

# “The Church as Kingdom”: An Overview of the Book of Acts

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In the first book, O Theophilus, I have dealt with *all that Jesus began to do and teach...* (Acts 1:1)

<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>11</sup> Setting sail therefore from Troas, *we* made a direct voyage... (Acts 16:10–11; cf. Acts 16:12–17; 20:5–15; 21:1–18; 27:1–28:16)

## St. Luke

1. Title of the Gospel (“The Gospel according to Luke”) is universally attested<sup>1</sup>
2. Paul’s companion: “Luke *the beloved physician* and Demas greet you.” (Col 4:14; cf. Philem 24; 2 Tim 4:11)
  - a. Peter’s mother-in-law’s “high fever” (Luke 4:38)
  - b. “a woman with a flow of blood...spent money on physicians” (Luke 8:43)
  - c. “scales fell from [Saul’s] eyes” (Acts 9:18)
  - d. Parallels with Dioscorides’ *Pharmacological Treatise*<sup>2</sup>
3. Date: 60s–80s

## Jesus’ Promise and the Structure of Acts

To [the apostles] he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God... <sup>6</sup> So when they had come together, they asked him, “Lord, will you at this time *restore the kingdom to Israel?*” <sup>7</sup> He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. <sup>8</sup> But *you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.*” (Acts 1:3, 6–8)

1. Preface, Ascension of Jesus, and Judas’ Successor (Acts 1)
2. Coming of the Holy Spirit at Pentecost (Acts 2)
3. The Apostles in Jerusalem (Acts 3–8)
4. The Apostles in Judea and Samaria (Acts 8–12)
5. The Apostles Go to the Ends of the Earth (Acts 13–28)

## The Descent of the Holy Spirit

<sup>21</sup> Now when all the people were baptized, and when Jesus also had been baptized and *was praying*, the *heaven was opened*, <sup>22</sup> and *the Holy Spirit descended* upon him in bodily form, as a dove, and a voice came from heaven, “Thou art my beloved Son; with thee I am well pleased.... And Jesus, *full of the Holy Spirit*, returned from the Jordan” (Luke 3:21–22; 4:1)

And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me, <sup>5</sup> for John baptized with water, but before many days *you shall be baptized with the Holy Spirit.*” (Acts 1:4–5)

<sup>12</sup> Then they returned to Jerusalem from the mount called Olivet... <sup>13</sup> and... they went up to the upper room, where they were staying... <sup>14</sup> *All these with one accord devoted themselves to prayer*, together with the women and *Mary the mother of Jesus*, and with his brethren.... When the day of Pentecost had come, they were all together in one place. <sup>2</sup> And suddenly *a sound came from heaven* like the rush of a mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared to them tongues as of fire, distributed and resting on each one of them. <sup>4</sup> And they were all *filled with the Holy Spirit* (Acts 1:12–14; 2:1–4)

<sup>1</sup> See, e.g., Simon J. Gathercole, “The Titles of the Gospels in the Earliest New Testament Manuscripts,” *ZNW* 104 (2013): 33–76.

<sup>2</sup> Loveday Alexander, *The Preface to Luke’s Gospel* (Cambridge: Cambridge University, 2005).

## Ministry Begins with a Speech

[Jesus] began to say to them, “*Today this scripture has been fulfilled in your hearing.*”<sup>22</sup> And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; ... “Is not this Joseph’s son?” (Luke 4:21–22)

And all were amazed and perplexed, saying to one another, “What does this mean?”<sup>13</sup> But others mocking said, “They are filled with new wine.”<sup>14</sup> But Peter, standing with the eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.<sup>15</sup> For these men are not drunk, as you suppose, since it is only the third hour of the day;<sup>16</sup> *but this is what was spoken by the prophet Joel...* (Acts 2:12–16)

## Healing the Lame

<sup>18</sup> And behold, men were bringing *on a bed a man who was paralyzed*, and they sought to bring him in and *lay him* before Jesus...<sup>24</sup> [Jesus said:] “... that you may know that the Son of man has authority on earth to forgive sins”—he said to the man who was paralyzed—“I say to you, rise, take up your bed and go home.”<sup>25</sup> And immediately *he rose before them*, and took up that on which he lay, and went home, *glorifying God.*<sup>26</sup> And *amazement* seized them all, and they glorified God and were *filled with awe*, saying, “We have seen strange things today.” (Luke 5:18–26)

<sup>2</sup> And *a man lame from birth was being carried*, whom they *laid daily* at that gate of the temple which is called Beautiful to ask alms of those who entered the temple.<sup>3</sup> Seeing Peter and John about to go into the temple, he asked for alms...<sup>6</sup> But Peter said, “I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk.”<sup>7</sup> And he took him by the right hand and raised him up; and *immediately his feet and ankles were made strong...*<sup>9</sup> And all the people saw him walking and praising God,<sup>10</sup> ... *and they were filled with wonder and amazement* at what had happened to him. (Acts 3:2–10)

## The Deaths of Jesus and Stephen

<sup>34</sup> And Jesus said, “*Father, forgive them; for they know not what they do.*” ...<sup>46</sup> Then Jesus, crying with a loud voice, said, “*Father, into thy hands I commit my spirit!*” And having said this he breathed his last. (Luke 22:34, 46)

<sup>58</sup> Then they cast [Stephen] out of the city and stoned him; *and the witnesses laid down their garments at the feet of a young man named Saul,*<sup>59</sup> And as they were stoning Stephen, he prayed, “*Lord Jesus, receive my spirit.*”<sup>60</sup> And he knelt down and cried with a loud voice, “*Lord, do not hold this sin against them.*” And when he had said this, he fell asleep. (Acts 7:58–60)

## The Life of Jesus and the Life of Jesus in the Church

### Jesus in Luke

Baptized; descent of the Spirit (3:22)  
Public speech; begins ministry (4:16–27)  
Heals the lame (5:17–26)  
Conflict with leaders (5:29–6:11)  
Centurion sends for Jesus (7:1–10)  
Jesus raises dead: “Arise”, “sat up” (7:11–17)  
Pharisees criticize (7:36–50)  
Miraculously delivered from death (24:1)  
Jesus prays for killers (23:34)

### Peter & Apostles in Acts of the Apostles

Baptism of the Spirit (2:1–13)  
Public speech; begins ministry (2:14–36)  
Heals the lame (3:1–10)  
Conflict with leaders (4:1–8:3)  
Centurion sends for Peter (10:1–48)  
Peter raises dead; “Rise”, “rose up” (9:36–43)  
Pharisees criticize (11:1–18)  
Miraculously delivered from death (12:1–17)  
Stephen prays for killers (7:59–60)

## Paul on the Road to Damascus

Now as [Paul] journeyed he approached Damascus, and suddenly a light from heaven flashed about him.<sup>4</sup> And he fell to the ground and heard a voice saying to him, “Saul, Saul, *why do you persecute me?*”<sup>5</sup> And he said, “Who are you, Lord?” And he said, “*I am Jesus, whom you are persecuting...*” (Acts 9:3–5)

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## *Resurrecting the Kingdom of Israel: Ascension and Pentecost*

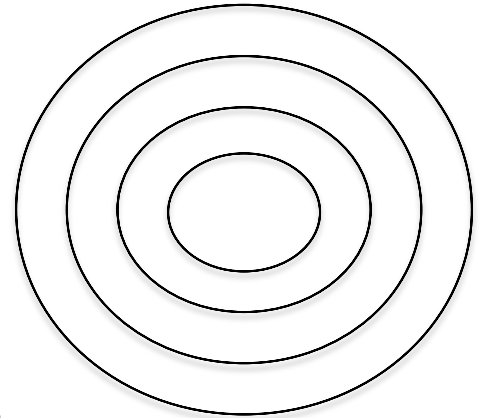
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### **I. The Ascension: Restoring the Kingdom to Israel (Acts 1:1-11)**

- A. The Theme of Acts: The Church? No, the \_\_\_\_\_ of 1:3, 28:31.
- B. "While staying with them..." not really. It's "while \_\_\_\_\_ with them." cf. Luke 22:15-18. This is important!
- C. "Will you at this time restore the Kingdom?" (1:6). The apostles ask \_\_\_\_\_, but Jesus answers with \_\_\_\_\_ (1:8).
- D. "You will be my *martyres* in Jerusalem, Judea, Samaria, and the ends of the earth."

This is the \_\_\_\_\_ of the Book of Acts as

well as a theological \_\_\_\_\_ of the kingdom of David:



### **II. The Replacement of Judas (Acts 1:12-26):**

- A. The Sacramental Significance of Being Twelve:  
1 Kings 4:87-19: The \_\_\_\_\_ over the kingdom.
- B. "His office let another take." It's literally his *episcopate* (Gk. *episkopen*): KJV "bishopric."  
Translates the Hebrew *pequdah*, "appointed supervisor," usually in priestly contexts.  
*epi* – *skopos*, "super – visor" becomes *epi* → **bi**, *skopos* → **shop**, thus **bishop**  
*presbuteros* gets contracted to **presbuter** then **priester** and then **priest**
- C. Significance: the apostles held a role of supervision (*episcopacy*) that continued after their \_\_\_\_\_.
- D. The pattern of *apostolic succession*:
1. Jesus appoints the apostles: Luke 6:12-16, "He chose twelve, named apostles"
  2. The apostles appoint *presbuteroi* ("priests"): Acts 14:23, "And when they had appointed *presbuteroi* for them in every church ..."
  3. These *presbuteroi* appoint yet others: Titus 1:5: "This is why I left you on Crete, that you might ... appoint *presbuteroi* in every town ..."

E. Also observe the apostles *sharing their authority* with the *presbuteroi*:

Acts 15:6 “The apostles and *presbuteroi* were gathered together to consider this matter ...”

Acts 16:4 “As they went on their way, they delivered to them for observance the decisions which had been reached by the apostles and *presbuteroi* ....” Cf.

15:2,4,22-23; 16:4

1 Pet. 5:1: “So I exhort the *presbuteroi* among you, as a fellow *presbuteros* and a *martyr* of the sufferings of Christ ... tend the flock of God that is your *episcopacy* ....”

St. Clement of Rome (c. AD 80): “*Our apostles likewise knew, through our Lord Jesus Christ, that there would be strife over the bishop’s office. 2 For this reason, therefore, having received complete foreknowledge, they appointed the officials mentioned earlier and afterwards they gave the offices a permanent character; that is, if they should die, other approved men should succeed to their ministry. (1Clem. 44:1)*

St. Augustine: “[T]here are many other things which most properly can keep me in [the Catholic Church’s] bosom.... The succession of priests (*presbuteroi*), from the very seat of the apostle Peter, to whom the Lord, after his resurrection, gave the charge of feeding his sheep [John 21:15–17], up to the present episcopate, keeps me here.”

— *Against the Letter of Mani Called "The Foundation"* 4:5 [A.D. 397].

### III. Pentecost! Acts 2:1-47

A. Pentecost, the one feast still observed by Jews and Christians (vv. 1-13)

1. The End of the \_\_\_\_\_.
2. Commemorating the event at \_\_\_\_\_, the giving of the \_\_\_\_\_. (Lev 23:15-17; Exod 19:1,16 (~50 days between 14 Nissan and 3 Sivan using 30-day month))
3. “Rush of wind,” “tongues of fire”—the peaceful \_\_\_\_\_ of the Spirit! (Heb 12:18-24)
4. Notice also that all the nationalities understanding the Gospel is the UN-\_\_\_\_\_ (Gen 10:1-11:9)! The Church overcomes national divisions!
5. “They are filled with new wine...” compare Jesus in Luke 5:37-38.

B. The Sermon of Peter (vv. 14-36)

1. The Message: Jesus, Son of David, King of Israel! (v. 29-31; v. 33; v. 34)
  - a. “David knew God had sworn with an oath to set his seed upon his throne” (v. 30) This is the \_\_\_\_\_

b. "Being therefore exalted at the right hand of God," the place of honor and authority. The palace was at the \_\_\_\_\_ of the Temple.

c. "The LORD says to my lord, sit at my right hand" (Psa 110:1) A royal coronation hymn of the son of David!

C. The Response of the Crowd:

1. They were "\_\_\_\_\_ to the heart"! A fulfillment of prophecy:

**Moses:** Deut 30:6: "And the LORD your God will *circumcise your heart* and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live."

**Ezekiel:** Ezek. 36:26 A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a *heart of flesh*.

**Jeremiah:** Jer 31:33 But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will *write it upon their hearts*"

2. "What shall we do?" The perennial seven steps:

a. "R\_\_\_\_\_ ... v. 38

b. "Be B \_\_\_\_\_" v. 38

c. "Receive the \_\_\_\_\_" v. 38

d. "Hold steadfastly to the \_\_\_\_\_" v. 42

e. "To F \_\_\_\_\_ or C \_\_\_\_\_" v. 42,44

f. "To the B \_\_\_\_\_ of B \_\_\_\_\_" v. 42

g. "To the P \_\_\_\_\_"

} Baptism/Confirmation

} Eucharist

3. These refer to seven elements both of our S\_\_\_\_\_ life and our personal D\_\_\_\_\_ life.

# “What God Has Cleansed”: Peter, Paul, and the First Church Council

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## Outline of Acts

1. Preface, Ascension of Jesus, and Judas' Successor (Acts 1)
2. Coming of the Holy Spirit at Pentecost (Acts 2)
3. The Apostles in Jerusalem (Acts 3–8)
4. The Apostles in Judea and Samaria (Acts 8–12)
  - a. First Persecution in Jerusalem and Philip in Samaria and Judea (8:1–40)
  - b. The Conversion of Saul (9:1–31)
  - c. Peter in Lydda, Joppa, and Caesarea (9:32–43)
  - d. Peter, Cornelius, and Preaching among Gentiles (10:1–48)
  - e. Antioch, Conversion of Gentiles, and Relief for Jewish Christians through Barnabas and Paul (11:19–30)
  - f. Second Persecution and the Martyrdom of James (12:1–25)
5. The Apostles Go to the Ends of the Earth (Acts 13–28)
  - a. Paul and the Church at Antioch (13:1–52)
  - b. Paul at Iconium and Lystra (14:1–28)
  - c. The Apostolic Council of Jerusalem (15:1–35)
  - d. Paul's Missionary Activity, Arrest in Jerusalem, and Arrival in Rome (16:1–28:31)

## Peter's Primacy in the Gospels

1. *Only* Peter is given keys (Matt 16:19)
2. *Always* named first among 12 (cf. Matt 10:2//Mark 3:16//Luke 6:14//Acts 1:13 Matt 4:18; Matt 10:2: “first”)
3. Peter *always* first among inner-circle (i.e., Peter, James and John)
  - a. Healing of the little girl (Mark 5:37; Luke 8:51)
  - b. Transfiguration (Matt 17:1//Mark 9:2//Luke 9:28)
  - c. In the Garden of Gethsemane (Matt 26:37; Mark 14:33)
4. Usually spokesman for apostles
  - a. Confession of faith (Matt 16:17//Mark 8:29//Luke 9:20)
  - b. Jesus' teaching on rich entering kingdom (Matt 19:27//Mark 10:28//Luke 18:28)
  - c. Transfiguration (Matt 17:4; Mark 9:5; Luke 9:33)
5. Jesus pays temple tax for himself and Peter (Matt 17:24–27)
6. Jesus prays for Peter at the Last Supper: “Simon, Simon, behold, Satan demanded to have *you* [plural], that he might sift you like wheat,<sup>32</sup> but I have prayed for *you* [singular] that *your* [singular] faith may not fail; and when *you* [singular] have turned again, strengthen *your* [singular] brethren.” (Luke 22:31–32)

## Primacy in Acts

1. Peter announces need to replace Judas—direction is quickly followed (cf. Acts 1:15–26)
2. Peter as spokesman (cf. Acts 2:14–47 [2:37: “Peter and the rest of the Apostles”]; 4:8–12; 5:29; 8:14–17)
3. Peter performs the first miracle after Pentecost (cf. Acts 2:1–10)
4. Peter deals with Ananias and Sapphira after offering “laid at the Apostles Feet” (cf. Acts 5:1–11)
5. People brought to the “apostles” so that *Peter's* shadow might heal (cf. Acts 5:12–16)
6. Peter and John go up to lay hands on Samaritans (cf. Acts 8:14–17)
7. Simon approaches Peter to pay for gift; asks Peter to pray for him (cf. Acts 8:18–24)
8. Peter is sought by Roman Centurion (Acts 10)
9. Peter first opposes circumcision party (cf. Acts 11:1–18); “silences” them (Acts 11:18)
10. After Herod kills James, seeks Peter (cf. Acts 12:3)

## The Evening Sacrifice

... while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of *the evening sacrifice*. (Daniel 9:21)

Now Peter and John were going up to the temple at the hour of prayer, *the ninth hour*... (Acts 3:1)

## The Prayer and Vision of Cornelius

<sup>1</sup> At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, <sup>2</sup> *a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God.* <sup>3</sup> About *the ninth hour of the day* he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius." <sup>4</sup> And he stared at him in terror, and said, "What is it, Lord?" And he said to him, "*Your prayers and your alms have ascended as a memorial before God.*" <sup>5</sup> And now send men to Joppa, and bring one Simon who is called Peter; <sup>6</sup> he is lodging with Simon, a tanner, whose house is by the seaside." (Acts 10:1–6)

... give for alms those things which are within; and behold, *everything is clean for you*. (Luke 11:41)

... there were certain men who were unclean through touching the dead body of a man, so that they could not keep the passover on that day... (Numbers 9:6–7)

## Peter's Vision

The next day... Peter went up on the housetop to pray, about the sixth hour. <sup>10</sup> And he became hungry and desired something to eat; but while they were preparing it, he fell into a trance <sup>11</sup> and saw the heaven opened, and something descending, like a great sheet, let down by four corners upon the earth. <sup>12</sup> In it were all kinds of animals and reptiles and birds of the air. <sup>13</sup> And there came a voice to him, "Rise, Peter; kill and eat." <sup>14</sup> But Peter said, "No, Lord; for *I have never eaten anything that is common or unclean.*" <sup>15</sup> And the voice came to him again a second time, "*What God has cleansed, you must not call common.*" <sup>16</sup> This happened three times, and the thing was taken up at once to heaven. <sup>17</sup> Now while Peter was inwardly perplexed as to what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate... <sup>19</sup> And while Peter was pondering the vision, *the Spirit said to him*, "Behold, three men are looking for you. <sup>20</sup> Rise and go down, and accompany them without hesitation; for I have sent them." (Acts 10:9–17)

## The Baptism of Cornelius

<sup>34</sup> And Peter opened his mouth and said [to Cornelius]: "Truly I perceive that God shows no partiality, <sup>35</sup> but in every nation any one who fears him and does what is right is acceptable to him...." <sup>44</sup> While Peter was still saying this, *the Holy Spirit fell on all who heard the word.* <sup>45</sup> And the believers from among the circumcised who came with Peter were amazed, because *the gift of the Holy Spirit had been poured out even on the Gentiles.* <sup>46</sup> For they heard them speaking in tongues and extolling God. Then Peter declared, <sup>47</sup> "Can any one forbid water for baptizing these people who have *received the Holy Spirit just as we have?*" (Acts 10:34–47)

## The Deliverance of Peter from Prison

<sup>1</sup> About that time Herod the king laid violent hands upon some who belonged to the church. <sup>2</sup> He killed James the brother of John with the sword; <sup>3</sup> and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. <sup>4</sup> And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. <sup>5</sup> So Peter was kept in prison; but earnest prayer for him was made to God by the church.

<sup>6</sup> The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; <sup>7</sup> and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. <sup>8</sup> And the angel said to him, "Dress yourself and put on your sandals." And he did so. And he said to him,

“Wrap your mantle around you and follow me.”<sup>9</sup> And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision.<sup>10</sup> When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him.<sup>11</sup> And Peter came to himself, and said, “Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.”

<sup>12</sup> When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying.<sup>13</sup> And when he knocked at the door of the gateway, a maid named Rhoda came to answer.<sup>14</sup> Recognizing Peter’s voice, in her joy she did not open the gate but ran in and told that Peter was standing at the gate.<sup>15</sup> They said to her, “You are mad.” But she insisted that it was so. They said, “*It is his angel!*”<sup>16</sup> But Peter continued knocking; and when they opened, they saw him and were amazed.<sup>17</sup> But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, “Tell this to James and to the brethren.” Then he departed and went to another place. (Acts 12:1–17)

## The Council of Jerusalem

<sup>1</sup> But some men came down from Judea and were teaching the brethren, “*Unless you are circumcised according to the custom of Moses, you cannot be saved.*”<sup>2</sup> And when 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>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 rose and said to them, “Brethren, you know that in the early days God made 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, *giving them the Holy Spirit* just as he did to us;<sup>9</sup> and he made no distinction between us and them, but *cleansed their hearts by faith*.<sup>10</sup> Now therefore why do you make trial of God by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear? <sup>11</sup> But we believe that we shall be saved through the grace of the Lord Jesus, just as they will.”<sup>12</sup> *And all the assembly kept silence*; and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles... (Acts 15:1–12)

<sup>13</sup> After they finished speaking, James replied, “Brethren, listen to me.<sup>14</sup> Simeon has related how God first visited the Gentiles, to take out of them a people for his name.<sup>15</sup> And with this the words of the prophets agree....<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 pollutions of idols and from unchastity and from what is strangled and from blood. (Acts 15:13–20)

<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 brethren,<sup>23</sup> with the following letter: “...<sup>24</sup> Since we have heard that some persons from us have troubled you with words, unsettling your minds, although we gave them no instructions,<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>28</sup> *For it has seemed good to the Holy Spirit and to us* to lay upon you no greater burden than these necessary things:<sup>29</sup> that you abstain from what has been sacrificed to idols and from blood and from what is strangled<sup>n</sup> and from unchastity. If you keep yourselves from these, you will do well. Farewell.” (Acts 15:22–29)

As they [Paul and Timothy] went on their way through the cities, *they delivered to them for observance the decisions which had been reached by the apostles and elders who were at Jerusalem.* (Acts 16:4)

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<sup>n</sup> Other early authorities omit *and from what is strangled*



<b>Luke</b>	<b>Acts<sup>1</sup></b>
1:1-4 A preface dedicates the book to Theophilus.	1:1-5 A preface dedicates the book to Theophilus.
3:21 Jesus is praying at his baptism.	1:14, 24 The disciples are praying as they wait their baptism of the Holy Spirit.
3:22 The Spirit descends after Jesus' prayer and in a physical form.	2:1-13 The Spirit fills the disciples after their prayers with accompanying physical manifestations.
4:16-30 Jesus' ministry opens with a sermon	2:14-40 The church's ministry opens with a sermon
4:31-8:56 Examples of preaching and healing. Conflicts illustrate the note of rejection.	2:41-12:17 Examples of prophesying and wonders. Persecutions illustrate the note of unbelief.
<i>Within this last general section there are several specific correspondences that need to be mentioned.</i>	
5:17-26 A lame man is healed by the authority of Jesus.	3:1-10 A lame man is healed by the name of Jesus
5:29-6:11 Conflicts with the religious leaders.	4:1-8:3 Conflicts with the religious leaders.
7:1-10 A centurion, well-spoken of by the Jews, sends men to Jesus to ask him to come to his house.	Ch. 10 A centurion, well-spoken of by the whole Jewish nation, sends men to Peter to ask him to come to his house.
7:11-17 A story involving a widow and a resurrection. Jesus says, "Arise"... And the dead man "sat up."	9:36-43 A story involving widows and a resurrection. Peter says, "Rise"... And the woman "sat up."
7:36-50 A Pharisee criticizes Jesus for being touched by the wrong kind of woman.	11:1-18 The Pharisaic party criticizes Peter for his association with Gentiles.
<i>Further parallels</i>	
10:1-12 <i>The mission of the seventy which foreshadows the Gentile mission to the church.</i>	Chs. 13-20 <i>The missionary journeys of Paul to the Gentiles.</i>
9:51—19:28 Jesus makes a journey to Jerusalem which is a passion journey (9:31; 9:51; 12:50; 13:33; 18:31-33) under divine necessity (13:33) and characterized by the disciples' lack of understanding (9:45; 18:34).	19:21-21:17 Paul makes a last Journey to Jerusalem which is a passion journey (20:3; 20:22-24, 37-38; 21:4, 10-11, 13) under divine necessity (20:22; 21:14) and characterized by his friends' lack of understanding (21:4, 12-13).
<i>Seven references to journey to Jerusalem.</i>	
9:51, 53 He set his face to go to Jerusalem.	19:21 Paul resolved to go to Jerusalem.
<i>Similar events in Jerusalem</i>	
19:37 Jesus receives a good reception and the people praise God for the works they have seen.	21:17-20a Paul receives a good reception and God is glorified for the things done among the Gentiles.
19:45-48 Jesus goes into the Temple. He has a friendly attitude toward it.	21:26 Paul goes into the Temple. He has a friendly attitude toward it.
20:27-39 The Sadducees do not believe in the resurrection. The scribes support Jesus.	23:6-9 The Sadducees do not believe in the resurrection. The scribes support Paul.
22:19a At a meal Jesus takes bread and gives thanks and breaks it.	27:35 Paul has a meal in which he takes bread, gives thanks, and breaks it.
22:54 A mob seizes Jesus.	21:30 A mob seizes Paul.
22:63-64 Jesus is slapped by the priest's assistants.	23:2 Paul is slapped at the high priest's command.
22:26; 23:1, 8, 13 The four trials of Jesus (Sanhedrin; Pilate; Herod; Pilate).	Chs. 23; 24; 25; 26 The four trials of Paul (Sanhedrin; Felix; Festus; Herod Agrippa).
<i>Some of the details in the trials of Jesus in the Third Gospel and Paul in the Acts correspond.</i>	
23:4, 14, 22 Three times Pilate declares Jesus innocent.	23:9; 25:25; 26:31 Three men, Lysias, Festus, and Agrippa, declare Paul innocent.
23:6-12 Pilate sends Jesus to Herod for questioning.	25:13-26:32 A Herod hears Paul with the permission of Festus.
23:16, 22 Pilate says he will release Jesus.	26:32 Agrippa says: "This man could have been set free."
23:18 The Jews cry: "Away with this man."	21:36 The Jews cry: "Away with him."
23:47 A centurion has a favorable opinion of Jesus.	27:3, 43 A centurion has a favorable relation with Paul.

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<sup>1</sup> Taken from Charles H. Talbert, *Literary Patterns, Theological Themes and the Genre of Luke-Acts* (Missoula, MT: Scholars Press, 1974).

***The Passion of the Church:  
Martyrdom and Tribulation in Acts***

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I. Overview: At least 28 incidents of persecution in Acts, varying from public mockery and insult to death plots, arrest, beatings, expulsion, imprisonment, lynching, and execution.

What is the theme? *The Church shares in the \_\_\_\_\_ of her Lord.*

Some notable persecutions in Acts:

II. The Stoning of Stephen, first martyr (Acts 6:8–7:60)

A. Stephen's defense speech (7:2-53): Salvation history from Abraham on ...

1. Theme one: God's appearance \_\_\_\_\_ the Holy Land and away from the \_\_\_\_\_.

2. Theme two: The rejection of the true \_\_\_\_\_.

3. This justifies de-emphasizing the \_\_\_\_\_ and recognizes Jesus as the \_\_\_\_\_ . See the accusations 6:13-14.

B. Stephen's Christ-like death:

1. "I see the Son of Man standing at the right hand of God!" Why standing? See 1 Kings 2:19.

2. "They cast him out of the city ...." Cf. Heb 13: 12-14

3. "Lord Jesus, receive my spirit," Acts 7:59;

"Father, into thy hands I commit my spirit!" Luke 23:46

4. "Lord, do not hold this sin against them," Acts 7:60

"Father, forgive them; for they know not what they do." Luke 23:34

III. From Persecutor to Persecuted: Saul's conversion

A. The Mystical Body of Christ: *Acts 9:3 Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. 4 And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" 5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. 6 But rise and enter the city, and you will be told what you are to do." 7 The men who were traveling with him stood speechless, hearing the voice but seeing no one.*

B. Acts 9:15-16: *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 sons of Israel; 16 for I will show him how much he must suffer for the sake of my name."*

IV. "Opposition from the Good": The mystery of suffering at the hands of Christian brothers.

A. Peter gets backlash for eating with Gentiles: Acts 11:2 *So when Peter went up to Jerusalem, the circumcision party criticized him, 3 saying, "Why did you go to uncircumcised men and eat with them?"*

B. Paul and Barnabas opposed by circumcision party: Acts 15:1 *But some men came down from Judea and were teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And when 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.*

C. Paul and Barnabas split over John Mark's participation: Acts 15:37 *And Barnabas wanted to take with them John called Mark. 38 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. 39 And there arose a sharp contention, so that they separated from each other; Barnabas took Mark with him and sailed away to Cyprus, 40 but Paul chose Silas and departed ...*

D. Paul and Peter have a rift: Gal. 2:11 *But when Cephas came to Antioch I opposed him to his face, because he stood condemned. 12 For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. 13 And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity.*

#### V. Paul's Death, Resurrection, and Mystery of Tribulation in Salvation:

A. Death and Resurrection of Paul: Acts 14:19 *But Jews came there from Antioch and Iconium; and having persuaded the people, they stoned Paul and dragged him out of the city, supposing that he was dead. 20 But when the disciples gathered about him, he rose up and entered the city; and on the next day he went on with Barnabas to Derbe. 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, 22 strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. 23 And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they believed.*

B. The Mystery of Tribulation in Salvation: Rom. 8:15 *When we cry, "Abba! Father!" 16 it is the Spirit himself bearing witness with our spirit that we are children of God, 17 and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.*

C. The Testimony of Peter: 1Pet. 4:12 *Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. 13 But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. 14 If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you. 16 yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. 19 Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.*

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Overview: At least **28 incidents of persecution** in Acts, varying from public mockery and insult to death plots, arrest, beatings, expulsion, imprisonment, lynching, and execution.

1. The arrest of Peter and John, tried before Sanhedrin (4:1-22)
2. Second arrest of Peter and John, then miraculous release (5:17-26)
3. Second trial of Peter and John before Sanhedrin (5:27-39)
4. Peter and John beaten by Sanhedrin (5:40-42).
5. Stephen seized, dragged, tried in front of Sanhedrin (6:8-15)
6. Stephen lynched by stoning (7:54-60).
7. Saul instigates widespread persecution with imprisonments (8:2-3).
8. Paul the target of a death plot, flees Damascus in basket (9:23-25).
9. Paul target of death plot from Hellenists in Jerusalem, flees. (9:29-30)
10. Herod persecutes Church, kills James, imprisons Peter (12:1-19).
11. Jews in Pisidian Antioch contradict, revile Paul in public (13:45).
12. Jews in Pisidian Antioch drive Paul out of the province (13:50).
13. Jews in Iconium slander Paul in public, attempt to arrest and stone them (14:2-7).
14. Jews follow Paul to Lystra, succeed in lynching by stoning, Paul killed (14:19-20).
15. Paul and Silas severely beaten and imprisoned for exorcizing a slave girl (16:19-24).
16. Jews raise a mob in Thessalonica, almost lynch Jason and other Christians (17:1-9).
17. Jews from Thessalonica go to Beroea, incite a mob against Paul (17:13).
18. Jews in Corinth revile Paul, eventually drag him before tribunal (18:5-12).
19. Sosthenes beaten by violent mob in Corinth (18:17).
20. Jews in Ephesus slander Paul and Christianity in public (19:9).
21. Jews incite mob in Ephesus that comes close to lynching Paul and Timothy (19:21-40).
22. Jews form a death plot for Paul in Greece (20:3).
23. Asian Jews stir up a mob that seizes Paul in the Temple courts (21:27-36).
24. Roman tribune almost scourges Paul (22:22-29).
25. Paul beaten by command of high priest while on trial before council (23:2).
26. Jews in Jerusalem vow to fast until they kill Paul (23:12-22).
27. Jews from Jerusalem plot to murder Paul while he is being transferred to Jerusalem (25:3).
28. Paul suffers shipwreck while being shipped to Rome to be tried before Caesar (chs. 27-28).