

Acts: An Introduction

Acts 1:1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, ² until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. ³ He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

⁴ And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” ...

⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

(Acts 1:1-5, 8)

The Story of The Church

JESUS' CHURCH. Who is she? Where is she from? How did she arise? What was she like in the earliest of days? What kinds of things is she to teach? What are the claims made about her? What makes her the church? What accounts for

her rapidly rising star in the world of men? These are questions that many have asked and deserve good answers, especially all these years later where “church” is so radically misunderstood, maligned, and mistreated. And, other than questions about Jesus, it is difficult to find more important questions that can be asked, for the church is Jesus’ bride; he is her Groom, her Cornerstone, her Head.

But where can you go to arrive at real answers, true answers, historical answers? There are a lot of opinions about these matters both today and throughout the last 2,000 years. Some claim that they alone are the true church. This has been true in segments of people that are, or at least have been in the past, part of the one true church. But it has also been true of Johnny-Come-Latelies, cults who say that for nearly 2,000 years there was no true church on earth until they came around.

Where can you go to find answers? The answer is, the book of Acts. However, unbeknownst to some, just like we saw with the answers to Jesus being found in “the Gospels,” that rather begs the question. Why? Because there were many books of Acts in the early church. We have many of them still today. You have the *Acts of Peter*, the *Acts of John*, the *Acts of Andrew and Peter*, the *Acts of Peter and the Twelve*,

and the *Acts of Paul*, all found in the [Christian Apocrypha](#). Besides these, there are the *Acts Pilate*, the Gnostic *Acts of Thomas*, and historical martyrdoms of several saints that are put into the category of “Acts.” Yet, the church [only considers one of book of Acts as canonical](#).

Other “Acts”	
Acts of Thomas	200-225
Acts of Peter	150-200
Acts of John	150-200
Acts of Andrew and Peter	150-200
Acts of Perpetua and Felicitas	203
Acts of Pilate	150-400
Acts of Carpus	161-180
Acts of Leucius Charinus	300-350
Acts of Apollonius	180-185
Acts of Peter and the twelve	150-225
Acts of Paul	150-200

This is the book called *The Acts of the Apostles* or simply, [Acts](#). Unlike the others, which are all dated to at least the Second Century, and several later than that, the book of Acts is [by far the earliest](#), but more importantly, it is the only one that was [written by a disciple](#) of Jesus and a travelling companion of both Peter and Paul—Apostles of the Lord. His name, like the Gospel that also bears is, it Luke.

The Acts of Luke

Today, we are entering into [the second half of a study](#) we began 18 months ago. For Acts is actually the second of a [two-volume](#) work written by Luke. Unlike his Gospel, which is never put in the first person, in Acts, we see the author sometimes switching pronouns from “them” to “us,” which he usually does [while on missionary journeys with Paul](#) (beginning in [Acts 16:10](#)).¹ Why? Because he was there.

Let’s remind ourselves again, who is this Luke? [Church tradition](#) has universally told us that he was [a travelling companion of Paul](#) on these missionary journeys. This was never in doubt. The *Muratorian Fragment*, perhaps our earliest list of books of the NT says,

[The third book of the Gospel is that according to Luke. Luke, the well-known physician, after the ascension of Christ, when Paul had taken with him as one zealous for the law, composed it in his own name, according to \[the general\] belief ... Moreover, the acts of all the apostles were written in one book. For 'most excellent Theophilus' Luke compiled the individual events that took place in his presence—as he plainly shows by](#)

¹ A variant in Codex Bezae in Acts 11:28 also says “we” and implies that Luke was a member of the Christian community at Antioch.

omitting the martyrdom of Peter as well as the departure of Paul from the city [of Rome] when he journeyed to Spain.”

(*The Muratorian Fragment*, 2-8, 34-39)

As seen here, Luke was a well-known **physician**. We know from **Colossians 4:14** that Paul identifies a Luke who travelled with him as the physician. Much lesser known, tradition remembers Luke also as a **painter**, and that some of his paintings are said to still be in existence to this day (I'm doubtful). He may or may not have been, but someone has said this is “**probably based on the wide recognition of his rhetorical prowess as a literary artist who paints with words.**”² Based in part on his ability to paint with words, there has been a lot of speculation that he may have been the literary mind that took the theological and authorial foundations of Paul in **Ephesians** and **Hebrews** and put them to pen as Paul's scribe.³ Tradition also says that Luke remained **unmarried** and died in 93 AD at age 84, perhaps a **martyr** hanged from an olive tree. Luke may have been a **Gentile**, a speculation that is rooted in the kind of Greek he uses, his Grecian name (Lucas, which means “**luminous**”), and the fact

² **Hornik**, 23.

³ For Hebrews see **David L. Allen**, Hebrews, The New American Commentary (Nashville, TN: B&H Publishing Group, 2010), 29-61. For Ephesians see the summary in **Ralph P. Martin** and Carl N. Toney, *New Testament Foundations: An Introduction for Students* (Eugene, OR: Cascade Books, 2018), 331.

that he may have been a member of the church at Antioch (see n. 4). He **may have died in Ephesus**.⁴

Date and Occasion

It is **impossible to know** when Luke **wrote** Acts. It seems most likely that he did it after his Gospel, which has been dated no earlier than 52 AD, though most think it was either in the late 60s – early 70s. The *Bible Backgrounds Commentary* says, “**Luke probably wrote the Gospel and Acts during the two-year period of Paul’s imprisonment in Rome: a.d. 60–62 (shortly after the last recorded events in Acts).**”⁵ This makes sense, given that the last thing we see in the book is **Paul still alive in Rome**, well before the temple was destroyed. But arguments even after the temple was razed, between the early 70s to early 90s, are also possible. It doesn’t matter much for interpretation.

Perhaps more interesting is the question, **why did he write it?** This question answers what we call the book’s “occasion.” Like Luke, Acts opens with a short introduction.

⁴ The tradition preserved in Dorotheus (of Tyre?, 255-362), priest of Antioch. In the 1800s, an excavation revealed what some believed the tomb Luke. **John Tuttle Wood**, *Modern Discoveries on the Site of Ancient Ephesus* (London, The Religious Tract Society, 1890) 85ff. Also, “The Supposed Tomb of St. Luke at Ephesus,” *Transactions of the Society of Biblical Archeology*. https://biblicalstudies.org.uk/pdf/pefqs/1879_04_184.pdf.

⁵ Clinton E. Arnold, “Acts,” *Zondervan Illustrated Bible Backgrounds Commentary: John, Acts.*, vol. 2 (Grand Rapids, MI: Zondervan, 2002), 223.

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, ² until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. ³ He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. ⁴ And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. (Acts 1:1-5)

Luke 1:1-4	Acts 1:1-5
^{Luke 1:1} Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us,	^{Ac 1:1} In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, ² until the day when he was taken up, after he had
² just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us,	given commands through the Holy Spirit to the apostles whom he had chosen. ³ He presented himself alive to them after his suffering by
³ it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus,	many proofs, appearing to them during forty days and speaking about the kingdom of God. ⁴ And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the
⁴ that you may have certainty concerning the things you have been taught.	Father, which, he said, “you heard from me;
	⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

You can hear immediately that Luke refers to his “**First book.**” This is the Gospel of Luke. He intended these two books to be read together. If you only read Acts without having first read Luke, its like coming into a movie half-way

through! Sadly, we don't often think of it like this, but it will have profound importance when it comes to interpreting some of the strange things in this book. We do not know who this Theophilus was, though speculations have abounded. Among the more thought-provoking are Theophilus (brother-in-law of Caiaphas) the high priest from 37-41 AD, Herod Agrippa II, and Philo [Judaicus] of Alexandria whose Hebrew name was the equivalent of Theophilus.⁶

Perhaps more interesting is the meaning and application of the name given in the Fathers. Theophilus means “Beloved of God.” Based on this, Ambrose (333-397) says, “[It] was written to Theophilus, that is, to him whom God loves. If you love God, it was written to you” (Ambrose, *Exposition on the Gospel of Luke* 1.12).⁷ Origin said the same thing. “But, if you are the sort of people God can love, then all of you who hear us speaking are Theophiluses” (Origen, *Homily on Luke* 1.6). How beautiful then that God would have a man with such a name as this be the recipient of two books, for it means that any who love God because he loved them are the recipients of both. They are written for you.

⁶ See Damien F. Mackey, “Theophilus and Philo,” *Parallellivesbcad* (June 19, 2018), <https://parallellivesbcad.wordpress.com/2018/06/19/theophilus-and-philo/>.

⁷ Arthur A. Just, ed., *Luke*, Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity Press, 2005), 4.

Why should that matter? With the Gospel, Luke told us it was written so that we might have certainty concerning the things of Jesus. Acts is a little different. He summarizes everything having to do with Jesus in the Gospel in 1b-2a. He calls them “all that Jesus began to do and teach, until the day when he was taken up.” Being “taken up” refers to Jesus’ ascension into heaven and it was the very last thing he told us about in Luke. “And he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God” (Luke 24:50-53).

From here, though, he starts to talk about Jesus’ words to the disciples after the resurrection about waiting in Jerusalem for promise of the Father which you “heard from me” (Acts 1:4). And this is what we read in the verse just before these in Luke 24 as well, “And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high” (49). So you can see that Acts is inversely mirroring Luke! This promise is the Holy Spirit and he is given to the church and He becomes the

reason why the name Theophilus as the Beloved of God matters in this book. For Theophilus here represents any Christian who have received the same promise, even if it is 2,000 years later.

Luke actually has a **thesis statement** that gives us the fullness of why he wrote the book. “**But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth**” (**Acts 1:8**). This is **the Great Commission** and its focus is on how the early church carried it out. This leads to two more things to discuss—the structure and the genre of the book.

The Structure

Looking at **the place of the ascension** at the end of the Gospel and the beginning of Acts, this **thesis statement**, and the fact that Luke-Acts is a **two volume** work and we can start to make sense of the structure. Now, you wouldn't see what we are about to see in a regular outline that you will find in most Study Bibles. For example, here is the ten-part outline in the ESV Study Bible:

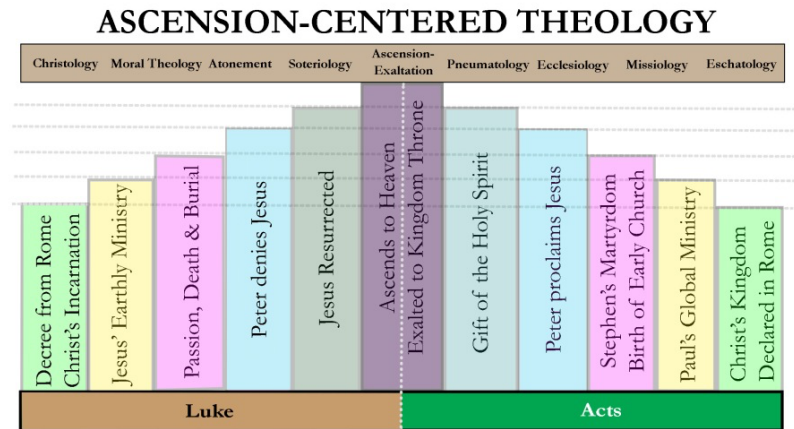
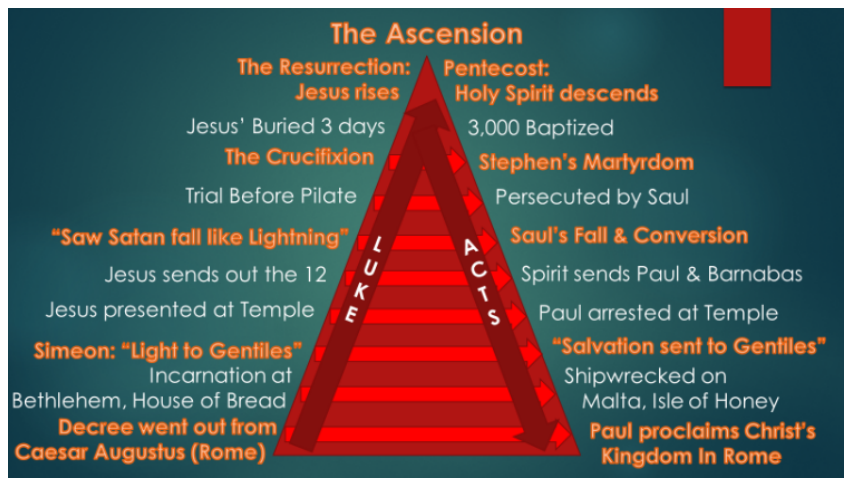
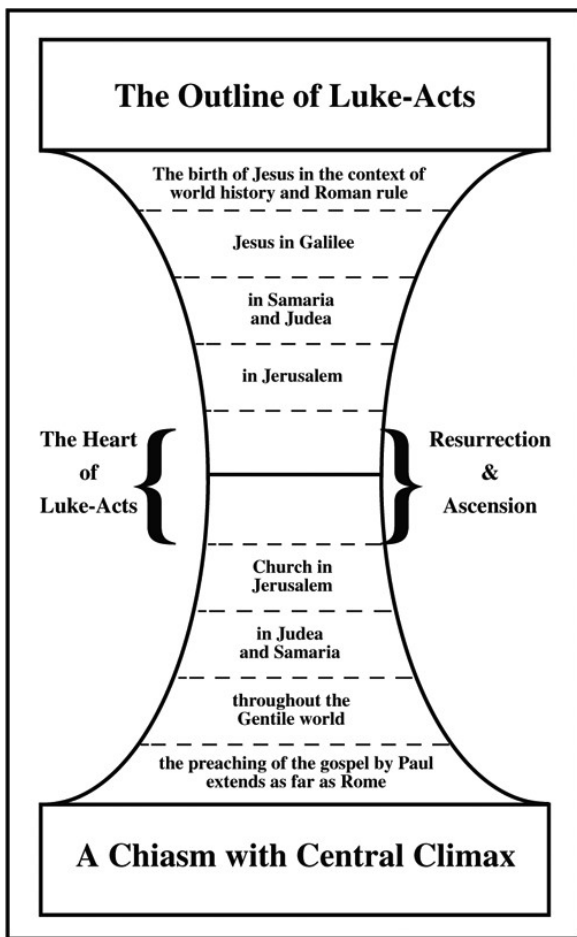
- I. Preparation for Witness (1:1–2:13)
- II. The Witness in Jerusalem (2:14–5:42)
- III. The Witness beyond Jerusalem (6:1–12:25)
- IV. The Witness in Cyprus and Southern Galatia (13:1–14:28)
- V. The Jerusalem Council (15:1–35)
- VI. The Witness in Greece (15:36–18:22)
- VII. The Witness in Ephesus (18:23–21:16)
- VIII. The Arrest in Jerusalem (21:17–23:35)
- IX. The Witness in Caesarea (24:1–26:32)
- X. The Witness in Rome (27:1–28:31)⁸

Pretty standard as far as modern outlines go. But take the ESV's ten point outline here and notice something. It is all about **geography**, just like the thesis. Geography is in fact what Acts is all about. But it isn't geography for geographies sake. It is geography for *theologies* sake. This is how the ascension fits in.

The good doctor actually structured his two volumes to be read as one, and organized them chiastically according to geography. Luke begins in the **Roman** world of Caesar, narrows to **Galilee**, then to **Judea and Samaria**, then to **Jerusalem**. Acts goes the other way. It begins in **Jerusalem** and moves outward to **Judea and Samaria**, then to the **Gentile** world which ends in **Rome**.

But in the very **center** you have **the ascension of Jesus**. Why? It is Jesus' ascension into heaven that **gives the church**

⁸ Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 2078-79.



Three Ways to Visualize the Luke-Acts Chiastic Structure. *Left: Blomberg. Right, Atwood.*⁹

in Acts its power. For the geography of the ascension is heaven, not earth. Jesus is in heaven where he is seated at the right hand of power. Because of it, he now has all authority in heaven and on earth. It is his heavenly authority that will come down to the earth in the form of the Third Person of the Trinity, the Holy Spirit, whom we will see so much of throughout the book.

⁹ Craig L. Blomberg, *Jesus and the Gospels* (Nashville, TN: Broadman & Holman, 1997), 143; Roy Alden Atwood, "4. The Structure of Luke's Two Volumes," *ascendedking*, <https://ascendedking.com/lessons/the-architecture-of-acts/4-the-structure-of-lukes-two-volumes/>. Also K. R. Wolfe, "The Chiastic Structure of Luke-Acts and Some Implications for Worship," *Southwestern Journal of Theology* 22 (1980): 67.

So essentially, we will find that to one degree or another, Luke-Acts are parallel one another in an inverse relationship. However, there is more to it in that they also parallel each other front to back (ch. 1 to ch. 1, etc.).¹⁰ This is very similar to John and Revelation, though it has not been as fully developed by scholars as that.¹¹ The main point we can see from this is that **what happens to Jesus' is going to be paralleled in the life of his Body, the church.** What this means for preaching Acts is that to fully appreciate it, you have to already have read Luke! This is why we are doing both books together.

One of the interesting things you find in this regard is how Acts follows Jesus' priestly, kingly, prophetic ministry. So, for example, **Acts 1-5** has many **priestly overtones**: You are at the temple, the beautiful gate where the name of Jesus is now residing in his disciples and their sermons. In Acts 2, the Jews commit the sin of sacrilege for killing Jesus. The chapters ends in the Passover and lots of priests are converted. **Acts 6-12** is has **kingly overtones**. We are now in the land of Samaria, Joppa, Caesarea, there's an Ethiopian Eunuch, the church bifurcates into Jews and Hellenists where a ministry on "wisdom" (think Solomon) develops in terms of

¹⁰ See the Appendices at the end of the sermon which I have remade from Atwood (see n. 20).

¹¹ See my sermon series on Revelation for more on this from **Warren Gage**.

what should be done to set apart men in the church. There is brother-brother conflict when they kill Stephen who has addressed the “rulers.” In Acts 9, there is a Saul persecuting a son of David (Jesus). Herod kills James and imprisons Peter, etc. **Acts 13-20** is **prophetic**. Acts 13 has prophets in Antioch. Paul goes into Gentile lands and engages with rulers.¹²

Genre

The genre of Acts has been a matter of much debate. It is clearly **not a Gospel**, for those focus on Jesus. And yet, it is a second volume paired with a Gospel. We’ve seen that there are other books called Acts, and these are essentially **history** books, but also with flairs of other genres. Some have called it a kind of **novel**. Others, a kind of **Epic**, like the great Greek Epics of old. Some have called it a **travel narrative**. Most call it a **history book**. Keener summarizes,

Various proposed genres include elements relevant for the interpretation of Acts. Like a novel, it is an entertaining work on a popular level; like epic, it may function as a foundation document; like a travel narrative (a theme

¹² See, Peter Leithart, “[Episode 328: An Overview of Acts \(New Book of Acts Series\)](#),” *The Theopolis Podcast* (April 28, 2020), starting around 22:40.

found in various genres), it contains narratives driven by the theme of travel. Far more important is that, like biography, Acts focuses on particular characters (a focus still clearer in Luke's previous volume, a biography about Jesus). Yet all of these elements may be found in ancient historiography, the most commonly proposed genre category for Acts."¹³

One extremely important thing about the [application](#) of this is something many people do not understand about Acts. As a history book, it is *not an instruction manual*. To put it another way, it is telling you *what happened*, not *what is supposed to happen* in the future. It is telling you what *they* did, not what *you* are to do. It is *descriptive*, not *prescriptive*. It *isn't commanding* you to do the things you see here, at least not man of them. It is explaining to you the things that Luke saw or was told by the Apostles. This will have profound meaning time and again when we come to some of the more bizarre things that he reports and how those things are discussed in terms of their relevance to today.¹⁴

¹³ [Craig S. Keener](#), *Acts Vol. 1: An Exegetical Commentary Introduction and 1:1-2:47* (Grand Rapids, MI: Baker Academic, 2012). 89. The most detailed study is probably [Alan Bale](#), *Genre and Narrative Coherence in the Acts of the Apostles*, Doctor of Philosophy Thesis to the University of Birmingham (2016 in the [Library of New Testament Studies series](#), T&T Clark).

¹⁴ For those who might be interested, Ligonier has a "Top Five Commentaries" for every book of the Bible. Here is their entry for Acts. [Keith Mathison](#), "[Top 5 Commentaries on the Book of Acts](#)," *Ligonier* (Sept 3, 2021).

Reading Acts Together

Finally, let us remember from Luke. **How did the early Christians primarily learn about the Scripture?** The primarily did it through the **oral transmission** of the word. That is, they heard it read to them. There were precious few copies of the Word available to them. Certainly, they did not each have a Bible in their house. To learn the stories, **they read the Scripture together**. This was the “**public, out loud reading of the founding documents of the faith.**”¹⁵ They read big and they read whole, not piecemeal samplings.¹⁶ The church historian Eusebius talks about “**the Gospel [in this case John] ... which is read in all the churches under heaven.**”¹⁷ Accordingly, that is what we shall do now.

Acts 1:1-8:1a

1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken

¹⁵ See **Glenn Paauw**, “Communal Reading In the Time of Jesus: How Did the First Christians Learn the Bible?” *Institute for Bible Reading* (Feb 5, 2018), <https://instituteforbiblereading.org/communal-reading-time-jesus-first-christians-learn-bible/>.

¹⁶ Ibid.

¹⁷ **Eusebius of Caesarea**, *Ecclesiastical History, Books 1–5*, ed. and trans. Roy Joseph Deferrari, vol. 19, *The Fathers of the Church* (Washington, DC: The Catholic University of America Press, 1953), 173.

up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away. And when they had entered, they went up to the upper room,

where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.

In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, “Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us and was allotted his share in this ministry.” (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.) “For it is written in the Book of Psalms,

“ ‘May his camp become desolate,
and let there be no one to dwell in it’;
and

“ ‘Let another take his office.’

So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to

his resurrection.” And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. And they prayed and said, “You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.” And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

2 When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling in our

own tongues the mighty works of God.” And all were amazed and perplexed, saying to one another, “What does this mean?” But others mocking said, “They are filled with new wine.”

But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these people are not drunk, as you suppose, since it is only the third hour of the day. But this is what was uttered through the prophet Joel:

“ ‘And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.

And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’

“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. For David says concerning him,

“ ‘I saw the Lord always before me,
for he is at my right hand that I may not be shaken;
therefore my heart was glad, and my tongue rejoiced;
my flesh also will dwell in hope.

For you will not abandon my soul to Hades,
or let your Holy One see corruption.

You have made known to me the paths of life;
you will make me full of gladness with your presence.’

“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right

hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says,

“ ‘The Lord said to my Lord,

“Sit at my right hand,

until I make your enemies your footstool.” ’

Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls.

And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were

being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

3 Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate to ask alms of those entering the temple. Seeing Peter and John about to go into the temple, he asked to receive alms. And Peter directed his gaze at him, as did John, and said, “Look at us.” And he fixed his attention on them, expecting to receive something from them. But Peter said, “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!” And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong. And leaping up, he stood and began to walk, and entered the temple with them, walking and leaping and praising God. And all the people saw him walking and praising God, and recognized him as the one who sat at the Beautiful Gate of the temple, asking for alms. And

they were filled with wonder and amazement at what had happened to him.

While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon's. And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all.

"And now, brothers, I know that you acted in ignorance, as did also your rulers. But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the

things about which God spoke by the mouth of his holy prophets long ago. Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.’ And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘And in your offspring shall all the families of the earth be blessed.’ God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness.”

4 And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they arrested them and put them in custody until the next day, for it was already evening. But many of those who had heard the word believed, and the number of the men came to about five thousand.

On the next day their rulers and elders and scribes gathered together in Jerusalem, with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” Then Peter,

filled with the Holy Spirit, said to them, “Rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus. But seeing the man who was healed standing beside them, they had nothing to say in opposition. But when they had commanded them to leave the council, they conferred with one another, saying, “What shall we do with these men? For that a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it. But in order that it may spread no further among the people, let us warn them to speak no more to anyone in this name.” So they called them and charged them not to speak or teach at all in the name of Jesus. But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of what we have seen and heard.” And when they had further threatened them, they let

them go, finding no way to punish them, because of the people, for all were praising God for what had happened. For the man on whom this sign of healing was performed was more than forty years old.

When they were released, they went to their friends and reported what the chief priests and the elders had said to them. And when they heard it, they lifted their voices together to God and said, “Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit,

“ ‘Why did the Gentiles rage,
and the peoples plot in vain?

The kings of the earth set themselves,
and the rulers were gathered together,
against the Lord and against his Anointed’—

for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place. And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus.” And when they had prayed, the place in which they were gathered

together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need. Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, sold a field that belonged to him and brought the money and laid it at the apostles' feet.

5 But a man named Ananias, with his wife Sapphira, sold a piece of property, and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God."

When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. The young men rose and wrapped him up and carried him out and buried him.

After an interval of about three hours his wife came in, not knowing what had happened. And Peter said to her, “Tell me whether you sold the land for so much.” And she said, “Yes, for so much.” But Peter said to her, “How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.” Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband. And great fear came upon the whole church and upon all who heard of these things.

Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon’s Portico. None of the rest dared join them, but the people held them in high esteem. And more than ever believers were added to the Lord, multitudes of both men and women, so that they even carried out the sick into the streets and laid them on cots and mats, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy they arrested the apostles and put them in the public prison. But during the night an angel of the Lord opened the prison doors and brought them out, and said, “Go and stand in the temple and speak to the people all the words of this Life.” And when they heard this, they entered the temple at daybreak and began to teach.

Now when the high priest came, and those who were with him, they called together the council, all the senate of the people of Israel, and sent to the prison to have them brought. But when the officers came, they did not find them in the prison, so they returned and reported, “We found the prison securely locked and the guards standing at the doors, but when we opened them we found no one inside.” Now when the captain of the temple and the chief priests heard these words, they were greatly perplexed about them, wondering what this would come to. And someone came and told them, “Look! The men whom you put in prison are standing in the temple and teaching the people.” Then the captain with the officers went and brought them, but not by force, for they were afraid of being stoned by the people.

And when they had brought them, they set them before the council. And the high priest questioned them, saying, “We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this

man's blood upon us." But Peter and the apostles answered, "We must obey God rather than men. The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."

When they heard this, they were enraged and wanted to kill them. But a Pharisee in the council named Gamaliel, a teacher of the law held in honor by all the people, stood up and gave orders to put the men outside for a little while. And he said to them, "Men of Israel, take care what you are about to do with these men. For before these days Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who followed him were dispersed and came to nothing. After him Judas the Galilean rose up in the days of the census and drew away some of the people after him. He too perished, and all who followed him were scattered. So in the present case I tell you, keep away from these men and let them alone, for if this plan or this undertaking is of man, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" So they took his advice, and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. And

every day, in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus.

6 Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands on them.

And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.

And Stephen, full of grace and power, was doing great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. But they

could not withstand the wisdom and the Spirit with which he was speaking. Then they secretly instigated men who said, “We have heard him speak blasphemous words against Moses and God.” And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, and they set up false witnesses who said, “This man never ceases to speak words against this holy place and the law, for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us.” And gazing at him, all who sat in the council saw that his face was like the face of an angel.

7 And the high priest said, “Are these things so?” And Stephen said:

“Brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, ‘Go out from your land and from your kindred and go into the land that I will show you.’ Then he went out from the land of the Chaldeans and lived in Haran. And after his father died, God removed him from there into this land in which you are now living. Yet he gave him no inheritance in it, not even a foot’s length, but promised to give it to him as a possession and to his offspring after him, though he had no child. And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years. ‘But I will judge the nation that they

serve,’ said God, ‘and after that they shall come out and worship me in this place.’ And he gave him the covenant of circumcision. And so Abraham became the father of Isaac, and circumcised him on the eighth day, and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

“And the patriarchs, jealous of Joseph, sold him into Egypt; but God was with him and rescued him out of all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household. Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food. But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit. And on the second visit Joseph made himself known to his brothers, and Joseph’s family became known to Pharaoh. And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all. And Jacob went down into Egypt, and he died, he and our fathers, and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

“But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt until there arose over Egypt another king who did not know Joseph. He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive. At this time Moses was born; and he was beautiful in God’s sight. And he was brought up for three months in his father’s house, and when he was exposed, Pharaoh’s daughter adopted him and brought him

up as her own son. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.

“When he was forty years old, it came into his heart to visit his brothers, the children of Israel. And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand. And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, ‘Men, you are brothers. Why do you wrong each other?’ But the man who was wronging his neighbor thrust him aside, saying, ‘Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?’ At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.

“Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord: ‘I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.’ And Moses trembled and did not dare to look. Then the Lord said to him, ‘Take off the sandals from your feet, for the place where you are standing is holy ground. I have surely seen the affliction of my people who are in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.’

“This Moses, whom they rejected, saying, ‘Who made you a ruler and a judge?’—this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush. This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilderness for forty years. This is the Moses who said to the Israelites, ‘God will raise up for you a prophet like me from your brothers.’ This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers. He received living oracles to give to us. Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt, saying to Aaron, ‘Make for us gods who will go before us. As for this Moses who led us out from the land of Egypt, we do not know what has become of him.’ And they made a calf in those days, and offered a sacrifice to the idol and were rejoicing in the works of their hands. But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets:

“ ‘Did you bring to me slain beasts and sacrifices,
during the forty years in the wilderness, O house of Israel?
You took up the tent of Moloch
and the star of your god Rephan,
the images that you made to worship;
and I will send you into exile beyond Babylon.’

“Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen. Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our

fathers. So it was until the days of David, who found favor in the sight of God and asked to find a dwelling place for the God of Jacob. But it was Solomon who built a house for him. Yet the Most High does not dwell in houses made by hands, as the prophet says,

“ ‘Heaven is my throne,
and the earth is my footstool.

What kind of house will you build for me, says the Lord,
or what is the place of my rest?

Did not my hand make all these things?’

“You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it.”

Now when they heard these things they were enraged, and they ground their teeth at him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.” But they cried out with a loud voice and stopped their ears and rushed together at him. Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he called out, “Lord Jesus, receive my spirit.” And falling

to his knees he cried out with a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.

8 And Saul approved of his execution...

Appendix: Outlines of Luke-Acts

Luke	Parallel Plots and Themes*	Acts
	Introduction and Preparations	
1:1-4	Preface and Dedication to Theophilus	1:1-5
1:5-3:21	Time of Preparation, Prayer and Waiting	1:6-26
3:22	Baptism of the Holy Spirit	2:1-4
4:16-30	Ministry Opens with Inaugural Sermon	2:14-40
	Early Local Ministry	
4:31-8:56	Galilee, Opening Ministry Localized—Jerusalem, Judea	2:41-8:3
5:17-25	A Lame Man Healed	3:1-10
5:29-6:11	Conflicts with Religious Leaders	4:1-8:3
7-9 (9:9)	John the Baptist—Martyrdom of Stephen	7:54-8:1
7:1-10	Two Events Foreshadowing the conversion of the Gentiles (1) A Centurion Sends for a Leader	10:1-48
7:11-17	(2) A Story Involving a Widow’s Son and a Resurrection	9:36-43
	Journey Narratives	
9:51-53	A Resolve to Journey to Jerusalem	19:21
9:51-19:27	Missionary Journey Narratives	13:1-21:17
9:31, 51; 12:50; 13:33; 18:31-33	Passion Journey	20:3, 22-24, 37-38; 21:4, 12-13
9:45; 18:34	Friends and Disciples Lack Understanding	21:4, 12-13
13:22	Ready to Die in Jerusalem	21:13
	Jerusalem, Arrest & Trial	
19:37	Joyously Received on Arrival in Jerusalem	21:17-21
19:45-48	A Visit to the Temple; Friendly Attitude	21:26
20:27-39	Dispute Over the Resurrection; Sadducees v. Pharisees	23:6-9
22:14-38	Farewell Address to Intimate Friends	20:17-23
22:14-20	Last Meal Shared in Final, Early Hours	27:33-38
22:47-54	Seizure by a Mob	21:30
22:63-64	A Slap before the High Priest	23:2
22:66; 23:1, 8, 13	Four Trials	23, 24, 25, 26
23:4; 23:14, 22	Three Declarations of Innocence	23:9; 25:25; 26:31
23:6-12	Sent to King Herod/Agrippa for Questioning	25:13-26:32
23:16, 22	An Opportunity for Release	26:32
23:18	Jews Cry, “Away with This Man/Him”	21:36
23:47	A Centurion has a Favorable Opinion	27:3, 43
24:46-49	“To All The Nations” / “To the Gentiles”	28:28
* Based on and slightly modified from the structural analysis by Charles Talbert, <i>Literary Patterns: Theological Themes and Genre of Luke-Acts</i> (1974) as found in Victor Wilson, <i>Divine Symmetries</i> (1997), p. 185.		

Chart 1: This chart notices the parallel stories between Luke and Acts as we move forward in each book.

The Parallel & Chiastic Structures of Luke-Acts

Roy Atwood

Acts of the Apostles

Books Hinged at the Ascension

Gospel of Luke

Italic: Identifies parallel or contrast within the same Book/Section. **Bold:** Identifies parallel or contrast link with other Book

The Heavenly Jerusalem

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." (Rev 21:1-4)

Jerusalem

"When the days drew near for him to be taken up, he set his face to go to Jerusalem." (Lk. 9:51)

A. Ascension. Jesus alive , Peter preaches, Judas dies, Matthias chosen by lots (Lk 23:34)	Acts 1:6-26	Luke 24:46-53	Ascension: Emmaus , beg. w/ Moses/prophets; east fish; temple A. Pilate; Herod . Crux ; sour wine ; Resurrection; lots (Mt 27:49; Elijah) B.
B. Holy Spirit poured out at Pentecost, new wine ; Peter preaches	Acts 2	Luke 22:63-24:12	Jesus arrested ; Peter's denial; Jesus turns, looks at Peter C.
C. Peter and John heal lame (unclean) man at Temple, Peter preaches, arrested	Acts 3	Luke 22:54-62	Passover: Lord's supper-bread-wine , Judas betrayed; darkness D.
D. Peter and John persecuted by Jewish leaders; Sanhedrin, "no other name "	Acts 4:1-35	Luke 22:7-53	Passover: Priests give Judas money , hated for name's sake E.
E. Barnabas brings money to the apostles, lays it at their feet	Acts 4:36-37	Luke 22:1-6	Weeps for Jerusalem; cleanses temple; Caesar; destruction F.
F. Ananias and Sapphira cheat God, die; high priest confronts Peter	Acts 5:1-11	Luke 19:41-21:38	Triumphal entry; rides colt; "blessed King comes" G.
G. Preaching at the Temple	Acts 5:12-42	Luke 19:28-40	Rich man/Lazarus; prodigal son; coming kingdom H.
H. Laying hands on first Deacons, Stephen introduced	Acts 6	Luke 14:1-19:27	"O Jerusalem, kills prophets," kingdom I.
I. Stephen's sermon-martyrdom before High Priest/Council	Acts 7	Luke 13	Whoever confesses; rich food; kingdom : leaven H'.
H'. Laying hands on the Samaritan disciples, Saul introduced	Acts 8:1-4; 14-25	Luke 12:8-13:33	Lord's prayer (John taught); kingdom come; Jonah G'.
G'. Preaching in Samaria and Desert (Ethiopian eunuch)	Acts 8:5-13, 26-40	Luke 11:1-12:7	Mary & Martha: serving and listening F'.
F'. Ananias and Saul, Saul converted (<i>Samaritan parallel</i>)	Acts 9:1-31	Luke 10:38-42	Good Samaritan ; priest, Levite, Samaritan : oil and wine E'.
E'. Barnabas brings Saul to the apostles	Acts 9:27	Luke 10:25-37	70 (72?) return; "Satan fall like lightning," all handed over D'.
D'. Peter heals the Christian poor, men and women	Acts 9:32-43	Luke 10:17-24	Sets face to go to Jerusalem, 79 (72?) sent; woes to cities C'.
C'. Peter and Cornelius, vision of the unclean foods, Gentiles receive Spirit	Acts 10	Luke 10:10-16	Transfiguration ; tents for Moses & Elijah; Jesus foretells death B'.
B'. " Holy Spirit fell on them just as on us at the beginning" (Ch. 2 // 11:15)	Acts 11	Luke 9:27-50	Herod kills John; Elijah? Loaves & fish; who? Elijah/prophet A'.
A'. Herod kills James and dies, Peter preaches, Passover, Saul & Barnabas chosen	Acts 12:13:1-3	Luke 9:7-26	
A1. Holy Spirit sends Paul and Barnabas to Cyprus (???) , preach Word (1 st Mission)	Acts 13:4-46 (12:25)	Luke 9:1-6	Jesus sends out 12 with power-authority to proclaim kingdom A1.
B1. Paul confronts false prophet Bar-Jesus, "son of the Devil," blinds him	Acts 13c 47ff	Luke 8	Women with Jesus, parables, calms storm, heals "Legion" B1.
C1. " Light to the Gentiles ... salvation to ends of the earth," cities	Acts 13:44-14:28	Luke 7	Jesus heals Centurion's servant , message from John C1.
D1. Conflict with Judaizers over circumcision, Jer. Council (2 nd Mission)	Acts 15:1-36	Luke 6	Jesus Lord of the Sabbath, heals on Sabbath, judging, fruit D1.
E1. Paul and Barnabas have sharp disagreement, separate	Acts 15:37-40	Luke 5	Jesus calls fisherman, Levi, leper, fasting, old wineskins E1.
F1. Ministers in Macedonia, Jews riot at Jason's house	Acts 16:17-15	Luke 4:14-30	Jesus begins ministry in Galilee, rejected in Nazareth F1.
G1. Paul addresses Athenians at Areopagus (hi court @ hi point)	Acts 17:16-34	Luke 4:1-13	Satan tempts Jesus, offers kingdoms of the world on a high point G1.
F1'. Ministers in Corinth, Troas, etc., issue of John's baptism (3 rd Mission)	Acts 18-20	Luke 3:21-38	John baptizes Jesus F1'.
E1'. Paul gladly received by James-elders	Acts 21:18-21	Luke 3	John prepares the way E1'.
D1'. Paul arrested at the Temple, makes appeals to Rome	Acts 21-26	Luke 2:22-50	Jesus presented at Temple, returns to Nazareth D1'.
C1'. "Let it be known salvation of God has been sent to the Gentiles"	Acts 28:23-29	Luke 2:25-35	Simeon: Light to the Gentiles, glory to Israel C1'.
B1'. Paul shipwrecked on Malta ("Isle of Honey"), bitten by a viper (serpent)	Acts 27:39-28:10	Luke 2:6-20	Jesus born in Bethlehem (house of bread) B1'.
A1'. Paul sent to Rome, preaches the kingdom of God, things concerning Jesus	Acts 27:1-28:31	Luke 1:1-2:5	Herod, Zech, John, Jesus, Eliz, Caesar's decree sent (from Rome) all world reg. A1'.

Rome: Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen."
³⁰ He lived there [Rome] two whole years at his own expense, and welcomed all who came to him, ³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance. (Acts 28:28-31)

Rome: In those days a decree went out from Caesar Augustus that all the world should be registered ... ⁴ And Joseph also went ... to the city of David, which is called Bethlehem ... ⁵ to be registered with Mary, his betrothed, who was with child ... ⁷ And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn. (Lk 2:1-7)

Chart 2: This chart looks at two main chiastic relationships between Luke and Acts. I've reproduced it from Atwood's website, where it is very blurry. It is a different way of visualizing the three chiasm charts seen in the sermon, but with much more detail.

Gospel of Luke			Acts of the Apostles		
<i>Preface: "... to write an orderly account for you, most excellent Theophilus"</i>	Luke 1:1-4	Preface	Acts 1:1-3	<i>Preface: In the first book, O Theophilus ... speaking about the kingdom of God.</i>	
King Herod, Angel, Zechariah, John, Elizabeth, ANNUNCIATION, Mary, Magnificat, Caesar's decree sent (from Rome) He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end. (compare Matt 2:16-20; Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men ... But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead.")	Luke 1:1-2:5	A	Acts 1:5-26	Apostles and kingdom, ASCENSION, Matthias chosen by lots, Peter preaches, Judas dies (1:3-5) He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." (7:55-56) But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."	
Angels, shepherds, Jesus born in Bethlehem ("House of Bread") (1:35) The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy-- the Son of God. (Lk. 1:35 ESV)	Luke 2:6-20	B	Acts 2	Rushing wind, HOLY SPIRIT Poured out at Pentecost, new wine; Peter preaches (2:2-4, 36) And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance ... Let all the house of Israel therefore know for certain that God has made him both Lord and Christ.	
Simon preaches. Light to the Gentiles, glory to your people Israel (2:30-32) [Simon] For my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel." (1:72-73) [Zechariah] to show the mercy promised to our fathers and to remember his holy covenant, the oath that he swore to our father Abraham.	Luke 2:25-35	C	Acts 3	Peter & John heal lame/unclean man at Temple, P. preaches "in offspring all earth blessed" (3:25) You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, "And in your offspring shall all the families of the earth be blessed."	
Jesus at Temple, returns to Nazareth, Holy Spirit on Simeon	Luke 2:22-50	D	Acts 4:1-35	Temple leaders persecute Peter & John; Peter filled w/ HS, all share in common	
John prepares way, who has two tunics share, don't extort money, be content	Luke 3	E	Acts 4:36-37	Barnabas brings money to the apostles, lays it at their feet	
John baptizes Jesus; Holy Spirit descends like dove, genealogy of Jesus	Luke 3:21-38	F	Acts 5:1-11	Satan fills Ananias & Sapphira, cheat God, lie; high priest confronts Peter (// structure)	
Satan tempts Jesus full of HS, pinnacle of Temple, offers kingdoms, not to test God	Luke 4:1-13	G	Acts 5:12-42	Preaching at the Temple, Solomon's portico, charged not to preach in Jesus' name	
Jesus begins ministry in Galilee, "Sp of Lord upon me," rejected in Nazareth	Luke 4:14-30	H	Acts 6	Apostles lay hands on first Deacons full of the HS, Stephen introduced	
Jesus calls first disciples (leave all), leper, fasting, old wineskins (5:37) And no one puts new wine into old wineskins. (13:34-35) O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! (23:33-34) Behold, your house is forsaken." They crucified him, and the criminals, one on his right and one on his left. And Jesus said, "Father, forgive them, for they know not what they do."	Luke 5	I	Acts 7	Stephen's sermon-martyrdom before High Priest/Council, Jesus calls Stephen (7:51-60) "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it! ... Then they cast him out of the city and stoned him ... And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.	
Jesus is Lord of the Sabbath, chooses 12 to be apostles, judging, fruit	Luke 6	H'	Acts 8:1-4, 14-25	HS by laying on hands on Samaritan disciples, Simon-magic, Saul attacks Church	
Jesus heals Centurion's servant, message from John (7:24-26) "What did you go out into the wilderness to see? ... A prophet? Yes, I tell you, and more than a prophet. (11:29-30) When the crowds were increasing, he began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.	Luke 7	G'	Acts 8:5-13; 26-40	Preaching in Samaria and Desert (Ethiopian eunuch reading Prophet Isaiah) (8:30-31, 37-39) Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" ... And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water. Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.	
Women with Jesus, parables, calms storm, heals "legion"	Luke 8	F'	Acts 9:1-31	Ananias and Saul, Saul converted; Jesus, "Why persecuting me?" (Samaritan parallel), plot to kill him.	
Jesus sends out 12 with power authority to proclaim kingdom	Luke 9:1-6	E'	Acts 9:27	Barnabas brings Saul to the apostles	
Herod kills John; Feeds the 5,000 loaves & fish; who? Elijah/prophet; foretells death	Luke 9:7-26	D'	Acts 9:26-43	Hellenists seek to kill Saul, Peter heals the Christian poor, men and women	
Transfiguration, voice from heaven, tents for Moses & Elijah, J foretells death (9:29-36) And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem ... a cloud came and overshadowed them, and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!" And when the voice had spoken, Jesus was found alone.	Luke 9:27-50	C'	Acts 10	Peter and Cornelius, Peter sees heaven open, vision and voice from heaven, unclean foods, Gentiles receive Spirit (10:13-15) And there came a voice to him: "Rise, Peter; kill and eat." And the voice came to him again a second time, "What God has made clean, do not call common."	
Sets face to Jerusalem, 70 (72?) sent; woes, kingdom has come near (9:53-55) But the people did not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them? But he turned and rebuked them.	Luke 9:51-10:16	B'	Acts 11	"Holy Spirit fell on them just as on us at the beginning" (see 2:2-4//11:15) (11:15-16) As I began to speak, the Holy Spirit fell on them just as on us at the beginning. And I remembered the word of the Lord, how he said, "John baptized with water, but you will be baptized with the Holy Spirit."	
70 returns; "Satan fall like lightning," Jesus gives authority over enemy (9:7-9) Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, by some that Elijah had appeared, and by others that one of the prophets of old had risen. Herod said, "John I beheaded, but who is this about whom I hear such things?" And he sought to see him.	Luke 10:17-24	A'		Herod kills James and dies; Peter preaches, Passover, Saul & Barnabas chosen (12:1-3, 21-24) About that time Herod the king laid violent hands on some who belonged to the church. He killed James the brother of John with the sword, and when he saw that it pleased the Jews, he proceeded to arrest Peter also ... On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. And the people were shouting, "The voice of a god, and not of a man!" Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last. But the word of God increased and multiplied.	

Chart 3: This chart looks at the first half parallels in Luke and Acts (see the first chiasm in Chart 1).

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