

# Our Last Farewell

Paul's Gathering of the Ephesian Elders to Say Goodbye

25Aα

**13** We went on ahead **to the ship** and sailed to **Assos**, where we were to take Paul aboard. He had arranged this because he was going there on foot. **14** And when he met us at **Assos**, we took him aboard and went on to **Mitylene**.

25Bα

**17** From **Miletus**, Paul sent to **Ephesus** for the **elders of the church**. **18** When they came to him, he said, "You know how I lived the whole time I was with you, from the first day I arrived in the **province of Asia**. **19** I served the Lord with great humility **and with tears**, especially in the **trials that came upon me through the plots of the Jews**."

25Cα

**28** Keep watch over yourselves and the entire flock of which the Holy Spirit has made you overseers. **Be shepherds** of the church of God, which He **purchased with His own blood**. **29** I know that after my departure, **savage wolves will come in among you** and will not spare the flock. **30** Even from your own number, men will rise up and distort the truth to draw away disciples after them. **31** Therefore be alert and remember that for three **years I never stopped warning each of you night and day with tears**.

25Aβ

**15** **Sailing on from there**, we arrived the next day opposite **Chios**. The day after that we arrived at **Samos** [and tarried at Trogylium], and on the following day we came to **Miletus**.

25Bβ

**20** I did not shrink back from declaring anything that was helpful to you as I taught you publicly and **from house to house**, **21** testifying to Jews and Greeks alike about **repentance to God and faith in our Lord Jesus Christ**. **22** And now, compelled by the **Spirit**, I am going to **Jerusalem**, not knowing what will happen to me there. **23** I only know that in town after town the **Holy Spirit warns me** that chains and afflictions await me.

25Cβ

**32** And now **I commit you to God and to the word of His grace**, which can build you up and give you an inheritance among all who are **sanctified**.

**33** I have not coveted anyone's silver or gold or clothing. **34** You yourselves know that these hands of mine have ministered to my own needs and those of my companions. **35** In every-thing, I showed you that by this kind of hard work we must help the weak, remembering **the words of the Lord Jesus** Himself: "It is more blessed to give than to receive."

25Aγ

**16** Paul had decided to **sail past Ephesus** to avoid spending time in the **province of Asia**, because he was in a hurry to reach **Jerusalem**, if possible, by the day of Pentecost.

25Bγ

**24** But I consider my life of no value to me, if only I may **finish my course** and complete the ministry I have received from the Lord Jesus—the ministry of testifying to the good news of God's grace.

**25** Now I know that none of you among whom I have preached the kingdom will **see my face again**. **26** Therefore I testify to you this day that I am **innocent of the blood of all men**. **27** For I did not shrink back from **declaring to you the whole will of God**.

25Cγ

**36** When Paul had said this, he knelt down with all of them and **prayed**.

**37** They **all wept openly** as they embraced Paul and kissed him. **38** They were especially grieved by his statement that they would **never see his face** again. Then they accompanied him to the ship.

Acts 20:13–38

# Hasta La Vista

It is curious to me that the last sermon began with laughter and this one will begin with **tears**. Such is the way Luke has chosen to tell his story as we near the end of Paul's Third Missionary Journey. Let's think about **farewells** for a moment. My mom will probably both laugh at this and might want to have words with me after, but I can remember every time we went over to my grandma's house for holidays in Western Colorado that when that time inevitably came to say goodbye, that she and her two sisters would always just cry and cry, like they wouldn't see each other again for a decade. Farewells can be very difficult.

On the other hand, we have **the movies**. They run the gambit of emotions when it comes to saying goodbye. Of course, on the most anti-emotional side you have to have Schwarzenegger's **Terminator** saying, "**I'll be back**," or in the second installment, "**Hasta la vista, baby**." Maybe the most cynical and well known goodbye is **Rhett Butler** telling Scarlett O'Hara, "**Frankly, my dear, I don't...**" oh, you know the rest. Perhaps you remember Humphrey Bogart in **Casablanca** telling Ingrid Bergman, "**We'll always have Paris**." That one's much more bittersweet. But still, they are all a far cry from my mom and her sisters.

Then there's the **truly emotional farewells**. Elliott has spent an entire movie bonding with a strange but kind-of cute little extra-terrestrial and as **E.T's** spaceship gets ready to fly away, he touches Elliott's forehead with his glowing finger and says, "**I'll be right here,**" pointing to Elliott's heart. What? You ladies weren't moved by that one? What about when the wedding ends and the **hobbits** know they have to go back home, but they bow before King Aragorn and he looks at them and in the total silence of the large gathering says, "**My friends, you bow to no one.**" That one's worse than when Frodo has to leave his friends and sail away to the Grey Havens. Come on, Ladies, you have to have felt that one? OK, one for you then. What about Rose telling Jack as they both prepare to die in the icy cold waters after the **Titanic** has sunk and all is quiet, "**I'll never let go, Jack?**"

These are all **memorable good-byes**. One of my favorites has to be that simple evening goodbye by the von Trapp children. After a lavish dinner party, just before the annexation of Austria by Nazi Germany, Captain **von Trapp** and his guests get a most surprising "good night" from his children. Maria has organized a formal goodnight in the form of a song. "**There's a sad sort of clanging from the clock in the hall And the bells in the steeple, too. And up in the nursery**

an absurd little bird is popping out to say “cuckoo.” Regretfully they tell us, but firmly they compel, to say goodbye (Goodbye) To you. So long, farewell Auf Wiederseh’n, goodnight.”

## Acts 20:13-38—Context and Structure

Let’s turn to our text. It marks a **significant transition** in Paul’s **third missionary journey** which spans **Acts 18:23-21:17**. He began by retracing his steps through **Galatia, Phrygia, and Asia Minor** where he continued to encourage the churches he had planted. He had spent over two years in **Ephesus** where he preached the gospel with great power, performed mighty signs, and faced fierce opposition—such as we saw in the riot stirred up by Demetrius the silversmith over the goddess Artemis.

After departing Ephesus, Paul went farther west, back to **Macedonia and Greece**, where he encouraged the Christians in **Philippi, Thessalonica, and Corinth**. He never fully just plants a church only to leave for new pastures. The continued oversight and discipleship of his churches was his life-long mission. While on this leg of his journey, Paul had taken up offerings for the saints in Jerusalem (**Acts 20:1-3**;

cf. **1Cor 16:1-4**). But another plot by the Jews forced him to alter his route, leading him back the way he came, through Macedonia and then back to Asia at Troas where he spent seven days and in that wild and humorous story, he raised Eutychus the “Lucky Man” from the dead after he fell out of the third-story balcony while Paul preached a very long sermon in the middle of the night (**20:7-12**). Undaunted, after the incredible miracle, Paul continues to teach them until daybreak, where he departs as he prepares to set his face towards Jerusalem for the last time.

This takes us to our passage. **Acts 20-13-38** continues this Third Journey with a **series of stops** (**v. 13-16**) that as of now I believe form a one-row independent three column parallel weave that transitions us from Troas and back to Ephesus, which is about 150 miles to the south on the Asia side of Aegean Sea. Each column is set off by “*sailing*.” “**But going ahead to the ship, we set sail...**” (**13**). “**And sailing from there we came the following day...**” (**15**). “**For Paul had decided to sail past...**”

**Vv. 17-38** form a **chiasm** that centers on **vs. 27**, “**For I did not shrink from declaring to you the whole counsel of God.**”<sup>1</sup> Oh, how the church today needs to recover the

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<sup>1</sup> See **Admin**, “**Acts 20:17-38**,” *Biblical Chiasm Exchange* (Dec 17, 2014).

teaching of this verse. “Counsel” is the word *boulē*. Based on a passage like [Acts 20:20](#), some have said that the “whole counsel” of God refers to [only](#) that which is [profitable](#) or helpful to God’s people.<sup>2</sup> But that rather begs the question, for how much of Scripture is profitable? Doesn’t [2 Tim 3:16](#) say it all is?

Luke uses the term [elsewhere](#), such as when he says the Pharisees “[rejected the will \(\*boulē\*\) of God for themselves](#)” ([Luke 7:30](#)). In [Acts 2:23](#) he says that Jesus was “[delivered by the determined purpose \(\*boulē\*\) and foreknowledge of God.](#)” In [4:28](#) it is similar. Evil men gathered together against Jesus “[to do whatever ... \[God’s\] purpose \(\*boulē\*\) determined before to be done.](#)” This includes therefore things like teaching God’s law, teaching God’s plan and purpose of redemption, and teaching things that people may not like, such as [predestination](#). It is the “whole” counsel of God. In the Reformation, this phrase became a key in some of our earliest attempts to do this, which were Calvin’s *Institutes of the Christian Religion* (1559) and later, in John Owen’s *Biblical Theology* (1661). Surely, Richard Gamble’s words ring true, “[God has set forth a task before all of his pastors and elders. Those elders need to keep watch over themselves, and to](#)

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<sup>2</sup> [F. F. Bruce](#), *Commentary on the Book of Acts* (London: Marshall, Morgan & Scott, 1962), [415, n. 55](#).

give to God's people the whole counsel of God. Paul demanded nothing more from them—and nothing less.”<sup>3</sup>

Finally, it might also be helpful to consider our passage and its context with earlier in Acts and in Luke's Gospel parallels. The **travel details** in **verses 13-16**—like going from Troas to Assos, Samos, and Miletus, and Paul being in a rush to get to Jerusalem by Pentecost (**v. 16**)—remind me of **earlier trips**, like in **Acts 16:6-12** when Paul goes through Troas to Philippi, or in **Acts 19:1** and **21** where he first says he's got to head to Jerusalem, feeling this strong sense of “**I must**” (that's the Greek word *dei*). There's also some key words that pop up again: Paul says he's “**innocent of the blood of all**” in **vs. 26**, which sounds a lot like what he said in **Acts 18:6**, and the idea of the church being “**obtained with his own blood**” in **vs. 28** ties back to themes of Jesus' sacrifice we saw in **Acts 5:28**. Plus, when Paul talks about “**fierce wolves**” coming in **vs. 29**, it makes me think of his own past as a persecutor in **Acts 9:1-2**, or the tough times he faced in **Acts 14:19**. And the phrase “**the word of his grace**” in **vs. 32**? That's straight out of **Acts 14:3**, showing how Paul's goodbye wraps up his whole mission of sharing the gospel through all kinds of challenges.

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<sup>3</sup> **Richard C. Gamble**, *God's Mighty Acts in the Old Testament*, vol. 1, The Whole Counsel of God (Phillipsburg, NJ: P&R Publishing, 2009), xxx–xxxii. Calvin and Owen are rightly cited by Gamble.

We can also see parallels in Luke's Gospel, especially that parallel section from **Luke 9:51 to 19:27** where Jesus is heading to Jerusalem through Samaria and Judea. Paul's trip to Jerusalem, feeling led by the Spirit in **Acts 20:22**, is very similar to how Jesus "set his face to go to Jerusalem" in **Luke 9:51**, and both of them have this sense of "I must" (*dei* again) driving them. The whole "face" thing comes up in both (**Luke 9:51, Acts 20:38**). When Paul warns about "wolves" in **Acts 20:29**, it's almost word-for-word what Jesus said in **Luke 10:3**, sending out the seventy-two "as lambs in the midst of wolves," showing they both knew trouble was coming. Paul's focus on teaching and "the word of his grace" in **Acts 20:20** and **32** mirrors how Jesus was always teaching on his journey in **Luke 13:22**. The "blood" idea in **Acts 20:26** and **28** also connects to Jesus talking about the "blood of the prophets" in **Luke 11:50-51** and his own sacrifice in **Luke 22:20**. Finally, our emotional goodbye in **Acts 20:36-37**, with all the praying and crying, is similar to Jesus teaching the Lord's Prayer in **Luke 11:1-4** and weeping over Jerusalem in **Luke 19:41**. Luke is showing us how Paul's mission picks up right where Jesus left off, tying together their journeys, their struggles, and their commitment to sharing

God's truth. For as it goes with Jesus, so also it goes with his church—a major theme we've seen time and again in Acts.

## Sailing...

This takes us to now look directly at our passage. **Acts 20-13-38** continues this Third Journey with a **series of stops** that transition us from Troas and back to Ephesus, which is about 150 miles to the south on the Asia side of Aegean Sea. So where does he go?

Luke names **seven or eight stops** (depending on if you add the variant) in four short verses. He doesn't usually do that. This falls into the genre of so called “**travel literature**,” which Keener says was kind of like an ancient sightseeing tour for educated audiences, which would have reminded them of their history and legends.<sup>4</sup> Imagine if I said, “**We went to Vail and then Aspen and the Telluride**,” and you get the point. I looked into the **meaning of these places** to see if they might be used as a kind of metaphorical take in the stories (and columns) that follow and there could be something to that, though for the most part it escapes me. It is perhaps interesting that Luke has just named **seven** men who are with Paul (**vs. 4**), and if we add Luke, that makes **eight**.

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<sup>4</sup> Keener, *Acts* vol. 3, 2980.

Many of these places you have probably never heard of before. **Assos** (**13-14**) is only twenty miles south of Troas on the southern end of that little peninsula. It is perhaps a **shortcut**, because as we will see, Paul is in a hurry. **Vs. 13** says, “**We went on ahead to the ship and sailed to Assos, where we were to take Paul aboard. He had arranged this because he was going there on foot.**” **Aristotle** once lived in Assos<sup>5</sup> and it was a hub for many philosophers throughout history. It had a six-century old temple to Athena. The word means “**high place**” or “**fortress**,” possibly aligning and contrasting with the elders of Ephesus that will come up soon.

After meeting up with Paul at Assos, “**We took him aboard and went on to Mitylene**” (**14**). The name means “**thread/cord**” or “**beauty/fertility**.” Mitylene is the main port of the Island of Lesbos, about 30 miles south of Assos. The island produced Sappho, considered the greatest woman poet, who often wrote about her affection for other women, giving rise to the modern term that comes from the Island’s name, which is only attested as a noun since the 1925s. But if Luke is playing off the place, the “cord” could tie to the **love Paul and the elders have for one another in Christ**.

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<sup>5</sup> Unless otherwise noted, any of the facts of these cities, save the meanings, come from Arnold or Keener.

The stops here are quick, “And sailing from there we came the following day opposite Chios.” Chios the island about 60 miles south of Mitylene. The word means “snow” or “goats.” Snow could connect with Paul’s being innocent of “bloodshed” (26) or coveting (33). Goats could connect with the shepherds and wolves of vs. 28-29. It was the home of Homer in days long ago.

“The next day we touched at Samos...” Samos means “high/lofty” or “sand/beach.” It’s about 55 miles southeast of Chios and is within sight of Ephesus, only 18 miles to the east on the mainland of Asia. Many famous Greeks were from here, including the Seven Sages, and Pythagoras. Aphrodite and Hera were worshiped here and there was a temple to Poseidon. Some texts add, “... and stayed at Trogyllium.” The word means “hole/cave.” We get troglodyte from it—cave dwellers.

“... and the day after that we went to Miletus.” Miletus means “place of the river” or “red earth.” This place is about 30 miles south of Ephesus, and we learn in vs. 16, “For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia, for he was hastening to be at Jerusalem, if possible, on the day of Pentecost.”

Overall, this [travel itinerary](#) is here to set the stage for Paul finally getting to Jerusalem. All this sailing talk makes me think that maybe [Christopher Cross](#) got his song from Paul: “Sailing. Takes me away to where I’ve always heard it could be. Just a dream and the wind to carry me. Soon I will be free.”<sup>6</sup> We are going to learn in [vs. 22](#), “I am going to Jerusalem, not knowing what will happen to me there” and in [vs. 24](#), “But I consider my life of no value to me, if only I may finish my course and complete the ministry I have received from the Lord Jesus.” Paul has a [foreboding sense](#) that his life is nearing its end, and indeed he will be free.



<sup>6</sup> [Christopher Cross](#), “Sailing,” *Christopher Cross*, Warner Bros. (1979).

# Saying Farewell

We move from the funny story to the bitter-sweet departure of saying goodbye for the last time. Thus, the other reason this travel narrative is here is to introduce the main story of this section of Acts, which begins in vs. 17. “Now from Miletus he sent to Ephesus and called the elders of the church to come to him.” Although Paul did skirt by Ephesus because he was in a hurry, he nevertheless wanted very much to see the elders. This is the word *presbyteros* from which we get Presbyterian. It means elder and refers to the form of church government in modern usage. And he needed to. He needed to say goodbye, but the goodbye was not going to be a simple catch-phrase like we see in the movies. Biblical “goodbyes” are always theologically and covenantally driven.

As we look at this long story, I’m going to be doing it via the columns so you can see how stark the parallels are. Vs. 28 says, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God...” To pay careful attention, one must both give heed, and, if you are an elder, you must teach the whole counsel of God to the people. Notice how

we have the word “**overseers**” (*episkopos*). We get our word Episcopal. It is a synonym to “elder.” You can also see how they have a “**flock**” (*poimnion*) which they “**care for**” (*poimainō*). It would more literally be rendered which they “**shepherd**.”

**Vs. 28** continues by teaching a most amazing part of the whole counsel. “**Be shepherds of the church of God, which he obtained with his own blood.**” There is a textual variant here and you will know why as soon as I say it. Rather than “**church of God**,” it is “**church of Kurios [the Lord]**.” Clearly, “God” is the more difficult reading, because did God shed his blood? Does God *have* blood? Usually we say the Lord did, because that’s how Jesus is referred to. But if it originally said “Lord,” then why would someone change it?<sup>7</sup> This strongly points to the original being “church of God,” which means that Paul and Luke are both affirming here that Jesus is God!<sup>8</sup>

The second amazing thing is that there is **specificity in the death of God**. While I believe Christ died for the world

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<sup>7</sup> Bruce Manning Metzger, United Bible Societies, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament (4th Rev. Ed.)* (London; New York: United Bible Societies, 1994), 426.

<sup>8</sup> **Going Deeper:** There is another variant here. It reads, “...*haimatos tou idiou*” (“blood of his own”) or in some instances “*idiou haimatos*” (his own blood). The word “Son” (*huios/huiou*) does not appear in any of the variants. Nevertheless, the JW “Bible,” deliberately mistranslates it to “The blood of his own Son.” It is possible that “Idiou” *was* a term for Jesus, much like “Beloved.” But it is clear that the far more difficult reading is what the ESV, I believe rightly, chose.

in a *sufficient* sense, this verse teaches that there is a *special sense* in which Christ died. He obtained the church with his blood. This by definition has to be an *efficient* sense, a sense in which Jesus actually, not hypothetically, got something for what he did. His blood obtained the church, for which he died. William Shedd calls this “*redemption*,” which is especially for the church.<sup>9</sup>

Moving back let's look at *vs. 18*. “When they came to him, he said to them: “You yourselves know how I lived among you the whole time from the first day that I set foot in Asia...” He is referring now to a time likely *three years earlier* (see *vs. 31*). He's calling upon them to remember his lifestyle and actions. He said and did the things he did for a very good reason. He wasn't going to be with them forever, and soon the time would come for them to have to carry on the Faith Once For All Delivered to a new generation.

So what specifically did he do among them? He was *serving them* (*19*). Servant leadership. It's a novel idea, I know, especially when so many leaders today, be it in our government, our corporations, or our churches are more like tyrants or dictators. But how can a pastor be like that,

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<sup>9</sup> As opposed to “*atonement*” which is for the whole world. Their meanings overlap, which is where the confusion between “limited atonement” and “particular redemption” arise. *William Greenough Thayer Shedd*, *Dogmatic Theology*, ed. Alan W. Gomes, 3rd ed. (Phillipsburg, NJ: P & R Pub., 2003), 743.

when he himself is under the authority of Jesus and is himself a self-confessed sinner?

Paul says he served them in three ways: with **humility**, with **tears**, and with **trials**. He did not lord things over them. He did not act better than them. He was not an arrogant jerk to them. He was humble.

But he also **cried a lot**. There were “**tears**.” Note how in “tears” reappear in **vs. 31** (same column; the chiastic parallel is **vs. 37**). “**Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears.**” To admonish is a catch-all word for **rebuking, warning, advising, and teaching**. It’s the whole thing.

The tears also seem to have come because of “**the plots of the Jews**” (**19**). We saw one of those when they attacked his friends and threw them into the theater hoping to end Paul’s ministry if not his life. Again, we see parallels in the column. In **vs. 29-30** Luke tells us, “**I know that after my departure *fierce wolves* will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them.**” What was the attack of the Jews is now open to anyone who comes in like a wolf in sheep’s clothing.

It is important to identify what they do, so you can be-ware. First, **they call themselves Christians**. They are “**among you**.” Then, they **rise up into church leadership**. Then, they speak “**twisted things**.” These demonically inspired teachings from these wolves then **draw disciples away** after them. Friends, there are no denominations that are immune from this. It is a universal warning that applies as much to a Reformed Baptist as it did to Ephesus or does to Rome or the East or Lutherans or Arminians. It is the way of it in a fallen, sinful world. And I believe God permits this in order to test his leaders and his flock. Whose voice will they listen to?

This **is a great burden** and a terrible heartache, to see men that you love take people you love down the wide road to destruction. I’ve seen it firsthand, and the most incredible thing about it is how **they actually think they are the ones being faithful** to God as they twist and distort his word into justification for their own actions. It’s perfectly Satanic, for I believe Satan believes that he is actually the good guy. And what do those actions do? They create **divisions** over non-essentials. They load people up with **burdens** they cannot bear. They wrongly **spilt** family members. They generate **lovelessness**, cold hearts, icy stares, and deep seated anger

and suspicion that puts people and entire churches into prisons of sin from which they can't escape.

“Therefore,” says Paul, “be alert, remembering that for three years I did not cease night or day to admonish every one with tears” (31). Do you see how he returns to the tears again? That in turn creates a circle in your mind back to the need for leadership to serve, with great humility, for that was the original context we just left.

Let's move to column 2 which comes off the heels of this plot of the Jews. It makes perfect sense why this column will say what it says in light of what we've just seen. “I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house” (20). This is where that idea that the whole counsel of God must be profitable arises. But surely, it is more than that. Do you see how Paul made himself available to anyone who needed discipleship? That's what a servant does. How sad it is when the flock thinks that their pastor must be too busy for them! He went from house to house even as he taught in public. Private and public ministry. The things everyone sees. The things few see.

That which was profitable is specifically the only hope we have of escaping that prison spoken of a moment ago.

Specifically, Paul “was testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ” (21). This is the Gospel! The good news. God forgives our sins when we trust in Christ by faith and repent before God. No timeout. No purgatory. No penance. It is unconditional forgiveness in God’s eyes which attends to the gift of repentance, which he grants. For that repentance turns us around and causes us to go in the new direction of following the Lord.

This is what we call **sanctification**. Sanctification is that life-long process of being continually set apart and purified. It necessitates that we are still sinners in the flesh who return to our sins, otherwise we would be in glorified bodies without sin and in no further need of sanctification. So note how this idea is found in as the column continues in vs. 32. “And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.”

One of the great purposes of this long farewell is to commend them to God, to set them apart, to bless them himself. This is a kind of covenant transfer, like we find Moses doing with Joshua. The “word of his grace” is going to return in the sense of the words of Christ in this section, but I don’t

want us to get ahead of ourselves. It is the word which is able to build us up and give us an inheritance. This demonstrates that we are still being built up and having received that inheritance yet. Which is why we must persevere to the end in faith.

Then there is the phrase, “among all those who are sanctified.” This is a perfect tense, not a past tense. The perfect tense emphasizes that these Christians were set apart for God *in the past* and *continue to live in that sanctified state*, assuring them of their inheritance among God’s holy people. Why would you need to be assured if you didn’t still sin? If it were in the past tense, the focus would shift to the historical event of their sanctification, without explicitly affirming their current state, potentially weakening the assurance of their inheritance.

Look at how Paul’s own example, that we saw brought up vs. 18 now becomes even more specific. His example was not just serving them. It was also obeying God in their midst. “I coveted no one’s silver or gold or apparel. You yourselves know that these hands ministered to my necessities and to those who were with me. In all things I have shown you that by working hard in this way we must help

the weak” (33-35a). Paul never says that because he is forgiven that he is therefore free to disobey God. Instead, he now *wants* to obey God truly for the very first time. This is the work of the Holy Spirit, whom we saw made the elders to be overseers (28).

My guess is that he brings this up in the immediate context of the **wolves**. **Perhaps** like wolves in our own day, they were teaching people a health and wealth gospel, a have your best life now mentality that caused them to covet silver and gold, jewelry and idols and clothing? **Perhaps** they were teaching people not to work for various reasons, such as Jesus is coming back so let's go live in the roof of our house, or they were showing contempt for manual labor or were abusing Christian generosity. **Maybe** they were teaching new forms of segregation or superiority of the rich over the poor and so on. These ideas all arose in other churches Paul and the other Apostles were in sooner or later.

The other reason for reminding them of his own example is to **keep the elders themselves grounded**. *They* must likewise not covet. *They* must not be greedy for money or applause. *They* must work hard in the church just as Paul has to ensure that these wolves get no footing in the churches. *They* must ensure that equality among all is held above all

things—not a perverted equality that forces everyone to have the same stuff, and not the social justice concept of equity, which is actually just discrimination and racism, but true equality that Christ sees us all the same, whatever our station in this world. He is no respecter of persons. He loves all his children equally.

I now want to contrast what I think is **the most remarkable parallel** in this column. In **vv. 22-23** we read, “**And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me.**” Here, the Holy Spirit takes front stage. Paul is being compelled by the Spirit to go back to Jerusalem and he has an ominous feeling that it isn’t going to end up well. He backs this up with the Spirit telling him (“**testifying to me**”) in every city in which he travels that he may be imprisoned or await floggings or worse. Paul has never cared about these things, and his trepidation on returning to Jerusalem isn’t because he is afraid to die. Rather, he seems to fear that this means God is about done using him to reach the world with the Gospel. **Imagine** being so in love with Christ that this is why you are worried about your future. It means you can’t help the Lord anymore! Oh,

Christians, would that we all had this kind of an outlook on life, wherever God places us.

The parallel is found in vs. 35b. “... and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’” What is the parallel? In the former, the Holy Spirit is speaking. In the latter, Jesus is speaking. The parallel is that both are the One True God. They both speak. They both lead. The work of the one is the work of the other. Yet they are distinct Persons. Jesus here is the one who told us in the context of not coveting and working hard and helping the weak, “It is more blessed to give than to receive.”

This phrase does not appear in this exact form in the Gospels. But could this be Luke’s way of signaling tie-ins to his Gospel? In Luke 6:38 Jesus said, “Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.” In Luke 14:12-14 he said, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because

they cannot repay you. For you will be repaid at the resurrection of the just.” In **Luke 12:33** Jesus said, “Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.” What this statement does is therefore call to our mind not just one pithy proverb, but **the entire corpus of our Lord’s teachings**. This was at the very heart of his ethic for his people, even if it ironically results in persecution.

We therefore turn to our last column and the end of our story. It takes us to the final farewell. “**But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus...**” (**Acts 20:24**). It is a wonderful play on Paul’s many stops on his journey to Jerusalem that we opened with to talk about finishing his course. The course is long and winding. It has many stops. It has ups and downs. There are many people to encourage, many more to meet for the first time. There are things to be taught, people to be reached, and warnings to give. And it was a dangerous course.

In **2 Corinthians** he gives them a very long list of reasons why someone might be **tempted with not crossing the finish**

line. “With far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure on me of my anxiety for all the churches” (2Cor 11:23-28).

But why would Paul have endured these things? It’s because he understood the power of the Gospel. “... to testify to the gospel of the grace of God” (24b). The Gospel must truly be a prize to not only endure such things willingly but to also refuse to covet other things and to obey God to the point of even suffering death. At the end of the day, it’s really the only thing that Paul cared to tell people about. He of course knew that they needed more than just this. They needed the whole counsel of God, and we are just about to see that now.

“And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. Therefore I testify to you this day that I am innocent of the blood of all, for I did not shrink from declaring to you the whole counsel of God” (25-27). Here, I don’t think Paul is telling them how he never murdered anyone. That wouldn’t fit the context at all, especially when he had murdered ... Christians in his former life.

Instead, it appears just like we saw in Acts 18:6 when he was in Corinth that he is recalling Ezekiel. “And when they opposed and reviled him, he shook out his garments and said to them, ‘Your blood be on your own heads! I am innocent.’” In Ezekiel we learn that if the watchman fails to warn, he is “guilty of their blood” (Ezek 33:6; cf. 3:17-21). Paul has warned, and he’s been doing it even in this farewell speech to the Ephesian elders. These warnings then are part of the whole counsel of God in the immediate context, meaning that it is incredibly short-sighted to see the whole counsel as only “encouraging.” It has to include rebukes and warnings as well as deep life-grounding theology and most of all, the Gospel!

The parallels take us to the end of the story. “And when he had said these things, he knelt down and prayed with

them all. And there was much weeping on the part of all; they embraced Paul and kissed him, being sorrowful most of all because of the word he had spoken, that they would not see his face again. And they accompanied him to the ship” (36-38). As we come to the close of Paul’s heartfelt farewell in these three verses, we see a moment that’s heavy with emotion, tying together the deep cords and bonds he’s built with the Ephesian elders.

After pouring out his heart—warning them about false teachers, urging them to care for the church, and reminding them to work hard and help the weak—Paul kneels down with all the elders and prays. You can bet that this wasn’t a half-minute prayer to end a zoom meeting. He is never going to see them again. This was likely a full-blown prayer meeting. Knowing that he won’t see them again, he is giving them fully into God’s hands—meaning that they are now out of his. His earlier humility is seen in kneeling together, a physical posture of submission and contriteness before the Heavenly Father.

Then comes the weeping. It’s a flood of tears that come not because three sisters who love each other won’t see one another until the next holiday, but that knows he won’t see them again this side of heaven. It also takes us back to the

beginning. Back in **verse 19**, we saw Paul serving with tears, and in **verse 31**, he reminded them how he warned them night and day with tears for three years. Now, in **verse 37**, that same deep emotion spills over as the elders also weep aloud, **throwing their arms around Paul and kissing him**. These aren't just a few tears—they're crying hard because they love Paul so much, and they likely **also suspect** what's coming. And it's *men* who are crying. *Men* shedding tears. That's true love. It shows how much Paul meant to them, how his ministry shaped their lives, and how hard it is to let him go. It's a picture of what a church family is supposed to be, especially in the face of goodbyes.

The weight comes from what Paul said back in **verse 25**: “**I know that none of you among whom I have gone about proclaiming the kingdom will see my face again.**” Now, in **verse 38**, in the same column, connects it. We're told that what grieved them most was this very statement—**that they wouldn't see Paul's face anymore**. For three years, they'd seen his face as he taught them, prayed with them, and led them in the Faith. His face was a reminder of God's grace, of the gospel he preached, of the example he lived, and of the love he showed them. Knowing they'd never see it again broke their hearts, and that's why they're sobbing as they

walk him to the ship, watching him sail away toward Jerusalem, where he knows trouble is waiting.

I would be remiss, therefore, if I didn't say what I know some of you right now are thinking. Today, we say goodbye at RBCNC (though we do think we will see you again this side of heaven), to the Bonners. There are few of us left who have been here since the very beginning of this church, and **I did not plan to have this sermon** on this day. We've seen your entire family grow up, get married, have children, and move on to their new lives. We've climbed mountains, gone camping, had get-aways, helped move, done White Elephants (with recurring themes of bed-pans and other related "seats" if I remember correctly), been part of talent shows, shared baptisms and bible studies and broken bread together. We prayed when Elbert nearly died during Covid and no one was allowed to go see him. We've done what church families are supposed to do—share our lives and our love of Christ together.

It is the Lord's timing that this sermon happened to be today, so that **none of us will forget**, and so that we will ourselves have a living example and a life-long memory of **putting this very passage into practice together**. So that we will each be refreshed on what a Christian goodbye is supposed

to be. A reminder to keep the faith and remain alert, until the end. So cry if you want. We will miss them terribly. Such leaving always leaves a hole that is never fully filled, for we are people knit together in the Lord who have shared things together that cannot be replaced or forgotten.

Since we are talking about a last farewell, though, let me say one more word about that. There are [two ways you can go](#). The first is exemplified in [Dan Fogelberg](#)'s song by that very title. It's about the breakup of his first marriage, the last song (minus the bonus track) on an album by the way that the famous drummer Joe Vitale, one of Dan's close friends, "[Spare me, don't go home and write the ultimate divorce album](#)," to which Dan promised he wouldn't, and then proceeded to do just that, spilling all of his pain into one incredible song after another.<sup>10</sup>

It's a song about [losing love and not being able to find a way to really deal with it appropriately](#). The last stanza is a killer. "[And now if you think we've said it all, Let the final curtain fall on us at last, And just put it in the past and say our last farewell](#)."<sup>11</sup> As cathartic as writing a song can be, this is *not* how we want to ultimately deal with the pain of a last farewell in Christ.

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<sup>10</sup> On this story see [Paul Zollo](#), "[Portrait – The Music of Dan Fogelberg](#)," *Dan Fogelberg.com*.

<sup>11</sup> [Dan Fogelberg](#), "Last Farewell," *Exiles*, Full Moon/Epic (1987).

The other is the way taken by Tolkien at the end of his masterpiece, *after* the hobbits bow to Aragon. I can't help but wonder, did he have our very passage in the back of his mind as they walk Paul to the ship and watch him sail away, knowing this is the last time they'll be with him? In *LOTR*, they cry and weep after coming to slow realization that this is the end for Frodo. But that isn't how the movie ends. Rather, we see Sam in his garden in the Shire, married and with kids, living the life he's supposed to be living, reflecting on the past, but hopeful for the future. He fought the good fight. He finished the race.

What binds us together as Christians is our great hope for the future, which Paul laid his life down for. This is “**the word of his grace**” which Paul had entrusted now with the elders in Ephesus. So as we reflect on our story, let's take it to heart: Paul's goodbye reminds us **how precious our time together is**, how we should love and lead like he did—with humility, hard work, and a heart for the weak. Just like the Ephesian elders, we might face moments of goodbye that bring tears, but we can hold fast to the same God Paul trusted, knowing that he will lead us each exactly where he would have us to go. Part of the whole counsel is that he is Sovereign—over all things!

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### Acts 18-19 as a Potential Weave? (the one I have at the beginning of sermon is much better)

#### 1α

<sup>18</sup> After this Paul left Athens and went to Corinth. <sup>2</sup> And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them, <sup>3</sup> and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade. <sup>4</sup> And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

<sup>5</sup> When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus. <sup>6</sup> And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles." <sup>7</sup> And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue.

#### 2α

<sup>18</sup> After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow. <sup>19</sup> And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. <sup>20</sup> When they asked him to stay for a longer period, he declined. <sup>21</sup> But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus. <sup>22</sup> When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. <sup>23</sup> After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples. <sup>24</sup> Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. <sup>25</sup> He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

#### 1β

<sup>8</sup> Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. <sup>9</sup> And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent, <sup>10</sup> for I am with you, and no one will attack you to harm you, for I have many in this city who are my people." <sup>11</sup> And he stayed a year and six months, teaching the word of God among them.

#### 2β

<sup>26</sup> He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. <sup>27</sup> And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, <sup>28</sup> for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

#### 1γ

<sup>12</sup> But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal, <sup>13</sup> saying, "This man is persuading people to worship God contrary to the law." <sup>14</sup> But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint. <sup>15</sup> But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things." <sup>16</sup> And he drove them from the tribunal. <sup>17</sup> And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

#### 2γ

<sup>19</sup> And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. <sup>2</sup> And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." <sup>3</sup> And he said, "Into what then were you baptized?" They said, "Into John's baptism." <sup>4</sup> And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." <sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. <sup>7</sup> There were about twelve men in all.

3α

<sup>8</sup>And he entered the **synagogue** and for three months spoke boldly, reasoning and persuading them about the kingdom of God. <sup>9</sup>But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the **hall of Tyrannus**. <sup>10</sup>This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

3β

<sup>11</sup>And God was doing extraordinary miracles by the hands of Paul, <sup>12</sup>so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the **evil spirits** came out of them. <sup>13</sup>Then some of the **itinerant Jewish exorcists** undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul proclaims." <sup>14</sup>Seven sons of a **Jewish high priest** named Sceva were doing this. <sup>15</sup>But the evil spirit answered them, "Jesus I know, and Paul I recognize, but who are you?" <sup>16</sup>And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded. <sup>17</sup>And this became known to all the residents of **Ephesus**, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled. <sup>18</sup>Also many of those who were now believers came, confessing and divulging their practices. <sup>19</sup>And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver. <sup>20</sup>So the word of the Lord continued to increase and prevail mightily.

3γ

<sup>21</sup>Now after these events Paul resolved in the Spirit to pass through **Macedonia and Achaia** and go to **Jerusalem**, saying, "After I have been there, I must also see Rome." <sup>22</sup>And having sent into Macedonia two of his helpers, **Timothy and Erastus**, he himself stayed in Asia for a while. <sup>23</sup>About that time there arose no little disturbance concerning the Way. <sup>24</sup>For a man named **Demetrius**, a silversmith, who made silver shrines of **Artemis**, brought no little business to the craftsmen. <sup>25</sup>These he gathered together, with the workmen in similar trades, and said, "Men, you know that from this business we have our wealth. <sup>26</sup>And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods. <sup>27</sup>And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship." <sup>28</sup>When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!" <sup>29</sup>So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel. <sup>30</sup>But when Paul wished to go in among the crowd, the disciples would not let him. <sup>31</sup>And even some of the Asiarchs, who were friends of his, sent to him and were urging him not to venture into the theater. <sup>32</sup>Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together. <sup>33</sup>Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander, motioning with his hand, wanted to make a defense to the crowd. <sup>34</sup>But when they recognized that he was a Jew, for about two hours they all cried out with one voice, "Great is Artemis of the Ephesians!" <sup>35</sup>And when the town clerk had quieted the crowd, he said, "Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky? <sup>36</sup>Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash. <sup>37</sup>For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess. <sup>38</sup>If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another. <sup>39</sup>But if you seek anything further, it shall be settled in the regular assembly. <sup>40</sup>For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion." <sup>41</sup>And when he had said these things, he dismissed the assembly.

Appendix: The Acts 15ff Weave	
1α	1β
<p>Acts 14:21 When they had preached the gospel to that city and had made many disciples, they returned to <b>Lystra</b> and to <b>Icönium</b> and to <b>Antioch</b>, <sup>22</sup>strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. <sup>23</sup>And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.</p>	<p>15:1 But some men came down from <b>Judea</b> and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." <sup>2</sup>And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. <sup>3</sup>So, being sent on their way by the church, they passed through both <b>Phoenicia</b> and <b>Samaria</b>, describing in detail the conversion of the Gentiles, and</p>

<p><sup>24</sup> Then they passed through Pisidia and came to Pamphylia. <sup>25</sup> And when they had spoken the word in Perga, they went down to Attalia, <sup>26</sup> and from there they sailed to Antioch, where they had been <b>commended</b> to the grace of God for the work that they had fulfilled. <sup>27</sup> And when they arrived and gathered the church together, <b>they declared all that God had done with them</b>, and how he had opened a door of faith to the Gentiles. <sup>28</sup> And they remained no little time with the disciples.</p>	<p>brought great joy to all the brothers. <sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and <b>they declared all that God had done with them</b>. <sup>5</sup> But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses."</p>
<p style="text-align: center;"><b>2α</b></p>	<p style="text-align: center;"><b>2β</b></p>
<p><b>A</b> <sup>6</sup> The apostles and the elders were gathered together to consider this matter. <sup>7</sup> And after there had been much debate, <b>Peter stood up and said to them</b>, "Brothers, you know that in the early days God made a choice among you, that by my mouth the <b>Gentiles</b> should hear the word of the gospel and believe.</p>	<p><b>A</b> <sup>13</sup> After they finished speaking, <b>James replied</b>, "Brothers, listen to me. <sup>14</sup> Simeon has related how God first visited the <b>Gentiles</b>, to take from them a people for his name.</p>
<p><sup>8</sup> And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, <sup>9</sup> and he made no distinction between us and them, having cleansed their hearts by faith. <sup>10</sup> Now, therefore, why are you putting God to the test [<b>Dt 6:16</b>] by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? <sup>11</sup> But we believe that we will be saved through the grace of the Lord Jesus, just as they will."</p>	<p><sup>15</sup> And with this the words of the prophets agree, just as it is written, <sup>16</sup> " 'After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, <sup>17</sup> that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things <sup>18</sup> known from of old.'" [<b>Amos 9:11-12</b>]</p>
<p><sup>12</sup> And all the assembly fell silent, and they listened to Barnabas and Paul as <b>they related what signs and wonders God had done through them</b> among the <b>Gentiles</b>.</p>	<p><sup>19</sup> Therefore my judgment is that we should not trouble those of the <b>Gentiles</b> who turn to God, <sup>20</sup> but should write to them to <b>abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood</b>. <sup>21</sup> For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues."</p>
<p><b>B</b> <sup>22</sup> Then <b>it seemed good to the apostles and the elders, with the whole church</b>, to <b>choose men from among them</b> and send them to Antioch with <b>Paul and Barnabas</b>. They sent <b>Judas</b> called Barsabbas, and <b>Silas</b>, leading men among the brothers, <sup>23</sup> with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. <sup>24</sup> Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions,</p>	<p><b>B</b> <sup>25</sup> <b>it has seemed good</b> to us, having <b>come to one accord</b>, to <b>choose men and send them</b> to you with our beloved <b>Barnabas and Paul</b>, <sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have therefore sent <b>Judas and Silas</b>, who themselves will tell you the same things by word of mouth. <sup>28</sup> For <b>it has seemed good to the Holy Spirit and to us</b> to lay on you no greater burden than these requirements: <sup>29</sup> <b>that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality</b>. If you keep yourselves from these, you will do well. Farewell."</p>
<p style="text-align: center;"><b>3α</b></p>	<p style="text-align: center;"><b>3β</b></p>
<p><sup>30</sup> So when they were sent off, they went down to Antioch, and having <b>gathered the congregation together</b>, they delivered the letter. <sup>31</sup> And when they had read it, they rejoiced because of its <b>encouragement</b>. <sup>32</sup> And Judas and Silas, who were themselves prophets, <b>encouraged</b> and strengthened the brothers with many words. <sup>33</sup> And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. <sup>35</sup> But <b>Paul and Barnabas</b> remained in Antioch, teaching and preaching the word of the Lord, with many others also.</p>	<p><sup>36</sup> And after some days Paul said to Barnabas, "Let us return and <b>visit the brothers in every city</b> where we proclaimed the word of the Lord, and see how they are." <sup>37</sup> Now <b>Barnabas</b> wanted to take with them John called Mark. <sup>38</sup> But <b>Paul</b> thought best not to take with them one who had withdrawn from them in <b>Pamphylia</b> and had not gone with them to the work. <sup>39</sup> And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, <sup>40</sup> but Paul chose Silas and departed, having been <b>commended</b> by the brothers to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, strengthening the churches.</p>
<p style="text-align: center;"><b>4α</b></p>	<p style="text-align: center;"><b>4β</b></p>
<p><b>16</b> Paul came also to <b>Derbe and to Lystra</b>. A disciple was there, named <b>Timothy</b>, the son of a Jewish woman who was a believer, but his father was a Greek. <sup>2</sup> He was well spoken of by the brothers at Lystra and Iconium. <sup>3</sup> Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. <sup>4</sup> As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. <sup>5</sup> So <b>the churches</b> were strengthened in the faith, and they increased in numbers daily.</p>	<p><sup>6</sup> And they went through the region of <b>Phrygia and Galatia</b>, having been forbidden by the Holy Spirit to speak the word in <b>Asia</b>. <sup>7</sup> And when they had come up to <b>Mysia</b>, they attempted to go into <b>Bithynia</b>, but the Spirit of Jesus did not allow them. <sup>8</sup> So, passing by Mysia, they went down to <b>Troas</b>. <sup>9</sup> And a vision appeared to Paul <b>in the night: a man of Macedonia</b> was standing there, urging him and saying, "Come over to Macedonia and help us." <sup>10</sup> And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that <b>God had called us to preach the gospel to them</b>. <sup>11</sup> So, setting sail from <b>Troas</b>, we made a direct voyage to <b>Samothrace</b>, and the following day to <b>Neapolis</b>, <sup>12</sup> and from there to <b>Philippi</b>, which is</p>

	a leading city of the district of Macedonia and a Roman colony. We remained in this city some days.
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5α	5β	
<p><sup>13</sup> And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. <sup>14</sup> One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. <sup>15</sup> And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.</p>	<p><sup>16</sup> As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling. <sup>17</sup> She followed Paul and us, crying out, "These men are servants of the Most High God, who proclaim to you the way of salvation." <sup>18</sup> And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that very hour. <sup>19</sup> But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. <sup>20</sup> And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. <sup>21</sup> They advocate customs that are not lawful for us as Romans to accept or practice." <sup>22</sup> The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. <sup>23</sup> And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. <sup>24</sup> Having received this order, he put them into the inner prison and fastened their feet in the stocks.</p>	<p><sup>25</sup> About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, <sup>26</sup> and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. <sup>27</sup> When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. <sup>28</sup> But Paul cried with a loud voice, "Do not harm yourself, for we are all here."</p>
<p><sup>30</sup> Then he brought them out and said, "Sirs, what must I do to be saved?" <sup>31</sup> And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." <sup>32</sup> And they spoke the word of the Lord to him and to all who were in his house. <sup>33</sup> And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. <sup>34</sup> Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God.</p>	<p><sup>35</sup> But when it was day, the magistrates sent the police, saying, "Let those men go." <sup>36</sup> And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore come out now and go in peace." <sup>37</sup> But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out."</p>	<p><sup>38</sup> The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. <sup>39</sup> So they came and apologized to them. And they took them out and asked them to leave the city. <sup>40</sup> So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.</p>

4α	4β
<p>17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a <b>synagogue of the Jews</b>. <sup>2</sup> And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, <sup>3</sup> explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." <sup>4</sup> And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women.</p>	<p><sup>5</sup> But the <b>Jews were jealous</b>, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. <sup>6</sup> And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, "These men who have turned the world upside down have come here also, <sup>7</sup> and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." <sup>8</sup> And the people and the city authorities were disturbed when they heard these things. <sup>9</sup> And when they had taken money as security from Jason and the rest, they let them go.</p>
<p><sup>10</sup> The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the <b>Jewish synagogue</b>. <sup>11</sup> Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. <sup>12</sup> Many of them therefore believed, with not a few Greek women of high standing as well as men.</p>	<p><sup>13</sup> But when <b>the Jews from Thessalonica</b> learned that the word of God was proclaimed by Paul at Berea also, they came there too, agitating and stirring up the crowds. <sup>14</sup> Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. <sup>15</sup> Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.</p>

Appendix: God's Sovereignty and Providence in Acts	
Ac 2:23	Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.
Ac 4:27–28	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.
Acts 5:31	"God exalted him at his right hand as Leader and Savior, <i>to give repentance</i> to Israel and forgiveness of sins."
Acts 7:51	"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you."
Acts 9:15	"But the Lord said to him, 'Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.'"
Acts 11:18	When they heard this they were silenced. And they glorified God, saying, "Then to the Gentiles also God has <i>granted repentance</i> unto life."
Acts 11:21	"And the hand of the Lord was with them, and a great number who believed turned to the Lord."
Acts 13:48	And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were <i>ordained</i> to eternal life <i>believed</i> .
Acts 14:16	"In past generations he allowed all the nations to walk in their own ways."
Acts 16:14	One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshipper of God. <i>The Lord opened her heart to give heed</i> to what was said by Paul.
Acts 17:30	"The times of ignorance God overlooked, but now he commands all people everywhere to repent."
Acts 18:9–10	"And the Lord said to Paul one night in a vision, 'Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.'"
Acts 18:27	And when he wished to cross to Achaia, the brethren encouraged him, and wrote to the disciples to receive him. When he arrived, he greatly helped those who <i>through grace had believed</i> .
Acts 20:28	Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed <i>the church</i> of the Lord <i>which he obtained for himself with his own blood</i> .

<b>MOVEMENT 1: THE PREACHING OF THE GOOD NEWS OF SALVATION (12:25–14:28)</b>	<b>MOVEMENT 2: THE DISCUSSION OF THE TERMS OF SALVATION (15:1–16:5)</b>
<b>1. Antioch to Paphos (12:25–13:12)</b> The false prophet Bar-Jesus (13:6) tries to turn a Gentile from the faith (13:8) Paul smites the false prophet with blindness (13:9–11)	<b>5. Antioch to Jerusalem (15:1–5)</b> False teachers from Judea (15:1) teach that Gentiles must be circumcised in order to be saved Paul and Barnabas have sharp dispute and debate with the false teachers (15:2)
<b>2. Pisidian Antioch (13:13–52)</b> ‘From this man’s descendants God has brought ... the Saviour Jesus’ (13:23); ‘... it is to us that this message of salvation has been sent’ (13:26); ‘... a light for the Gentiles ... salvation to the ends of the earth’ (13:47) David (13:22, 34–37) and Moses (13:39) Old Testament quotation regarding the Gentiles (13:46–48)	<b>6. The Conference (15:6–21)</b> ‘We believe it is through the grace of our Lord Jesus that we [Jews] are saved, just as they [Gentiles] are’ (15:11) David (15:16) and Moses (15:21) Old Testament quotation regarding the Gentiles (15:14–19)
<b>3. Iconium to Derbe (14:1–20)</b> ‘Jews ... stirred up the minds of the Gentiles’ (14:2) Paul and Barnabas restrain Gentiles from idolatry (14:11–18)	<b>7. The Letter (15:22–35)</b> ‘Some [men] disturbed you, troubling your minds’ (15:24) ‘... abstain from food sacrificed to idols ...’ (15:29)
<b>4. The Return (14:21–28)</b> ‘Remain true to the faith ... We must go through many hardships to enter the kingdom ...’ (14:22) ‘They ... reported ... how [God] had opened the door of faith to the Gentiles’ (14:27)	<b>8. The Return (15:36–16:5)</b> Paul and Barnabas have a sharp disagreement and separate. Paul circumcises Timothy! (15:36–16:3) ‘So the churches were strengthened in the faith...’ (16:5)

“Table 5. Section Four: The Christian Doctrine of Salvation (12:25–16:5; Movements I and II.”  
David Gooding, *True to the Faith: The Acts of the Apostles: Defining and Defending the Gospel* (N. Ireland: Myrtlefield House, 1988, 2013), 244.

## Appendix: The Acts 15 Weave

1α

Acts 14:21 When they had preached the gospel to that city and had made many disciples, they returned to **Lystra** and to **Iconium** and to **Antioch**, <sup>22</sup> strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. <sup>23</sup> And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

<sup>24</sup> Then they passed through Pisidia and came to Pamphylia. <sup>25</sup> And when they had spoken the word in Perga, they went down to Attalia, <sup>26</sup> and from there they sailed to Antioch, where they had been **commended** to the grace of God for the work that they had fulfilled. <sup>27</sup> And when they arrived and gathered the church together, **they declared all that God had done with them**, and how he had opened a door of faith to the Gentiles. <sup>28</sup> And they remained no little time with the disciples.

2α

A <sup>6</sup> The apostles and the elders were gathered together to consider this matter. <sup>7</sup> And after there had been much debate, **Peter stood up and said to them**, “Brothers, you know that in the early days God made a choice among you, that by my mouth the **Gentiles** should hear the word of the gospel and believe.

<sup>8</sup> And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, <sup>9</sup> and he made no distinction between us and them, having cleansed their hearts by faith. <sup>10</sup> Now, therefore, why are you putting God to the test [Dt 6:16] by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? <sup>11</sup> But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”

<sup>12</sup> And all the assembly fell silent, and they listened to Barnabas and Paul as **they related what signs and wonders God had done through them** among the **Gentiles**.

B <sup>22</sup> Then **it seemed good** to the apostles and the elders, with the whole church, to **choose men from among them** and send them to Antioch with **Paul** and **Barnabas**. They sent **Judas** called Barsabbas, and **Silas**, leading men among the brothers, <sup>23</sup> with the following letter: “The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. <sup>24</sup> Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions,

3α

1β

<sup>15:1</sup> But some men came down from **Judea** and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” <sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. <sup>3</sup> So, being sent on their way by the church, they passed through both **Phoenicia** and **Samaria**, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. <sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and **they declared all that God had done with them**. <sup>5</sup> But some believers who belonged to the party of the Pharisees rose up and said, “It is necessary to circumcise them and to order them to keep the law of Moses.”

2β

A <sup>13</sup> After they finished speaking, **James replied**, “Brothers, listen to me. <sup>14</sup> Simeon has related how God first visited the **Gentiles**, to take from them a people for his name.

<sup>15</sup> And with this the words of the prophets agree, just as it is written, <sup>16</sup> “ ‘After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, <sup>17</sup> that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things <sup>18</sup> known from of old.” [Amos 9:11-12]

<sup>19</sup> Therefore my judgment is that we should not trouble those of the **Gentiles** who turn to God, <sup>20</sup> but should write to them to **abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood**. <sup>21</sup> For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

B <sup>25</sup> **it has seemed good** to us, having **come to one accord**, to **choose men and send them** to you with our beloved **Barnabas** and **Paul**, <sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have therefore sent **Judas** and **Silas**, who themselves will tell you the same things by word of mouth. <sup>28</sup> For **it has seemed good to the Holy Spirit and to us** to lay on you no greater burden than these requirements: <sup>29</sup> **that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality**. If you keep yourselves from these, you will do well. Farewell.”

3β

<sup>30</sup> So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. <sup>31</sup> And when they had read it, they rejoiced because of its encouragement. <sup>32</sup> And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. <sup>33</sup> And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. <sup>35</sup> But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

4α

16 Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. <sup>2</sup> He was well spoken of by the brothers at Lystra and Iconium.

5α

<sup>6</sup> And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. <sup>7</sup> And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them. <sup>8</sup> So, passing by Mysia, they went down to Troas. <sup>9</sup> And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, "Come over to Macedonia and help us." <sup>10</sup> And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

<sup>36</sup> And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." <sup>37</sup> Now Barnabas wanted to take with them John called Mark. <sup>38</sup> But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. <sup>39</sup> And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, <sup>40</sup> but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, strengthening the churches.

4β

<sup>3</sup> Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. <sup>4</sup> As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. <sup>5</sup> So the churches were strengthened in the faith, and they increased in numbers daily.

5β

<sup>11</sup> So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, <sup>12</sup> and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days.

<sup>13</sup> And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. <sup>14</sup> One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. <sup>15</sup> And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

Q1. Who can be saved? (Peter) Gentiles as Gentiles because of faith and Spirit

Q2. What laws are required? None? No. Four. Noahide laws (later Rabbis) via Jubilees interpretation of Genesis 9.

Where did the Noahide Laws derive? The Noahide laws get their name from their inclusion in the rewritten Noahic covenant, a tradition that rewrote God's covenant with Noah as a conditional covenant, and Jubilees is one of the texts that recounts this event (Dawson, Acts and Jubilees, 33) From Moses (15:21). But where in Moses? Lev 18, 20? Only secondarily, since these are written to Jews. Rather, Noah. Are the Noahide laws directly in Gen 6-9? No. But it comes from a tradition found in Jubilees that sees Noah's covenant and a book of Noah (AramLevi) teaching us how we can derive it.

1. Eating blood: derived from Genesis 9, but elaborated by Jub 16 different times (6:7, 10, 12, 13, 18, 38; 7:28, 29, 30, 31, 32; 11:2; 21:6, 18)
2. Strangled meat: Not found in Gen. 9. Lev 17:13; Dt 12:16, 24; 15:23. But Jub rewrites Lev 17:14 into its rewriting of Gen 9:4 in Jub 6:7. Aramaic Levi Document 57 refers to "a book of Noah concerning the blood"
3. Idolatry. Linked directly to blood: Noah's sacrifice was pleasing to the Lord; idolatry came in because demons lead gentiles astray (Jub 11:2, 4; Jub 7:27-28; 21:5-6)
4. Illicit Sex. Ham's nakedness (Gen 9:22; cf. Lev 18, 20); Gen 6:1-4; 1En 6:3 (Jub 5)

### Appendix: Three Chiasms of Paul's Sermon

Acts 13:17-22	Acts 13:22-34	Acts 13:26-40
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A. God chose our fathers (17) B. 40 years in wilderness (18) <b>C. 7 nations about 450 years (19-20)</b> B'. 40 years of Saul (21) A'. God chose David (22)	A. David their king (22) B. David's Seed Jesus (23) C. John preached the word of salvation (24-26) D. Jesus killed in Jerusalem (27-28) <b>E. Scripture fulfilled: death and resurrection (29-30)</b> D'. Jesus seen in Jerusalem (31) C'. Glad tidings to you (32) B'. Jesus raised (33) A'. Mercies of David (34)	A. Voices of the prophets (26-30) B. We declare to you glad tidings (31-32) C. Raised up Jesus, no more corruption, David (33-34) <b>D. Ps 16 Quote of resurrection (35)</b> C'. David died/saw corruption, Jesus raised up (36-37) B'. Preached to you (38-39) A'. Spoken in the prophets (40-41)
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#### Comparison of the first speeches of Apostle Peter, Stephen and Apostle Paul

	Peter's first speech	Stephen's speech	Paul's first speech
Apostles/Disciples present	Peter and the 11	Stephen	Paul and Barnabas
What happened	Filling of HS at Pentecost - speaking in other tongues.	Stephen did great wonders and miraculous signs. Opposition from members of the Synagogue of the Freedmen. Brought before the Sanhedrin. Accused of speaking against the holy place and the law.	Part of first missionary journey stop
Where	Jerusalem, during Pentecost	Sanhedrin	Synagogue in Pisidian Antioch
Speech addressed to	Fellow Jews and all who live in Jerusalem	Members of the Sanhedrin (including High Priest)	Jews and Gentiles who lived in Pisidian Antioch
Main purpose of speech	Call to repent and be baptized, in the name of Jesus Christ for the forgiveness of sins. And they will receive the gift of the HS.	Stephen accused them of rejecting the holy place and Moses law since the time of their forefathers! They also rejected, betrayed and killed Jesus.	Since Jews reject God's word, message is given to Gentiles. Message - through Jesus is the forgiveness of sins.
Scripture/prophecy references	Joel - God pours out His Spirit and implications. David's words in the Psalms x2 - Holy One will not see decay; Jesus sits at God's right hand + enemies as His footstool.		Psalms - 'You are my Son; today I have become your Father. David's words in the Psalm - Holy One will not see decay
Contents of speech	Jesus is accredited by God by miracles, wonders and signs. Crucified, raised from the dead, apostles witnesses. Now Jesus exalted at God's right hand. God has made Jesus both Lord and Christ.	God's covenant with patriarchs - leading them out of Egypt; Abraham, Joseph (famine), Moses, Solomon	God's covenant with patriarchs - led them out of Egypt, provision of judges, prophets, David, John Baptist. Jesus' trial, death, resurrection.
People's reaction	Cut to the heart. Asked Peter and apostles what they should do.	Sanhedrin furious. Stephen saw heaven opened and the Son of Man standing at the right hand of God.	People invited them to speak next Sabbath. Then, Jews were filled with jealousy. Gentiles believed in message.
Results	3000 added.	Stephen stoned to death. First martyr.	God's word spread- whole region. Barnabas & Paul expelled. Apostles shook dust of their feet.

#### Comparison of the acts of Apostle Peter and Apostle Paul

	Peter	Paul
1	Peter's first sermon to the Jews in Jerusalem (Acts 2:14-36) Peter related how Christ's body did not experience corruption but David's did (Acts 2:25-27)	Paul's first sermon to the Jews and Gentiles in Antioch (Acts 13:16-41) Paul related how Christ's body did not experience corruption but David's did (Acts 13:35-36)
2	Peter is instrumental in healing a lame man in Acts 3:1-8.	Paul is instrumental in healing a lame man in Acts 14:8-10.
3	Peter's "shadow" was used by God to heal the sick in Acts 5:14-16.	Paul's "handkerchiefs" were used by God to heal the sick in Acts 19:11-12.
4	Peter was given destructive power in the death of the couple in Acts 5:1-11.	Paul was given destructive power in striking a man blind in Acts 13:8-12.
5	Peter was beaten for healing and preaching in Acts 5:40	Paul was beaten for healing and preaching in Acts 16:14-24
6	Peter had to deal with a sorcerer named Simon in Acts 8:9-24	Paul had to deal with a sorcerer named Elymas in Acts 13:8-12
7	Peter laid hands on the Samaritans to impart miraculous manifestations of the Holy Spirit in Acts 8:14-19	Paul laid hand on the Ephesians to impart miraculous manifestations of the Holy Spirit in Acts 19:1-6
8	Peter was instrumental in raising Dorcas from the dead in Acts 9:36-42.	Paul was instrumental in raising Eutychus from the dead in Acts 20:8-12.
9	Peter has a miraculous vision to convince him to go preach to the Gentiles in Acts 10:1-29.	Paul has a miraculous vision to call him to go preach to those in Macedonia in Acts 16:9-10.
10	Peter refuses to be worshipped in Acts 10:25-26.	Paul refuses to be worshipped in Acts 14:11-18.
11	Peter was a prisoner of Herod and was in chains in Acts 12:1-6	Paul was a prisoner of Rome and was in chains in Acts 28:16-20.
12	Peter had angel of the Lord appear to him in Acts 12:7-9	Paul had an angel of God appear to him in Acts 27:23-24
13	Peter said to the lame man "In the name of Jesus Christ..., rise up on walk" in Acts 3:6	Paul said to the demon in the girl, "I command you in the name of Jesus Christ to come out of her..." in Acts 16:18

12

<sup>12</sup> Charts from Chan Mei Pheng, "[Comparison Peter, Paul, Stephen Speech](#)," Scribd. Also has chart on [Paul's 5 Defenses](#) (Acts 22-26).

Gospel of Luke			Acts of the Apostles	
Preface : “... to write an orderly account for you, most excellent Theophilus”		Luke 1:1-4	Preface	Acts 1:1-3
King Herod, Angel, Zech, John, Eliz, ANNUNCIATION, Mary, Magnificat, Caesar’s decree sent (from Rome)				Preface: In the first book, O Theophilus ... speaking about the kingdom of God.
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		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

Paul’s five defenses before religious and political audiences (Acts 22-26)

- emphasizes different details to appeal to different audiences

	Before the Jewish audience (21:40-22:29)	Before Governor and Sanhedrin (High Priests, Pharisees, Sadducees) (23:1-13)	Before Felix (24:1-16)	Before Festus (25:1-12)	Before Agrippa (26:1-32)
Where	Jerusalem	Jerusalem	Caesarea	Caesarea	Caesarea
Points of appeal	* Addressed education under Gamaliel (22:3) * Former zeal against Christians as intense as that of his audience against him (22:4-5)	* Acknowledges that he is a Pharisee, son of a Pharisee (23:6)			* Appeals to Agrippa’s knowledge of the Pharisees and OT. (Similar to speech given at the steps of Rome for Judaism. Most noble and completion of all the Jews in his defense)
Accusation		* Roman commander wanted to find out what the Jews were accusing Paul of (23:29)	Tertullus and three makers accusation: * Started riots among Jews all over the world (24:5) * Leader of the party of the Nazarenes (24:6) * Defiled the Temple (24:6)	* Chief priests and Jewish leaders made serious charges against him, which they were not able to prove (25:7)  * They wanted to hear if Paul goes to Jerusalem and they would kill him or he will, either way if he won’t willing to go to Jerusalem to be tried the charges (25:8)	Redeemers * Jews brought 70 complaints against Paul (25:20) * But he doesn’t find that Paul has done anything to deserve death (25:25) * Needs to write something to Caesar. Can’t find evidence without delay including charges against him (25:27)
Defense	* Speaks about his conversion and commission (22:6-29)	* Not a clear conscience before God (23:1)	* Jews did not find him arguing with anyone (24:14) * Accuses them give proof of accusations (24:15) * He turned/leader after ceremony of Purification (24:18)  Admin (24:14, 15): * Following the way * Believing in Law of Moses and prophets * Believing about all that is in the Law (24:15)	* Earlier did nothing wrong against Law of the Jews, nor against temple, nor against Roman empire (25:8)	* Acknowledged himself as a Pharisee (26:5) * Mention of the 12 tribes (26:7) * His pre conversion persecution (26:9-12) * His conversion and commission (26:12-18) * His obedience to the heavenly vision (26:19-23)
Climate of defense	* Mention of Gentiles, Paul dared to tell Jerusalem hears that God said they would reject him and that he would send Paul to the Gentiles (22:21)	* His belief in the resurrection of the dead (23:6)		* Paul appeals to Caesar (25:10)	Paul said he preached the teachings and prophecies of the OT (26:20) - Messiah would suffer - Messiah would rise from the dead - Messiah would announce the light of salvation to Jews and Gentiles
Reaction	* At the word of Gentiles, all restrain broke down. Jews threw dust, Aithias etc (21:23) * Paul rescued by Roman soldiers, arrest whipped (21:34) * Paul reach to Roman (20 to ship) (21:26)	* Pharisees and Sadducees quarreled among themselves. Pharisees said they could not find anything wrong against Paul (23:7) * Accused by Roman soldiers (23:10) * Jesus appeared to Paul (23:11)	* Paul ordered to be kept under guard, with some freedom, and allow friends to provide for his needs (24:15) * To wait for commander Lysias to decide Paul’s case (24:22)		* Festus accused Paul of being mad (26:24) * Agrippa almost persuaded “Do you think that much shorter time you will make me a Christian” (26:27) * Agrippa said that Paul could have been released if he had not appealed to Caesar (26:32)

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.")				heard from me; for <b>John baptized with water, but you will be baptized with the Holy Spirit</b> 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 <b>right hand of God</b> . And he said, "Behold, I see the heavens opened, and the Son of Man standing at the <b>right hand of God</b> ."
<b>Angels</b> , shepherds, Jesus born in <b>Bethlehem ("House of Bread")</b> (1:35) The angel answered her, " <b>The Holy Spirit will come upon you</b> , and the power of the Most High will overshadow you; therefore the child to be born will be called holy-- the <b>Son of God</b> ." (Lk. 1:35 ESV)	Luke 2:6-20	B	Acts 2	<b>Rushing wind, HOLY SPIRIT POURED OUT AT PENTECOST</b> , new wine; <b>Peter preaches</b> (2:2-4, 36) And suddenly there came from heaven a sound like a mighty rushing wind, and it <b>filled the entire house</b> where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And <b>they were all filled with the Holy Spirit</b> and began to speak in other tongues as the Spirit gave them utterance ... Let all the house of Israel therefore know for certain that <b>God has made him both Lord and Christ</b> .
<b>Simeon preaches. Light to the Gentiles, glory to your people Israel</b> (2:30-32) [Simeon] For my eyes have seen your salvation that you have prepared in the presence of all <b>peoples, a light for revelation to the Gentiles, and for glory to your people Israel</b> ." (1:72-73) [Zechariah] to show the mercy promised to our <b>fathers</b> and to remember his holy covenant, the oath that he swore to our father <b>Abraham</b> .	Luke 2:25-35	C	Acts 3	Peter & John heal lame/unclean man at Temple, P. preaches " <b>in offspring all earth blessed</b> " (3:25) You are the sons of the prophets and of the covenant that God made with your <b>fathers</b> , saying to <b>Abraham</b> , 'And <b>in your offspring shall all the families of the earth be blessed</b> .'
Jesus at Temple, returns to Nazareth, <b>Holy Spirit on Simeon</b>	Luke 2:22-50	D	Acts 4:1-35	Temple leaders persecute Peter & John: <b>Peter filled w/ HS, all share in common</b>
John prepares way, who has two tunics <b>share, don't extort money</b> , be content	Luke 3	E	Acts 4:36-37	<b>Barnabas brings money</b> 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	<b>Satan fills Ananias &amp; Sapphira</b> , cheat God, lie; high priest confronts Peter (/ structure)
<b>Satan tempts Jesus full of HS</b> , pinnacle of Temple, offers kingdoms, <b>not to test God</b>	Luke 4:1-13	G	Acts 5:12-42	Preaching at the <b>Temple</b> , Solomon's portico, charged <b>not to preach in Jesus' name</b>
<b>Jesus begins ministry</b> in Galilee, " <b>Sp of Lord upon me</b> ," rejected in Nazareth	Luke 4:14-30	H	Acts 6	<b>Apostles lay hands</b> on first Deacons <b>full of the HS</b> , Stephen introduced
<b>Jesus calls first disciples (leave all), leper, fasting, old wineskins</b> (5:37) And no one puts new wine into old wineskins. (13:34-35) O "Jerusalem, Jerusalem, the city that kills the prophets and <b>stones those who are sent to it!</b> 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) <b>Behold, your house is forsaken</b> ." They crucified him, and the criminals, one on his right and one on his left. And Jesus said, "Father, <b>forgive them, for they know not what they do</b> ."	Luke 5		Acts 7	<b>Stephen's sermon-martyrdom before High Priest/Council, Jesus calls Stephen</b> (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 <b>stoned him</b> ... And falling to his knees he cried out with a loud voice, " <b>Lord, do not hold this sin against them</b> ." And when he had said this, he fell asleep.
Jesus is Lord of the Sabbath, <b>chooses 12</b> to be <b>apostles</b> , judging, fruit	Luke 6	H'	Acts 8:1-4, 14-25	<b>HS by laying on hands</b> 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 <b>wilderness</b> 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 <b>no sign will be given to it except the sign of Jonah</b> . 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 <b>Desert</b> (Ethiopian eunuch reading <b>Prophet Isaiah</b> ) (8:30-31, 37-39) Philip ran to him and heard him <b>reading Isaiah the prophet</b> 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 <b>went down into the water</b> , Philip and the eunuch, and he baptized him. And when <b>they came up out of the water, the Spirit of the Lord carried Philip away</b> , 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	<b>Ananias and Saul, Saul converted; Jesus, "Why persecuting me?" (Samaritan parallel), plot to kill him.</b>
Jesus sends out 12 with power authority to proclaim kingdom	Luke 9:1-6	E'	Acts 9:27	<b>Barnabas brings</b> Saul to the apostles
<b>Herod kills John</b> ; Feeds the 5,000 loaves & fish; who? Elijah/prophet; foretells death	Luke 9:7-26	D'	Acts 9:26-43	<b>Hellenists seek to kill Saul</b> , Peter heals the Christian poor, men and women
Transfiguration, <b>voice from heaven</b> , 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 ... <b>a cloud came and overshadowed them</b> , and they were afraid as they entered the cloud. And <b>a voice came out of the cloud</b> , 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 <b>heaven open</b> , vision and <b>voice from heaven</b> , unclean foods, <b>Gentiles receive Spirit</b> (10:13-15) And there came <b>a voice</b> to him: "Rise, Peter, kill and eat." And <b>the voice</b> came to him again a second time, "What God has made clean, do not call common."
Sets face to Jerusalem, 70 (72?) sent; woes, <b>kingdom</b> 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 <b>fire to come down from heaven</b> and consume them? But he turned and rebuked them.	Luke 9:51-10:16	B'	Acts 11	<b>"Holy Spirit fell on them just as on us at the beginning"</b> (see 2:2-4/11:15) (11:15-16) As I began to speak, <b>the Holy Spirit fell on them</b> 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 return; " <b>Satan fall like lightning</b> ," <b>Jesus gives authority</b> over enemy (9:7-9) Now <b>Herod the tetrarch</b> 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. <b>Herod</b> said, " <b>John I beheaded</b> , but who is this about whom I hear such things?" And he sought to see him.	Luke 10:17-24	A'	Acts 12:13-3	<b>Herod kills James and dies, Peter preaches, Passover, Saul &amp; Barnabas chosen</b> (12:1-3, 21-24) About that time Herod the king <b>laid violent hands</b> 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, " <b>The voice of a god, and not of a man!</b> " Immediately <b>an angel of the Lord struck him down</b> , because he did not give God the glory, and he <b>was eaten</b> by worms and breathed his last. But the word of God increased and multiplied.

## Appendix: Outlines of Luke-Acts

Luke	Parallel Plots and Themes*	Acts
	<b>Introduction and Preparations</b>	
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
	<b>Early Local Ministry</b>	
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
	<b>Journey Narratives</b>	
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
	<b>Jerusalem, Arrest &amp; Trial</b>	
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. <sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> 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. <sup>4</sup> 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. <b>Jesus alive</b> , Peter preaches, Judas dies, Matthias chosen by <b>lots</b> (Lk 23:34)	Acts 1:6-26	Luke 24:46-53	Ascension: <b>Emmaus</b> , beg. w/ Moses/prophets; east fish; temple A.
B. <b>Holy Spirit</b> poured out at Pentecost, <b>new wine</b> ; Peter preaches	Acts 2	Luke 22:63-24:12	Pilate; <b>Herod</b> . <b>Crux</b> ; <b>sour wine</b> ; Resurrection; <b>lots</b> (Mt 27:49; Elijah) B.
C. <b>Peter</b> and John heal lame (unclean) man at Temple, <b>Peter</b> preaches, <b>arrested</b>	Acts 3	Luke 22:54-62	<b>Jesus arrested</b> ; <b>Peter's</b> denial; Jesus turns, looks at <b>Peter</b> C.
D. <b>Peter</b> and John persecuted by Jewish leaders; Sanhedrin, "no other <b>name</b> "	Acts 4:1-35	Luke 22:7-53	Passover: Lord's <i>supper-bread-wine</i> , Judas betrayed; darkness D.
E. <b>Barnabas</b> brings <b>money</b> to the apostles, lays it at their feet	Acts 4:36-37	Luke 22:1-6	Passover: Priests give Judas <b>money</b> , hated for <b>name's</b> sake E.
F. <b>Ananias</b> and Sapphira cheat God, die; high priest confronts Peter	Acts 5:1-11	Luke 19:41-21:38	Weeps for Jerusalem; cleanses temple; Caesar; destruction F.
G. <b>Preaching</b> at the Temple	Acts 5:12-42	Luke 19:28-40	Triumphal entry; rides colt; "blessed <b>King</b> comes" G.
H. <b>Laying hands</b> on first Deacons, <b>Stephen</b> introduced	Acts 6	Luke 14:1-19:27	Rich man/Lazarus; prodigal son; coming <b>kingdom</b> H.
I. <b>Stephen's sermon-martyrdom</b> before High Priest/Council	Acts 7	Luke 13	" <b>O Jerusalem, kills prophets,</b> " <b>kingdom</b> I.
H'. <b>Laying hands</b> on the Samaritan disciples, <b>Saul</b> introduced	Acts 8:1-4; 14-25	Luke 12:8-13:33	Whoever confesses; rich food; <b>kingdom</b> ; leaven H'.
G'. <b>Preaching</b> in Samaria and Desert (Ethiopian eunuch)	Acts 8:5-13, 26-40	Luke 11:1-12:7	Lord's prayer (John taught); <b>kingdom</b> come; Jonah G'.
F'. <b>Ananias</b> and Saul, <b>Saul converted</b> ( <i>Samaritan parallel</i> )	Acts 9:1-31	Luke 10:38-42	Mary & Martha: serving and listening F'.
E'. <b>Barnabas</b> brings <b>Saul</b> to the apostles	Acts 9:27	Luke 10:25-37	<b>Good Samaritan</b> ; <b>priest, Levite, Samaritan</b> : oil and wine E'.
D'. <b>Peter</b> heals the Christian poor, men and women	Acts 9:32-43	Luke 10:17-24	70 (72?) return; "Satan fall like lightning," all handed over D'.
C'. <b>Peter</b> and Cornelius, vision of the unclean foods, Gentiles receive Spirit	Acts 10	Luke 9:51-10:16	Sets face to go to Jerusalem, 79 (72?) sent; woes to cities C'.
B'. " <b>Holy Spirit</b> fell on them just as on us at the beginning" (Ch. 2 // 11:15)	Acts 11	Luke 9:27-50	<b>Transfiguration</b> ; tents for Moses & Elijah; Jesus foretells <b>death</b> B'.
A'. <b>Herod</b> kills James and dies, Peter preaches, Passover, Saul & Barnabas chosen	Acts 12:13-1:3	Luke 9:7-26	<b>Herod</b> kills John; Elijah? Loaves & fish; who? Elijah/prophet A'.
A1. <b>Holy Spirit</b> sends Paul and Barnabas to Cyprus (???), preach Word (1 <sup>st</sup> Mission)	Acts 13:4-46 (12:25)	Luke 9:1-6	<b>Jesus sends out 12</b> with power-authority to proclaim <b>kingdom</b> 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. " <b>Light to the Gentiles</b> ... salvation to <b>ends of the earth</b> ," cities	Acts 13:44-14:28	Luke 7	Jesus <b>heals Centurion's servant</b> , message from John C1.
D1. Conflict with Judaizers over circumcision, Jer. Council (2 <sup>nd</sup> Mission)	Acts 15:1-36	Luke 6	Jesus Lord of the Sabbath, heals on Sabbath, judging, fruit D1.
E1. Paul and Barnabas have sharp <b>disagreement</b> , <b>separate</b>	Acts 15:37-40	Luke 5	Jesus <b>calls fisherman</b> , 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 <b>kingdoms of the world</b> on a high point G1.
F1'. Ministers in Corinth, Troas, etc., issue of John's baptism (3 <sup>rd</sup> 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 <b>salvation of God</b> has been sent to the <b>Gentiles</b> "	Acts 28:23-29	Luke 2:25-35	<b>Simeon: Light to the Gentiles, glory to Israel</b> C1'.
B1'. Paul shipwrecked on <b>Malta</b> ("Isle of Honey"), bitten by a viper ( <i>serpent</i> )	Acts 27:39-28:10	Luke 2:6-20	Jesus born in <b>Bethlehem</b> (house of bread) B1'.
A1'. Paul sent to Rome, preaches the <b>kingdom</b> of God, things concerning Jesus	Acts 27:1-28:31	Luke 1:1-2:5	Herod, Zech, John, Jesus, Eliz, <b>Caesar's</b> 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."  
<sup>30</sup> He lived there [Rome] two whole years at his own expense, and welcomed all who came to him, <sup>31</sup> 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 ... <sup>4</sup> And Joseph also went ... to the city of David, which is called Bethlehem ... <sup>5</sup> to be registered with Mary, his betrothed, who was with child ... <sup>7</sup> 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, <b>Zech</b> , John, Eliz, ANNUNCIATION, Mary, Magnificat, <b>Caesar's</b> decree <b>sent (from Rome)</b> He will be great and will be called the <b>Son of the Most High</b> . And the Lord God will give to him <b>the throne of his father David</b> , and he will <b>reign</b> over the house of Jacob forever, and of his <b>kingdom</b> 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 <b>kingdom</b> , <b>ASCENSION</b> , Matthias chosen by lots, Peter preaches, Judas dies (1:3-5) He <b>presented himself alive to them after his suffering</b> by many proofs, appearing to them <b>during</b> forty days and speaking about the <b>kingdom of God</b> . 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 <b>John baptized with water, but you will be baptized with the Holy Spirit</b> 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 <b>right hand of God</b> . And he said, "Behold, I see the heavens opened, and the Son of Man standing at the <b>right hand of God</b> ."
<b>Angels</b> , shepherds, Jesus born in <b>Bethlehem ("House of Bread")</b> (1:35) The angel answered her, " <b>The Holy Spirit will come upon you</b> , and the power of the <u>Most High</u> will overshadow you; therefore the child to be born will be called holy-- <b>the Son of God</b> ." (Lk. 1:35 ESV)	Luke 2:6-20	B	Acts 2	<b>Rushing wind, HOLY SPIRIT POURED OUT AT PENTECOST</b> , new wine; <b>Peter preaches</b> (2:2-4, 36) And suddenly there came from heaven a sound like a mighty rushing wind, and it <b>filled the entire house</b> where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And <b>they were all filled with the Holy Spirit</b> and began to speak in other tongues as the Spirit gave them utterance ... Let all the house of Israel therefore know for certain that <b>God has made him both Lord and Christ</b> .
<b>Simeon preaches. Light to the Gentiles, glory to your people Israel</b> (2:30-32) [Simeon] For my eyes have seen your salvation that you have prepared in the presence of all <b>peoples, a light for revelation to the Gentiles, and for glory to your people Israel</b> ." (1:72-73) [Zechariah] to show the mercy promised to our <b>fathers</b> and to remember his holy covenant, the oath that he swore to our father <b>Abraham</b> .	Luke 2:25-35	C	Acts 3	Peter & John heal lame/unclean man at Temple, P. preaches " <b>in offspring all earth blessed</b> " (3:25) You are the sons of the prophets and of the covenant that God made with your <b>fathers</b> , saying to <b>Abraham</b> , 'And <b>in your offspring shall all the families of the earth be blessed</b> .'
Jesus at Temple, returns to Nazareth, <b>Holy Spirit on Simeon</b>	Luke 2:22-50	D	Acts 4:1-35	Temple leaders persecute Peter & John; <b>Peter filled w/ HS, all share in common</b>
John prepares way, who has two tunics <b>share, don't extort money</b> , be content	Luke 3	E	Acts 4:36-37	<b>Barnabas brings money</b> 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	<b>Satan fills Ananias &amp; Sapphira</b> , cheat God, lie; high priest confronts Peter ( <u>// structure</u> )
<b>Satan tempts Jesus full of HS, pinnacle of Temple, offers kingdoms, not to test God</b>	Luke 4:1-13	G	Acts 5:12-42	Preaching at the <b>Temple</b> , Solomon's portico, charged <b>not to preach in Jesus' name</b>
<b>Jesus beings ministry</b> in Galilee, " <b>Sg of Lord upon me</b> ," rejected in Nazareth	Luke 4:14-30	H	Acts 6	<b>Apostles lay hands</b> on first Deacons <b>full of the HS</b> , Stephen introduced
<b>Jesus calls first disciples (leave all), leper, fasting, old wineskins</b> (5:37) And no one puts new wine into old wineskins. (13:34-35) O "Jerusalem, Jerusalem, the city that kills the prophets and <b>stones those who are sent to it!</b> 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) <b>Behold, your house is forsaken</b> ." They crucified him, and the criminals, one on his right and one on his left. And Jesus said, "Father, <b>forgive them, for they know not what they do</b> ."	Luke 5	I	Acts 7	<b>Stephen's sermon-martyrdom before High Priest/Council, Jesus calls Stephen</b> (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 <b>stoned him</b> ... And falling to his knees he cried out with a loud voice, " <b>Lord, do not hold this sin against them</b> ." And when he had said this, he fell asleep.
Jesus is Lord of the Sabbath, <b>chooses 12 to be apostles</b> , judging, fruit	Luke 6	H'	Acts 8:1-4, 14-25	<b>HS by laying on hands</b> 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 <b>wilderness</b> 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 <b>no sign will be given to it except the sign of Jonah</b> . 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 <b>Desert (Ethiopian eunuch reading Prophet Isaiah)</b> (8:30-31, 37-39) Philip ran to him and heard him <b>reading Isaiah the prophet</b> 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 <b>went down into the water</b> . Philip and the eunuch, and he baptized him. And when <b>they came up out of the water, the Spirit of the Lord carried Philip away</b> , 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	<b>Ananias and Saul, Saul converted; Jesus, "Why persecuting me?" (Samaritan parallel), plot to kill him.</b>
Jesus sends out 12 with power authority to proclaim kingdom	Luke 9:1-6	E'	Acts 9:27	<b>Barnabas brings Saul</b> to the apostles
<b>Herod kills John</b> ; Feeds the 5,000 loaves & fish; who? Elijah/prophet; foretells death	Luke 9:7-26	D'	Acts 9:26-43	<b>Hellenists seek to kill Saul</b> , Peter heals the Christian poor, <b>men</b> and women
Transfiguration, <b>voice from heaven</b> , 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, <b>Moses</b> and <b>Elijah</b> , who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem ... <b>a cloud came and overshadowed them</b> , and they were afraid as they entered the cloud. And <b>a voice came out of the cloud</b> , saying, "This is my Son, my Chosen One; listen to him!" And when the voice had spoken, <b>Jesus was found alone</b> .	Luke 9:27-50	C'	Acts 10	Peter and Cornelius, Peter sees <b>heaven open</b> , vision and <b>voice from heaven</b> , unclean foods, <b>Gentiles receive Spirit</b> (10:13-15) And there came <b>a voice</b> to him: "Rise, Peter; kill and eat." And <b>the voice</b> came to him again a second time, "What God has made clean, do not call common."
Sets face to Jerusalem, 70 (72?) sent; woes, <b>kingdom</b> 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 <b>fire to come down from heaven</b> and consume them? But he turned and rebuked them.	Luke 9:51-10:16	B'	Acts 11	<b>"Holy Spirit fell on them just as on us at the beginning"</b> (see 2:2-4//11:15) (11:15-16) As I began to speak, <b>the Holy Spirit fell on them</b> 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 return; " <b>Satan fall like lightning</b> ," <b>Jesus gives authority</b> over enemy (9:7-9) Now <b>Herod the tetrarch</b> 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. <b>Herod</b> said, " <b>John I beheaded</b> , but who is this about whom I hear such things?" And he sought to see him.	Luke 10:17-24	A'		<b>Herod kills James and dies; Peter preaches, Passover, Saul &amp; Barnabas chosen</b> (12:1-3, 21-24) About that time Herod the king <b>laid violent hands</b> 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, " <b>The voice of a god, and not of a man!</b> " Immediately <b>an angel of the Lord struck him down</b> , because he did not give God the glory, and <b>he was eaten</b> 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).