

AUTHOR

- Written by Luke.
- Luke also wrote the book of Luke.
- Luke was a physician.
 - Colossians 4:14** Luke, the beloved physician, sends you his greetings, and also Demas.
- We learn much detail about Christ's birth and death from Luke. He was very detailed
 - Material found in his Gospel and not elsewhere includes much of the account of Our Lord's birth and infancy and boyhood, some of the most moving parables, such as that of the Good Samaritan and that of the Prodigal Son, and three of the sayings of Christ on the Cross: "Father, forgive them," "You will be with me in Paradise," and "Father, into your hands I commit my spirit."
- Luke wrote more of the New Testament than any other writer—unless you think Paul wrote Hebrews.
 - The writer of Luke and Acts does not give his name in his writings. He does claim to be a traveling companion of Paul, and his interests and vocabulary suggest that he is a physician. Since Paul tells us that he had a companion named Luke who was a physician, the conclusion that Luke is the writer we are looking for is reasonable.
 - Colossians 4:14** Luke, the beloved physician, sends you his greetings, and also Demas.
 - 2 Timothy 4:11** Only Luke is with me Pick up Mark and bring him with you, for he is useful to me for service.
 - Philemon 1:24** as do Mark, Aristarchus, Demas, Luke, my fellow workers.
- Many claim that Luke was a Gentile.
 - There are no specific statements as to the background of Luke. Therefore, the only way we can know anything about Luke's background is from inferences in the Scriptures.
 - When God spoke to the world, He used the Jewish nation.
 - Romans 3:1—2** ¹Then what advantage has the Jew? Or what is the benefit of circumcision? ²Great in every respect. First of all, that they were entrusted with the oracles of God.
 - When the Jewish people wanted to accuse Paul of bringing a Gentile into the Temple, they chose Trophimus. Why didn't they choose Luke, who was also with Paul, and was an eyewitness to these events? If Luke were a Gentile, it would have been far easier, and far more believable, to accuse Paul of bringing Luke with him into the Temple, rather than Trophimus.
 - Acts 21:27—29** ²⁷When the seven days were almost over, the Jews from Asia, upon seeing him in the temple, began to stir up all the crowd and laid hands on him, ²⁸crying out, "Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy place." ²⁹For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple.
- Luke traveled with Paul and remained loyal to him until the end.
 - 2 Timothy 4:9—11** ⁹Make every effort to come to me soon; ¹⁰for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. ¹¹Only Luke is with me Pick up Mark and bring him with you, for he is useful to me for service.

PURPOSE

- Acts is one of the harder books of the Bible to understand.
- Much of the confusion comes about because it is a book of transition.
- The key to understanding Acts is to approach it dispensationally.
- Acts is not a book of theology and therefore it should not be used to develop your belief system.
 - Since there is a transition in progress, it's very difficult to differentiate between events that happen. Do they relate to Israel and the coming Kingdom or the Church, the Body of Christ?
 - When churches develop their theology on what is written in Acts, there is confusion.
 - It is better to develop your theology from other books of the Bible and use Acts for explanation and clarification.
- Acts is a bridge between Kingdom and Grace. This is why it is called a transitional book.
 - Imagine the huge gap between the Gospels and Romans if Acts did not act as a bridge to get us there.

SYNOPSIS

- Acts can be summarized in three steps:
 1. God's offer of the Messianic Kingdom to Israel. (to the Jews only)
 2. Israel's rejection of God's offer and the subsequent formation of the Church the Body of Christ. (To the Jews first and then to the Gentiles)
 3. The setting aside of national Israel and the full maturity of the Church, the Body of Christ. (To the Gentiles only)

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