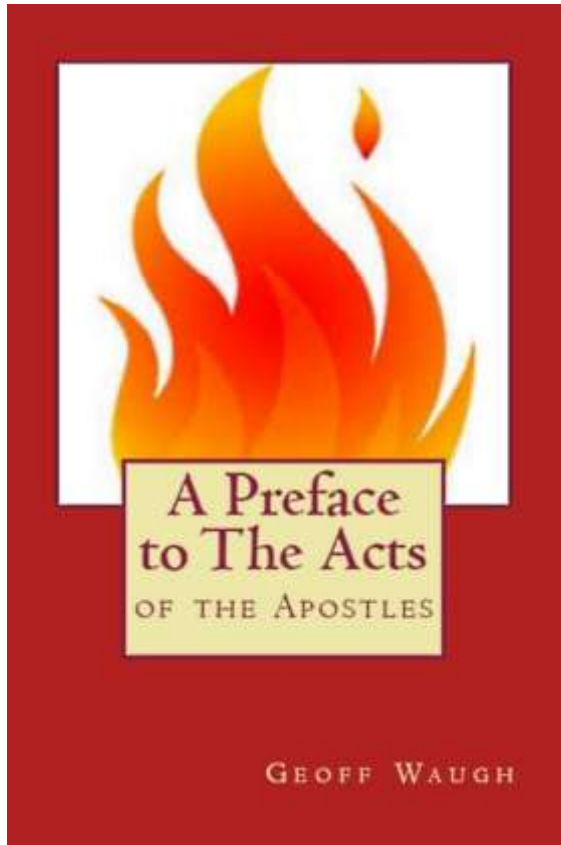


A Preface to The Acts



Geoff Waugh

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Logo: lamp & parchment,
basin & towel,
in the light of the cross

A Preface to The Acts

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Introduction

Luke and *The Acts* give us an astounding history in two volumes – the story of Jesus and his church. Luke, “the beloved physician” (Colossians 4:14), often travelled with Paul in their pioneering missionary journeys. Luke gives us a concise preface in the beginning of his writings, and then introduces the second part of his story with a short introduction linking the two.

Luke’s own preface reads: “**The Author to Theophilus:** Many writers have undertaken to draw up an account of the events that have happened among us, following the traditions handed down to us by the original eyewitnesses and servants of the Gospel. And so I in my turn, your Excellency, as one who has gone over the whole course of these events in detail, have decided to write a connected narrative for you, so as to give you authentic knowledge about the matters of which you have been informed” (Luke 1:1-4, NEB).

Continuing his connected narrative, he commences part two with a sentence linking both: “In the first part of my work, Theophilus, I wrote of all that Jesus did and taught from the beginning until the day when, after giving instructions through the Holy Spirit to the apostles whom He had chosen, He was taken up into heaven.” (Acts 1:1-2, NEB).

In his preface to the combined work, the author:

- ❖ revealed his subject: the Word;
- ❖ gave the sources of his information: eyewitnesses and ministers;
- ❖ described his method: accurate tracing of the course of all things, writing them in order;
- ❖ and declared the purpose: giving certainty to Theophilus (Morgan, p.7).

So here in my book we explore these issues mentioned by Luke himself, and examine the title, aim, author, date, sources, setting, and contents of *The Acts of the Apostles*.

What a great story! Luke traces the amazing growth of Jesus' church from its beginnings in Jerusalem to its impact throughout the Roman Empire.

That story continues now. We are part of it. The God they worshipped is our God. The Lord they served is our Lord. The Holy Spirit they obeyed is in and with us.

This story of the Acts of the Holy Spirit continues today through the same Spirit of God. It fulfils Jesus' last promise: *You will receive power then the Holy Spirit has come upon you, and you will be my witnesses ... to the ends of the earth* (Acts 1:8).

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1 The Title of *The Acts*

Πράξεις τῶν Ἀποστόλων – *Praxeis ton Apostolon* - translated as *The Acts of the Apostles*, is the title given to this work, the second part of a two-fold history. Both the Greek key words in the title have become part of English – praxis and apostles. F F Bruce explains that “*The Acts of the Apostles* is the name given since about the middle of the second century AD to the second volume of a *History of Christian Origins* composed by a first century Christian and dedicated to a certain Theophilus. The first volume of this history is also extant as one of the twenty-seven documents included in the New Testament canon; it is the work ordinarily known as *The Gospel according to St Luke*. . . . That these two documents were written by the same author is almost universally acknowledged” (p. 15).

Nevertheless it is interesting to note that *The Acts* deals mainly with only two apostles – Peter and Paul. Of these two, Paul occupies by far the most space in the narrative. Indeed, from chapters 13 to 27, the whole story is centred on Paul himself. Consequently, many writers suggest that the book could be more suitably called by some other title than *The Acts of the Apostles*.

The front runner would be *The Acts of the Holy Spirit*, or perhaps *The Acts of the Holy Spirit through the Apostles*. For example, Graham Scroggie in his commentary on the book says that a more accurate title would be *The Acts of the Holy Spirit*.

Luke, the writer, emphasises the role of the Holy Spirit in both his books, and tells a lot about the Spirit's work in and through Jesus and his followers.

Type "Holy Spirit" and "the Spirit" into an internet Bible such as The Bible Gateway - www.biblegateway.com - for Luke and Acts and you may be surprised. Use the New King James version, or more recent versions, not the old. If you use the old, you will have to include "Holy Ghost" but ghost has changed its meaning in 400 years and is no longer a helpful translation of πνεύμα – *pneuma* – spirit, wind, breath.

I found "Holy Spirit" and "the Spirit" 17 times in Luke's Gospel, 13 of those in the first four chapters, and then 58 times in *The Acts*. This theme of the Holy Spirit's involvement in the church and the world pulsates through Luke's story in both his Gospel and *The Acts*.

Jesus did what he did through the anointing and power of the Holy Spirit, as he explained in Nazareth in his home synagogue after the Spirit of God came upon him at his baptism in the Jordan River.

The apostles did what they did also through the anointing and power of the Holy Spirit as Jesus told them in his last promise on the earth: *But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me ...*

Luke captures the heart of *The Acts* in that single sentence. The following sample verses describe the acts of the Holy Spirit in both *Luke* and *The Acts*.

The Acts of the Holy Spirit

*And the angel answered and said to her, "The **Holy Spirit** will come upon you, and the power of the Highest will overshadow you;*

therefore, also, that Holy One who is to be born will be called the Son of God (Luke 1:35).

John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the **Holy Spirit** and fire (Luke 3:16).

And the **Holy Spirit** descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased" (Luke 3:22).

Then Jesus, being filled with the **Holy Spirit**, returned from the Jordan and was led by the Spirit into the wilderness (Luke 4:1)

Then Jesus returned in the power of **the Spirit** to Galilee, and news of Him went out through all the surrounding region (Luke 4:14).

"The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the broken hearted, To proclaim liberty to the captives and recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD" (Luke 4:18-19).

In that hour Jesus rejoiced in **the Spirit** and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight (Luke 10:21).

If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the **Holy Spirit** to those who ask Him!" (Luke 11:13).

This crucial theme continues in *The Acts*.

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the **Holy Spirit** had given commandments to the apostles whom He had chosen (Acts 1:1-2).

*John truly baptized with water, but you shall be baptized with the **Holy Spirit** not many days from now” (Acts 1:5).*

*But you shall receive power when the **Holy Spirit** has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).*

*And they were all filled with the **Holy Spirit** and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:4).*

*Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the **Holy Spirit** (Acts 2:38).*

*And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the **Holy Spirit**, and they spoke the word of God with boldness (Acts 4:31).*

*Therefore, brethren, seek out from among you seven men of good reputation, full of the **Holy Spirit** and wisdom, whom we may appoint over this business (Acts 6:3).*

*And they were not able to resist the wisdom and **the Spirit** by which he spoke (Acts 6:10).*

*But he [Stephen], being full of the **Holy Spirit**, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God (Acts 7:55).*

*Then they laid hands on them, and they received the **Holy Spirit** (Acts 8:17).*

*Then **the Spirit** said to Philip, “Go near and overtake this chariot” (Acts 8:29).*

*Now when they came up out of the water, **the Spirit** of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing (Acts 8:39).*

*And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the **Holy Spirit**" (Acts 9:17).*

*Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the **Holy Spirit**, they were multiplied (Acts 9:31).*

*While Peter thought about the vision, **the Spirit** said to him, "Behold, three men are seeking you (Acts 10:19).*

*God anointed Jesus of Nazareth with the **Holy Spirit** and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him (Acts 10:38).*

*While Peter was still speaking these words, the **Holy Spirit** fell upon all those who heard the word (Acts 10:44).*

*And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the **Holy Spirit** had been poured out on the Gentiles also (Acts 10:45).*

*Can anyone forbid water, that these should not be baptized who have received the **Holy Spirit** just as we have? (Acts 10:47)*

*Then **the Spirit** told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house (Acts 11:12).*

*And as I began to speak, the **Holy Spirit** fell upon them, as upon us at the beginning (Acts 11:15).*

*Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the **Holy Spirit**' (Acts 11:16).*

*For he [Barnabas] was a good man, full of the **Holy Spirit** and of faith. And a great many people were added to the Lord (Acts 11:24).*

*Then one of them, named Agabus, stood up and showed by **the Spirit** that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar (Acts 11:28).*

*As they ministered to the Lord and fasted, the **Holy Spirit** said, “Now separate to Me Barnabas and Saul for the work to which I have called them” (Acts 13:2).*

*So, being sent out by the **Holy Spirit**, they went down to Seleucia, and from there they sailed to Cyprus (Acts 13:4).*

*And the disciples were filled with joy and with the **Holy Spirit** (Acts 13:52).*

*So God, who knows the heart, acknowledged them by giving them the **Holy Spirit**, just as He did to us (Acts 15:8).*

*For it seemed good to the **Holy Spirit**, and to us, to lay upon you no greater burden than these necessary things (Acts 15:28).*

*Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the **Holy Spirit** to preach the word in Asia (Acts 16:6).*

*After they had come to Mysia, they tried to go into Bithynia, but **the Spirit** did not permit them (Acts 16:7).*

*When Silas and Timothy had come from Macedonia, Paul was compelled by **the Spirit**, and testified to the Jews that Jesus is the Christ (Acts 18:5).*

*He said to them, “Did you receive the **Holy Spirit** when you believed?” So they said to him, “We have not so much as heard whether there is a **Holy Spirit**.” And when Paul had laid hands on them, the **Holy Spirit** came upon them, and they spoke with tongues and prophesied (Acts 19:2, 6).*

When these things were accomplished, Paul purposed in **the Spirit**, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome" (Acts 19:21).

And see, now I go bound in **the spirit** to Jerusalem, not knowing the things that will happen to me there (Acts 20:22).

the **Holy Spirit** testifies in every city, saying that chains and tribulations await me (Acts 20:23).

Therefore take heed to yourselves and to all the flock, among which the **Holy Spirit** has made you overseers, to shepherd the church of God which He purchased with His own blood (Acts 20:28).

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the **Holy Spirit**, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles'" (Acts 21:11).

So when they did not agree among themselves, they departed after Paul had said one word: "The **Holy Spirit** spoke rightly through Isaiah the prophet to our fathers, saying, 'Go to this people and say: "Hearing you will hear, and shall not understand; And seeing you will see, and not perceive ..."' (Acts 28:25-26)

Then Luke concludes his story abruptly with, "Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him."

His closing reference to the kingdom of God and the Lord Jesus Christ brings us full circle to how he began *The Acts*. He tells us that the risen Lord taught his followers about the kingdom of God for 40 days and then promised them the power to continue teaching about the kingdom and demonstrating the kingdom, as Jesus had done.

This focus on the kingdom of God is another major theme in both Luke's Gospel and *The Acts*.

Just as Jesus taught and demonstrated God's kingdom on earth in the power of the Holy Spirit, so did his followers.

The Kingdom of God

Luke's Gospel describes Jesus' strong focus on the kingdom of God.

*He said to them, "I must preach the **kingdom of God** to the other cities also, because for this purpose I have been sent" (Luke 4:43).*

*Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the **kingdom of God** (Luke 6:20).*

*For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the **kingdom of God** is greater than he" (Luke 7: 28).*

*Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the **kingdom of God**. And the twelve were with Him (Luke 8:1).*

*And He said, "To you it has been given to know the mysteries of the **kingdom of God**, but to the rest it is given in parables, that 'Seeing they may not see, and hearing they may not understand'" (Luke 8:10).*

*He sent them to preach the **kingdom of God** and to heal the sick (Luke 9:2).*

*But when the multitudes knew it, they followed Him; and He received them and spoke to them about the **kingdom of God**, and healed those who had need of healing (Luke 9:11).*

*But I tell you truly, there are some standing here who shall not taste death till they see the **kingdom of God**" (Luke 9:27).*

Jesus said to him, “Let the dead bury their own dead, but you go and preach the **kingdom of God**” (Luke 9:60).

But Jesus said to him, “No one, having put his hand to the plow, and looking back, is fit for the **kingdom of God**” (Luke 9:62).

And heal the sick there, and say to them, “The **kingdom of God** has come near to you” (Luke 10:9).

But if I cast out demons with the finger of God, surely the **kingdom of God** has come upon you (Luke 11:20).

But seek the **kingdom of God**, and all these things shall be added to you (Luke 12:31).

They will come from the east and the west, from the north and the south, and sit down in the **kingdom of God** (Luke 13:29).

The law and the prophets were until John. Since that time the **kingdom of God** has been preached, and everyone is pressing into it (Luke 16:16).

For indeed, the **kingdom of God** is within you (Luke 17:21).

But Jesus called them to Him and said, “Let the little children come to Me, and do not forbid them; for of such is the **kingdom of God**. Assuredly, I say to you, whoever does not receive the **kingdom of God** as a little child will by no means enter it” (Luke 18:16-17).

This theme, central to Jesus’ ministry, continues in Paul’s preaching.

We must through many tribulations enter the **kingdom of God** (Acts 14:22).

And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the **kingdom of God** (Acts 19:8).

*And indeed, now I know that you all, among whom I have gone preaching the **kingdom of God**, will see my face no more (Acts 20:25).*

*So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the **kingdom of God**, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening (Acts 28:23).*

*... preaching the **kingdom of God** and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him (28:31).*

So Luke's story concludes with reference to the kingdom of God, as it began at the start of Jesus' ministry. The story continues today. *The Acts* is still being written, not as Scripture, but as history including revival history and the amazing current history in the 21st century, especially in many developing countries.

Revival

Revival history is a continuation of *The Acts* in history and in our time. It may be most obvious in places like China, parts of Africa and other places where Christians experience the same persecution and explosive growth that they did in *The Acts*.

The story of Pentecost, for example, is a prototype of all true revivals where the Holy Spirit comes in power, thousands are saved and the church multiplies with people added daily.

Revivals continually display the characteristics and phenomena of the Pentecost account, including these:

1 Divine sovereignty (Acts 2:1,2): God chose the day, the time, the place, the people, uniting old covenant promise with new covenant fulfilment. His Spirit came suddenly and people were overwhelmed at the Pentecost harvest festival.

2 **Prayer** (Acts 1:14; 2:1): The believers gathered together to pray and wait on God as instructed by the Jesus at the ascension. All revival literature emphasises the significance of united, earnest, repentant prayer in preparing the way for revival and sustaining it.

3 **Unity** (Acts 2:1): The disparate group meeting 'in one accord' included male and female, old and young, former zealot and former collaborator, most of the twelve and those who joined them. Their differences blended into the diversity of enriched unity .

4 **Obedience** (Acts 2:4): Filled with the Spirit they immediately began using gifts of the Spirit as 'the Spirit gave utterance'.

5 **Preaching** (Acts 2:14): Peter preached with anointed Spirit-empowered boldness, as did the others whose words were heard in many languages.

6 **Repentance** (Acts 2:38-39): Large numbers were convicted and repented. They were instructed to be baptised and to expect to be filled with the Spirit and to live in Spirit-led community, and that succeeding generations should expect this also.

7 **Evangelism** (Acts 2:40-41, 47): The new believers witnessed through changed lives bringing others to faith in the Lord daily.

8 **Charismata** (Acts 2:43): The era of the Spirit inaugurated supernatural phenomena including glossolalia, signs, wonders and miracles, demonstrated powerfully among the leaders, but not limited to them.

9 **Community** (Acts 2:42-47): The outpouring of the Spirit brought the church into being as a charismatic, empowered community which met regularly in homes for discipleship instruction, supportive fellowship, daily informal eucharistic meals, and constant prayer.

10 **Rapid church growth** (Acts 2:47): Typical of revivals, The Lord added to the church those who were being saved. This eventually

transformed the community of Judaistic believers into a constantly expanding community embracing all people.

That story of revival declares:

- * about three thousand persons were added (Acts 2:41),
- * many of those who heard the word believed; and they numbered about five thousand (Acts 4:4),
- * more than ever believers were added to the Lord, great numbers of both men and women (Acts 5:14),
- * The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith (Acts 6:7),
- * the church throughout Judea, Galilee, and Samaria had peace and was built up ... it increased in numbers (Acts 9:31),
- * a great number became believers (Acts 11:21),
- * a great many people were brought to the Lord (Acts 11:24),
- * the word of God continued to advance and gain adherents (Acts 12:24),
- * the churches were strengthened in the faith and increased in numbers daily (Acts 16:5).

Those early Christians lived and ministered in the power of the Spirit, facing constant opposition and persecution. They were not faultless, as the epistles indicate, but they were on fire, “people who have been turning the world upside down” (Acts 17:6). Biblical revivals and awakenings return to this normative pattern.

Luke’s narrative in *The Acts* is a narrative of revival. Throughout history and still today, revivals continue that story.

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2 The Aim of *The Acts*

Both the author's own admission, and the earlier title of *A History of Christian Origins*, indicate that the purpose of the book is to give Theophilus an accurate and orderly account of the origins of Christianity.

This history has also an obvious apologetic purpose. It is more than a simple, factual story. As the closing scenes of the book indicate, Christianity was constantly under suspicion, and Christians were beginning to suffer and die for their faith. This book seeks to prove that Christianity is not contrary to the law.

G T Manley lists important examples in Acts where Roman authorities condone Christianity and Christians because there is no conflict at these points with the Roman law. Examples of these apologetic passages include:

1. The Cypriot proconsul showing favour to Paul and Barnabus (13:7-12);
2. The Philippian official's apology for their treatment of Paul and Silas (15:35-40);
3. The friendship of the officials in Ephesus with Paul (19:31);

4. The defence by the town clerk of Ephesus on Paul's behalf (19:35-40);
5. The refusal by Gallio, the proconsul of Achaia, to hear irrelevant charges (18:12-17);
6. The statement of Paul's innocence by the procurators Felix and Festus and the vassal king Herod Agrippa, at Caesarea (Chs 24-26).

So why the hostile opposition to Paul? The early opposition to Christianity came from the Jews - first those of Palestine, and then those of the Dispersion. There was even early opposition from the Jewish Christians regarding the spread of Christianity to the Gentiles.

These are recorded for us in *The Acts*, but it seems that the author also seeks to impress his readers with the need for and the realisation of the international and inter-racial nature of the Gospel.

The graphic accounts of Peter at Caesarea with Cornelius (Ch. 10), and of Paul at the Jerusalem council (Ch. 15) illustrate this.

So we see that another aim of *The Acts* was to heal the division between Jewish and Gentile Christians by showing the agreement between Paul and the Apostles and to prove to the Jews that Christianity was more than a small Jewish sect, but that it was indeed an all embracing, dynamic force.

But primarily, this account was spiritual in nature. It is far more important to us as part of the Word of God, than it is as a history book or an apologetic thesis. "The secular history of the period covered by this book of the New Testament, for example, is of little importance compared with the spiritual history which is recorded, although at the time exactly the reverse must have appeared to be the case. ... The work done by the Holy Spirit through men and women is not only more important in the eyes of heaven, but

actually has a far more lasting influence on human affairs than that of any secular authority” (Phillips, p. xi).

Craig Keener gives an interesting summary of the ministry of the Holy Spirit in *The Acts*:

The Holy Spirit

- speaks, directs, commands (1:2; 8:29; 11:12; 13:2,4; 18:5; 29:22)
- anoints with power (1:8; 10:38; 8:19)
- anoints for witnessing (1:8)
- anoints for healing (10:38; 9:17)
- anoints for deliverance (10:38)
- anoints/is an anointing (10:38;)
- baptises (1:5; 11:16)
- is the Spirit of revelation and prophecy (1:16; 2:17,18; 10:19; 11:28; 19:6; 20:23; 21:42; 1:11; 28:5)
- fills/brings fullness (2:4; 4:8; 4:31; 6:3,5; 7:55; 9:17; 11:24; 13:9, 52)
- is poured out (2:17)
- brings visions and dreams (2:17; 10:19)
- comes upon men and women of any age (2:17-18)
- is a promise of God (2:33)
- is a gift of God (2:38; 10:45; 15:8)
- is received, falls upon (2:33, 38; 10:44,47; 11:15; 19:2,6)
- is promised after repentance and baptism (2:38)
- brings boldness (4:31)
- can be lied to (5:3)
- can be tested (5:9)
- is a witness of Christ (5:32)
- is given to those who are obedient (5:32)
- is the spirit of wisdom/guidance (6:10; 15:28; 19:21)
- can be resisted (7:51)
- can be received by prayer (8:15)
- can be received by the laying on of hands (8:17; 9:17)
- ‘catches up’ or ‘translates’ people from one place to another (8:39)
- comforts (9:31)

- ordains for ministry (13:4; 20:28)
- brings joy (13:52)
- forbids (16:6-7)
- compels (18:5)
- enables people to speak in tongues (2:4; 19:6)

Summarizing the aim of *The Acts*, we may say that the author seeks to give

1. An orderly account of the Origins of Christianity;
2. An apologetic treatise, proving that Christianity was not politically dangerous;
3. An explanation of the possibility and process of Gentile and Jewish reconciliation;
4. An answer to Jewish opposition; and
5. A statement of the work of the Risen Lord by his Spirit through the Church.

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3 The Author of *The Acts*

Tradition is unanimous in ascribing the authorship of Acts to Luke the beloved physician and author of the Gospel according to St. Luke.

“It would be difficult to find a book in the whole range of ancient literature concerning which a stronger case can be made in support of a traditional authorship” (Blaiklock, p. 14)

The principal arguments supporting a Lucan authorship of *The Acts* are these:

1. Acts is by the same author as the Gospel on the admission of Luke himself. Luke addresses the same person in both (Luke 1:3 and Acts 1:1), and in so doing links the two works as a chronological sequence.
2. The style of both books is similar, and the vocabulary used suggests a common author. An example of this kind is that there are “fifty words used, common to the two books and that are not found elsewhere in the New Testament” (De Welt, p 14)

3. The use of technical medical terms (as in 3:2, 7 and 16:33, 34) indicate that the author could well have been a physician. Such a man as Luke would undoubtedly be invaluable to Paul on his travels for medical reasons alone.

4. In his epistles, Paul refers to Luke as a companion of his and as such he would be eminently suited to write of Paul's travels (Colossians 4:14, 2 Timothy 4:11, Philemon 24).

5. The "we" sections of *The Acts* suggest the direct presence of the author on those stages of Paul's journeys where the third person (he, they) gives way to the first person plural (we).

6. Luke's name does not occur anywhere in the book of Acts. Because of his close association with Paul it is more than probable that if someone else write *The Acts* then Luke would have been mentioned by name.

7. According to the closing chapters of the narrative in Acts, the author was with Paul in Rome, for this part of the account is in the first person plural. Luke was with Paul in Rome (2 Timothy 4:11). The very phrase used by Paul, "only Luke is with me," gives further credit to the Lukan authorship of *The Acts*.

What is said of Luke himself? Very little is known of him, and very little has been written about him. Blaiklock seeks to see the character of the man in his writings of *Luke* and *The Acts*: "The author who could deliberately turn from the artificial style of his prologue to write his Gospel and its sequel in a strong and effective vernacular was a person not likely to reveal himself too intimately in his work. ... He must have been a man of singular sweetness of character to earn Paul's adjective, 'beloved' (Colossians 4:14). His sympathetic treatment of Paul's adventures, and his unquestioning acceptance of the apostle's leadership, even after the rejection of

earnest advice, indicate a person of self-effacing and courageous loyalty. His intellectual capacity is revealed in his work. It is conceived as a unity and the narrative drives straight to its goal. Luke was a man with an unusual capacity for research, and the scholar's ability to strip away irrelevant or dispensable detail. He had an unerring feeling for the significant, an eye for colour and character, and he could tell a story with vividness and clarity. Beyond this he is sought in vain in the pages of his books. In the 'former treatise' he preferred to make his Master prominent; in the latter, his distinguished friend" (p 16).

Tradition suggests that Luke was a native of Syrian Antioch, in which case he would have had close contact with the early spread of Christianity to the Gentiles and would have come to know Paul early in Paul's ministry.

On the other hand some suggest that because of certain detailed features of the narrative of Philippi, Luke could have been a native of the Macedonian colony or he may have been an Antiochene of Macedonian origin who worked in Philippi for many years.

Two other hypotheses regarding the authorship of *The Acts* have been advocated with some apparent justification, although they are generally dismissed in favour of Lukan authorship. In essence they suggest that:

1. Luke is the original author and his diary is the kernel that has been drastically altered by a final redactor. This suggestion is answered by points 1-3 above in the arguments favouring a Lukan authorship.

2. Luke is the author only of the "we" sections and his notes have been edited by another to produce the book of Acts. The strongest

objection to this view is that it carries with it the denial of the Lukan authorship of the Gospel.

Luke then, we conclude, is the author of both *Luke* and *The Acts*.

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4 The Date of *The Acts*

Three general theories have been suggested regarding the date of *The Acts*:

1. An early, date, approximating to the end of Luke's narrative, that is in the Mid 60s.
2. An early date, but later that, suggested for the mid 70s to 80s.
3. A later date at the end of the first century.

Arguments favouring the earliest date include these:

a. "History supports the thought that Luke lived and wrote at this time. The book closes before the trial of Paul before Nero was completed. The strong inference is that Luke completed the book during Paul's two-year imprisonment and began its circulation before the trial was completed. Since we know the reign of Nero included the years 60-64 AD we feel safe in assigning the book this date (De Welt, p 9)

b. Luke himself spent two years in Rome with Paul, and as the book concludes the narrative at this point it seems probable that Luke finished the book at Rome.

c. The vivid descriptions of “we” sections in Acts suggest that these were written quite soon after their actual occurrence.

d. “If the earlier chapters of *The Acts* depended upon research conducted in Palestine, and the evidence of those still living who were associated with the beginnings of the Church, Caesarea provided location and occasion for such investigations, and the first part of Acts could have been written at that time” (Blaiklock p 16).

e. Jerusalem was devastated in 70 AD, but Luke makes no mention of this in his narrative. Some suggest that this indicates that he wrote before 70 AD.

The most serious objection to this early dating of *The Acts* is that in his writings, especially his Gospel, Luke used Mark (see discussion on sources), and such a date would place the writing of *Mark* too early. However, many scholars date Acts before 70 A.D.

Those favouring a date of 75-85 AD for *The Acts* point to such passages as Luke 19:43 and 21:10-24 suggesting that Luke had witnessed the fulfilment of prophecies concerning the destruction of Jerusalem. They feel that this is the most acceptable solution of the synoptic problem as it affects Luke’s Gospel (reconciling the synonyms or identical passages in Matthew, Mark and Luke). This seems to be a more theoretical approach than the practical issues raised for an early date, and this argument may apply to Luke’s Gospel rather than *The Acts*.

Some scholars allege that Luke was familiar with the *Antiquities of Josephus* published about 93 AD. If this point could be proved, it may follow that *The Acts* could have been written around 100 AD. This seems unlikely as Luke would have been nearly 100 himself, he does not mention the controversies debated at the end of the century, and does not refer to Paul’s letters. An early date fits best.

5 The Sources of *The Acts*

The book of *The Acts* may be conveniently divided into two parts, namely:

1. **Historical:** 1:1 – 15:35, Expansion of the Church to include the Gentiles.
2. **Biographical:** 15:36 – 28:31, Expansion of the Church till it reaches Rome.

For the historical section, Luke would rely on eye-witnesses and written records from Jerusalem, Antioch and Caesarea. For the biographical section, Luke primarily uses his own diary plus details from other eye-witnesses.

These sources are suggested for the changing scenes of the narrative:

1st Part – Historical:

Chapters 1-5 : Peter, Barnabas, Phillip.

Chapters 6-7 : Paul, who witnesses Stephen's martyrdom.

Chapter 8 : Philip of Caesarea or his daughters.

Chapters 9-11 : Cornelius, whom he met Caesarea.

Chapter 12 : From Mark.

Chapters 13-15 : From Paul, as well as his companions like Timothy and Silas.

2nd Part - Biographical:

Chapters 16-20 : From Paul and his companions, Silas, Timothy, Titus, Apollos, Aristarchus, Erastus, Sopater, Tychichus, and Trophimas.

Chapters 21-27 : Paul and other eye-witnesses; Paul's speeches may have been recorded on manuscript giving Luke adequate notes.

The “we” sections of events are obviously from Luke's own diary or journal. They are:

Chapter 16 – events in Philippi.

Chapters 20-21 – the journey from Macedonia to Jerusalem.

Chapters 27-28 – the journey from Caesarea to Rome.

Luke gathered his material with great care and attention to detail. “He is the only New Testament writer who so much as mentions a Roman Emperor's name. His pages are full of references to provincial governors and client kings. . . . Almost as striking is the deft way in which, with a few touches, he paints the true local colour of the widely differing places mentioned in his narrative” (IVF Commentary, p 898).

Luke ensured accurate and detailed narration through the generous help of his many first-hand informers, of whom Paul would be the foremost. Luke's sources were his own diary or journal and the

first-hand accounts of eye-witnesses and participants in the events he records.

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6 The Setting of *The Acts*

The three racial groups predominant in the world scene during the spread of Christianity in the first century, or whose influence greatly affected its progress on the mterira¹ level, were the Greeks, the Romans and the Jews.

Greeks

The Greeks had spread their culture and language throughout the known world. By 323 BC Alexander's conquests had impacted the Mediterranean world with Greek culture, learning and language. All through the cities of the Roman Empire during first century, particularly those cities east of the Adriatic (the region of Alexander's Empire) the Greek language was freely spoken.

Koiné Greek, the common Greek, spoken and written throughout the Roman Empire was used to facilitate business transactions as well as for private use particularly of an international character. Though each province spoke its native language, Greek was used also throughout the Empire.

Consequently itinerant Christian missionaries like Paul were able to speak directly to those of any country they visited. Also such

writers as Luke had an audience in all the world of their day. This common language was a great boon to the heralds of the new faith.

Romans

The Romans ruled the world of Paul's day. A century before Paul, Pompey's conquests had brought Asia Minor, Syria, Palestine and the Nile region under Roman rule. After him Julius Caesar added Gaul, now France and Spain.

After Caesar's assassination Augustus (Octavian) won power. The Roman senate continued to meet but Augustus kept power in his own hands. He appointed provincial governors and established accountability and integrity in the provinces. So in this world of unusually stable government and peace Christianity first took root. All their lives Jesus, the disciples and Paul with his missionary teams, lived under Roman rule at the political level. So Roman culture, especially the military conquests and rule, feature prominently in the Gospels and *The Acts*.

This "Pax Romana" greatly facilitated the travels of Christians Paul. Also, with the movement of Roman legions, and, the resulting extension of commercial traffic through the Roman provinces following their conquest, it was necessary to have a great network of good roads through all the areas conquered by Rome. The missionary evangelists travelled these roads.

The Roman Empire was also built on a slave economy. Slaves built the roads and manned the boats on the Mediterranean. The rich bought and sold slaves, and one of Paul's letters specifically addresses the Christian slave owner Philemon.

Perhaps most obvious and graphic of all Roman culture, for the Gospel writers, was the Roman system of justice and punishment. Flogging, torture and crucifixion were common. Jesus suffered

them all at the hands of Roman soldiers. Peter, Paul and others also suffered imprisonment, floggings, and martyrdom.

However, it is also the Roman world that facilitated the spread of Christianity as missionary teams, slaves and free people gossiped the Gospel as they travelled throughout the Empire.

Throughout the Empire the slaves and conquered peoples were often eager to hear the good news of this new faith which emphasised a loving God, a Saviour sacrificed on a Roman cross, and a new life empowered by God's Spirit bringing into being a new inter-racial community of love, equality, and eternal life.

Paul travelled with the protection and benefits of being a Roman citizen, and at times used his citizenship forcefully as when he made the officials of Philippi come to the prison and apologise publicly for their mistreatment of Paul and Silas (Acts 16).

Later, hostility against Christians increased with official sanction as under Nero's persecutions. But when Luke travelled and wrote he enjoyed relative freedom and gives us a very positive picture of life under Roman rule.

Jews

The Jews of Jesus' and Paul's day were ruled by the Romans. In 40 BC, Herod the Great, the half-Jewish ruler of Palestine, was named king of Judah. Following Herod's death, Augustus divided his domains into three placing each of Herod's sons over their jurisdiction. They were Philip (Mark 6:17), Antipas (Luke 3:1, 19; 9:7-9; 23:7-12) and Archelaus (Matthew 2:22).

These were eventually replaced by Roman procurators directly responsible to the emperor, but depended on the governor of Syria for military aid. The procurators included Pontius Pilate (AD 26-36), Antonius Felix (AD 32-59/60), and Porcius Festus (AD 60-62).

Judaism became the first organised enemy of the Church. The scribes and Pharisees demanded rigid observance of the Divine Law or Torah. They insisted on absolute adherence to the letter of the law, and around this law they had built up complicated and exhaustive rules and regulations. The Sadducees were a religio-political party representing the aristocratic, conservative element in the Jewish priesthood. They wanted to maintain things as they were, so that led them to compromise politically with the Roman occupying powers. These groups saw in Christianity, not only an apparent violation of the law of Moses but also a threat to their authority as the spiritual leaders of Israel.

The Gospels graphically trace the growing hostility of these Jewish leaders to Jesus and his followers culminating in Jesus' arrest, rushed 'trial' and delivery to the Roman procurator for his sentencing and death. Paul faced similar hostility, even though he had been one of the strictest Pharisees himself.

Roman rule fostered a widespread dispersion of Jews throughout the Empire. Opportunities of trade and commerce, the freedom of travel under the Roman peace, and slave traffic were the principal contributing causes of this dispersion. Paul first went to the Jews of the dispersion but generally they rejected him and his message as did the Jews of Jerusalem.

These three historical streams, Greek-Roman-Jew, feature constantly in Luke's narrative of the spread of Christianity. "The three streams of God's historical preparation for the Gospel converge in Paul, the son of Tarsus and Jerusalem. The man of twin cultures, bilingual and cosmopolitan, the Roman citizen, interpreter of Christ to Jews and Greeks, disputer of the synagogue, orator of the philosopher's assembly, Old Testament scholar, and writer of one-quarter of the New" (Blaklock p 44).

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7 The Contents of *The Acts*

The contents of *The Acts* covers the beginnings of the fulfilment of Jesus' final promise and prediction: *You will receive power when the Holy Spirit comes on you and you will be my witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth.*

Scholars offer various outlines and summaries of *The Acts*. A clear and simple one is from the *Good New Bible*, built on the theme of Acts 1:8 – my witnesses, or witnesses to me:

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

The witness in Judea and Samaria (8:4 – 12:25)

The witness to dispersed Jews and Gentiles (13:1 – 28:31)

The first missionary journey (13:1-14:28)

The conference in Jerusalem (15:1-35)

The second missionary journey (15:36-18:22)

The third missionary journey (18:23-21:16)

Paul a prisoner in Jerusalem Caesarea and Rome ((21:17-28:3)

The first three of these cover the 'historical' material gathered by Luke and the last covers his 'biographical' narrative.

Sidlow-Baxter compares the historical and biographical sections with an interesting, though imposed, structure:

Part 1 (Chs 1-12)	Part 2 (Chs 13-28)
Jerusalem the centre	Antioch the centre
Peter the chief figure	Paul the chief figure
Out to Samaria	Out to Rome
Word rejected by Jews of the Homeland	Word rejected by Jews of the Dispersion
Peter imprisoned	Paul imprisoned
Judgement on Herod	Judgement on Jews

The narrative of *The Acts* moves from Jesus' ascension to the establishment of the Church in Jerusalem and Judea. Following Stephen's martyrdom the story moves to Philip in Samaria, then to Saul's conversion. Next we see Peter taking the message to the Gentiles at Caesarea and then Paul spreading 'the Gospel through Asia Minor and Greece to Rome during his three missionary journeys and his voyage to the heart of the Empire.

Luke, an insightful historian, arranges his well documented, trustworthy facts around his stated theme of giving an orderly account of these events. He seizes on the important and critical events in the development of his account to show their true nature and significance, and he skims lightly over, or entirely omits, events not crucial to his story.

One striking example of Luke's focus is his account in two chapters (10-11) of Peter with Cornelius. He emphasises aspects crucial to his story. Peter, though reluctant, broke Jewish traditions, the Gospel impacted the Gentiles, even the ruling oppressors, God intervened with visions (Cornelius saw an angel, Peter saw 'unclean' animals), and the Holy Spirit came on the Gentiles

dramatically. Peter landed in trouble with Christian Jewish leaders in Jerusalem but the church began to see its universal nature.

Some scholars note discrepancies between Luke's account and some of Paul's comments in his letters, but it is sufficient here to note that Luke is selective and does not cover all Paul's activities in AD 33-60. Luke emphasises events which have bearing on his theme, and omits or barely mentions other details.

That theme or purpose rings clear and strong in Luke's opening verses of *The Acts*, so I've added a few versions of that in the Appendix for your enjoyment and inspiration.

Here is a familiar translation from the New King James Version:

Prologue

¹ The former account I made, O Theophilus, of all that Jesus began both to do and teach, ² until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, ³ to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

The Holy Spirit Promised

⁴ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; ⁵ for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." ⁶ Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" ⁷ And He said to them, "It is not for you to know times

or seasons which the Father has put in His own authority. ⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Jesus Ascends to Heaven

⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

The Upper Room Prayer Meeting

¹² Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. ¹³ And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. ¹⁴ These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

There in Jerusalem Jesus' final promise exploded upon them and then they became his powerful witnesses in Jerusalem, Judea, Samaria and throughout the world. Luke traced that rapid expansion of Christianity. The contents of *The Acts* gives a reliable historical record shaped by Luke's theological and missiological purposes.

Conclusion

The book of *The Acts of the Apostles* gives us a history of the origins of Christianity. It is the story of the crucified, risen, ascended Lord of the Church continuing his ministry in the community of the church and in the world through his Spirit in his body, the church.

Luke, the author, writing in the first century, uses the reliable sources of his own experience and of eye-witnesses of the events he records. Set in the world of Roman domination, written in the language of the common people, and describing and answering the objections of the first enemies of Christianity, this story brings to us an accurate record of the first, startling advances of the Church of Jesus Christ.

The story continues to unfold globally. The church is still militant, and until Christ returns to unite her with himself the story must continue to unfold. Consequently it is important to note how Luke does not formally conclude his work in a manner similar to that in which he commenced his writing. We find no summary statement of Amen at the end of *The Acts*. Perhaps Luke intended to add more of the story later. Perhaps not. Now we are part of that unfolding story of *The Acts* of the Holy Spirit in the church and in the world.

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Appendix 1
Translations of Acts 1:1-9

Good News Bible

Today's New International Version

J B Phillips Translation

The Message

The Amplified Bible

Buk Baibel (PNG)

Inter-linear Greek-English New Testament

Good News Bible

¹ Dear Theophilus:

In my first book I wrote about all the things that Jesus did and taught from the time he began his work² until the day he was taken up to heaven. Before he was taken up, he gave instructions by the power of the Holy Spirit to the men he had chosen as his apostles.³ For forty days after his death he appeared to them many times in ways that proved beyond doubt that he was alive. They saw him, and he talked with them about the Kingdom of God.⁴ And when they came together,^[a] he gave them this order:

Do not leave Jerusalem, but wait for the gift I told you about, the gift my Father promised.⁵ John baptized with water, but in a few days you will be baptized with the Holy Spirit.

Jesus Is Taken Up to Heaven

⁶ When the apostles met together with Jesus, they asked him,

Lord, will you at this time give the Kingdom back to Israel?

⁷ Jesus said to them,

The times and occasions are set by my Father's own authority, and it is not for you to know when they will be.⁸ But when the Holy Spirit comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth.

⁹ After saying this, he was taken up to heaven as they watched him, and a cloud hid him from their sight.

Today's New International Version

Jesus Taken Up Into Heaven

¹ In my former book, Theophilus, I wrote about all that Jesus began to do and to teach ² until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. ³ After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. ⁴ On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with^[a] water, but in a few days you will be baptized with^[b] the Holy Spirit."

⁶ So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

⁷ He said to them: "It is not for you to know the times or dates the Father has set by his own authority. 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."

⁹ After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

The New Testament in Modern English

- J B Phillips

Introduction

MY DEAR THEOPHILUS

1.1 In my first book I gave you some account of all that Jesus began to do and teach until the time of his ascension. Before he ascended he gave instructions, through the Holy Spirit, to the special messengers of his choice. For after his suffering he showed himself alive to them in many convincing ways, and appeared to them repeatedly over a period of forty days talking with them about the affairs of the kingdom of God.

Jesus' parting words before his ascension

1. 4 On one occasion, while he was eating a meal with them, he emphasised that they were not to leave Jerusalem, but to wait for the Father's promise.

"You have already heard me speak about this," he said, "for John used to baptise with water but before many days are passed you will be baptised with the Holy Spirit."

This naturally brought them all together, and they asked him, "Lord, is this the time when you are going to restore the kingdom to Israel?"

To this he replies, "You cannot know times and dates which have been fixed by the Father's sole authority. But you are to be given power when the Holy Spirit has come to you. You will be witnesses to me, not only in Jerusalem, not only throughout Judaea, not only in Samaria, but to the very ends of the earth!"

When he had said these words he was lifted up before their eyes till a cloud hid him from their sight.

The Message

To the Ends of the World

¹⁻⁵Dear Theophilus, in the first volume of this book I wrote on everything that Jesus began to do and teach until the day he said good-bye to the apostles, the ones he had chosen through the Holy Spirit, and was taken up to heaven. After his death, he presented himself alive to them in many different settings over a period of forty days. In face-to-face meetings, he talked to them about things concerning the kingdom of God. As they met and ate meals together, he told them that they were on no account to leave Jerusalem but "must wait for what the Father promised: the promise you heard from me. John baptized in water; you will be baptized in the Holy Spirit. And soon."

⁶When they were together for the last time they asked, "Master, are you going to restore the kingdom to Israel now? Is this the time?"

⁷⁻⁸He told them, "You don't get to know the time. Timing is the Father's business. What you'll get is the Holy Spirit. And when the Holy Spirit comes on you, you will be able to be my witnesses in Jerusalem, all over Judea and Samaria, even to the ends of the world."

⁹ These were his last words. As they watched, he was taken up and disappeared in a cloud.

The Amplified Bible

Acts 1

¹IN THE former account [which I prepared], O Theophilus, I made [a continuous report] dealing with all the things which Jesus began to do and to teach

²Until the day when He ascended, after He through the Holy Spirit had instructed and commanded the apostles (special messengers) whom He had chosen.

³To them also He showed Himself alive after His passion (His suffering in the garden and on the cross) by [a series of] many convincing demonstrations [unquestionable evidences and infallible proofs], appearing to them during forty days and talking [to them] about the things of the kingdom of God.

⁴And while being in their company and eating with them, He commanded them not to leave Jerusalem but to wait for what the Father had promised, of which [He said] you have heard Me speak.

⁵For John baptized with water, but not many days from now you shall be baptized with (placed in, introduced into) the Holy Spirit.

⁶So when they were assembled, they asked Him, Lord, is this the time when You will reestablish the kingdom and restore it to Israel?

⁷He said to them, It is not for you to become acquainted with and know what time brings [the things and events of time and their definite periods] or fixed years and seasons (their critical niche in time), which the Father has appointed (fixed and reserved) by His own choice and authority and personal power.

⁸But you shall receive power (ability, efficiency, and might) when the Holy Spirit has come upon you, and you shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends (the very bounds) of the earth.

⁹And when He had said this, even as they were looking [at Him], He was caught up, and a cloud received and carried Him away out of their sight.

Buk Baibel

Papua New Guinea Pidgin – Tok Pisin

Jisas i promis bai em i salim Holi Spirit i kam

1 Tiofilus, long dispela buk bipo mi raitim, mi raitim tok long olgeta samting Jisas i bin mekim na long olgeta skul em i bin givim long ol manmeri, long pastairn tru 2 na i kam inap long dispela de God i kisim em i go antap. Em i bin kamap long ol aposel em i bin makim, na long strong bilong Holi Spirit em i tokim ol long ol kain kain wok ol i mas mekim. Na bihain God i kisim em i go antap. 3 Pastaim em I bin karim pen na i dai, na bihain em i kisim laip gen na i kamap long ol aposel. Na em i mekim planti samting, bilong ol i ken save tru, em i stap laip. Inap long 40 de ol i lukim em, na em i tokim ol long kingdom bilong God. 4 Taim em i stap yet wantaim ol, em i tokim ol oiseni, "Yupela i no ken lusim Jerusalem. Yupela i mas wetim dispela samting Papa i tok em i laik givim long yupela, na bipo mi tokim yupela long en. 5 Jon i bin baptaisim ol manmeri long wara. Tasol i no planti de nau na bai yupela i kisini baptais long Holi Spirit."

6 Long dispela taim ol aposel i bung wantaim, na ol i askim em, "Bikpela, ating nau long dispela taim bai yu mekim kantri Israel i kamap strong gen na i gat king i bosim em, o nogat?" 7 Na em i bekim tok bilong ol oisem, "Em I no samting bilong yupela bai yupela i save long ol taim na ol de Papa i mekim. Nogat. Em yet i bosim dispela ol samting. 8 Tasol bihain Holi Spirit bai i kam i stap long yupela, na yupela bai i kisim strong. Na yupela bai i autim tok bilong mi long Jerusalem, na long olgeta hap bilong Judia, na long distrik Samaria, na i go inap long olgeta hap bilong graun."

Jisas i go long heven

9 Jisas i mekim dispel tok pinis, na tai mol i lukluk i stap, em i go antap. Na wanpela klaut i haitim em, an ol i no lukim em moa.

Greek Interlinear

ΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 1

PRAXEIS TON APOSTOLON 1

THE ACTS OF THE APOSTLES 1

1 Τὸν μὲν πρῶτον λόγον ἔποιησάμην περὶ πάντων, ὃ Θεόφιλε,
 · ton · men · prōton · logon · epoiēsamēn · peri · pantōn · ὃ · theophile ·
 the former first account composed about all O Theophilus

ὧν ἤρξατο Ἰῶν Ἰησοῦς ποιεῖν τε καὶ διδάσκειν. 2 ἄχρι
 ōn · ērxato · o · iēsous · poiein · te · kai · didaskein · · achri ·
 that began the Jesus composed both and teach until

ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου
 ēs · ēmeras · enteilamenos · tois · apostolois · dia · pneumatos · agiou ·
 whom day commandments the apostles through Spirit Holy

οὓς ἐξελέξατο ἀνελήμφθη. 3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα
 ous · exelexato · anelēmphthē · · ois · kai · parēstēsēn · eauton · zōnta ·
 whom chosen taken these also presented himself alive

μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν τεσσαράκοντα
 meta · to · pathein · auton · en · pollois · tekmeriōis · di' · ēmerōn · tessarakonta ·
 after the suffering he by many proofs over days forty

ὄπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας
 optanomenos · autois · kai · legōn · ta · peri · tēs · basileias ·
 appearing them also speaking the concerning the kingdom

τοῦ θεοῦ. 4 καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ
 tou · theou · · kai · sunalizomenos · parēngeilen · autois · apo ·
 the God And together commanded them from

Ἱεροσολύμων μὴ χωρίζεσθαι ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ
 ierosolymōn · mē · chōrīzesthai · alla · perimenein · tēn · epangelian · tou ·
 Jerusalem not leave but wait the promised the

πατρὸς ἧν ἠκούσατέ μου. 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι
 patros · ēn · ēkousate · mou · · oti · iōannēs · men · ebaptisen · udati ·
 Father which heard me For John truly baptized water

ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας
 umeis · de · en · pneumatī · baptisthēsesthe · agiō · ou · meta · pollas · tautas ·
 you but with Spirit baptized Holy not now many these

ἡμέρας.
 ēmeras ·
 days

6 Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν λέγοντες· κύριε,
 · oi · men · oun · sunelthontes · ērōton · auton · legontes · kurie ·
 the When so together asking him saying Lord

εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ·

ei • en • tō • chronō • toutō • apokathistaneis • tēn • basileian • tō • israel •
if at the time this restoring the kingdom the Israel

7 εἶπεν [δὲ] πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους
• eipen • de • pros • autous • ouch • umōn • estin • gnōnai • chronous •
said And unto them not you is know times

ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· 8 ἀλλὰ
ē • kairous • ous • o • patēr • etheto • en • tē • idia • exousia • • alla •
or epochs which the Father fixed in the own authority But

λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος· ἐφ' ὑμᾶς
lēmpsesthe • dunamin • epelthontos • tou • agiou • pneumatos • eph • umas •
receive power come the Holy Spirit upon you

καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ
kai • esesthe • mou • martures • en • te • ierousalēm • kai • en • pasē • tē •
and be I witnesses in both Jerusalem and in all the

Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς· 9 καὶ ταῦτα
ioudaia • kai • samareia • kai • eōs • eschatou • tēs • gēs • • kai • tauta •
Judaea and Samaria and even end the earth and things

εἰπὼν βλέπόντων αὐτῶν ἐπήρθη καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ
eirōn • blepontōn • autōn • epērhē • kai • nephelē • upelaben • auton • apo •
spoken looking himself lifted and cloud received he of

τῶν ὀφθαλμῶν
tōn • ophthalmōn • autōn
the sight

(Interlinear Greek-English New Testament)



Codex Sinaiticus

First Bible in Greek

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Appendix 2
Books and Renewal Journals

***This Appendix is only on PDF and
Kindle***

***The Printed Book
Does not have this
Kindle Appendix***

Appendix: Books

Renewal Journal Publications

See

www.renewaljournal.com

for Blogs on each book

PDF Books, eBooks, and Paperbacks

Available on

Amazon and Kindle

Most Paperbacks in both

Basic Edition and

Gift Edition (colour)

[Renewal Journal Publications](#)

<https://renewaljournal.blog/>

[PDF Books, eBooks, and Paperbacks](#)

[Most Paperbacks are in both](#)

[Basic Edition and](#)

[Gift Edition \(colour\)](#)

Revival Books

[Flashpoints of Revival](#)

[Revival Fires](#)

[South Pacific Revivals](#)

[Pentecost on Pentecost & the South Pacific](#)

[Great Revival Stories](#), comprising:

[Best Revival Stories](#) and

[Transforming Revivals](#)

[Renewal and Revival](#), comprising:

[Renewal: I make all things new](#), and

[Revival: I will pour out my Spirit](#)

[Anointed for Revival](#)

[Church on Fire](#)

[God's Surprises](#)

Renewal Books

Body Ministry, comprising:

The Body of Christ, Part 1: Body Ministry, and

The Body of Christ, Part 2: Ministry

Education, with

Learning Together in Ministry

Great Commission Mission comprising:

Teaching Them to Obey in Love, and

Jesus the Model for Short Term

Supernatural Mission

Living in the Spirit

Your Spiritual Gifts

Fruit & Gifts of the Spirit

Keeping Faith Alive Today

The Leader's Goldmine

Word and Spirit by Alison Sherrington

Study Guides

Signs and Wonders: Study Guide

The Holy Spirit in Ministry

Revival History

Holy Spirit Movements through History

Renewal Theology 1

Renewal Theology 2

Ministry Practicum

Devotional Books

[Inspiration](#)

[Jesus on Dying Regrets](#)

[The Christmas Message - The Queen](#)

[Holy Week, Christian Passover & Resurrection](#) comprising:

[Holy Week](#), and

[Christian Passover Service](#), and

[Risen: 12 Resurrection Appearances](#)

[Risen: Short Version](#)

[Risen: Long version & our month in Israel](#)

[Mysterious Month - expanded version](#)

[Risen: Long version](#)

[Kingdom Life series](#)

[Kingdom Life: The Gospels](#) - comprising:

[Kingdom Life in Matthew](#)

[Kingdom Life in Mark](#)

[Kingdom Life in Luke](#)

[Kingdom Life in John](#)

[A Preface to the Acts of the Apostles](#)

[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

[The Lion of Judah](#) - all in one volume

[Discovering Aslan - comprising:](#)

[Discovering Aslan in The Lion, the Witch and the Wardrobe](#)

[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the 'Dawn Treader'](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician's Nephew](#)

[Discovering Aslan in the Last Battle](#)

General Books

[*You Can Publish for Free*](#)

[*My First Stories* by Ethan Waugh](#)

[*An Incredible Journey by Faith* by Elisha Chowtapalli](#)

Biographical:

[*God's Surprises*](#)

[*Looking to Jesus: Journey into Renewal & Revival* - Geoff's autobiography](#)

[*Journey into Mission*](#) – Geoff's mission trips

[*Journey into Ministry and Mission*](#)

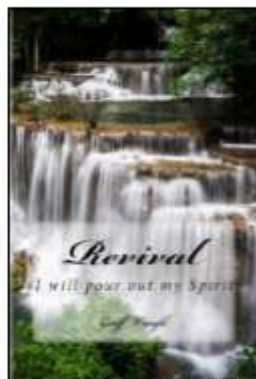
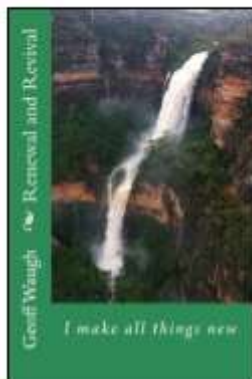
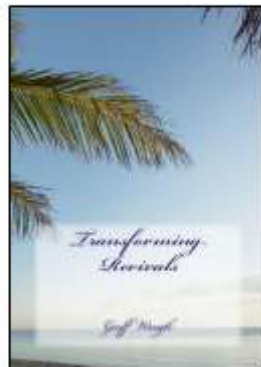
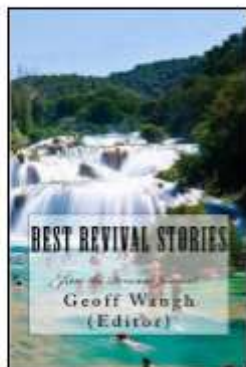
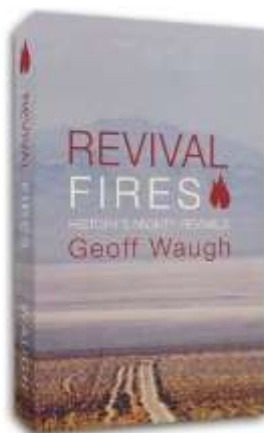
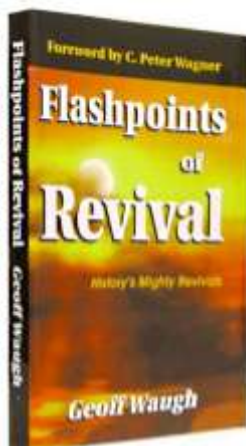
[*King of the Granny Flat* by Dante Waugh](#)

[*Exploring Israel*](#) – Geoff's family's trip

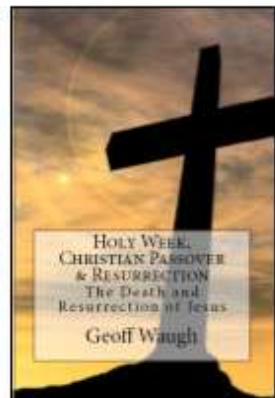
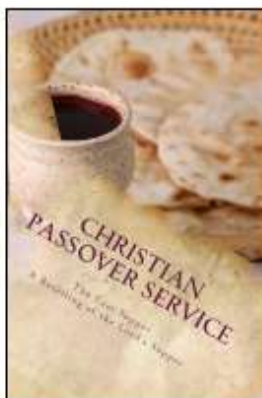
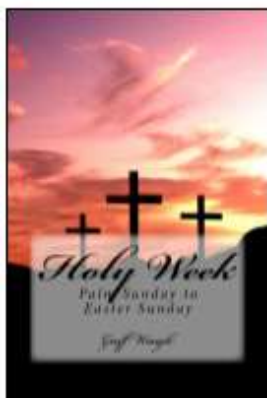
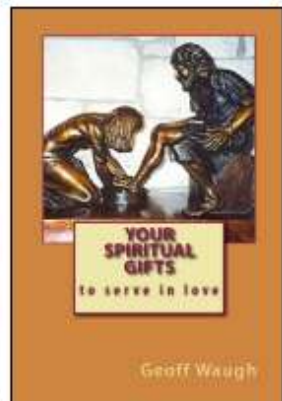
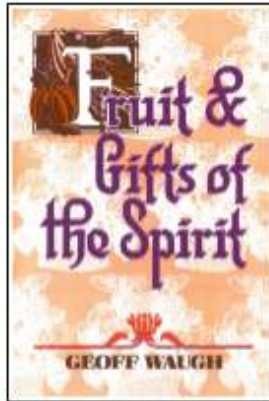
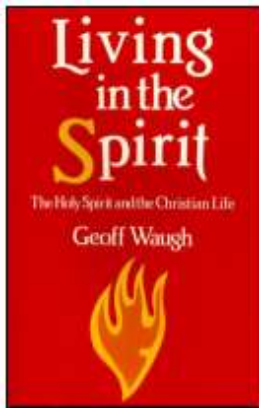
[*Light on the Mountains*](#) – Geoff in PNG

[*Travelling with Geoff* by Don Hill](#)

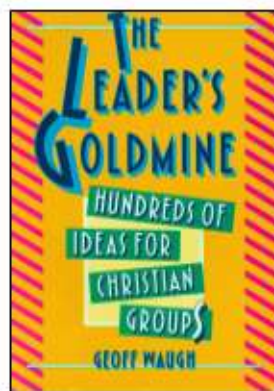
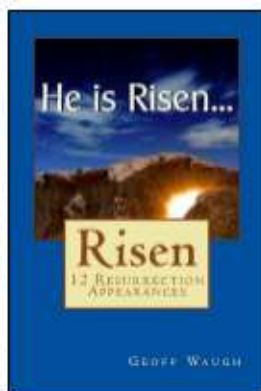
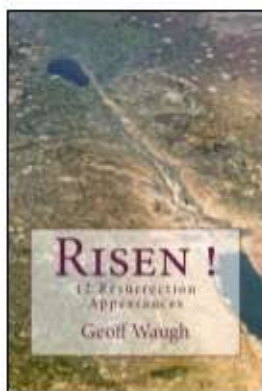
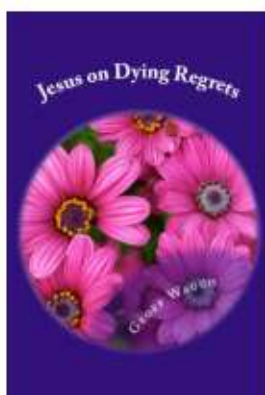
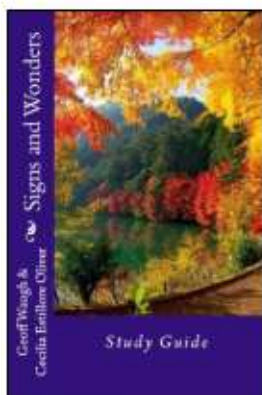
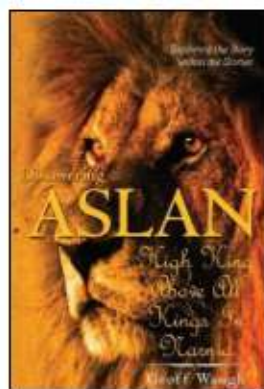
[*By All Means* by Elaine Olley](#)



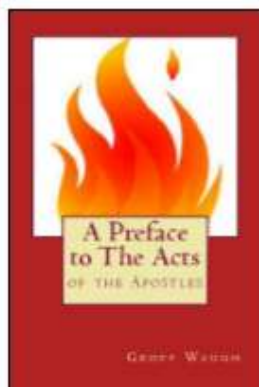
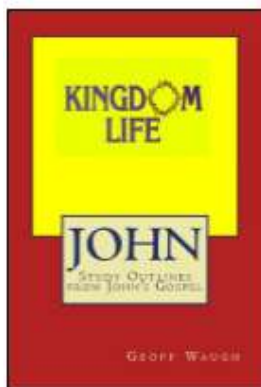
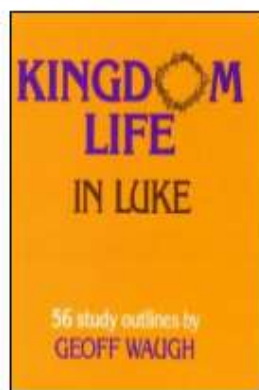
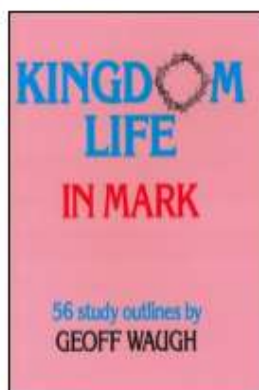
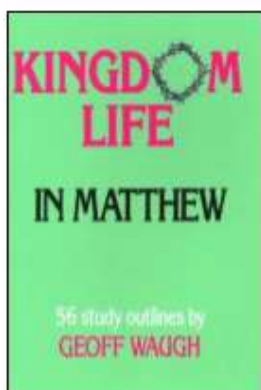
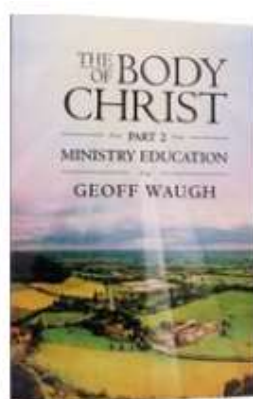
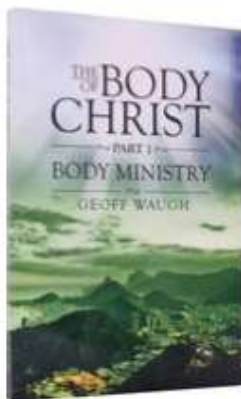
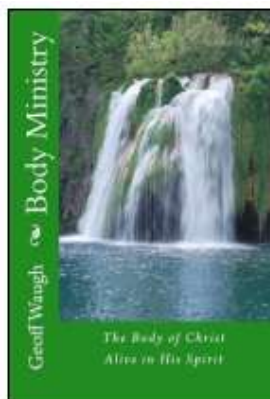
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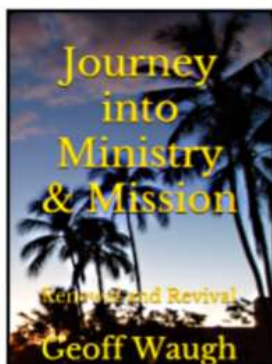
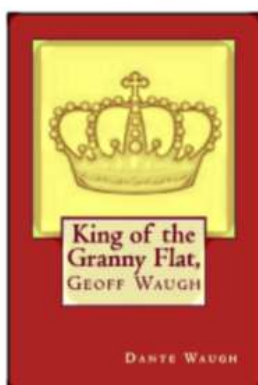
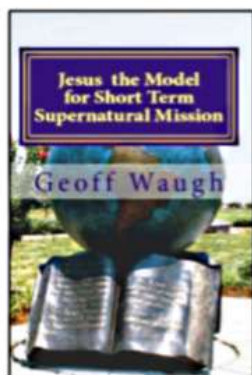
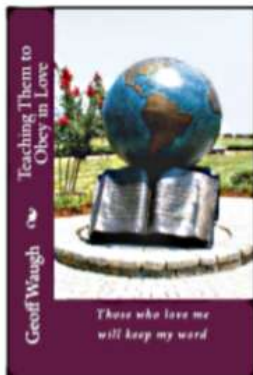
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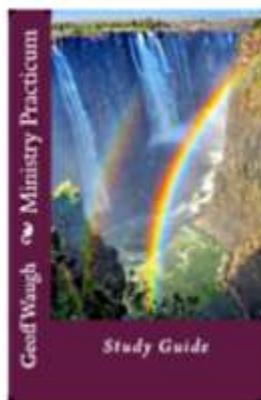
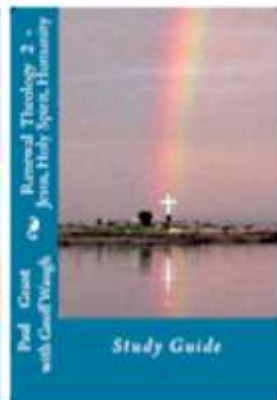
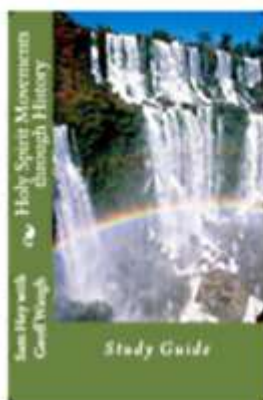
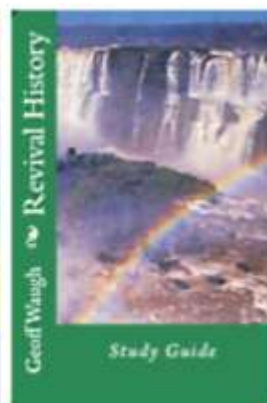
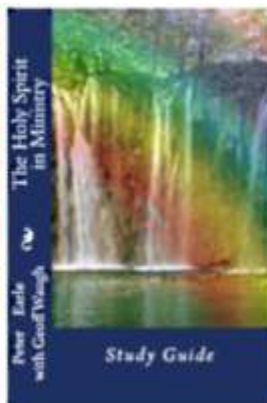
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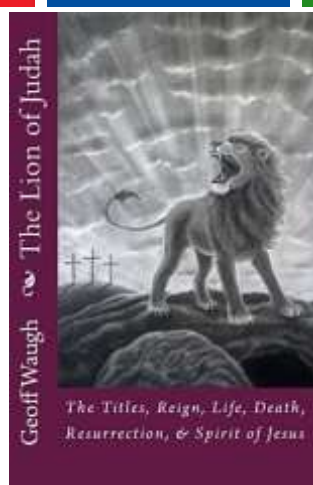
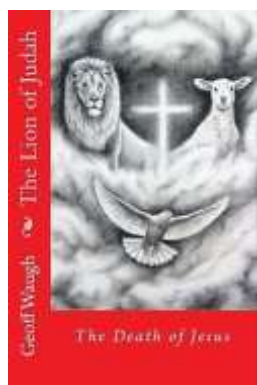
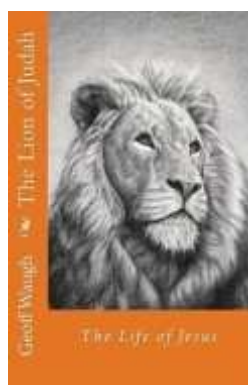
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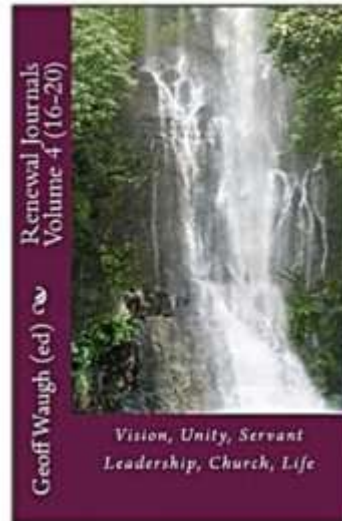
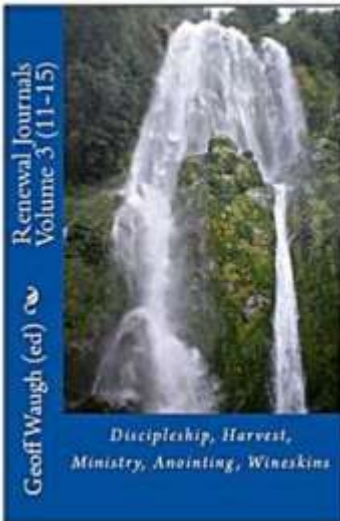
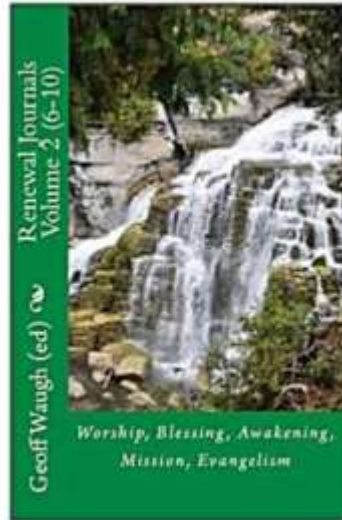
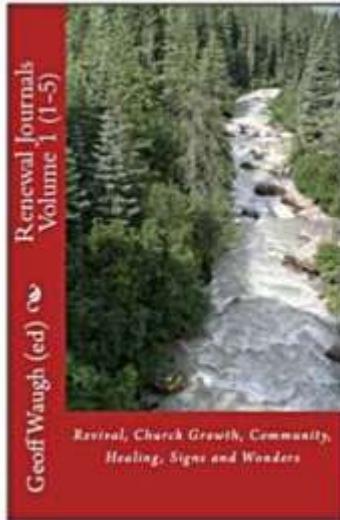
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[Study Guides](#)

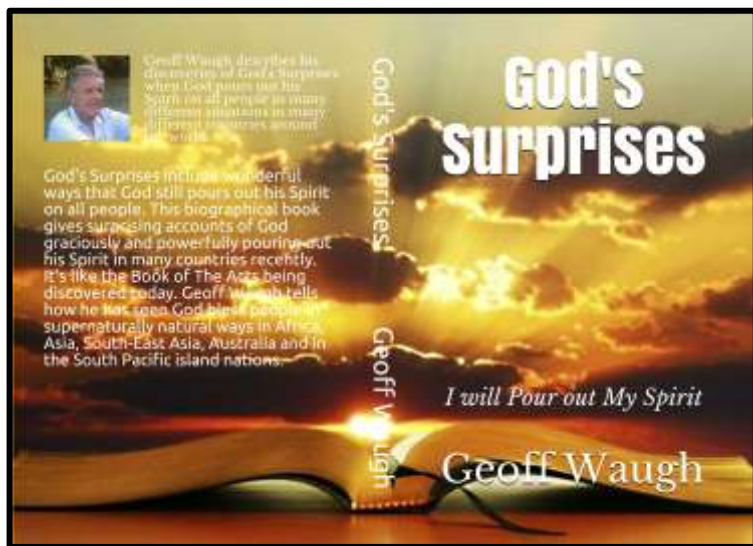


[The Lion of Judah Series](#)



[Renewal Journals](#)
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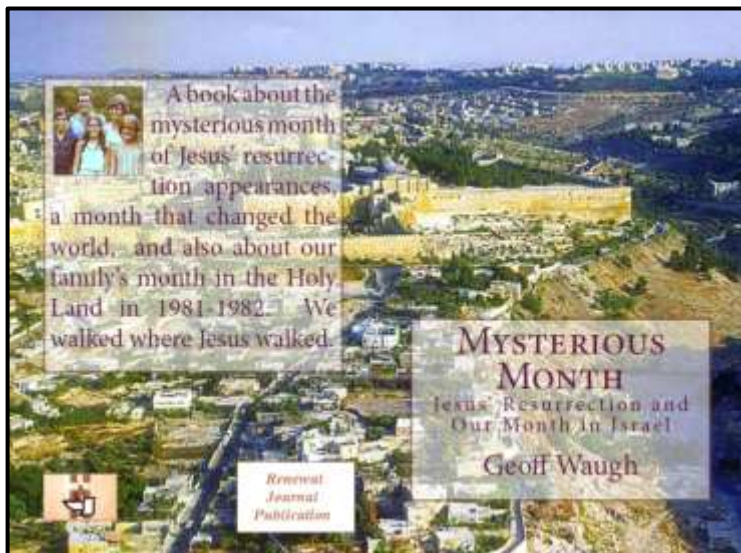
Double Page Book Covers



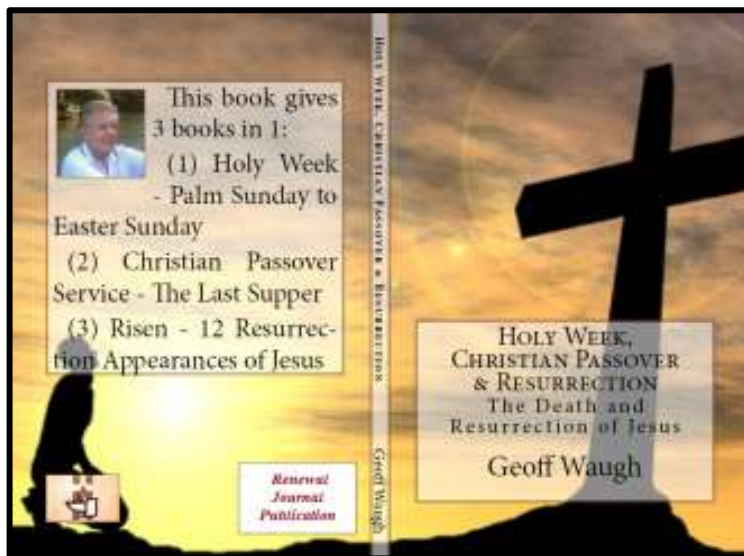
[God's Surprises](#)



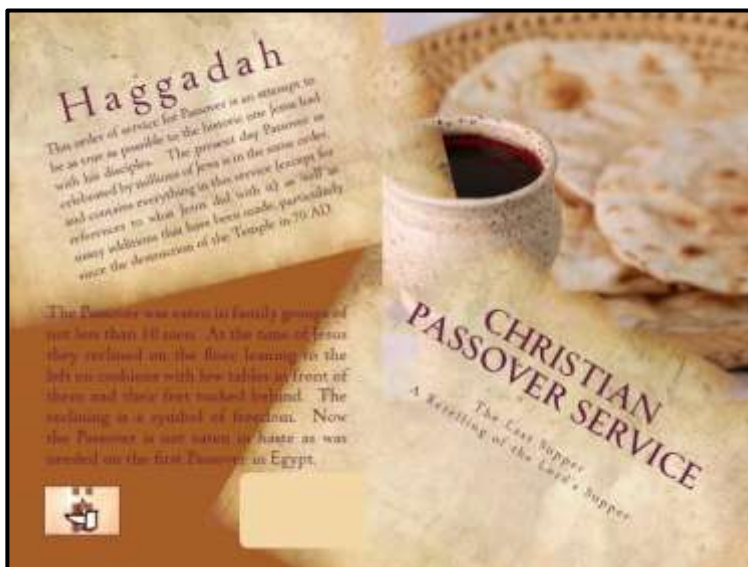
[Risen!](#)



[*Mysterious Month*](#)



[*Holy Week, Christian Passover & Resurrection*](#)

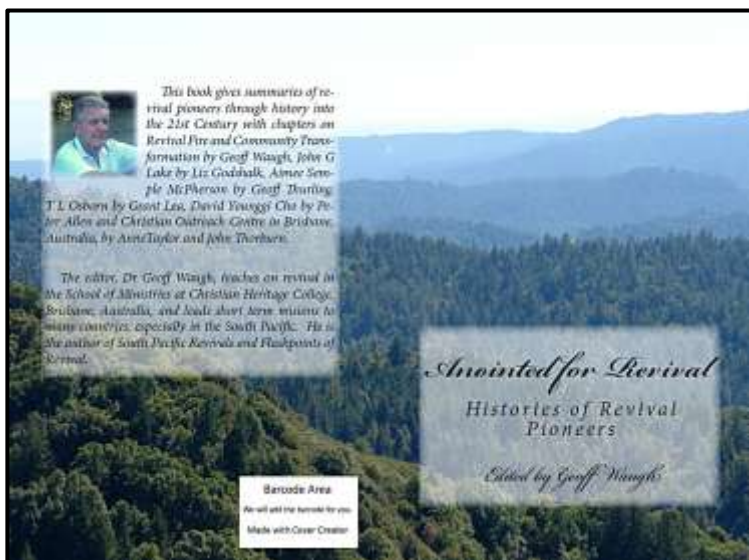


[Christian Passover Service](#)

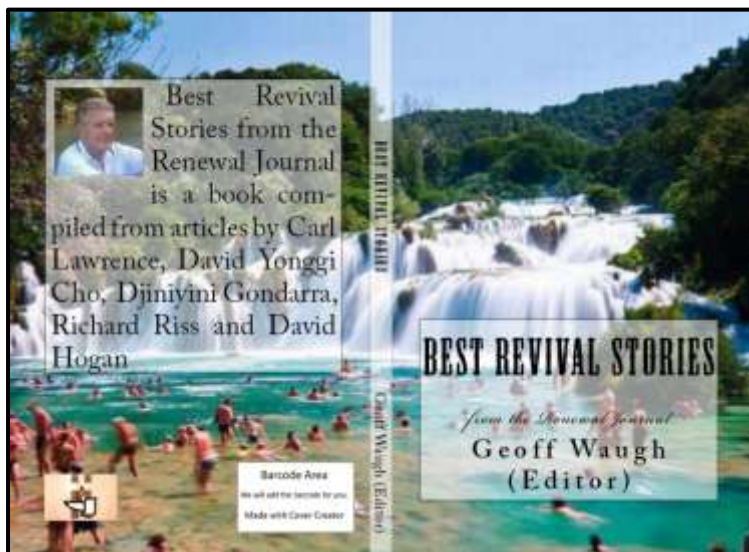
A Retelling of the Lord's Supper



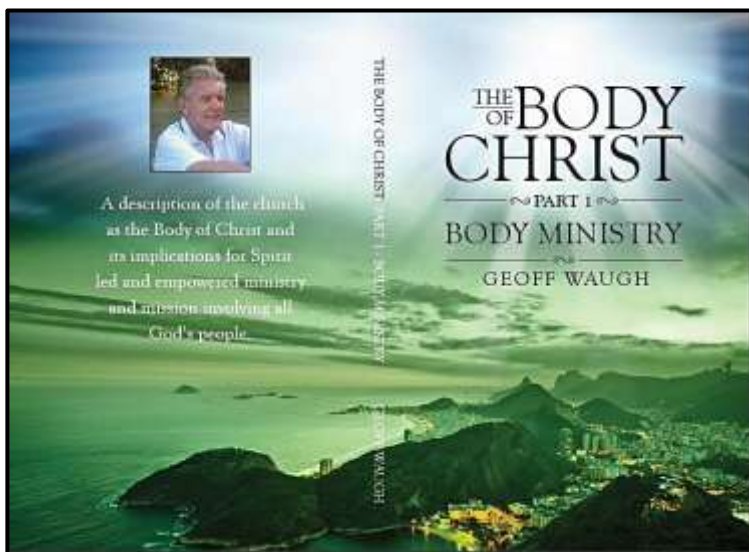
[The Christmas Message](#)



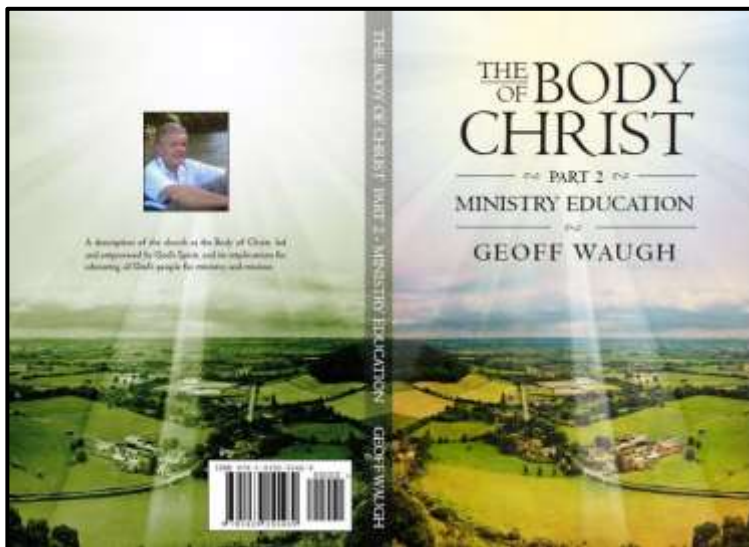
[Anointed for Revival](#)



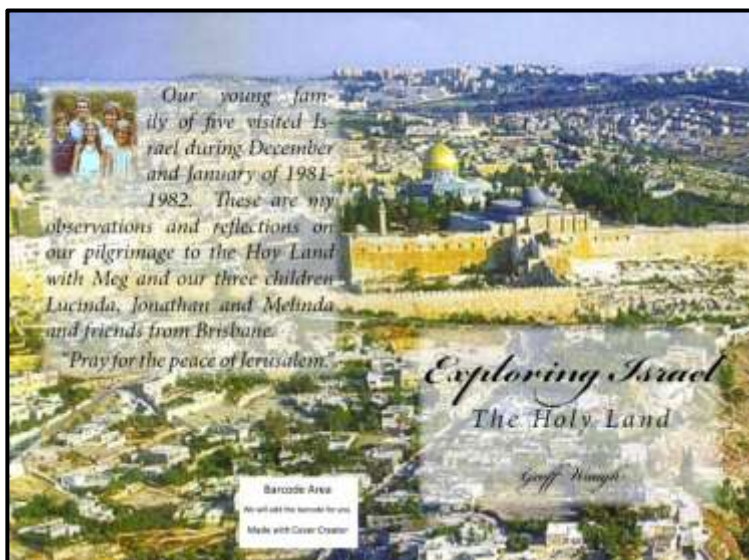
[Best Revival Stories](#)



The Body of Christ, Part 1: Body Ministry



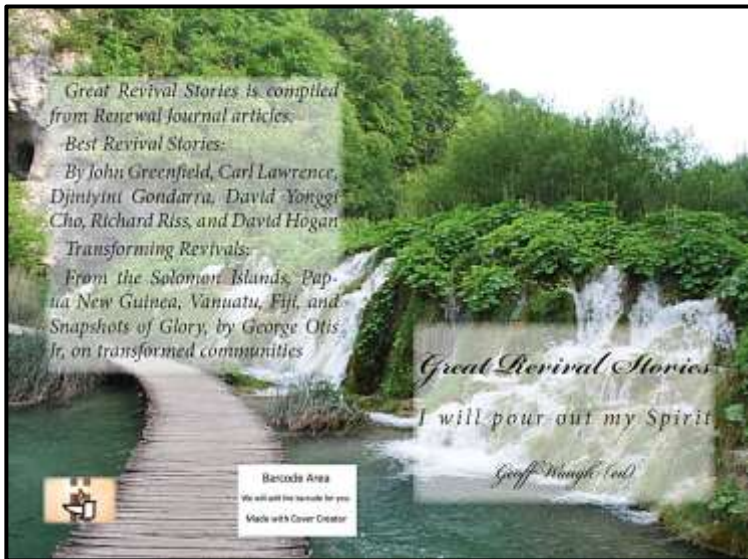
The Body of Christ, Part 2: Ministry Education



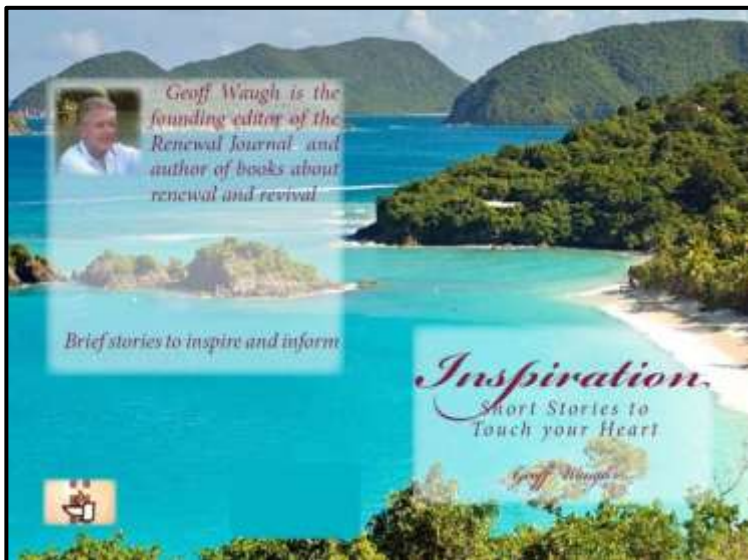
[Exploring Israel \(colour\)](#)



[Exploring Israel \(black & white\)](#)



[Great Revival Stories](#)



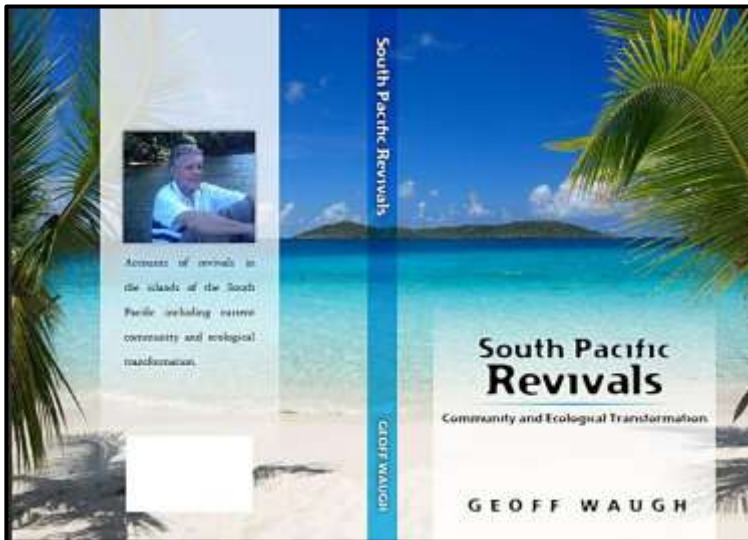
[Inspiration](#)



[Renewal: I make all things new](#)



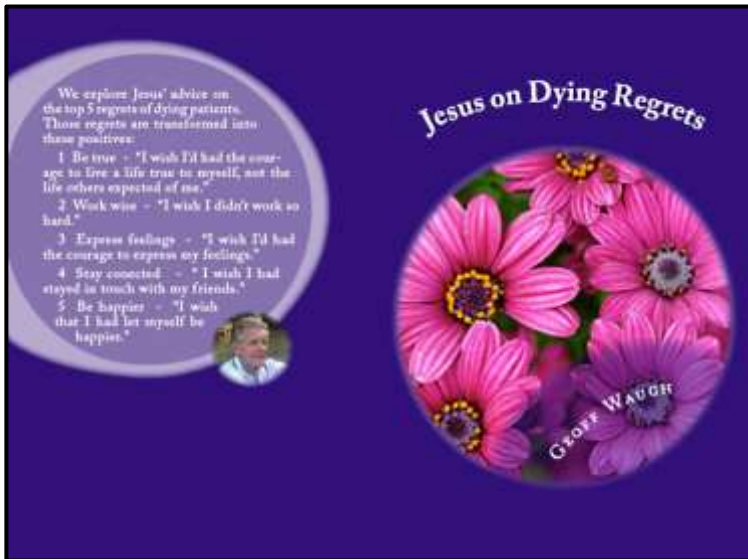
[Revival: I will pour out my Spirit](#)



[South Pacific Revivals](#)



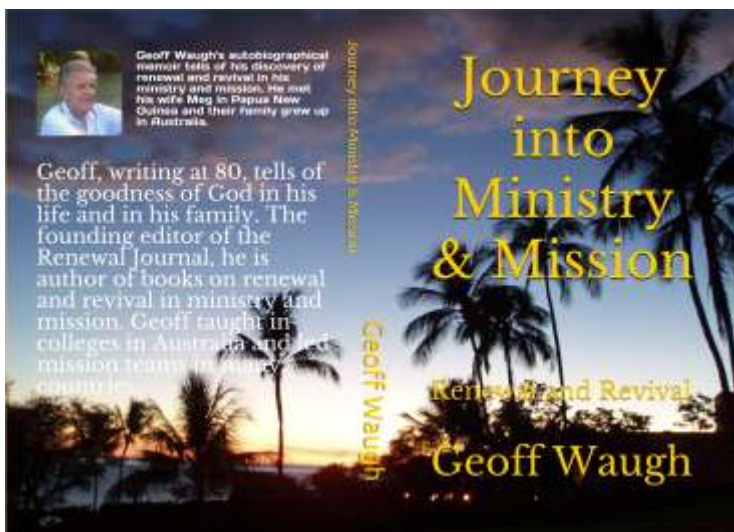
[Transforming Revivals](#)



[*Jesus on Dying Regrets*](#)



[*Looking to Jesus: Journey into Renewal & Revival*](#)

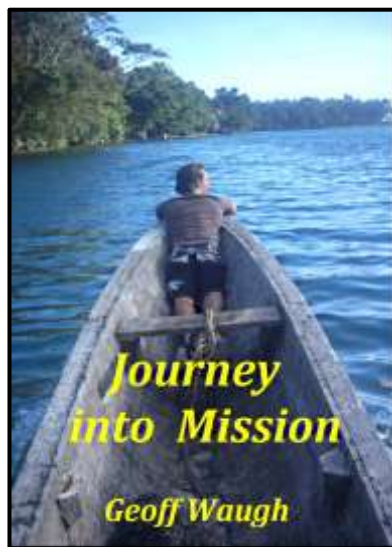


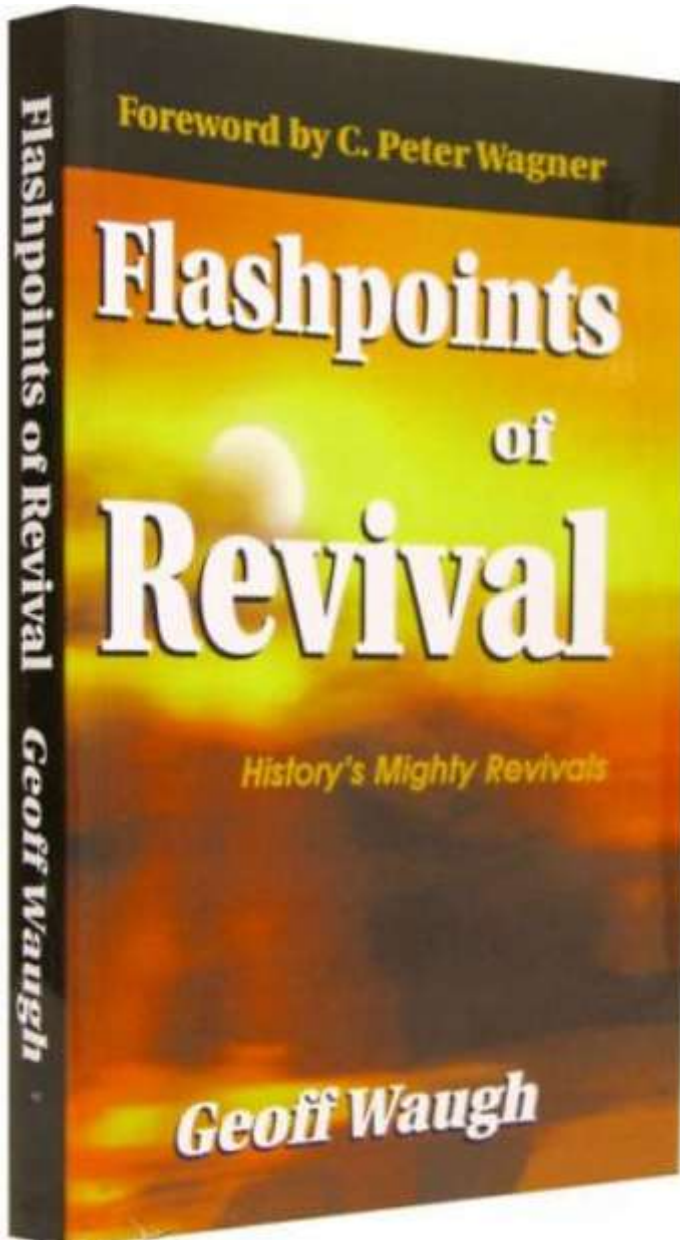
Journey into Ministry and Mission

Condensed from two biographical books:

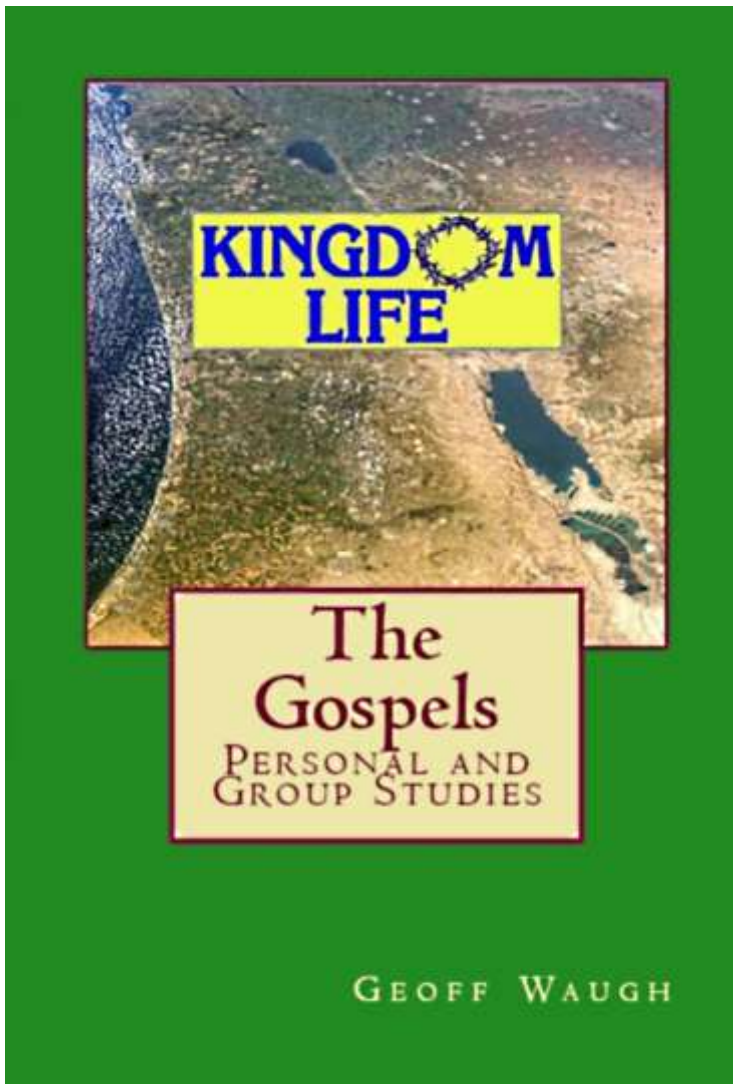
Looking to Jesus: Journey into Renewal & Revival

& Journey into Mission

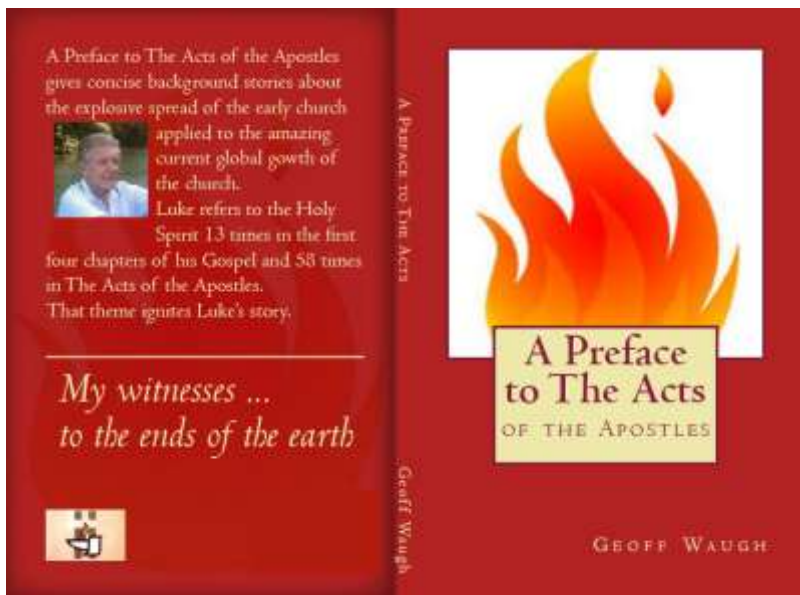




[Flashpoints of Revival](#)

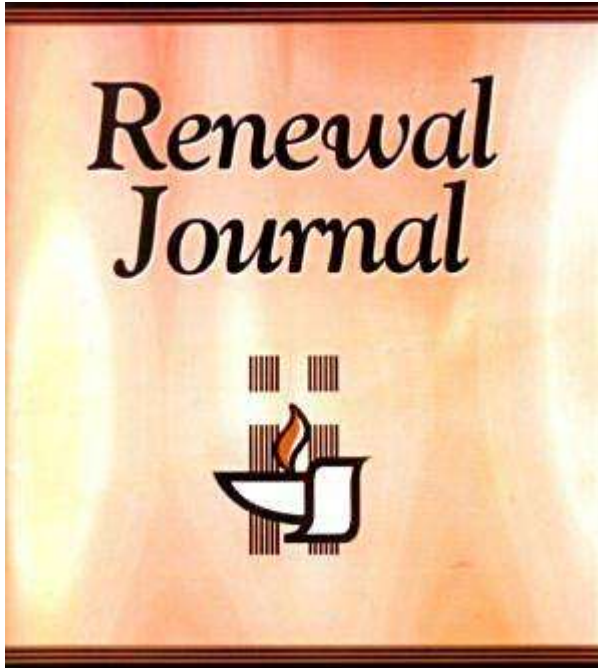


Kingdom Life: The Gospels



Renewal Journal Blog:
A Preface to The Acts

[Renewal Journal](#)



www.renewaljournal.com

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