The winds of biblical scholarship have blown toward the Book of Acts from a largely theological direction for the past quarter of a century,¹ providing a corrective to the pervasive concern with questions of historicity fostered by the work of W. Ramsay almost a century ago.² However, the winds are changing again, and interest is once more being kindled in questions relating to the trustworthiness of Acts. These changing winds are blowing from such unlikely places as the University of Tubingen itself, whose extremely critical views were held by Ramsay prior to his sojourn in Asia Minor. For example, M. Hengel, a NT scholar at Tubingen, "makes a bold departure from radical NT scholarship in supporting the historical integrity of the Acts of the Apostles. . . and demonstrates that Luke's account is historically reliable. . . ."³ Mitigating cases against the hyperskepticism of scholars like J. Knox,⁴ and G. Leudemann,⁵ are now being made in various quarters bolstered by new discoveries in archaeological and inscriptive material.⁶

⁶ See works below by Finegan, McRay, and Herner.
In this article only a modicum of current archaeological research will be presented because an article of this length requires a high degree of selectivity in order to include even the highlights of archaeology's ongoing contribution to the study of Acts. Older works on Acts, such as those by Ramsay, Foakes-Jackson, and Lake,7 are now able to be supplemented, and in places corrected, by contemporary research on archaeology and classical history in the works of J. Finegan,8 C. Hemer,9 the author,10 and others.

For convenience we may group significant discoveries relating to Acts into the following categories: 1) chronology, 2) inscriptions and coins, and 3) excavated sites.

Chronology

The unbridled skepticism of Knox and Leudemann concerning the trustworthiness of Acts for constructing a reliable, if not detailed, chronology of its events has been effectively neutralized by the careful work of less radical scholars. Fragments11 of an inscription reproducing a letter sent from Claudius, either to the people of Delphi or to the successor of Gallio, have been found at Delphi mentioning Gallio (Δουκιος ους Γαλλιων ο φ [ιλος] μου κα [ι ανθυ] πατος [της Αχαιας] εγραψεν...).12 C. Herner and J. Finegan demonstrate that most recent studies13 on the Gallio inscription require the placing of that proconsul's accession to office in Achaia in A.D. 51/52 (Acts 18:12). Paul, having come to Corinth 18 months earlier than his appearance before Gallio (18:11), could have arrived in the late fall of 49,14 or

9 The scholarly world has been recently blessed by the posthumous publication of the exhaustive work of Professor Herner, The Book of Acts in the Setting of Hellenistic History (WUNT; Tubingen: J. C. B. Mohr [Paul Siebeck], 1989). His work deals with questions of the history, language, geography, and structure of Acts.
11 Four were known to A. Deissmann (see n. 12), but a total of nine are now accepted by Herner (The Book of Acts in the Setting of Hellenistic History, 252, n. 18). See his analysis based on these additional fragments in "Observations on Pauline Chronology," in D. A. Hagner and M. J. Harris, eds., Pauline Studies (Grand Rapids: Eerdmans, 1980) 6-9.
taking a less restrictive view of the 18-month period, in the late fall of 50.\textsuperscript{15}

This date coincides well with Suetonius' record of an expulsion of the Jews from Rome under Claudius in A.D. 49,\textsuperscript{16} which occurred just before Paul arrived in Corinth (Acts 18:2).\textsuperscript{17} Dio Cassius' comment that Claudius “did not drive them out [i.e., because there were so many] . . . but ordered them not to hold meetings”\textsuperscript{18} probably refers to the beginning of his reign when he showed tolerance to the Jews.\textsuperscript{19}

The very recent discovery of a cemetery in Jericho, seven miles long with more than 120 tombs, provides support for this analysis.\textsuperscript{20} One of the tombs contained an inscribed sarcophagus which belonged to “Theodotus, freedman of Queen Agrippina. . . .” He was freed by the queen, the second wife of Claudius, between A.D. 50 and 54. This manumission of a Jewish slave\textsuperscript{21} (Theodotus is Greek for Nathanael), points to a favorable relation between the house of Claudius and the Jews early in his reign. Later in his reign, another wife of Claudius, Queen Protonice, converted to Christianity, made a pilgrimage to Jerusalem, and returned to Rome with a report that the Jews had wrongfully withheld from Christians the possession of Golgotha, the cross, and the tomb of Christ. A little known passage in the Doctrine of Addai then reads: “And when Caesar heard it, he commanded all the Jews to leave the country of Italy.”\textsuperscript{22} This is probably the expulsion referred to above by Suetonius.

\textsuperscript{16} Herner, \textit{The Book of Acts}, 169.
\textsuperscript{18} Dio Cassius, \textit{History of Rome} 60.6.6.
\textsuperscript{21} Another Theodotus, who was a priest and synagogue president, whose name was found on a pre- A.D. 70 inscription belonging to a synagogue in Jerusalem, is called "son of Vettenus" and thus may have been a slave who had been freed by the prominent Roman family of the Vetteni, taking their name as was the custom. A. Deissmann, \textit{Light from the Ancient East} (New York: George H. Doran, 1922) 439-41; Finegan, \textit{Light from the Ancient Past}, 306. Albright felt that this synagogue of Theodotus may be connected with the "synagogue of freedmen" in Acts 6:9. W. F. Albright, \textit{The Archaeology of Palestine}, (Baltimore: Penguin, 1960) 172. I
\textsuperscript{22} Howard, \textit{Doctrine of Addai}, 33.
Inscriptions and Coins

One of our most important sources for the study of the ancient world continues to be the ongoing decipherment of already discovered inscriptions and the continual discovery of new ones. For example, some 7,500 inscriptions have been found in the Greek Agora of Athens alone.23 They testify to the huge number of inscribed altars, monuments, and buildings that existed in this part of Athens' huge market area. Excavations by the American School of Classical Studies in 1970 and 1981-82 unearthed about 25 hermai (statues) in the northwest part of this western agora alone.

This area had "assumed something of the aspect of a museum" in the time of Acts,24 and Petronius, a Roman satirist in the court of Nero, could say that it was easier to meet a god than a man in Athens.25 Paul was thus impressed that he found among these "objects of your worship" an altar even "to the unknown god" (αγνωστω θεω), Acts 17:13). Although this altar no longer exists, an altar "to the unknown god," was purportedly located by Pope Innocent III in A.D. 1208 in Athens.26 Pausanias, who visited Athens between A.D. 143 and 159, saw such altars. Describing his trip from the harbor to Athens he wrote, "The Temple of Athene Skiras is also here, and one of Zeus further off, and altars of the 'Unknown gods'
..."27 Similarly, at Olympia, he described the altar of Olympian Zeus and wrote that "near it is an altar of the Unknown gods...
..."28 Apollonius of Tyana, who was born at the time of the birth of Christ and died in A.D. 98, spoke of Athens as the place "where altars are set up in honor even of unknown gods (αγνωστων δαιμωνων βωμοι)."29

Diogenes Laertes wrote of altars being erected "To the god whom it may concern (τω προσηκουτι θεω)."30 Oecumenius records an altar

25 Petronius, Satiricon 17.
27 Description of Greece 1.2.4. (trans. by P. Levi; Penguin Classics) 1.12.
30 Diogenes Laertes, 1.110.
dedicated to “the gods of Asia, Europe, and Libya, to the Unknown and Strange God.” When W. Dorpfeld cleared the sacred precinct of Demeter at Pergamum in 1909, he found an altar with a partially defective text, which is restored by H. Hepding and A. Deissmann to read: θεοῖς άγνω[στοῖς] Καπίτω[ν] δαμόουχο[ς] “To unknown gods, Capito, torchbearer.”

The tendency to view emperors as divine at the time of Acts is shown in an inscription found in 1980 in Thessalonica. A temple of θεοὶ Καίσαρ (divine Caesar) had been in Thessalonica since the time of Augustus, and in this newly discovered inscription, the θεοὶ σεβαστοὶ (august gods) are venerated as cruvaol (fellow sanctuaries) of Serapis and Isis.

The other section of the agora lay 250 feet to the east, partially endowed by Julius Caesar and completed by Augustus in the last decade of the 1st century B.C. The identification and date of this area are confirmed by two inscriptions, one on the architrave of the gate of Athena, which allowed entrance from the Greek agora, and the other on the base of a statue of Luctus Caesar, Augustus’ grandson. It is now customarily referred to as “the market of Caesar and Augustus.” It would have been more likely in this area, rather than the more often visited one to the west, that Paul would have found his audiences.

Excavators of Amphipolis, a city on Paul's journey down the Egnatian Way in Macedonia, have uncovered a gymnasium which was still standing when Paul passed through the area. A lengthy inscription (139 lines) of 21 B.C. contains an ephebic law (i.e., a law for youth), which provides detailed instruction about athletic activities and equipment in the gymnasium, as well as references to the city's road system, factories, a theatre, and an agora. This confirms the impression of Amphipolis as a major city. It was, in fact, the capital city of the first district of Macedonia.

33 *Inscriptiones Graecae: Inscriptio Attica*, 1935. 10.2.31. (Vols. 2 and 3 of this larger series are now called IG II²). Hereafter referred to as IG II².
37 IG 1123175.
38 IG 1123251.
41 *Archaeological Reports* 32 (1985-86) 68.
At Beroea, also visited by Paul along the Egnatian Way, another important gymnasium inscription has been found, "The Gymnasiarchal Law of Beroea," which was published in 1951, and has been recently restudied. The age groups categorized in the gymnasium are: 1) Παιδες, up to age 15; 2) Εφεβοι, ages 15-17; and 3) Νεοι or Νεανισκοί, ages 18-22. This may provide some indication of the age of Timothy, who is referred to as a νεοτής ("youth") in 1 Tim 4:12.

Archaeology continues to make a contribution to a problem that has centered around Thessalonica for many years. Critics of the NT asserted that Luke was mistaken in his use of the term πολιταρχαί (politarchs) for the officials before whom Paul was taken in this city. The British Museum houses along-known, fragmentary inscription containing this term which was found in Thessalonica. The inscription begins, "In the time of the Politarchs. . . ." Finegan writes that the importance of the inscription is that "it is otherwise unknown in extant Greek literature." However, in 1000 C. Schuler published a list of 32 inscriptions which contain this term, and 19 of them come from Thessalonica! Three of these date to the 1st century A.D. (#8, 9, and 10). One of the 32 is from Beroea and also dates to the 1st century A.D. The word politarch appears on line 110 of this impressive stele in the city's museum.

Three more may be added to that list as follows: 1) I have seen one in the Thessalonica Museum which was apparently discovered in Mygdonian Apollonia, and published by K. Sismanides. 2) J. H. Oliver discusses an inscription that appeared on the base of a statue erected in Beroea for the emperor Claudius, which refers to a board of five politarchs in that city, all of whom are named on the inscription. It

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41 Makaronas, Μακεδονικα (1951); χρονικα Αρχαιολογικα 629-30, n. 71.
47 Sismanides, however, has not accepted Apollonia as its source. Αρχαιολογικη Εφημερις (1983) 75-84. See also Archaeological Reports 32 (1985-86) 58.
was published originally in modern Greek by J. Touratzoglou. In January, 1975, a reused marble plaque was discovered at Amphipolis in Basilica A, containing the word "politarchs" in line 7. C. Koukouli-Chrysanthaki of the Kavalla Museum dates the inscription to the 2nd century B.C. It is interesting that scholarly discussion has now shifted from whether politarchs existed at all to the question of when the institution originated! It is now incontrovertible that politarchs existed in Macedonia both before and during the time of the Apostle Paul. The reference in Acts 16:12 to Philippi as "the leading city of the district of Macedonia" is enigmatic in the Greek manuscripts. The translation is equally enigmatic. Coins minted in Amphipolis from 168 to 146 B.C. carried the inscription ΜΑΚΕΔΟΝΙΩΝ ΠΡΩΤΗΣ (first of Macedonia). Philippi was also a part of the first (πρώτη) of four districts of Macedonia but was not its capital city. According to Pliny, that honor belonged to Amphipolis, a city which Paul would visit later. The conjectural text of Nestle-Aland's 26th ed., making "first" (πρώτης) a genitive and thus reading "a city of (the) first district of Macedonia," is probably to be preferred at present.

Paul undoubtedly travelled to Philippi on the Egnatian Way, which according to Strabo, ran from Apollonia on the west coast of Macedonia (on the same latitude as Thessalonica) to Kypsela (modern Maritza) on the east coast. The milestones marked it as a distance of 535 Roman miles (493 English miles). One of these milestones was recently discovered in the vicinity of Thessalonica, and is now housed in the

52 RSV, 2d ed., 1971. This is generally the way the verse is translated.
54 Natural History 4.38. See also Papazoglou, 198; and Lazarides in Princeton Encyclopedia of Classical Sites, 52.
56 Geography 7.7.4.
museum in that city. It is one of the most interesting I have seen,\(^{58}\) is written in both Latin and Greek, and gives the distance as 260 Roman miles (Thessalonica is midway between the two points mentioned by Strabo).

Inscriptions found at Ephesus and elsewhere in Asia Minor have now illuminated the use of terms in Acts such as God-fearers\(^{59}\) (φοβομενοι σεβομενοι),\(^{60}\) town clerk (γραμματευς),\(^{61}\) and Asiarchs (Ασιαρχαῖ).\(^{62}\) In 1974, M. Rossner identified 74 Asiarchs or high priests of Asia in Ephesus from inscriptions. The recent monumental publication of the repertorium of inscriptions from Ephesus,\(^{63}\) containing no less than 3,500 previously known and new inscriptions, has brought the number

\(^{58}\) The Latin distance is given as CC followed by an arrow pointing down, followed by X. Romiopoulou comments on the arrow as follows: "L'emploi de la lettre [down arrow] pour designer le chiffre 50 (le X de l'alphabet {chalcidique}), mais surtout la forme des lettres du texte grec, autorisent a dater l'inscription de la seconde moitie du IIe siecle avo J.-C." Bulletin de Correspondance Hellenique 98 (1974) 814. The distance in Greek is clear-\(\Sigma \Xi = 260.\)


\(^{62}\) These high officials were among Paul's friends in Ephesus, Acts 19:31 (ουτες αυτω φίλοι). Asiarchs were the "foremost men of the province of Asia, chosen from the wealthiest and the most aristocratic inhabitants of the province. See the discussion in my book, Archaeology and the New Testament in the chapter on "Cities in Western Asia Minor." See also L. Taylor, "The Asiarchs," in The Beginnings of Christianity (ed. F. J. Foakes-Jackson and K. Lake; Grand Rapids: Baker, 1966) 4.256.

\(^{63}\) This is Inschriften griechischer Stiidte aus Kleinasien XI-XVII. Die Inschriften von Ephesos 1- VIII. (Ed. H. Wankel; Bonn, 1979-84). Newly discovered inscriptions are being published in Oesterreichische Jahreshefte. See Archaeological Studies 35 (1985) 191.
of Asiarchs in Ephesus to 106, including both men and women.\(^{64}\) Asiarch inscriptions have been found in more than 40 cities throughout Asia. Numerous inscriptions mentioning Asiarchs have been found in Ephesus, some of them dating to within 50 years of the events described in Acts.\(^{65}\) The fact that such men were friends of Paul may suggest that the wealthy and educated people of Ephesus were not as opposed to Paul as the superstitious crowd in the theatre, and that Paul's ministry was not as exclusively oriented to the poor and uneducated as is sometimes assumed, and probably also suggests that the policy of the Roman Empire at this time was not hostile to Christianity.\(^{66}\)

Sometime in the late 1st century, probably in the reign of Domitian, Pergamum, Smyrna, and Ephesus, which were seats of emperor worship, became officially designated "temple wardens" (νεωκοροί),\(^{67}\) a term used by the clerk of the city of Ephesus in Acts 19:35. Whereas in Acts the term may only have "referred to the Ephesians as worshippers of Artemis,"\(^{68}\) it became in the 2nd century a title conferred by Rome on cities in which there was "a temple founded for the worship of the emperors."\(^{69}\) It appears in its full form νεωκορος των Σεβαστων ("temple warden of the Augusti") in numerous inscriptions from this century and later. For example, an inscription found in Ephesus dating to about 162-64 reads:

\[
[\text{εὐδοξεῖν της πρωτῆς καὶ με[γίστης μητρόπολεως της Ἀσίας καὶ δίς νεωκόρων των Σεβαστών καὶ φιλοσεβαστοῦ Ἐφέσου πολεως τῆ βούλη καὶ τῷ δῆμῳ ...} \\
"\text{It was decreed by the council and people of the patriotic city of the Ephesians, first and greatest metropolis of Asia, temple-warden of the Augusti two times. ...}"
\]

Some cities, e.g., Pergamum, Smyrna, and Ephesus,\(^{71}\) built two such temples and were designated as "twice temple wardens"; a few of the more important ones even became "thrice temple wardens."\(^{72}\)

\(^{64}\) The most recent publication of a list of the Asiarchs is by M. Rosser, Studii Clasice: Bucuresti, Soc. de Studii clasice din RSR 16 (1974) 101-42.

\(^{65}\) See the texts and extensive comments in Horsley, New Documents, 4.46-55, where the careers of four Asiarchs are traced on 49-50.


\(^{67}\) Magie, Roman Rule 1.637; 2.1433, 1451.

\(^{68}\) Ibid., 2.1433.

\(^{69}\) Ibid., 2.1432.

\(^{70}\) Horsley, 4.74. See also the inscriptions in J. T. Wood, Discoveries at Ephesus (London: Longmans, Green & Co., 1877), "Inscriptions from the City and Suburbs," #12, and #15.

\(^{71}\) Magie, Roman Rule, 1.594, 615, and 619 respectively.

\(^{72}\) Ibid, 1.637.
The care of the temples, the handling of the sacred funds, and the recording of public documents (often on the walls of the temples) were entrusted to a board of men known as νεοποιαί (temple wardens) a term used seemingly synonymously with νεωκορος in the inscriptions. The former term appears frequently in inscriptions from Ephesus, both in the form νεοποις and νεωποιός. It has been conjectured that Demetrius the silversmith in Acts 19:24 may have been one of these officials. One inscription mentions a Demetrius who is a νεοποιός, but Ramsay rejected the identification of this man with the one mentioned in Acts.

In an inscription from the time of Claudius or later, a man named M. Antonius Hermeias is called a "silversmith," and "temple warden" (αργυροκόπου νεοποίου). A number of inscriptions in the newly published Inschriften van Ephesos series contain references to silversmiths that are much closer in time to the Book of Acts than the papyrus citations recorded in Greek lexicons. The Hermeias inscription, mentioned above, also mentions a "guild of silversmiths" (συνεδρίου των αργυροκοπών) in Ephesus, which was commissioned to care for a gravesite. It has been reported that Miltner found the shops of the silversmiths in his excavations in the agora, though I have not seen them.

In the theatre of Ephesus, a crowd gathered to protest the missionary work of Paul, prompted largely by the detrimental economic impact his teaching was having on the livelihood of the silversmiths mentioned above. They were making silver images of Artemis (the Roman Diana), some of whose beautifully sculpted statues were found in the town hall, as previously noted. A Greek and Latin inscription,

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73 See the inscriptions in Wood. Discoveries at Ephesus, "Inscriptions from the Temple of Diana," #1 and #2. See also the extended discussion and references in Magie, Roman Rule, 2.847 -48; and inscription #28 with discussion in Horsley. New Documents, 4.127.

74 Inschriften von Ephesos, 8.1, see index. As νεωποιής, Horsley, New Documents, 4, Inscriptions #1, 28; and νεωποίος. Wood, Discoveries at Ephesos, "Inscriptions from the Temple of Diana," #1 (cf. n. 5) and #2. Also, νεωποιής: IG II², 1678b.

75 Inschriften von Ephesos 5.1578.


77 Inschriften von Ephesos, 6, 2212.

78 Horsley, New Documents, 4.7, #1.


found in the theatre, tells how a Roman official provided a silver image of Artemis and other statues which would be displayed in the theatre when civic meetings were held there, as was customary. Incidentally, an inscription at Ephesus touches on another trade in Ephesus, mentioned by Paul who wrote to Timothy about an “Alexander the coppersmith,” who opposed him while he taught in that city. Timothy was probably in Ephesus when he received the letter. The inscription refers to the "(work place) of Diogenes the coppersmith" (Διογενοῦς χαρκωματάδος).

Sites in Asia Minor and Greece

Due to limitations of space I will only mention briefly some matters of interest about several sites and refer the reader for a discussion of each to my forthcoming book (see n. 10 above). At Antioch of Pisidia (Acts 13:14) extensive surveys and probes have clarified the existing structures and produced maps and diagrams of the entire area (1983 and 1984). The full circuit of the city walls, 15 to 18 feet thick, has been traced. Domestic as well as religious and civic structures have been found.

No excavations have been done at Iconium, Lystra, or Derbe, although two inscriptions have generated debate over the location of Derbe. M. Ballance, who found the inscription near the town of Devri Sehri, places Derbe there. Derbe is mentioned at the beginning of line nine as follows: ν, [Κλαύδιος] δερβητων η βουλη και ο [δ]ημος ει Κορυνηλιο- (italics mine). The other inscription, which also mentions Derbe, was found by B. Van Eldern in a village nearby (Suduraya) where he locates the city. It reads: ο θεοφιλεστατος Μιχαιλ ἐπίσκοπος Δερβις.

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82 Inschriften von Ephesos, 1.27.
84 2 Tim 4:14.
85 Cf. I Tim 1:3.
86 Inschriften von Ephesos 2.554. The form χαρκ- is equivalent to χαλκ- (see Horsely, New Documents 4.10). In Acts he is called more briefly χαλκευς.
88 Anatolian Studies 7 (1957) 147-51. The stone is now in the new Museum for Classical Antiquities at Konya.
Ephesus, a city of about 200,000 people, was called "a most illustrious city" (λαμπροτατός Εφεσίων πόλεως) in an inscription found in the city,91 and Strabo called it "the greatest emporium in Asia, I mean Asia in the special sense of that term [ie., Asia Minor]."92 The extensive ruins of Ephesus are well known, including the upper forum, the lower forum, the theatre mentioned in Acts 19:29, the town hall, the odeion, the beautiful paved streets, temple remains, and other civic structures.

The extent to which the imperial cult was established in Ephesus is strikingly revealed in life-size marble busts of Tiberius and his wife Livia found in situ in insula VII of the excavations of private houses in Ephesus (the Hanghauser excavations). The imperial family seems to have been worshipped even "in a private context as guarantors of peace and prosperity."93 Excavations in this sector of Ephesus have uncovered extensive remains of two huge insulae (ie., city blocks), constructed in the 1st century A.D., on the northern slopes of Mount Koressos (Bulbudag). They were built on a three-terraced hillside and had water piped into apartments on every level, unlike those of Rome and Ostia. In the eastern section, shops similar to those built in Pompeii and Herculaneum were built into the first-floor level, selling among other things, warm beverages. The owners lived in apartments behind the shops. Upper levels consisted mostly of middle class apartments and a large two-storied mansion. The western half of the area consisted of five large luxury apartments. Thus, we have an example in Ephesus of the rich, the poor, and the middle class, living in close proximity in these insulae.94

A lecture hall, or auditorium,95 mentioned in a 1st-century-A.D. inscription,96 has been tentatively identified by the Turkish archaeologist E. Akurgal in the area adjacent to the east side of the Celsus library. It may be the lecture hall (or school, σχολή) of Tyrannus where Paul "reasoned daily."97 Hemer thought the two Greek words αὔθεντριον and σχολή were virtually synonymous.98 The "auditorium"

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91 See Horsley, New Documents, 4.74, for text and bibliography.
93 Archaeological Reports 31 (1984-85) 83.
94 For a fuller description of these insulae, see McKay, ibid., 212-17. See also the chapter in my book on "Institutions.
95 αὔθεντριον from the Latin auditorium.
is referred to in recent publication, although little, if any, of the actual structure has yet been found. What have been found are portions of a Hellenistic circular platform which was destroyed when the auditorium was constructed.

Excavations continue at Corinth. Previous work has uncovered a well-known inscription containing the name Erastus, which the excavation report identified with the Erastus referred to in Romans 16:23 (Acts 19:22; 2 Tim 4:20). Although his praenomen and nomen are missing, the text reads: ERASTVS -PRO -AEDILIT[at]E S -P- STRA VIT. In full it would read: Erastus pro aedilitate sua pecunia stragit, “[. . .] Erastus in return for his aedileship laid [the pavement] at his own expense.”

Previous excavations have also uncovered the tribunal (bema or rostrum) where Paul stood before Gallio (Acts 18:12). The structure was discovered in 1935 and identified by O. Broneer, the excavator, in 1937. It is described in detail and carefully analyzed in the later excavation reports: Seven parts of an inscription found in areas around the bema establish its identity. Kent's reconstruction of the text is as follows: A[ ]SA[ ]ROST[RA-] IN[CRU]STA -MAR[MORAQU]E -O[MINIA -S -P] -F -C -[EX] TEST[AMENTO], “He revetted the Bema and paid personally the expense of making all its marble.” According to Wiseman, the bema inscription may be dated to the reign of either Augustus or Claudius. Kent places the bema's construction between A.D. 25 and 50 on the basis of the letter forms of the inscription.

In the 1985 excavations east of the theatre, C. Williams found buildings close to the theatre with two or more stories, whose upper floors were residential apartments but whose lower floors had ovens in them and windows for street selling, similar to the arrangement in

100 Akurgal, Ancient Civilizations, 161.
103 Morgan, AJA 40 (1936) 471-74.
105 Scranton, Corinth, 1.3.91-92.
106 Kent, Corinth, 8.3, #322.8.3.128-29.
107 See Wiseman, "Corinth and Rome I," Aufstieg und Niedergang der romischen Welt 2.7.1,516, n. 308.
Ephesus. Large quantities of animal bones were found here. He thinks these functioned as combination taverns/butcher shops.\textsuperscript{108}

A final note might be added about the author's work at Caesarea Maritima on the coast of Israel since 1972 as a part of the joint expedition to Caesarea Maritima, headed by Professor R. J. Bull of Drew University. Considerable space is given in Acts to events transpiring in this city (chaps. 10-11, 21-26), and our excavations there have uncovered parts of the ancient city's northern walls and gate, as well as warehouses constructed in the time of Herod the Great and later renovated. The street system can be recreated rather well, and the harbor is being explored by underwater teams headed by the University of Haifa. The theatre was excavated by an Italian expedition years ago. Two inscriptions containing the Greek text of Rom 13:3 in the form of medallions were found in our excavations of a Byzantine building and date to the time of some of our earliest manuscripts of the Greek NT. In addition to the pertinent chapter in the author's forthcoming book, information about the excavations can be found in various publications by the expedition.\textsuperscript{109} The best available book on the site is the beautifully done volume for the Smithsonian Institute exhibit.\textsuperscript{110}


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The book of Acts emphasizes the importance of obedience to God’s Word and the transformation that occurs as a result of knowing Christ. There are also many references to those that rejected the truth that the disciples preached about the Lord Jesus the Christ. The lust for power, greed, and many other vices of the devil are evidenced in the book of Acts. Key Verses: Acts 1:8 : "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Acts 2:4 : "All of them were filled wi Read the Book of Acts online. Study Scripture verses with commentary, concordances, and use highlighting, underlining, take notes in the Bible. This summary of the book of Acts provides information about the title, author(s), date of writing, chronology, theme, theology, outline, a brief overview, and the chapters of the Book of Acts. Author. Although the author does not name himself, evidence outside the Scriptures and inferences from the book itself lead to the conclusion that the author was Luke. The earliest of the external testimonies appears in the Muratorian Canon (c. a.d. 170), where the explicit statement is made that Luke was the author of both the third Gospel and the "Acts of All the Apostles."