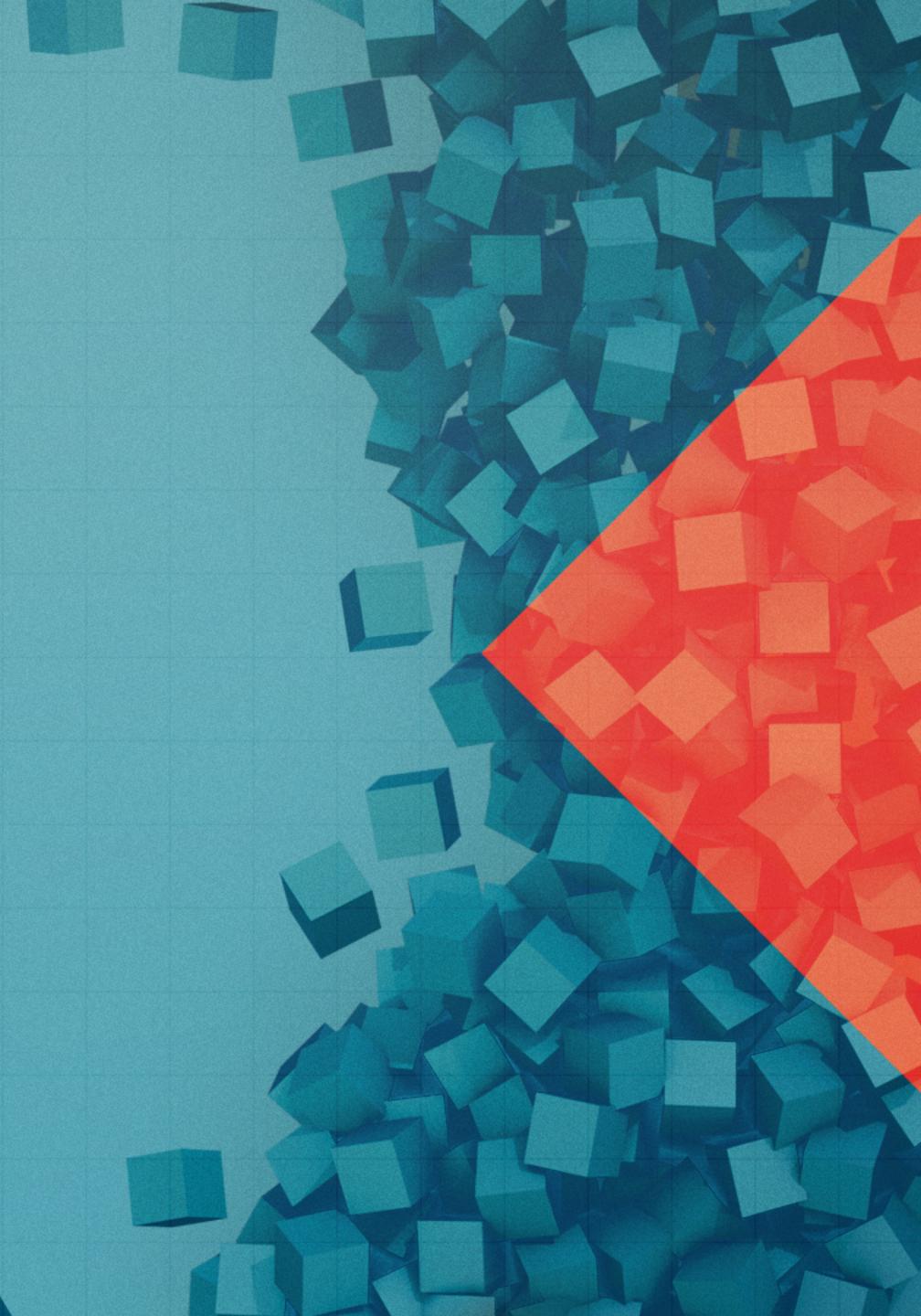


Understanding the Context of Acts



- · Acts best understood as the sequel to Gospel of Luke
 - · Evident from comparing the opening of both books.

 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Acts 1:1

· 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 lt seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, Luke 1.1-3

- · Relationship between Acts & Luke
 - Acts does not have any indication the work is written by Luke.
 - · Acts differs from Paul's letters
 - · Paul's authorship is indicated within the text itself.

- · Acts does not follow directly behind the Gospel of Luke
 - · This is what you would expect of a sequel.
 - · This is also what we see of other books in the Bible
 - · I & 2 Samuel, I & 2 Kings, I & 2 Chronicles
 - · I & 2 Corinthians, I & 2 Thessalonians, I & 2 Timothy
- Separation from Luke can lessen the impact of reading these books in relationship to one another.

Context for Book of Acts

- · When was the book of acts written?
 - · Scholars are divided on the answer
 - · Early mid 60's AD
 - · Late dating 100-130 AD
 - · Intermediate dating 80-85 AD

Context for Book of Acts

- · Why is this important?
 - Gives us some sense of what was happening when the book was written and
 - A sense of what events the author (and the audience) might be responding to.
 - Particularly given that the Book of Acts spends a great deal of time addressing historical events.

- · What is the purpose of this writing?
 - · Luke the only gospel writer to compose a sequel.
 - Traditional ending of Mark focuses on the discovery of the empty tomb.
 - Matthew and John append to this ending the discovery events.
 - They recount Jesus' appearance of Jesus with the women and other disciples. (Matthew 28.9-20 & John 20.11-21.23)

- · Luke's ending is different
 - Includes the appearance of the risen Christ Luke 24.13-49
- Only in Luke does he commission the disciples as witnesses instructing them:
 - 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24.48-49

- · I send the promise of my Father upon you...
 - · Remains a mystery at the end of Luke.
 - · Made clear at the beginning of Acts
 - 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts 1:4-5

- · Activity of the Holy Spirit
 - · Empowering the testimony of commissioned disciples
 - · Major theme of the books of Acts.
- · Ability to carry out this mission
 - Not the result of any personal competence or capability.
 - · Not the result of training or experience.
 - · Empowered by the presence of the Holy Spirit.

- · If Gospel of Luke considered a prequel to Acts
 - · Acts should be read as a continuation of that story.
 - Not in the sense that is relates to what Jesus continues to do,
 - But that it relates to what Jesus' followers, commissioned by Jesus and empowered by the Holy Spirit, continue to do.

- · There is a parallelism in the books of Luke and Acts
 - · A similarity to the things depicted in both books.
 - · Designed to prompt some comparison
 - · For the purpose of explaining what is being described

· Parallelism

- · Fate of Stephen parallels that of Jesus
- · Mission of Paul parallels that of Peter
- Speeches of Stephen, Peter, and Paul parallel one another.

- · Parallelism
 - · Contributes to the overall message of the work.
 - · Gospel of Luke tells the story of Jesus
 - Book of Acts proclaims Jesus' story and its salvific intent.

- Acts gives us a view of the rapid spread of the Word of God and the testimony of Jesus' followers.
 - · Jesus, whose Messiahship is questions in Luke
 - · Now broadly proclaimed as Lord and Messiah
 - By those who followed but did not understand in Luke.
 - · Spread to the ends of the world.

- · Acts records the community of disciples that emerges.
 - · They are eventually called Christian (11.26)
 - Also first referred to as the church (5.11; 8.1, 3; 9.31; 20.28)
- · Depicts their emergence under pressure.
 - Demonstrates that their faith, their understanding of the gospel, and their practices emerge under pressure.

- Luke presents the work of Luke-Acts as a continuation of Biblical history.
 - 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go...15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. Acts 3:13, 15

- Connects Peter and Paul as transmitters of this message to the Jews and Gentiles.
 - · Luke begins the account of the Jesus tradition
 - · Intimately linked to the biblical history of Israel
 - Acts presents this story as only stream of the apostolic tradition, represented by Peter and Paul, in which one finds a divinely ordained salvation.

- The Jesus story points to the beginning of the still expanding church.
 - The church is a continuation, not a substitution, of the Jewish.
 - Christian story deeply connected to the Jewish story.
 - This is evident in Luke's use of the Hebrew Scriptures to interpret the Christ event.

Outline of Acts

Outline of Major Sections of Acts

- · The Early Church Community (1.1-26)
- · The Mission of Testimony in Jerusalem (2.1-8.4)
- · The Mission of Testimony in Judea and Samaria (8.4-40)
- · The Word Carried to the Gentiles (9.1-14.28)
- The Jerusalem Decision about the Gentile Christians (15.1-35)
- · Paul's Universal Mission and Testimony (15.36-22.21)
- · Paul's imprisonment for the Gospel (22.22-28.31)