas along with John Mark go on journey	First missionary journey in the Book of Acts. Paul and Barnabas chosen by holy spirit in Antioch to go out on missionary journey. This is the place where by "divine providence", according to NWT rendering disciples are called Christians. All this is accomplished without a central body in Jerusalem directing, instructing or leading it. Missionary trip is arranged by Antioch and no central direction. One congregation, Antioch, undertakes the work.
Acts 13:5	Salamis, Cyprus	Public/ Synagogue		First missionary journey. They minister in the synagogues. Paul and Barnabas at Salamis in Cyprus.
Acts 13:6-12	Paphos, Cyprus	Private/Home of proconsul or public place?	Sergius Paulus became a Christian	They meet with proconsul Sergius Paulus. Elymas blinded and Paul shows power of God. Public official converts and no elaborate study process. Baptism not mentioned.
Acts 13:15-42	Antioch of Pisidia	Public Discourse/ Synagogue	Many Jews and Proselytes start following Paul and Barnabas.	Paul gives a discourse in the synagogue.
Acts 13:44-52	Antioch of Pisidia	Public/ Synagogue	Nations rejoice.	Paul and Barnabas show boldness in speaking about Jesus, outlines their priority in speaking first to the Jews with the message and because of the Jewish rejection they move onto the nations. Paul and Barnabas return to Synagogue the following week. After arguments with Jews they withdraw. Paul now focuses on the people of the nations. The people of the nations rejoice and glorify God. Paul and Barnabas are now out of the city
Acts 14:1	Iconium	Public/ Synagogue	Many Jews and Greeks become believers.	Again, Paul goes to public place to share the message. They enter the Synagogue and spoke to many Jews and Greeks

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Acts 14:2-7	Iconium	Public (Probably)	Took message as they fled to others	Shared message with boldness and supported by miracles. Divisions in the city and ruling authorities, violence is threatened and used, they flee to other cities.
Acts 14:8-19	Lystra	Public	Paul stoned	In the city of Lystra a crippled man is healed, and they get treated as gods. Jews from Iconium come down and stir the crowds and they stone them.
Acts 14:20-23	Derbe	No reference given.	Many new disciples in Derbe	They move on to Derbe. As a side point of interest. The word for appointing elders is by vote as seen in Acts 14:23. Strong's <i>g5500</i> . <i>χειροτονέω cheirotoneō</i> ; from a comparative of 5495 and <i>τείνω teinō</i> (to stretch); to be a hand-reacher or voter (by raising the hand), i.e. (generally) to select or appoint: — choose, ordain. <i>AV (4) - ordain 3, choose 1;</i> <i>to vote by stretching out the hand to create or appoint by vote: one to have charge of some office or duty to elect, create, appoin)</i> New congregations are being trained on the manner of appointing men to these roles. The appointments are not by central body but by local congregations. They return to Lystra, Iconium and Antioch. They strengthened disciples and help congregations appoint elders
Acts 14:24-26	Various cities mentioned	No mention of ministry		Bible is silent on what happened in these places. Travelled through Pisidia, Pamphylia, Perga, Attalia. Then sailed to Antioch
Acts 14:27-28	Antioch of Syria	Public/ In homes? Not stated		Completion of first missionary journey. Return to home congregation and build up all. They settled back down. Probably met in believers' homes to share experiences. There is no indication that they reported to a central authority in Jerusalem.
Acts 16:12-15	Philippi	Public	Lydia and family got baptized	Second missionary journey begins and move across to Greece. Paul, Silas and Timothy travelled through Syria and Cilicia. Then to Derbe and Lystra, and travelled through Phrygia and Galatia. They arrive in Mysia and tried

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				to go into Bithynia but stopped by supernatural power. From Mysia went to Troas, then sailed from Troas to Samothrace, then to Neapolis and come to Philippi. No synagogue was allowed in Philippi. They went on the Sabbath to the river gate where people met for prayer. Spoke to an assembly of women. Lydia was wealthy due to trade in purple. Again, no process of lengthy bible study or vows being taken. Baptism was immediate and no elaborate study process is mentioned.
Acts 16:25-34	Philippi jail	Public Jail	Jailer and family are saved	Paul and Silas jailed and miracle during prayer. Jailer is saved from suicide Baptism was immediate and no elaborate study process is mentioned. No lengthy process or vows being taken.
Acts 17:1-9	Thessalonica	Public/ Synagogue	Some Jews and many Greeks along with important women all associate with Paul and Silas	They move onto Thessalonica. Paul's routine is to go to the synagogue on the Sabbath. Visited the synagogue for 3 Sabbaths. Many are receptive to the message. The local Jews stir up trouble and they have to leave. Doesn't mention baptism but could be assumed.
Acts 17:10-15	Beroea	Public/ Synagogue	Many Jews, some of the important Greek women and men are converted.	They move on to Beroea by night. They go to the Synagogue and preach. Beroeans accept the word after a thorough study of scriptures. Jews again come from Thessalonica and cause problems. Paul sent by sea to Athens. No mention of baptism but could be assumed.
Acts 17:16-29	Athens	Public/ Synagogue, market place in Athens and Areopagus	Some of the listeners became believers and one judge in Areopagus, Dionysius and Damaris.	Paul preaches in synagogue at Athens and in the market place Debates with epicurean and Stoic philosophers and he is taken to the Areopagus court on charge of introducing new religion. Paul gives a defence and gets some who scoff and others want to hear more. No mention of baptism but could be assumed.
Acts 18:1-4	Corinth	Public/ Synagogue	Jews and Greeks become believers.	Paul travels to Corinth and resides with Aquila and Priscilla who had been deported from Rome because Emperor Claudius expelled all Jews. Gives a ministry in synagogue every week. Home of Aquila and Priscilla was meeting point for congregation. See 1 Corinthians 16:19.

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Acts 18: 5-11	Corinth	Public/ Synagogue Private/ House	Crispus the presiding officer of synagogue and family get baptized.	Paul's ministry gets more intense once Silas and Timothy arrive in Corinth. This ministry was specific to the Jews. They kept opposing and Paul withdraws from the synagogue to the house of Titius Justus which was adjoining the synagogue. He also gets a vision of encouragement from Jesus. No mention of any word from central body of men. Baptism happens once they believe and no elaborate study process is mentioned.
Acts 18:19-22	Cenchrea Ephesus Caesarea Jerusalem? Antioch Syria	Public/Synagogue		The second missionary journey ends. Paul heads back home with Aquila and Priscilla. They go to Cenchreae and Paul shaves his head and makes a vow. This is a Nazarite practice. Why does Paul follow Nazarite custom in the Law? Is it to preach to Jews? They get to Ephesus and go into the synagogue. He does not stay but sails to Caesarea and probably goes to Jerusalem and then back home to Antioch.
Acts 18:23	Galatia and Phrygia.		Strengthens believers	The third missionary journey begins and Paul revisits areas of Galatia and Phrygia.
Acts 18:24-28	Inland area and then to Ephesus	Public/Synagogue Public/Achaia	Disproved Jewish teaching	Apollos arrives in Corinth. Gets updated on baptism by Aquila and Priscilla. He heads off to Achaia Interesting that his ministry was good even though he did not have full understanding on baptism.
Acts 19:1-7	Ephesus		12 disciples receive holy spirit	Paul finds his way to Ephesus and found disciples who have not been baptized in holy spirit. They get baptised into the name of Jesus and receive the holy spirit. Again, interesting situation where they were Christians but had not received the holy spirit until Paul arrives.
Acts 19:8-10	Ephesus	Public/ Synagogue Public/ Auditorium	All Jews and Greeks heard the message	For 3 months Paul preaches in the synagogue in Ephesus. Due to the negative attitude of some he separated the disciples to the school auditorium of Tyrannus. Paul gives daily talks in the new location. He stays for 2 years and all living in Ephesus heard the word. This seems to

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				have become known in whole city and everybody must have come at some time to listen. Two years would include over 700 talks done daily. This seems to be how all of Ephesus gets to hear the message. No mention of a "door to door" ministry.
Acts 19:11-20	Ephesus	Public	Growth of maturity and possibly new ones	Paul performs some mighty works, and many confessed their faith and also burned valuable magical books.
Acts 19:23-41	Ephesus	Public	Riot and mob action	Paul's preaching must have had a strong effect if they were losing trade. Demetrius and incident with silversmiths
Acts 20: 7-12	Troas	Private to believers	Paul performs resurrection	At Troas Paul gave talk during a meal. Eutychus falls out of 3 rd storey and dies. Paul resurrects him during congregation meeting in a home.
Acts 20:17-38	Miletus	Private to believers, specifically the elders from Ephesus.	All built up and tears	<p>Paul calls Ephesian elders to Miletus and gives them instructions Based on Acts 20:20 must mean public and in known homes. This is based on records in book of Acts and various letters. Also, grammar construction is same as in Acts 2:46 and Acts 5:42. Along with Romans 16:3-5, 1 Corinthian 16:19, Colossians 4:15 and Philemon 2. See various views from commentators below. In addition Acts 19:8-10 states explicitly, how the whole of Ephesus and the region got hear about the message. This is through his daily discourses in the auditorium of Tyrannus. He probably visited the various groups meeting in homes as well.</p> <p>John Phillips Commentary Series 27 Vols Acts 20:20 Paul calls to witness his message—" [I] have showed you, and have taught you." By life and by lip, by exposition and example, Paul was himself a living epistle, known and read of all men. Paul calls to witness his method—"publicly and from house to house." He taught publicly first in the synagogue and then in the school of Tyrannus. He taught privately,</p>

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				<p>going from door to door, from house to house. There was not a house in Ephesus he had not visited. His method was very simple: go where the people are; do not expect them to come to you. Paul calls to witness his mission—"both to the Jews, and also to the Greeks." Paul saw a mission field in every man, woman, boy, and girl he met, regardless of color or creed, race or religion. Every person was someone for whom Christ had died, someone who needed a word from God.</p> <p>Jamieson Faussett Brown Acts 20:20 (JFB) have taught you publicly, and from house to house--Did an apostle, whose functions were of so wide a range, not feel satisfied without private as well as public ministrations? How then must pastors feel? [BENGEL].</p> <p>(Lenski's Commentary on the New Testament) Acts 20:20 Ὡς parallels the πῶς occurring in v. 18. First, the Lord in Paul's work; secondly, the Lord's Word, Paul's work of teaching. His one motive and sole purpose was not to conceal or to hold back a single thing of all that was profitable to his hearers. He never tried to save himself or to seek the slightest advantage for himself. It is so easy just to keep still on some points; one may even hide his real motive from himself when doing so and persuade himself that he is following the promptings of wisdom. "I did not shrink," Paul says, and that is the correct word. For we naturally shrink when we anticipate hurt or loss as the result of what we ought to teach and preach. The infinitive with τοῦ is the ablative after a verb of hindering, denying, etc., and the negative μή is retained although it is not necessary, R. 1094. Note the two infinitives: "from proclaiming and from teaching," both are effective aorists, the one referring to announcements, the other to instructions, both "in public and from house to house," Paul using every opportunity.</p>

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				<p>UBS Handbooks for New Testament Acts 20:20 As with the two preceding verses, so verses 20 and 21 are one long sentence in Greek. The TEV, along with others (see NEB, JB), takes the main verb in verse 20 to mean hold back, and so understands as its object anything that would be of help to you. If this done, the rest of verse 20 may be taken either (1) as an explanation of what Paul did in order to be of help to them (so NEB, JB), or (2) as a reference to time, as in the TEV: as I preached and taught you in public and your homes. Others understand the verb hold back in the sense of "be silent about (out of fear)," and take the remainder of the verse as an explanation of what resulted from Paul's unwillingness to shrink back in fear: "I never shrank from telling you anything that was for your good, nor from teaching you in public or at your houses" (Goodspeed; see also RSV).</p> <p>UBC-NTSet Acts 20:20 His ministry had been all-embracing—to both Jews and Greeks (v. 21)—another Pauline expression (cf. Rom 1:16; 2:9, 10; 3:9; 1 Cor 1:24). It had involved both public preaching (in the synagogue and the hall of Tyrannus, 19:8, 9) and private (e.g., to the church that met in the house of Aquila and Priscilla, 1 Cor 16:19).</p> <p>New American Commentary - New Testament Set Acts 20:20 A second characteristic of Paul's ministry was the openness of his proclamation (v. 20). He kept no secrets, held nothing back. Whatever was true to the gospel and helpful to the faithful, he preached both publicly and from house to house. Mention of public proclamation recalls Paul's days in the synagogue of Ephesus and the lecture hall of Tyrannus (19:8f.). The reference to houses most likely is to the house-church meetings of the Ephesian Christians. In contrast, some were not so open in their witness, i.e., false teachers who advocated hidden and secret doctrines. Paul warned the Ephesian leaders later in his speech that such would arise to plague their own church (v. 29f.). He reminded them of the</p>

Scriptures	Setting/Location	Type of Ministry	Outcome	Comments
				honesty and openness of his own preaching. When one was faithful to the truth, there was nothing to hide.
Acts 21:8	Caesarea	Private	Paul stays with Philip	The evangeliser Philip meets the missionary Paul. Philip seems to have settled in Caesarea and has 4 daughters. They could have recounted and reminisced on the death of Stephen 20+ years earlier as both were present. As a further point to research- Interestingly, Philip's four daughters prophesied. Was this a congregational office occupied by men and women? Need to check with rest of NT and principle of headship.
Acts 21:15-25	Jerusalem	Private		The third missionary journey ends. Arrives in Jerusalem and meets with James and all the elders. He relates experiences and they give him direction.
Acts 21:26-40	Jerusalem	Public	Paul arrested	Paul carries out instructions, but issue arises, and Roman soldiers intervene.
Acts 22:1-30	Jerusalem	Public	Paul taken away	Paul speaks to the crowd. Another riot breaks out and soldiers take him away. He is given rights of citizenship.
Acts 23:1-11	Jerusalem	Public	Paul taken away	Paul addresses the Sanhedrin and results in an uproar between various factions.
Acts 23:12-35	Jerusalem		Paul moved to Caesarea	Paul's life is under threat and Romans move him out of Jerusalem and they finally end up in Caesarea.
Acts 24:1-27	Caesarea	Public hearing		Paul speaks to Felix in defence and faces the Tertullus and Elders. Paul gets to address Felix and his wife Drusilla. He is then kept under house arrest for 2 years
Acts 25:6-12	Caesarea	Court hearing (Public)		Festus hears Paul's case in court. Paul appeals to Caesar.
Acts 25:22-26:30	Caesarea	Public		Paul speaks in front of Agrippa, Festus, Berenice and other high officials. Paul gives a defence with graciousness and respect to the authorities. He is sent to Rome to be heard by Caesar.
Acts 28:17-29	Rome	Public		Paul speaks to leading Jewish men and then to a bigger gathering in Rome. He invites the Jews in Rome to visit and he preaches the message. They leave divided. No converts etc. are mentioned.

Scriptures	Setting/Location	Type of Ministry	Outcome	Comments
Acts 28:30-31	Rome	Private	Awaiting trial	Paul is in house arrest for 2 years. He has many visitors and preaches to them Based on verses 28-31, Paul gives a message of salvation for Gentiles, preaching the Kingdom and teaching about Jesus.