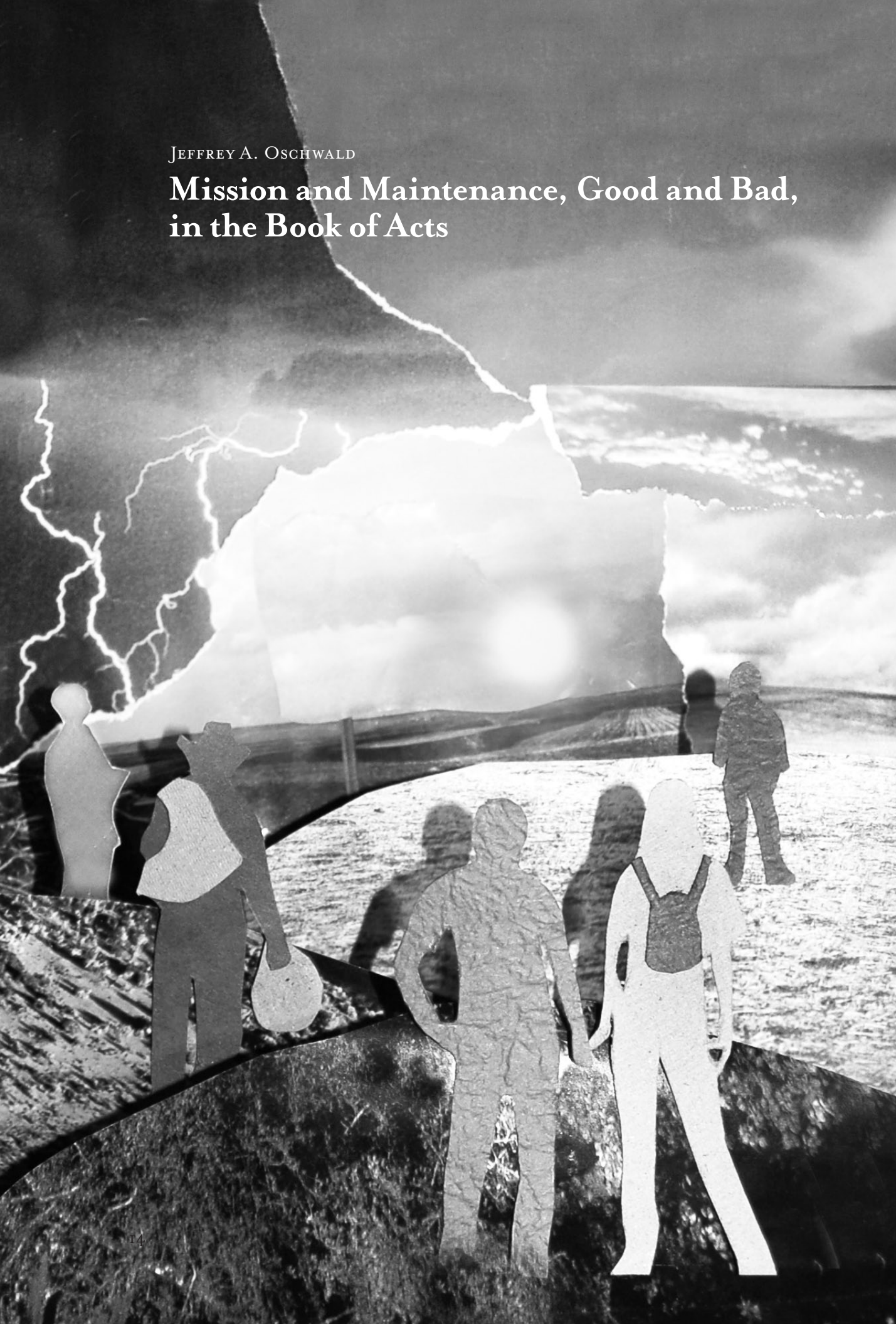


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Mission and Maintenance, Good and Bad, in the Book of Acts



• Illustration by Tannon Osten •

ISSUES

"And they persisted with great determination in their study of the apostles' teachings" (Acts 2:42). If that description fits us as well as it did the early Christian community in Jerusalem that Luke was describing, it is only natural that we should turn to the apostolic word when changing times and situations, new challenges, and unprecedented opportunities compel us to look again at the way we are living out our calling as the people of God. But where should we begin?

Many would regard The Acts of the Apostles as the New Testament's sole "historical book" and would say that it provides a history of "the origin and growth of the early church."¹ Acts does, in fact, have much to offer for questioning congregations. Small, struggling congregations can read there how earlier small, struggling congregations survived the difficult days immediately following the Lord's ascension. Churches experiencing remarkable growth can read there of the life-and-death battles the church had to wage to preserve its identity and remain faithful to its calling when thousands at a time appealed for Baptism. And churches mired in purposelessness and inertia are in Acts warned of the consequences of opposing God's plans for His church and are in Acts also called to a renewed and living hope.

Don't Lose Sight of Luke's Purpose

Before we get too far, however, we need to qualify the description of Acts given above. As Francois Bovon reminds his readers:

"The Book of Acts does not recount primarily the history of either the church or the Holy Spirit. It situates in the foreground the diffusion of the Word of God."²

Martin Franzmann made the point even more forcefully:

"The book does not pretend to be a history of the first church or even a

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history of early missions; it would be woefully incomplete as either of the two. It is the continuation of the story of the Christ, and can therefore be as selective in recording the facts of history as the Gospel itself ... Luke selects incidents and actions that illumine and bring out in clear outline the impact of that word upon men, the tensions and conflicts which ensue when the word of the Lord is heard, and the triumphant progress of that word despite tensions and conflicts.³

Although Luke provides us with invaluable historical information about the church in Acts, his purpose in writing it was to tell the story of the spread of the gospel of Jesus Christ from Jerusalem out into the world in general and to Rome in particular—not to write a history of the church or a handbook for the church. We must constantly remind ourselves, therefore, that, if Luke does not mention a particular feature of the life of the church, it may simply be because that feature would not have helped him tell the story he wants to tell. It does not necessarily mean that the feature was not a characteristic of the church. The ministries of most of the apostles provide a prime example. We cannot argue on the basis of Acts, for instance, that Matthew carried out no ministry whatsoever after the resurrection of Jesus simply because Matthew is nowhere mentioned by name in Acts after 1:13. It will be crucial for us to keep this principle in mind as we try to draw conclusions based on Acts about mission and maintenance in the church then and now.

Luke, of course, does not use our contemporary language of "mission" and "maintenance." You won't find the word *maintenance* occurring even once in the New International Version or in the English Standard Version of the Acts of the Apostles. Moreover, you won't be able to find the word *missionary* either; and the word *mission* occurs only once in the NIV of Acts and not at all in the ESV of Acts.⁴ To speak about maintenance and mission in Acts, then, will require more than a simple concordance-style word study.

A First Look at the Church in Acts

It might be wise to begin with something that does appear in the text: the church. “The Book of Acts is full of stories about the church, so it shouldn’t be too difficult to put together a pretty decent composite picture,” we might be tempted to think. Attempting the task convinces us otherwise. Although the church is regularly present, it is rarely the focus of a passage. The church seems more than happy to play a supporting role in the Book of Acts.

Even when it appears, the church is often not acting but being acted upon. Perhaps the easiest way to quickly review the material in Acts is to look at those passages where the word *ekklesia* occurs and refers to either the whole Christian community or a local congregation of it.

- 5:11 Great fear comes upon the whole church in reaction to the sudden deaths of Ananias and Sapphira.
- 8:1 A great persecution of the church in Jerusalem takes place following the execution of Stephen.
- 8:3 Saul seeks to do the church harm during this persecution.
- 9:31 With Saul as a new follower of Jesus Christ, the church has peace and is built up.
- 11:22 The church in Jerusalem hears a report of many people coming to faith at Antioch.
- 11:26 Barnabas and Saul teach for a year in the church at Antioch.
- 12:1 Herod seizes some members of the church in order to mistreat them.
- 12:5 The church prays earnestly for the imprisoned Peter.
- 13:1 In the church at Antioch there were prophets and teachers.
- 14:23 Paul and Barnabas appoint elders for the congregations along their way.
- 14:27 Paul and Barnabas gather the church for a report on all that God had been accomplishing.

15:3 Paul and Barnabas are sent by the church in Antioch to Jerusalem to clear up the matter of the relationship between circumcision and salvation.

15:4 Paul and Barnabas are welcomed by the church in Jerusalem.

15:22 It seemed best to the apostles, elders, and the whole church to send men from Jerusalem to accompany Paul and Barnabas.

15:41 Paul strengthens the churches throughout Syria and Cilicia.

16:5 In connection with the preaching and teaching of Paul and Timothy, the churches are strengthened in the faith and grow in numbers.

18:22 Paul greets the church at Caesarea as he returns from his travels.

20:17 Paul summons the elders of the Ephesian church so that he can say his farewell to them.

20:28 Paul charges the elders to care for the church as a shepherd does for his flock.

In 15 of these 19 explicit references to the church, the church is either being acted upon by someone else (persecuted, ministered to, built up, etc.) or experiencing something (great fear, the hearing of news, the presence of prophets and teachers, etc.). In the four passages where the church acts, we see the church praying (12:5), sending ambassadors to another church (15:3), welcoming ambassadors from another church (15:4), and sending representatives with Paul and Barnabas (15:22).

The survey is not truly complete, however, until we read the passages *around* the verses listed above. For instance, the announcement of the persecution of the Jerusalem church in 8:1 continues with the story of the scattering of its non-apostolic members throughout Judea and Samaria. In verse 4 we read that these scattered church members “went about from place to place preaching the word.” In fact, Luke picks up the story of these “scattered ones” again in 11:19, telling

us that some of them were scattered as far as Phoenicia, Cyprus, and Antioch. It is the response to their preaching that “reaches the ears of the church” in Jerusalem (11:22). The group that is created by this preaching is called “the church” in 11:26 and “the disciples” in 11:29. In the latter verse, the group itself takes action by sending relief to the Christians in Judea to help them in the coming famine. Chapter 15, with its references to the sending of and the welcoming of delegates from one community to another, proceeds to tell the story of the church in Jerusalem, members and leaders, gathering together with delegates from the church in Antioch to find biblical answers to the problems they face concerning the incorporation of believing Gentiles into a church that has so far been almost entirely Jewish in its makeup.

The Disciples in Acts

Luke’s reference to “the disciples” in 11:29 arouses our curiosity about his use of that term. Is this another way that Luke speaks of “the church”? We can tell from 11:26 that, when Luke uses the term *disciple* without qualification to describe a person or group of persons, he almost always means the same thing as *believers* or *Christians*. It is no simple matter to explain why Luke sometimes uses “believers,” sometimes “disciples,” and sometimes simply “the church.” In several places, Luke’s preference for “disciples” over “the church” seems to come very naturally from the ability of the plural *disciples* to emphasize the individual members of the group. For example, in 6:7 we read that the *number of the disciples multiplied*. Later, in 11:29, the disciples, *each according to his/her own ability*, decide to send aid for the relief of the Judean brothers. In both of these cases, the emphasis on a plurality of members is clear. In other cases, Luke may use “disciples” to indicate that members of a local congregation were acting on their own or as representatives of the entire congregation. For example, 21:4 finds Paul and his companions en route to Jerusalem for Paul’s final visit to the city.



Having just landed at Tyre, Paul and the group “look up” the disciples there, who then serve as the hosts for Paul and his group until the travelers depart for Jerusalem. The group has no need to assemble the whole church—they simply need to find some individual members willing and able to house them for a week.

We do not need to solve all the problems of Luke’s usage (including what seems to be a reference to *Paul’s* disciples in 9:25) to answer the questions relating to our theme. It is enough to simply notice that the things that disciples do correspond rather closely to the things that the church does. Most often the term *disciples* is used to indicate simply that there were Christians or believers in a certain place. When they act, we see them sending men to the apostle Peter to request his help (9:38), sending a relief offering to the Judean believers (11:29), hosting Paul and other traveling Christians (9:19; 14:28; 18:27; 21:4), and looking out for Paul’s safety (9:25; 14:20; 19:30; 21:4).

The Believers in Acts

In the case of the passages that mention “believers” (in the plural), we find fewer passages and a smaller range of activities. “Believers” form a community where the members “have everything in common” (2:44; 4:32). The community grows as more believers are added to it. They are devoted students of the apostles’ teaching. Their lives are made into a fellowship with each other. They participate in regular worship through Eucharist and prayer (2:42; cf. 4:33). These believers, too, are described as the objects of persecution—even at the hand of Paul himself (22:19). Quite obviously, the most important thing that “believers” do is simply believe.

The Faithful, Caring, Worshipping Church in Acts

We may, in fact, let Luke’s summary in Acts 2:42ff serve as our summary of what we have seen thus far. The church is described first of all as a community of faith. Individual

believers are brought together by their devotion to the same teaching, namely, that of the apostles of the Lord Jesus Christ. In this apostolic community, members are willing to share their own possessions with other members of the community. Whether it takes the form of relief in the face of crises or the ordinary, daily care of each other, this fellowship is a prominent feature of the description of the community in Acts. It extends beyond matters of food and housing to issues of spiritual welfare. We several times see the community of one place working together with another community or with community leaders to solve theological problems. A third characteristic, and one that brings together many aspects of the first two, of this group is that it is a worshipping community. Gathering together in a variety of locations from God’s house to their own, we see the church regularly at prayer and celebrating the Lord’s Supper.⁵ This is not only one of the chief expressions of their devotion to the message but also an additional expression of their care for one another.

The Significance of Paul’s Parting Instructions

We have seen how care for each other and a devoted study of the apostles’ teaching build up and strengthen the church in Jerusalem. Paul and Barnabas do all they can to see that this happens in every place where a new congregation is formed. They appoint elders for every congregation to care for them (14:23), and the work of Paul and other traveling preachers is often described as “strengthening” the churches or the believers (14:22; 15:32, 41; 16:5; 18:23; cf. 18:27; recall also our Lord’s command to Peter to “strengthen” his brothers in Luke 22:32).

A passage that deserves special attention is Acts 20:17–38. At this point in the narrative, Paul is making his way to Jerusalem, with a very definite goal of reaching his destination by Pentecost (20:16). Apparently hoping to save time, he decides not to visit Ephesus on the way, but instead to ask the elders of the

church there to meet him at Miletus. Paul makes it clear that this meeting is to be his final farewell to them (20:25), and Luke provides a summary of his words of farewell in vv. 18-35. Paul's rehearsal of the history of his work among these people is not as directly relevant to our questions as is the last part of his speech in which he gives instructions to these elders. In v. 28, he turns his full attention to their ongoing ministry and charges them to "be careful" or "be on their guard" with regard to themselves and to their people. He reminds them that the Holy Spirit made them overseers in the church for a purpose: they are to "care—as shepherds would for their flocks—for the church of God." In the verses that follow, Paul emphasizes especially that this shepherding of the church will include the elders' defense of the church from false teachers as well as their own ongoing devotion to the word of God (20:29-32). Given the many parallels that are drawn between the experience of the apostles in Acts and of their Lord in the Gospel, we might expect here some sort of commission to ensure that the evangelization of the Gentiles continues after Paul's departure. We find none. We can suggest two possible reasons for that.

First of all, Paul's Lord had already declared before His ascension that the proclamation of the gospel was as determined a part of God's plan as was the death and resurrection of His Son. We will have more to say about Acts 1:8 and Luke 24:46-48 below, but we need to at least mention them here. The Lord's declaration that the gospel will be preached still stands. It never depended on Paul, so his departure will not affect it. There is no need to reissue a commission that is still being actively carried out, neither is it Paul's place to do so.

Secondly, and closely related to the first, is Paul's confidence that, if the gospel is being taught correctly, that is to say, if the good news about Jesus is what people are hearing in the proclamation of the church, the Word will continue to grow. When given the chance, the gospel will do its work. The most fundamental

failing of the church is to preach another gospel, which, as Paul declares elsewhere, is to preach no gospel at all (cf. Galatians 1:6-12).

Why Haven't We Yet Spoken about *Mission*?

We have little difficulty understanding how important such mutual care was for the life of the church; we may even envy those early congregations' *koinonia*. What we may find difficult is the fact that a zeal for mission has not yet appeared in the description of these early congregations—we probably expected it to top the list. It is the case, however, that, in a thorough survey of the passages where Luke mentions groups of Christians working or acting together, we find no mention of the church sending out missionaries.

We must not forget Franzmann's warning given above that Luke is neither trying to provide us with a history of the church nor with a history of mission. The historical situation of the Christian congregations we see in Acts is vastly different from our own, so we should not expect them to do things the same way we do. At the same time, there are some "strong family resemblances" to notice.

Once again, Franzmann can help us see the point. What we regularly see in Acts, is the living expression of what it means to be a disciple of Jesus. When he described discipleship in Matthew's Gospel, Franzmann wrote:

The disciples had been marked out as missionaries from the first. When Jesus called them, He told them, "I will make you fishers of men" (4:19). Jesus' call had put them into communion with one who "*went about*" Galilee teaching ... preaching ... healing" (4:23). It was from a Teacher whose life was one great mission of revelation and mercy that they heard words which pointed them, too, toward a missionary ministry. When Jesus put His disciples into the succession of the prophets, spokesmen for the God who acts (5:12), when He called them the salt of the earth and the

light of the world and bade them let their light shine before men in order that their Father in heaven might be glorified (5:13-16), when He prepared them for a life of conflict with Judaism by taking from them the right of judging and by giving them the power to pray and love (7:1-12), He was molding their wills for a life of mission activity.

But it was not only this or that aspect of Jesus' teaching which gave the disciples' life its missionary impetus; it was the whole Messianic impact of Jesus on the disciples, the impact of His words and deeds and person as one indissoluble unity.⁶

The disciple/missionary is not the exception; he or she is the rule. It is the "Messianic impact of Jesus" on the lives of the men and women in Acts that makes of them people who take the gospel with them wherever they go and proclaim it wherever they are. This is *Jesus' church* (Matthew 16:18), and these are *Jesus' disciples* (John 8:31); their relationship with Him molds "their wills for a life of mission activity."

Don't Lose Sight of God's Purpose

If Luke nowhere speaks of the church as sending out missionaries, it may very well be because he has an even more important point to make. Let's turn back to Acts 13, where we may have expected to read the account of the church sending out the first missionaries to the Gentiles: Barnabas and Saul. The first verse of chapter 13 explicitly mentions the church, as we saw above, but the church only forms the remoter context for the story that unfolds. Immediately we move to a group of prophet/teachers within the church at Antioch. As the scene begins, these men are worshiping (or, perhaps a better translation would be "rendering service to") the Lord and fasting (13:2). The setting then is not a council of church leaders trying to solve a problem or devise a strategy, like the scene in chapter 15. If there was a special purpose for this time of service and fasting, Luke does not

tell us what that was. What is important for us to know is that, while these church leaders were together, the Holy Spirit made known to them that He had chosen Barnabas and Saul to be set apart for His work (13:2). Verse 3 mentions these leaders "releasing" Barnabas and Saul for this work with their blessing, but it is v. 4 that is important for us to note here. "Sent out by the Holy Spirit," Luke writes, Barnabas and Saul set out for Cyprus.

Luke emphasizes this point again and again. From the upper room in Jerusalem to Paul's apartment-prison in Rome, every step of the gospel's voyage has been divinely guided—if not divinely driven! The Spirit fills the disciples on the first Christian Pentecost, and they begin to proclaim the gospel to the world. The Lord Jesus chooses and calls and transforms His apostle to the Gentiles. God prepares Peter for his trip to Cornelius' house, just as He commands Cornelius to send for Peter.⁷ Prison doors are opened, and roads are blocked. Ships sail and sink. Believers are driven out of one place to be welcomed in another. Preachers are thrown in dungeons only to appear before kings. And it all happens by the direction of the Lord of the church and by no other. This is truly and wholly a book about the things Jesus does through His Spirit for the sake of the Kingdom of God (cf. Acts 1:1-3).⁸

There is one passage that we haven't yet looked at that, by itself, should be able to either settle the case or send us back to the exegetical drawing board: Acts 1:8. Though the passage is commonly referred to as Jesus' "commission," recall Beverly Gaventa's description of Acts 1:8 in note 6 as "a promise fulfilled by events, not as a commandment the apostles set out to obey."⁹ The first thing to notice is that these words—probably best seen as both promise *and* commission—are given by *the Lord* to His apostles; they do not originate with the church. Secondly, notice how they are fulfilled in the story that Luke tells. Tannehill gives a good summary:

Jesus is detailed in speaking of those areas where his present hearers will have important roles in the mission:

Jerusalem, Judea, and Samaria. The rest of the mission is encompassed in a single, sweeping phrase. Jesus is speaking to Galileans (see 1:11) in the context of the Jewish homeland, and his language reflects the difference between what such people know from experience and the large, vaguely known world beyond. These Galileans will not fulfill the mission to the end of the earth by themselves. In spite of the commission now being given them, they will not even be in the forefront of some of the new developments in the mission in its early stages. Others will begin the work in Samaria and Antioch (see 8:5; 11:20). Even Gentiles in or near the Jewish homeland are not evangelized or accepted without additional prodding from God and argument in the church (see 10:1–11:18). Nevertheless, these Galileans will fulfill their commission within certain limits, and others will step in to help. The mission does not develop according to a clear plan worked out by the apostles. There are unexpected twists and turns, and the necessary work will be done by unexpected agents. When Paul and Barnabas announce their mission to the “end of the earth” in 13:47, they are claiming the mission originally given to the Galileans in 1:8. There is no hint of Paul’s role in 1:8, but the fact that Paul later makes a major contribution to fulfilling the mission authorized by Jesus is one of many indications of the importance of his work in God’s plan.¹⁰

On the list of “unexpected agents” we need to see also the name of our narrator, Luke. Luke was not present to hear Jesus speak those words of promise and commission. Notice how he even says those words were given to “them”—not to “us.” And yet, the bold speeches of Peter and Stephen and Paul would have traveled no farther than the ears of their original hearers had it not been for Luke also claiming as *his own* “the mission originally given to the Galileans.” There are

good reasons why the church’s part in God’s great saving mission should begin with a commission from her Lord, and there are good reasons why those particular Galileans needed to hear such words of commission and promise. They had, remember, just denied their Lord. But the picture we see in the rest of Acts is of men and women of every type and station who simply get carried away in the growth of the Word. They do not wait for the church to commission or send them. Whether traveler or homebody, whether professional or lay, when this good news claims them, they claim this mission.

Mission, Good and Bad

Much more could be said about the church in Acts, but there are still a few things that must be said about mission and maintenance ministries in Acts. First, this careful look at Acts suggests that we in the church today need to keep in mind the possibility that there might be “bad mission” as well as “good mission.” The latter is easier to see, of course, but that makes an awareness of the former all the more important for us. “Good mission” in Acts is the sending out and the being sent that is directed by God and always for His purposes. It begins in Acts with the command to the apostles to wait for an event that Jesus Himself promises, that is to say it begins with a chain of events initiated and orchestrated by the Lord Himself. A more complete reading of Luke shows that this chain of events stretches back to the cross and the empty tomb: “It stands written in this way: the Messiah suffers and rises on the third day, and repentance for the forgiveness of sins is preached in His name to all nations” (Luke 24:46–47).

“Bad mission,” then, is what happens when the church forgets that it is God who saves. “Bad mission” is what happens when the church begins to think that both God and men can be outsmarted (Acts 5:1–11), that the gifts of God are for our use and our glory not His (Acts 8:9–24 and 19:13–17), that we know better than God what He wants (9:1–2), that we can decide on the shape and composition

of God's people (Acts 10 and 15), or that we can accurately judge when the mission is going well or not (emphases made throughout Acts).

Maintenance, Good and Bad

In the same way, we need to acknowledge "good maintenance" and "bad maintenance" in the life of the church. The passages mentioned above have already introduced us to the idea of "good maintenance": devotion to the apostolic teaching, mutual care through works of mercy and compassion, regular gathering for the worship of God and the encouragement of the faithful. Such "good maintenance" is not static but dynamic; it is characterized by growth, multiplication, increase, the expansion of the proclamation and the deepening of faith. It's understandable if some think that this is too good to be "maintenance," but it is simply impossible to speak of the church in Acts without remarking on how much time and energy is devoted to this spiritual care.

To see what Acts has to teach us about "bad maintenance," we really need to step back and look at the "big picture." "Bad maintenance" is the denial in word and deed that God is able to do anything new. "Bad maintenance" loves to talk about God's great actions in the past, and it may even hold out some hope that He will act again in the future, but it cannot allow the possibility that God could be acting here and now among us. It is the insistence on maintaining old ways and customs and mindsets in a way that resists both humanity and God. The tragic examples here are all those who reject this good NEWS, both Jew and Gentile, and insist on trying to establish a relationship with God, to secure their own well-being in this world and in the next, through their own old and misguided ways. But there are stories with happy endings, too. The two primary witnesses for the Lord, Peter and Paul, both have to be and are converted by Him from their own versions of "bad maintenance." In fact, every human participant in the story of Acts begins in need of such a conversion.

Boldly and Without Hindrance

Hopefully, some applications for us are already suggesting themselves. The reader of Acts is not handed a torch, or a baton, or even a yoke at the end of the book. We are nowhere commanded to "take over" for the apostles and carry on with their mission. What we find in Acts is a message of salvation in Jesus Christ and an account of the proclamation of that message throughout the empire. We find men and women who are so devoted to that Word that it shapes the very way they live, the things they do, the things they say. This message moves them to proclaim it in new places even though it was for proclaiming it that they were driven out of the old places. And yet, it is always the message that remains the main character. Messengers may be imprisoned, exiled, persecuted, yes, even killed, but the message does not stop.

Luke neither intends to nor actually does provide us with a manual for church and mission. The Book of Acts does not dictate synodical structures or congregational constitutions. It provides us with an opportunity to be witnesses of God at work in His Son and through His Spirit to save His world. He does this through a word, a word of repentance and forgiveness, a word proclaimed in the name of Jesus. It is that word that transforms forever the lives of people like Peter and Stephen and Paul—and Luke himself. And you and me. Acts not only tells us about the word, but, as we read Acts, that word speaks just as powerfully to us at the ends of the earth as it spoke to hearts in Jerusalem, Judea, and Samaria. It saves us, and it changes us. It works in us the same devotion to itself and to one another that we see in the churches in Acts. Individually and communally we become visible proof that God is at work doing new things in our "here and now." And the Spirit still fills His people and still uses every means at His disposal—sometimes even those that surprise or shock us—to fulfill His purposes. And the gospel of God's grace is proclaimed. Boldly and without hindrance.

Notes

1 Frank Charles Thompson, ed., "The New Comprehensive Bible Helps" in *The New Chain-Reference Bible* (4th ed.; Indianapolis: B. B. Kirkbridge Bible Co., 1964), 185.

2 Francois Bovon, *Luke the Theologian*, (2d ed.; Waco, Texas: Baylor University Press, 2006), 457.

3 Martin H. Franzmann, *The Word of the Lord Grows* (St. Louis: Concordia, 1961), 207.

4 Acts 12:25 reports what Barnabas and Saul did after they had completed their diakoniva (*diakonia*). The NIV translators chose to use "mission," whereas the ESV translators use the more typical "service." Diakoniva in and of itself does not suggest the idea of sending out for service. Perhaps a better candidate for "mission" is *dromos* (dromos) in 13:25 and 20:24. NIV translates "work" and "race," respectively; ESV uses "course" in both places. *Dromos* includes the idea of travel, but it, too, lacks any strong suggestion of being sent.

5 Luke does not mention baptism in either 2:42ff or 4:32ff, even though there are numerous baptisms recorded in Acts. Whether these happen in/at "church" forces us to decide whether the group gathered in Jerusalem in Acts 2 or at the house of Cornelius in Acts 10 should be called "church." Luke does not use the word to describe these groups, though they are certainly gatherings of believers.

6 Martin H. Franzmann, *Follow Me: Discipleship According to Saint Matthew* (St. Louis: Concordia, 1961), 65.

7 Commenting on Acts 11:1-18, Beverly Gaventa writes: "In no sense would it be accurate to claim that Peter or the Jerusalem church *decides* to include Gentiles. The programmatic statement of the risen Jesus in 1:8 functions as a promise fulfilled by events, not as a commandment the apostles set out to obey." See Beverly Roberts Gaventa, *The Acts of The Apostles* (Nashville: Abingdon Press, 2003), 175.

8 "The Book of Acts is to be thought of as the rectilinear continuation of Luke's Gospel, with the exalted Christ as its solely dominant figure." Martin H. Franzmann, *The Word of the Lord Grows* (St. Louis: Concordia, 1961), 204.

9 Beverly Roberts Gaventa, *The Acts of the Apostles* (Nashville: Abingdon Press, 2003), 175.

10 Robert C. Tannehill, *The Narrative Unity of Luke—Acts: A Literary Interpretation. Volume Two: The Acts of the Apostles* (Minneapolis: Fortress, 1990), 18.

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