

The structure of Acts, most scholars agree, is grounded in Jesus' promise and command in Acts 1:8: "...you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."¹ Luke incorporates this as a programmatic statement for the second volume of his series. The overall structure of Acts remains perplexing, however, even with common ground of 1:8. To begin removing the veil hiding Acts' structure, one should consider several major factors for starters: (1) the meaning of "εως εσχατου της γης" in Acts 1:8, (2) the Isaianic influence on Lucan writings, (3) the narrative flow of Luke-Acts, (4) the successful mission to the Jews first as fulfillment of scripture, and (5) the role of Samaria in the program.²

Interpreting "εως εσχατου της γης"

There are as many answers as scholars to a central inquiry: *to what or where does εως εσχατου της γης refer?* Jesus

¹ All Biblical quotations are borrowed from the New Revised Standard Version unless otherwise noted.

² Though other conundrums need to be sorted out, not the least of which would be Paul's journeys--and perhaps near that, the Speeches--but space here best benefits by sorting out the broader issues concerning Acts' structure.

commissions the apostles to share the gospel first in Jerusalem, then to spread it on into Judea and Samara, and finally, *to the end of the earth*.³ The most common proposals for specific, geographic interpretations of "the end of the earth" point to Rome, Ethiopia, Spain, and Israel itself.⁴ A look beyond mere geographic understanding is gaining wider acceptance, but a survey of the suggested geographic locations remains necessary.

First, Rome is the most obvious suggestion for two reasons: (1) Acts ends with Paul in Rome, and (2) Rome was the political capital of the ancient world at the time. After all, if the gospel could take root in Rome, then where could it not? Such logic almost makes sense and might

³ Mullins observes that the commission form is a frequent attribute of Luke-Acts, occurring at the beginning and end of each work, as well as throughout the middle of both. In fact, Luke 11-14 and 16-21 and Acts 2-6 and 17-21 are the only gaps of more than three chapters' length that make no use of a commission form within Luke-Acts. Furthermore, Luke-Acts provides the most commission forms in the New Testament, which one perhaps should find indicative of Luke's purpose as well as his structure. Terence Y. Mullins, "New Testament Commission Forms, Especially in Luke-Acts," in *Journal of Biblical Literature* 95.4 (1976: 609-610).

⁴ For additional listing of scholars in each position, see David W. Pao, *Acts and the Isaianic New Exodus*, Biblical Studies Library (Grand Rapids: Baker Academic, 2000), 93.

benefit Luke's purposes. Haenchen and Fitzmyer note the Isianic background⁵ of Acts 13:47 but suggest the referent is Rome, thinking εσχατα in Ps. Sol. 8:15 (LXX) points there first.⁶ Van Unnik, however, successfully refutes Rome as the referent in Acts 1:8 for several reasons.⁷ Similarly, Barrett asserts that the phrase does refer to Rome yet "not as an end to itself but as representative of the whole world,"⁸ similar to Marshall's view, which is, Rome as "completion of the *first phase*".⁹ A more recent proponent of

⁵ Isaiah 49:6, especially.

⁶ Ernst Haenchen, *The Acts of the Apostles: A Commentary* (Philadelphia: Westminster Press, 1971), 143-144. Joseph A. Fitzmyer, *The Acts of the Apostles*, The Anchor Bible (New York: Doubleday, 1998), 106-7.

⁷ W. C. Van Unnik posits the following: (1) Acts never says Rome is the end of the earth and shows no particular interest in it. (2) The Old Testament prophets use the phrase in an eschatological sense, and thus using it in Acts merely for Rome and in a geographic sense—would disastrously dilute its force. (3) Acts 28:15 clearly says the Christian *ekklesia* was present before Paul arrived, and Luke would have wanted to mention how the gospel found its way there first if that were a major goal for his second volume. W. C. Van Unnik, "The 'Book of Acts' The Confirmation of the Gospel," *Novum Testamentum* 4 (1960): 26-59.

⁸ C. K. Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles*, International Critical Commentary (Edinburgh: T&T and Clark, 1998), 1:80.

⁹ I. H. Marshall, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 1980), 61.

the Rome referent, Bertram Melbourne, carefully refutes Thornton's alternative.¹⁰

Second, Ethiopia is Thornton's deduction.¹¹ For him, the Eunuch in Acts 8 represents the end of the earth and fulfills the program. Though Thornton correctly notes Acts 8 contains the first mention of Judea (8:1,4), Samaria (8:5-25), and Ethiopia (8:26-39), he too quickly assumes two things: (1) That Ethiopia was viewed as *the* "end of the earth," (as opposed to just *one* end), and (2) that the eunuch would safely return to Ethiopia and spread the gospel successfully. On the other hand (and to Thornton's credit), a positive take-away from his interpretation is it would render less confusion at the end of Acts (with Paul

¹⁰ He argues that Thornton misses the mark on five accounts. First, Thornton insufficiently examined his evidence before rejecting Unnik's interpretation. Second, Acts 8 is not the only passage to demonstrate fulfillment of Acts 1:8. Third, Acts 1:8 is a central theme even if the eunuch suggests the taking of the Gospel "to the ends of the earth. Fourth, the theme of Acts 1:8 is not limited to the first 8 chapters. Fifth, "end of the earth" should not be limited to a single country, including Ethiopia. Bertram, L. Melborune, "Acts 1:8 Re-Examined: Is Acts 8 Its Fulfillment?," *The Journal of Religious Thought* 57/58 (2005): 3.

¹¹ T. C. G. Thornton, "To the End of the Earth: Acts 1:8," *The Expository Times* 89 (1978): 374-5.

still in Rome). Nonetheless, the evidence for Ethiopia is unconvincing.¹²

Third, Israel itself is an interesting yet flawed geographical interpretation. Schwartz suggests $\gamma\eta$ in Acts 1:8 means "land," as in, *the Land* (of Israel).¹³ So for him, Acts 1:8 stays in accordance with "the usual interpretation basic to the structure of Acts," and the program is completed *before* the mission carries on "to Jews of the Diaspora, Gentiles of Palestine, and Gentiles of the Diaspora."¹⁴ David Pao would refute Schwartz based on primarily the usage of $\epsilon\omega\varsigma \epsilon\sigma\chi\alpha\tau\omicron\upsilon \tau\eta\varsigma \gamma\eta\varsigma$ in Acts 13:47 and Isaiah 49--both of which use the phrase clearly to refer to

¹² Ellis further rules out Ethiopia on four grounds: 1) The eunuch provides only "prospective evangelization of Ethiopia by an otherwise insignificant representative figure." 2) The scene occurs *between* the Judean and Samaritan enterprise (which would be out of sync with the programmatic statement of 1:8. 3) Luke mentions the southern movement no more. 4) Paul's westward advances are the focus of the latter half of the book. E. Earle. Ellis, "'The End of the Earth' (Acts 1:8)," *Bulletin for Biblical Research* 1 (1991): 127.

¹³ Daniel R. Schwartz, "The End of the GH (Acts 1:8): Beginning or End of the Christian Vision?," *Society of Biblical Literature* 105.4 (1986): 675.

¹⁴ *Ibid.*

gentiles.¹⁵ As such, "Land of Israel," "Diaspora Jews," and "Ethiopia" are all unlikely the referent of Act 1:8.

Fourth, could Spain be the referent of Acts 1:8? Ellis specifically suggests *Gades*, Spain, positing that in the programmatic statement, Jerusalem, Judea, and Samaria are all specific geographic locations, so "the end of the earth" would naturally follow suit to retain parallel sentence structure.¹⁶ Ellis remarks on the ancient four corners:

In classical antiquity the inhabited earth was pictured as a disc surrounded by the 'Outer Sea' (ωκεανός). 'The end of the earth' (τα ἔσχατα τῆς γῆς) referred, as W. C. van Unnik has shown, to the most distant points on the rim of the disc, for example, the Arctic on the North, India on the East, Ethiopia on the South and Spain on the West.¹⁷

Ruling out Rome,¹⁸ he suggests either Ethiopia or Spain must be the referent of 1:8 but dismisses Ethiopia, quoting a

¹⁵ Pao, 94. Further evidence is that the specific phrase (with a singular form of *ἔσχατου*) is only used "five times in the LXX [four of which come from *Isaiah*], twice in the Lucan writings, and nowhere else in ancient Greek literature not influenced by either *Isaiah* or *Acts*."

¹⁶ Ellis, 124-5.

¹⁷ *Ibid.*, 126.

¹⁸ Two further reasons Ellis excludes Rome from the options are (1) that Rome, for him, marks a "new base" where the gospel may spread further "without hindrance" (Acts 28:31), and (2) Theophilus "may have resided in Rome"

few ancient geographers and historians (Strabo, Diodorus Siculus, and Pausanius) who refer to Spain as *the* (or *an*) end of the earth.¹⁹ If such were the case with Luke, though, why does Luke fail to mention the mission to Gades? Ellis creates two hypotheses: (1) The mission to Spain was still outstanding as Luke finished writing, or (2) perhaps Luke wrote during Neronian persecution (A.D. 65-68). If Luke wrote after A.D. 68, however, there is no reasonable explanation for why Luke would not have mentioned Spain, as even Ellis admits.²⁰

[emphasis added] and would have "thought it absurd" to call the center of the empire, "the end of the earth."

¹⁹ Thomas Moore helpfully counters that evidence with the fact that neither Isaiah nor Luke provide any such references: "The Isaianic usage, because it clearly forms the background for Acts 1:8, must be given more weight than parallels from Strabo or Diodorus Siculus." Thomas S. Moore, "'To the End of the Earth': The Geographical and Ethnic Universalism of Acts 1:8 in Light of Isaianic Influence on Luke," *Journal of the Evangelical Theological Society* 40.3 (September 1997): 396. For more extensive treatment of this topic, see Luke Timothy Johnson, *The Acts of the Apostles*, in *Sacra Pagina* (Collegeville: the Liturgical Press, 1992), 5:26-27. There, Johnson finds the following verses use the phrase in *universal* connotation rather than a *specific* geographical one: Deut 28:49; Ps 134:6-7; Isa 8:9; 14:21-22; 48:20; 49:6; 62:11; Jer 10:12; 16:19; 1 Macc 3:9.

²⁰ Ellis, 131.

Rome, Ethiopia, Palestine, and Spain are sensible geographic guesses²¹ for referent in Luke-Acts, but they are all unconvincing. Instead, the referent is not merely *geographical* but *religio-ethnic* in connotation.²² That is,

²¹ Two other geographic thoughts are worth mentioning: James M. Scott provides compelling evidence for parallels between the locations listed in Acts 1:8 and the Table of Nations in Genesis 10 (and 1 Chronicles 1). "Seen in this light, the Spirit-impelled witness which goes out from Jerusalem (the center) to the ends to the ends of the earth can be broadly divided into three missions, according to the three sons of Noah who constitute the Table of Nations: *Shem* (Acts 2:1-8:25), *Ham* (8:26-40), and *Japheth* (9:1-28:31)." (Scott 531) His theory includes an observation that the structure or flow of the nations rotates *counterclockwise*, beginning in the northwest. James M. Scott, "Luke's Geographical Horizon," in *The Book of Acts in Its First Century Setting*, (Grand Rapids: Eerdmans, 1994), 2:528.

The "Back to Jerusalem Movement" shares some of his interests, especially concerning the Gospel's geographic orbit. BTJM believes Asians of the Far East responsible for carrying the gospel back to the Middle East, believing it mainly went west from Jerusalem and made it to China and other parts of the Far East (perhaps especially in South Korea), leading revivals since the early twentieth century. As a result, many Chinese and others in the Far East believe God wants them to continue moving the Gospel "full circle," back to Jerusalem, and they see this in Acts 1:8. See Paul Hattaway et. al., *Back to Jerusalem: Three Chinese House Church Leaders Share Their Vision to Complete the Great Commission* (Waynesboro, GA: Authentic Media, 2003), 17-21.

²² Pao calls it "theo-political" instead and includes three stages amongst the four places listed in Acts 1:8. Each one (Jerusalem, Judea/Samaria, and the end of the earth) corresponds to one of three stages in the "Isaianic New Exodus," that is, the new era: "(1) the dawn of salvation upon Jerusalem; (2) the reconstitution and

the commission in Acts 1:8 was not only to spread the gospel to farther *distances* but more so and especially to more people groups of various religious and ethnic backgrounds: the intertwining of various cultures as they discover unity in Christ. They are coming together in Christ, not separating.

Isaianic Influence and Lukan Narrative Context

If one would consider the religio-ethnic interpretation of Acts 1:8, the best way to proceed outlining Acts henceforth requires remembering at least two important aspects, which Moore suitably observes: (1) the Isaianic background and (2) Acts' narrative context in light of Luke-Acts as a two-volume work.²³ For the latter point Luke 24:47 is especially forceful: "...repentance and forgiveness of sins is to be proclaimed in his name *to all nations*, beginning from Jerusalem."²⁴ Assuming Luke wrote his account of the gospel *before* he wrote Acts, *εως εσχατου της γης* one sees a resumption of Jesus' commission

reunification of Israel; and finally (3) the inclusion of the Gentiles within the people of God." Pao, 94-5.

²³ Moore, 399.

²⁴ Likewise, the "you will be my witnesses" clause in Acts 1:8 "explicitly picks up Luke 24:48, 'you are the witnesses of these things,'" as Luke Timothy Johnson rightly notes. Johnson, 26.

from the Gospel according to Luke, in Acts: a mission incomplete at the end of Acts and the same mission the church partakes in today.²⁵

Isaianic influence is also apparent and influential in Luke-Acts, especially alongside Acts 1:8. Acts 13:47 is particularly significant, quoting the LXX version of Isaiah 49:6, "I have set you to be a light *for the Gentiles*, so that you may bring salvation *to the ends of the earth*."²⁶ This passage's significance is twofold: (1) the recurrence of εως εσχατου της γης and (2) the realized referent of Acts 1:8, the Gentiles.²⁷ In conjunction with the Lukan narrative context, this suggests εως εσχατου της γης refers to the broader race of man scattered about to the ends of the earth.

**The Bedrock of Acts: First to the Jews, Then to the
Gentiles**

²⁵ James Dunn would agree, saying Luke "had no intention of telling a tale which came to an end; the story as to continue into the lives of his hearers." James. D. G. Dunn, *Beginning from Jersuallem*, Christianity in the Making, vol. 2 (Grand Rapids: Eerdmans, 2009), 290.

²⁶ Emphasis added.

²⁷ Isaiah 45:22, 42:6, and Luke 2:32 are also keys to answering that question. A serious weakness surrounding "to the gentiles" in Isaiah 49:6, however, is the phrase only occurs in the LXX version.

Next, with the Isaianic and Lukan backgrounds available, one may begin see the major purpose of Acts which informs the structure of the book: to affirm the place of Christianity in the world, especially regarding its official (albeit, a sometimes complicated) relationship with Judaism, even as it expands and becomes predominately (though not entirely!) Gentile. Jervell rightly argues the Gospel first had to go to the Jews, *then* to the Gentiles. Rejection by some Jews and acceptance by others (the remnant) are also fulfillment of scripture to make the transition to a mostly gentile church possible, but it also divided Israel: the repentant and the non-repentant, a conflict that propels the plot of Acts.²⁸

Furthermore, both macro and micro structural levels of Acts reveal a "first to the Jew, then to the Gentile" pattern. Acts 1-12 is a macro unit focusing on Peter's dealings;²⁹ Acts 13-28 is a macro unit focusing on Paul's efforts. Luke is less interested in those two men in and of

²⁸ Jacob Jervell, "The Divided People of God," *Luke and the People of God: A New Look at Acts* (Minneapolis: Augsburg Publishing House, 1989), 68.

²⁹ However, for a recent, in-depth study on the progressive portrayal of Peter in Acts 1-12, see Jack J. Gibson, "The Characterization of Peter in Acts," in *Peter Between Jerusalem and Antioch: Peter, James, and the Gentiles* (Tübingen, Germany: Mohr Siebeck, 2013), 82-140.

themselves, however, and is instead much more interested in *what they signify*: Peter as a primary "vehicle" of the gospel to the Jews--and Paul as a primary "vehicle" of the gospel to the Gentiles (cf. Acts 9:15).³⁰ Witherington correctly observes, "The book then develops as the church did, away from Jewish Christianity to Gentile Christianity and in a sense away from Peter to Paul," recognizing each as a "vehicle" of God to spread the good news.³¹ Looking deeper into the structure, the "first to the Jews, then to the gentiles" pattern is also visible at a micro-structural

³⁰ One must note that Peter and Paul are *primary* vehicles to their respective groups, but they are not the *only* vehicles, nor do they solely minister to their respective groups. Both figures clearly play significant roles in delivering the gospel to *both* Jews *and* to Gentiles: Peter's work with Cornelius may not be forgotten, but neither may Paul's commission to carry the gospel to Gentiles (9:15, 22:21). However, each did have his a higher degree of influence in his respective sphere. A picture here is helpful: if one may say that Peter helped open the door for the gentiles, as it were, then one might also say Paul was the *primary* one who led them to walk *through* it. Likewise, Richard Pervo says the 12-13 division "is not merely biographical...Peter and Paul symbolize the Jerusalem mission that began converting gentiles and the mission 'to the ends of the earth,' respectively." Richard L. Pervo, *Acts: a Commentary* (Minneapolis: Fortress Press, 2009), 21.

³¹ Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: The Paternoster Press, 1998), 72. To nuance his statement, one would be better off to consider "Gentile Christianity" as including primarily gentiles but not to the exclusion of Jews. The two become intertwined, not unraveled. The essence of Witherington's statement is similar.

level when Paul visits Diaspora synagogues in a city first before turning to the gentiles.³²

Determining the Key Divisions: Various Routes and Issues

Within each half of Acts,³³ multiple layers of structure exist yet can differ based on themes, rhetorical devices, geography, and even *overlap*.³⁴ Though on the one hand, a consistent and flawless outline of Acts seems impossible to obtain, on the other hand, the "first to the Jews, then to the Gentiles" motif is solid bedrock for the structure of Acts. To use an image from geography, the mission in Acts grows upward from this bedrock, into the substratum with "roots" in the Promised Land, into the trunk and eventually the branches that extend to people in

³² Acts 13:46; 17:17ff; 18:5-6; 19:8ff; 28:16ff.

³³ The first half (1-12) equals 43.6 percent of the Greek text, almost rendering a perfect half but not exactly. Mikeal C. Parsons, *Acts*, Paideia Commentaries on the New Testament (Grand Rapids: Baker, 2008), 17.

³⁴ For a list of scholars who use those various models, cf. Pervo, 20-21. David Bock (46) and Pervo (21) find the summaries in Acts to be key transitions in Acts, but Pervo does not limit summaries to be the only bridges in Acts. Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2007), 46. Also, see David Peterson's approach in which *the progress of "the Word"* is the major thrust of Acts' book in four panels (with climactic hinges at 6:7; 12:24; 19:20). David Peterson, *The Acts of the Apostles*, Pillar New Testament Commentaries (Grand Rapids: Eerdmans, 2009), 33-4.

other regions, religions, ethnicities, and political systems. Some, however, seem awkwardly in between.

Samaritans: The Non-Gentile Outsiders

Samaria is a unique area with Jewish "roots" yet with dubious stability in terms of its relationship to *Judean* Jews. Determining its place in the mission is crucial for outlining Acts based on the "first to the Jews, then to the gentiles" bedrock. Who were the Samaritans, and what role did they (and more importantly, the *evangelization of them*) play in the book of Acts?³⁵ Is Samaria a mere transition to a Gentile mission? Were they Jews? Matthew (10:5) and John (4:9, 22) might answer *no*, but Luke answers with a resounding *yes*.³⁶

³⁵ In the late second or early first century, near the end of the Second temple period, Yahwists living in Samaria rejected Jerusalem's authority and came to believe Mt. Gerizim was the one true place of worship. They are the Samaritans proper. That is, not all who live in Samaria were Samaritans, but only the Yawhisitc Samaritans. Reinhard Pummer, "Samaria," in *Eerdman's Dictionary of Early Judaism*, Grand Rapids: Eerdman's (2010), 1183.

³⁶ Convincing evidence from Jervell, who argues for Luke's perspective of seeing Samaritans as Jews, includes at least the following: (1) The sequence in 1:8 (Jerusalem, Judea, Samaria, "to the end of the earth") suggests Samaria as a Jewish territory, which is supported in 9:31. (2) Acts 10-11 clearly shows Peter associating with a non-Jew, an action for which the Jerusalem Jews criticize Peter (11:1-3, 18). Luke, however, purposely places the Samaritan mission in Chapter 8—before the Gentile mission. Jacob Jervell, "The Lost Sheep of the House of Israel: The

Jervell argues convincingly for the position that Samaritans were Jews to Luke—albeit *lost* Jews “who have gone astray,”³⁷ which is correct. Yet, he insists the Samaritans’ role in Acts is in no way transitory to the mission to Gentiles, for the Samaritans themselves were Jews. They are the “lost sheep of Israel,” and are in no way a transition to the gentiles. That perspective is intriguing yet a bit myopic. Jervell notes that for Luke, the Samaritans were a “*separate* group of people (Luke 17:18; Acts 8:9)” with a “*special* ethnic status.”³⁸ Thus, although Samaritans were circumcised and included in the Jewish territories (and were thus at least *non-gentiles*, yet probably better described as “lost sheep of Israel”), the point remains:

Understanding of the Samaritans in Luke-Acts,” *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis: Augsburg Publishing House, 1972), 124. Although Jervell helpfully proves the Samaritans were not Gentiles from Luke’s perspective, his evidence that Samaritans are not to be considered a type of transition to the broader gospel mission is unconvincing. Because although the Samaritans are Jews at heart, so to speak, they are clearly separate from mainstream (Jerusalem) Jews to a degree large enough to merit viewing them as a transition to broader mission—if not a transition specifically to the gentile mission.

³⁷ Ibid.

³⁸ Ibid., 119, 124.

most mainstream Jews viewed Samaritans as--at best, a fringe group, and at worst, *apostates*.³⁹

Considering the Samaritans' likeness to mainstream Jews (circumcision, especially)--even with their differences (namely, their respective places of worship, Mt. Gerazim and Mt. Zion)⁴⁰--the Samaritan mission in Acts 8 is at least an early stage of transition from the most "pure" Jews to those on the edges of the Jewish faith and eventually, those beyond.⁴¹

³⁹ Some Samaritans probably did worship magicians like Simon at some point, as Acts 8 implies and Justin Martyr attests: "Almost all the Samaritans...confess this man [Simon] as their first god and worship him as such." Moreover, Justin groups the Jews and Samaritans together, separate from gentiles: "the Jewish and Samaritan tribes are called Israel and the House of Jacob." Justin Martyr, *The First Apology of Justin*, 26, 53.

⁴⁰ Additional differences include but are not limited to the following: (1) Samaritan canon does not include the Prophets and Writings. (2) Samaritans' highest leader was the high priest; they had no rabbinic office. (3) Samaritan tradition of interpreting and applying the scriptures was unique to them. "Samaria" in *Eerdman's Dictionary of Early Judaism*, Grand Rapids: Eerdman's (2010), 1188.

⁴¹ Admittedly, one problem with this view is the way Ethiopia shows up in the middle of the regions tied to Israel. How does Ethiopia fit into this pattern? Probably, the Eunuch is the foreshadowing of the future mission to the Gentiles. Additionally, the fact that he was the first gentile convert and was taught not by Peter or Paul but by Phillip, further emphasizes that although the macrostructure focuses much on Peter at Paul (Acts 1-12 and 13-28, respectively) as primary instruments of God, they were not His only instruments. Everyone plays a crucial

Conclusion

The Gospel's interweaving of cultures frustrates the church from day one, yet Luke wants to tell the story how he heard it rather than how he might have liked to imagine it. Loose ends (like the Ethiopian eunuch, and Paul in Rome), therefore, do not worry Luke in Acts. Leaning on the words of Jesus (continued from Luke's account of the Gospel) and the words of Isaiah, Acts greatly demystifies the spread of the first century Christian church.

Outline

- I. Roots: Peter Serves as God's Instrument to the Jews. (1:1-12:25)
 - A. Prologue (1:1-11)
 - B. Jerusalem Mission and Pentecost (1:12-8:3)
 - C. Samaria, Ethiopia, Judea (8:3-12:25)
 - 1. Samaria (8:4-25)
 - 2. Ethiopian Eunuch (8:26-40)
 - 3. Saul is Born Again and Appointed by God (9:1-31)
 - 4. Peter preaches and heals. (9:36-43)
 - 5. Peter initiates transition to the uncircumcised nations. (10:1-12:25)
 - a) Encounter of Peter and Cornelius (10:1-11:18)
 - (1) Cornelius' conversion (10:1-48)
 - (2) Peter's report to Jerusalem church (11:1-18)
 - b) Growth of Antioch church (11:19-29)
 - c) Persecution of Jerusalem church (12:1-25)
 - (1) James' death, Peter's incarceration (12:1-5)

part in God's mission—even Phillip and the Ethiopian eunuch.

- (2) Peter's rescue by an angel (12:6-17)
- (3) Transition: Angry Herod's death (12:18-25)

II. Branches: Paul, as God's Instrument to the Gentiles, begins the mission "to the ends of the earth." (13:1-28:31)

- A. Paul and friends embark on missionary journeys. (13:1-21:16)
 - 1. First Journey: Saul and Barnabas begin their work together. (13:1-14:28)
 - 2. Jerusalem Council (15:1-35)
 - 3. Paul's Missionary Journeys (15:36-21:-16)
 - a) Split of Paul and Barnabas (15:36-41)
 - b) Mission to Macedonians (16:1-17:15)
 - c) Mission to Achaean (17:16-18:17)
 - d) Mission to Ephesus (18:18-19:41)
 - e) Transition: Paul's return to Jerusalem (20:1-21:16)
- B. Paul's incarceration spreads the Gospel farther. (21:17-28:31)
 - 1. Paul's Jewish faithfulness on trial before Jerusalem (21:17-23:35)
 - 2. Paul on trial before Felix, Festus, and Agrippa. (24:1-26:32)
 - 3. The Voyage to Rome (27:1-28:31)
 - a) Paul, police, and prisoners make an unplanned stop. (27:1-28:16)
 - b) Paul plants Gospel seeds in Rome (28:17-28:31)
 - (1) Paul invites Roman Jews to accept the Gospel. (28:17-27)
 - (2) Paul turns to Gentiles and all who would come. (28:28-31)

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