Acts

That Luke was the author of Acts as well as the Gospel which bears his name is evident from the introduction, Paul’s statement that all had left him except Luke in II Timothy 4:11 and the unanimous testimonies of the early Christian fathers of the second and third centuries.

The ancient uncial manuscripts, those written in large capital block letters do not have the same title for the book of Acts. One prominent manuscript known as Codex Sinaiticus - Aleph, the first letter of the Hebrew alphabet has simply Acts as it’s title. Codex Alexandrinus A in the Latin Alphabet has The Acts of the Holy Apostles. Some other uncial manuscripts has Acts of the Apostles. Later dated minuscule manuscripts have different names such as, Acts of the Holy Apostles, and Acts of the Holy Spirit. Since the book of Acts follows the progress of the gospel from its beginning in Jerusalem to world conquest in the capital of the World Rome and does not deal with the Acts of all the Apostles we’re styling this study as simply Acts.

Various dates have been given for the composition of the book some late date, Acts to 80 - 90AD because the Jewish historian Josephus mentions Theudas and Judas the Gallilean as does Luke in Acts 5:36. They say Luke must have been dependent upon Josephus, which is baloney. Josephus could have been dependent on Luke, or, they both could have been dependent on an outside historical source. Also Theudas was a very common Greek name and may have not been the same man.

The second date that critical scolars give is 70 to 80AD, because Luke 21:20 changes the words of Daniel 9:27 to the expression “compassed with armies”, and they do not believe predictive prophecy is possible, therefore, they say that Luke and Acts must have been written after the destruction of Jerusalem in 70 AD by the Romans. All of this is not a problem if you believe Jesus is who He says He is, there is no problem with Jesus predicting the future.

The third possible date is 63 to 64AD. In the book of Acts, the Roman government is pictured as being tolerant of Christianity
and Christians being in subjection to the Roman government. By
64 AD the first great persecution under Nero had begun. The
Jewish rebellion against Rome began in 66AD. Jerusalem and the
temple was destroyed in 70AD. It is inconceivable for these
events to have been left out if they had already taken place.
Acts ends where it does because the events had progressed no
further in history. Luke was with Paul in Rome cf II Timothy 4:11
and probably suffered the same fate as the apostle.

There are seven threads that tie together the Gospel of Luke to
the Book of Acts.

1. Both Luke and Acts are addressed to the same person.
Acts 1:1 A. “The former treatise have I made O Theophilus ...” cf
“... most excellent Theophilus ...”

Luke 1:1-4

2. Note the word order: Jesus did not practice what He preached,
He preached what He practiced. Jesus would work a miracle,
and use it as a teaching tool, to teach a lesson from.
Acts 1:1 B. “...of all that Jesus began both to do and teach,” cf
Luke 24:19b “... which was a prophet mighty in deed and word ...”

3. The resurrection of Christ is the watershed of both books.
Acts 1:2 A. “Until the day in which He was taken up ...” cf
Luke 24:51b “ ... he was parted from them, and carried up into
heaven.”

4. Jesus gives commandments also known as The Great
Commission.
Acts 1:2b “...have given commandments unto the apostles whom
he had chosen?” cf
“... repentance and remission of sins should be preached in His
name beginning at Jerusalem ...”

Luke 24:44-49
5. Jesus did not just rise in the hearts of His disciples, or His doctrine did not just arise in the hearts of His new church. Jesus rose in a bodily, physical resurrection from the dead. Ask yourself what are the many infallible proofs Luke speaks of?

Acts 1:3 “To whom also He showed Himself alive after His passion by many infallible proofs ...” cf

Luke 24:36-39 “ ... Jesus Himself stood in the midst of them... behold my hands my feet that it is I myself handle me and see for a spirit hath not flesh and bones as ye see me have. ...have ye here any meat? And they gave Him a piece of broiled fish and of a honeycomb. And He took it and did eat before them.”

Most of Acts is written from the standpoint of the 3rd person. The story moves along by “ they did ...” or “he did ...” However a number of verses utilize the first person plural, “we...”


Acts 1:1 “the former theses have I made O Theophilus of all that Jesus began to do and teach” The purpose of the author in writing the Book of Acts is to set forth the words and deeds of Jesus and should be compared to the introduction to the Gospel of Luke cf Luke 1:1-4 Luke & Acts should be considered one work in two parts.

Peter foremost Apostle to Jews  
1st part Chapters 2-12 Acts  
Peter  
1st sermon Chapter 2  
Lame healed Chapter 3  
Influence of shadow Chapter 5  
Simon the Sorcerer Chapter 8  
Laying on of hands Chapter 8  

Paul foremost Apostle Gentiles  
2nd part Chapters 13-28 Acts  
Paul  
1st sermon Chapter 13  
Lame healed Chapter 14  
Influence of kerchief Chapter 19  
Elymas the Sorcerer Chapter 13  
Laying on of hands Chapter 19

Acts 1:9-16
Psalm 41:9
Acts 1:17-18
Zechariah 11:10-17
Matthew 26:14-16
Matthew 27:1-8
Acts 1:17-19
Jeremiah 7:29-32
Acts 1:20
Psalm 69:25
Psalm 109:8
Galatians 1:7-8
Acts 1:21-26
Acts 2:1

The bishop's bible brought us chapter and verse divisions as a tool so we might memorize how to find verses. Acts 2:1 is often misunderstood especially by our Pentecostal friends as they think that the “... they ...” is referring to the 120 cf Acts 1:15. However, they is an antecedent which always refers back to the
nearest named noun. Therefore, Acts 1:26 and Acts 2:1 must be read together in order to rightly divide the word of truth and understand that the “they” is “... the eleven apostles”

XActs 2:2-13

Notice Peter stands up with the eleven, not the 120.

Acts 2:14-16

Two explanations are offered for this phenomenon, first, “these men are full of new wine” cf verse 13, offered by the mockers. Second, Peter’s answer that this is a fulfillment of the prophecy of Joel cf Joel 2:28-32.

Pentecost—Peter Preaches First Gospel Sermon