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*Donald Senior, C.P.  
Carroll Stuhlmüller, C.P.*

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Thus for Luke the concept of Spirit seals the kinship between God's universal will to save, the liberating ministry of Jesus, and the worldwide mission of the church. During the history of Israel that universal potential is hidden in promise: God would one day redeem his people and reverse the oppression suffered by the lowly (cf. the canticles of Zechariah and Mary). During the lifetime of Jesus, God's Spirit begins to fulfill the promise: those in pain are liberated, the poor are cared for, the outcasts and rejected are brought home. With the completion of the work of Jesus, God's full embrace of humanity can now become apparent, as the community formed by Jesus carries his message of forgiveness to the end of the earth. By the way he tells the Gospel story, Luke is able to base the scope and character of the church's mission in the person and ministry of Jesus. We can now turn to the second volume of Luke's work, where he shows the continuation of Jesus' mission in the development of the early church.

#### **THE ACTS OF THE APOSTLES: THE COMMUNITY'S UNIVERSAL MISSION**

The mission program enunciated in the commission text of Lk. 24:44-49 and previewed in the Gospel's portrayal of Jesus' ministry is now carried out by the apostles and the community in the book of Acts.<sup>24</sup> The scope, the structure, and the content of Acts are dominated by the question of the universal mission. The kingdom ministry of Jesus, which reached a climax in Jerusalem with his death, resurrection, and triumphant return to the Father, will be continued through the guidance of the risen Christ and the power of the Spirit in the community's own history.

This perspective, already spelled out in the Gospel (cf. especially Lk. 24:44-49) is recapitulated in the opening verses of Acts. The community gathered in Jerusalem is instructed by the risen Jesus about the "kingdom of God" and the advent of the Spirit (cf. Acts 1:3-5). They are told to remain in the city until they receive the Spirit. The power of the Spirit will inaugurate a mission stretching from Jerusalem through all Judea and Samaria to the "end of the earth" (cf. Acts 1:8). While obediently awaiting this new dawn, the community reconstitutes the number of the twelve apostles so that all is in readiness for the beginning of the mission (Acts 1:15-26). Thus the opening chapter of Acts confirms what the final chapter of the Gospel had already made clear: the preoccupying concern of the evangelist is the universal mission of salvation announced by Simeon (Lk. 2:32) and the Baptist (Lk. 3:6), begun by Jesus' ministry and now to be carried out by his church. The apostolic leadership of the church, Peter and the Twelve, and Paul will take the mission to the end of the earth.

#### *The Structure of Acts*

As Ferdinand Hahn and others have suggested, the structure of the book of Acts takes its cue from this mission perspective.<sup>25</sup> The sequence of "Jerusalem-Judea-Samaria-end of the earth" guides the basic movement of the story. The decisive action for opening up the mission will be the conversion of Cornelius in

chapter 10 and the acceptance of the consequences of this step by the Jerusalem church in chapters 11 and 15. But Luke already begins to illustrate the expansive nature of the mission in chapters 2 through 9. If Paul will be the "chosen instrument" (Acts 9:15) who carries the message of salvation to the "end of the earth," it is Peter and other leaders of the Jerusalem church who are the agents of the mission in Jerusalem, Judea, and Samaria.

Peter is the dominant figure in the Jerusalem mission. The phenomenon of the Spirit and Peter's subsequent Pentecost sermon touch Jews in Jerusalem who have gathered "from every nation under heaven" (Acts 2:5-11). Even though the concentration is still on Jew and not Gentile, Luke's emphasis on the diaspora in this text confirms that the saving event begun here will, as Peter's citation of Joel suggests, bring God's Spirit to "all flesh" (Acts 2:17). A similar universal dimension is implied in Peter's speech at Solomon's Portico, where he reminds the Jerusalemites that "you are sons of the prophets and of the covenant which God gave to your fathers, saying to Abraham, 'And in your posterity shall all the families of the earth be blessed'" (Acts 3:25). The healing ministry of Peter and John and the other apostles (cf. Acts 2:43; 3:1-10; 5:12-26) and the marvelous growth of the Jerusalem community (Acts 2:41-47; 4:4, 32-35; 5:14; 6:7) confirm the fulfillment of the first stage of the Lord's promise—the community has effectively witnessed to the mission of the risen Jesus in Jerusalem.

The death of Stephen and the persecution that follows (chap. 6-8) are the events that paradoxically widen the scope of the mission to "Judea and Samaria" (8:1). As with Jesus, the community arrives at life through death. Those scattered by the persecution "went about preaching the word" (Acts 8:4). Philip evangelizes Samaria (8:5-8), a step confirmed by the Jerusalem apostles and continued in the ministry of Peter and John themselves (8:25). Luke continues to assert the centrality of the Jerusalem church even as the mission pushes beyond its boundaries. Few details of the Judean mission are given, but in 9:31 we have a summation of its great success. Also in this section we are told of the conversion of the Ethiopian eunuch by Philip (8:26-39). The mission has not yet broken beyond the borders of Israel and this foreigner is most likely a proselyte to Judaism, but the miraculous nature of this encounter is a preview of God's universal salvation.

The introduction of Paul (cf. Acts 7:58; 8:3, 9:1ff.) brings us to the third stage. He will be an instrument carrying the word of salvation to the end of the earth—the dominant motif of the second half of Acts. But Paul's mission cannot get underway until Peter and the Jerusalem church have formally ratified the mission to the Gentiles. This is the crucial significance of Acts 10:1-11:18: Peter's vision at Joppa and his encounter with the devout Gentile Cornelius, who is noted for virtues dear to Luke, prayer and almsgiving (10:2). Luke artfully makes this story a micro-drama of the early church's entire struggle with the mission question. Peter and, ultimately, the Jewish Christians at Jerusalem are asked to absorb the staggering reality that their sacred customs are to give way before the "impartiality" of God (cf. Acts 10:15, 28, 34, 47; 11:9, 17, 18). The God who sent Jesus chooses to give to the people of "any nation" the same gifts of the Spirit he lavished on the Jerusalem Jews. Thus the awesome good news already promised

by the risen Jesus in Lk. 24:47 finally strikes home: "Then to the Gentiles also God has granted repentance unto life" (Acts 11:18).

Even though Luke presents Peter and the Jerusalem church as grasping only gradually the full scope of the mission (an assertion that undoubtedly is historically true), he still insists on the central role of Jerusalem. Just as the mission to Samaria had to be "authenticated" by the Twelve (Acts 8:14-17), so too the full-blown Gentile mission of Paul and others cannot really get underway until the Jerusalem church has accepted it. Only now (Acts 11:19-20) are we told of the spread of the word in Antioch by the Hellenists—and only now are we prepared for the full presentation of Paul's mission (cf. 13:2-3). Acts 13 sets up a pattern repeated through the second half of Acts: Paul preaches first to the synagogues, but when rejected turns to the Gentiles (cf. 13:44-52). Thus the Lucan insistence on a salvation-history perspective of "Jews first" is apparent in the very structure of Acts. A corollary of this is the central role of the Jewish Christians themselves. All important initiatives of the universal mission (including Paul's work among the Gentiles) must ultimately be ratified by the apostles, who remain the authentic link to the mission of Jesus, a mission that "began in Jerusalem."

In the last half of Acts, Paul moves boldly on his mission to Asia, Greece, and finally Rome, thereby fulfilling the promise of God's universal salvation (cf. especially 28:29). The twelve apostles seem to fade from view, their essential work done. Now the mission is entrusted to a "second generation," ministers of the Word (cf. Lk. 1:2) such as Paul and Barnabas, a generation with whom the author of Acts seems to identify. This postapostolic generation is entrusted with the work of carrying God's message of salvation "to the end of the earth."

### *The Mission Message of Acts*

Just as the universal mission shapes the structure of Acts, so too does the mission question dominate the content of the book. The major themes we isolated in the commission text of Lk. 24:44-49 and traced throughout the Gospel are vitally present in Acts as well.

Two of these motifs have already been considered in our examination of structure, namely, the mission's universal scope and its continuity with the history of Israel. In the very way Luke shapes the sequence of the community's early history, he confirms the statement of the risen Jesus that "repentance and forgiveness of sins should be preached in his name to all nations, beginning at Jerusalem" (Lk. 24:47; Acts 1:8).

The narrative equally confirms the salvation-history perspective implied in the phrase "beginning at Jerusalem." As we have already noted, Luke presents Jesus' own mission as climaxing in Jerusalem, the city that symbolized not only opposition to Jesus' prophetic ministry but also the role of Israel in God's plan of salvation announced in the Scriptures. Scripture is fulfilled by having the community receive its endowment of the Spirit in Jerusalem and by having its mission begin from this sacred center. As the early chapters of Acts make clear, the apostles and the Jerusalem church are a constant reference point as the mission radi-

ates out to Judea, Samaria, and beyond. The anchor of the Christian mission in the sacred history of Israel is further confirmed by the experience of the early missionaries. Diaspora Jews are the first to hear and accept the preaching of Peter (Acts 2:5-12); God-fearing Gentiles who come to Israel, such as the Ethiopian eunuch and Cornelius, are the pioneers of the Gentile church. Paul consistently takes his mission to the synagogues of the Greco-Roman world, and only in the face of their refusal does he turn to the Gentiles (cf. Acts 13:46; 28:28). A recital of the history of Israel with particular emphasis on God's saving initiatives and the failure of Israel to respond forms a major part of the sermons of Acts (cf. especially 2:22-36; 3:12-26; 7:2-53; 13:16-41).

This insistence on the priority of Israel not only reflects the actual historical development of the early Christian mission but enables Luke to establish continuity with the Old Testament and thereby confirm that the church's work among Gentiles "fulfills" what was written "in the law of Moses and the prophets and the psalms" (Acts 24:44). Jesus himself is the first instance of this eschatological fulfillment. His inclusive mission, his death and victory had shaped and inspired the early community's vision. Now the Spirit-prompted work of the church carries out this fulfilling task begun by Jesus himself.

It should be noted that Luke's attention to continuity with Israel does not dilute the inherent universalism of the gospel or rob the Gentile mission of its own validity. The turn to the Gentiles follows upon the rejection by Israel but is not wholly explained by this. As the Gospel makes clear, the "salvation of all flesh" is intended by God from the beginning. The baptism of the Ethiopian, the conversion of Cornelius, and the mandate of Paul to go to the Gentiles are clearly the result of an explicit divine initiative, regardless of the response of the Jews. Paul's speeches in Acts 14:15-17 and 17:23-31 affirm that the offer of salvation to the Gentiles is not a mere crust from the table of Israel but is part of God's saving care for all peoples already expressed in creation.<sup>26</sup> Thus the movement from Israel to the Gentiles is not the cause of the universal mission, in Luke's view, but the God-ordained moment that clearly reveals God's saving intent for all.

The content of Acts clearly reveals that the purpose of the community's mission is salvation, the major theme of the summary commission of Lk. 24:44-49 and of the entire gospel. The work of Jesus in the Synoptic Gospels is presented as a ministry of salvation, proclaiming and actualizing God's saving deeds and calling on people to accept the results of that transformation in their lives. At its most fundamental level, this is what defines the "coming of the kingdom of God." Thus the Gospels are full of Jesus' acts of healing and exorcism, his fresh teaching, and his insistent call for conversion and repentance.

The same mission of salvation is entrusted to the community: "repentance and forgiveness of sins should be preached in his name. . . . You are the witnesses of these things" (Lk. 24:47-48). Luke presents the apostles, Paul, and the early missionaries as faithfully carrying out this mandate. The risen Jesus instructs the apostles on the meaning of the kingdom of God (Acts 1:3) and this key symbol is used to characterize the missionary preaching of Philip (Acts 8:12) and Paul (Acts 19:8; 20:25; 28:23, 31). More importantly, the *content* of the kingdom ministry of

Jesus is carried through in the various components of the community's mission. The sermons of Acts consistently speak of God's tireless graciousness and the need to respond by conversion of heart (2:38; 3:19; 5:31; 10:43; 11:18; 13:38-39; 16:30-31; 20:21; 26:18-20). This message of salvation is also proclaimed in the powerful healing ministry of the community, just as it was by Jesus' works of compassion. Therefore Luke gives full attention to the miracles performed by Peter, John, Paul, and others (cf., for example, Acts 2:43; 3:1-10; 5:12-16; 9:32-35, 36-42; 14:3, 8-10; 16:16-19). The sick, the lame, the disfranchised receive new life, fulfilling the prophecy of Isaiah 61 announced by Jesus in the synagogue of Nazareth. The first great miracle in Acts spells this out (3:1-16). The healing of the lame beggar at the gate of the temple is not meant to be a glorification of the apostles themselves but is evidence of the salvation brought about through the risen Christ and now effectively proclaimed by the mission of the church: "To this we are witnesses. And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man this perfect health in the presence of you all" (Acts 3:15-16). Unquestionably the mission of the community is a mission of salvation, as was the work of Jesus.

Related to the salvation theme is that of community. Luke highlights the motif of table fellowship with Jesus in the course of the Gospel and uses the metaphor of the banquet as a way of describing the nature of God's salvific work. This has a strong follow-through in Acts. The important summaries of Acts 2:42-47 and 4:32-35 illustrate that the formation of community is a direct result of the gift of the Spirit and, therefore, a symptom of conversion. The emphasis in these idealized descriptions of the Jerusalem church is on the sharing of goods and the absence of need, signs of the eschatological Israel.<sup>27</sup>

Other important events in Acts echo this motif. The key issue in the Cornelius story of Acts 10-11 is that of table fellowship with a Gentile (cf. especially 10:9-16, 28; 11:1-18). Peter's hesitation on this score is directly challenged by divine revelation. Luke artfully describes the dawning consciousness of Peter and eventually the rest of the Jerusalem church as they see this arbitrary boundary to community dissolved.<sup>28</sup> It is crucial to the whole theology of Luke that Peter's decision is ratified by his reflection in Acts 10:34-43, which relates his fellowship with Cornelius to the ministry of Jesus who "anointed . . . with the Holy Spirit and with power . . . went about doing good and healing all that were oppressed by the devil, for God was with him" (10:38). Jesus' own boundary-breaking ministry and his offer of forgiveness to "every one who believes in him" (10:43) are now being fulfilled in the momentous decision of the church to accept table fellowship with this Gentile centurion. The Jerusalem Council in chapter 15 concentrates on the issue of circumcision, but since the whole question of association with Gentiles is at stake, this key chapter, too, confirms the momentous step of sharing community with those considered "outcasts" in the particularist viewpoint of the Judaizers.

Thus it is not an exaggeration to say that the daring acts of table fellowship exercised by Jesus in the Gospel have, as their final consequences, the church's

embrace of the Gentile world. Not only does the eschatological banquet of Israel now indeed include the "poor and maimed and blind and lame" of the city streets, but the invitation has gone out to the distant guests of "the highways and hedges" (cf. Lk. 14:15-24).

Another important component of Luke's mission theology is the role he assigns to the twelve apostles as persevering witnesses to the risen Jesus and as the nucleus of the community formed in his name (Lk. 24:44). Our discussion of Acts has already made this point. Following the restoration of the Twelve (Acts 1:15-26) and the reception of the promised Spirit, it is Peter and the Jerusalem apostles who become the spearhead of the mission. When the opening to the Gentiles is fully legitimized, the apostles' founding role appears to be completed and a "second generation" of witnesses typified by Paul dominates the stage of Acts.

Even though the mission statement of the Gospel had assigned to the Twelve a ministry of preaching the kingdom (Lk. 24:48), the evangelist is able to give specific illustrations of this only in the case of Peter and to a lesser extent John. Peter plays a prominent role, delivering the inaugural mission sermon at Pentecost (Acts 2:14-36), exercising (along with John) his power to heal (Acts 3:1-16; 5:15-16), fearlessly confronting hostile powers (Acts 4:8-12, 19-20; 5:29-32), enduring imprisonment and flogging (Acts 5:17, 40-41; 12:3)—all hallmarks of those sent on mission in the name of Jesus. Equally important, Peter plays a decisive role in the establishment of the community and its policies: the choice of Matthias as Judas' replacement (Acts 1:15), spokesperson for the community to the Jerusalem crowds (Acts 2:14), confronting the errant Ananias and Sapphira (Acts 5:1-11), bearing the gospel to Cornelius and persuading the Jerusalem church to accept him (Acts 10-11), leading the discussion at the Jerusalem Council (Acts 15:7). The activity of the rest of the Twelve is stated only in general terms (cf., for example, Acts 2:37, 42, 43; 4:33, 35; 5:2, 12, 18, 40; 6:2, 6; 8:1, 14; 9:27; 11:1; 14:4; 15:2, 6, 22, 23; 16:4). These references include the whole range of activities assigned to Peter, including the monitoring and validation of the expanding mission (for example, Acts 8:14; 11:22). Thus Luke follows through on the human link he has established between the Gospel and Acts; the twelve who walked with Jesus, witnessed his resurrection, and imbibed his Spirit are the ones who establish the universal mission of the church.

Paul shares the spotlight with Peter as witness to the risen Christ. As a second-generation "apostle" (cf. Acts 14:14) he is not a member of the Twelve, yet he commands the second half of the book because of his unique role among the Gentiles. Paul, too, experiences the whole spectrum of apostolic tasks and sufferings and eventually fulfills the universal promise of the mission by bringing it from Jerusalem to Rome, "the end of the earth." In the successive ministries of Peter and Paul, the evangelist is able to sketch the entire development of the community's mission.

In addition to these dominant personalities, Luke includes the whole cast of other witnesses who continue the mission of the risen Christ. The early chapters refer to John, and to Philip and Stephen, neither of whom are apostles but whose work pushes back the frontiers of the mission (cf. Acts 6:8; 8:5). Associated with

Paul is Barnabas (Acts 13:2), and with less prominence Silas (15:22), Judas (15:22), John Mark (12:25), Priscilla and Aquila (18:2). These "minor" characters, including women and men, demonstrate that the ministry of witness is not confined to the apostles. Luke had expanded the entourage of Jesus to include "outcast" disciples such as tax collectors and women. So, too, in Acts those poised to receive the power of the Spirit are not only the Twelve but the whole company of Jesus, including "the women and Mary, the mother of Jesus" (Acts 1:14-15). In the remainder of the story Luke shows that the witnessing power of the Spirit energizes all sorts of men and women in the community and mobilizes them for the universal mission of salvation.

The account in Acts, then, confirms a simple yet profound fact of early Christian experience: God's work of salvation promised in the Scriptures, proclaimed by Jesus, and effected by the Spirit is ultimately entrusted to very fallible human beings. Their "witness" is the agency of the universal mission.

The final component of Luke's mission theology in Acts is that of the Spirit. As we have already stated in considering this motif in the Gospel, not all of Luke's Spirit theology is directly related to universalism. Yet in Acts the evangelist consistently identifies the Spirit as both the catalyst and the guiding force for the community's expanding mission. Since the Spirit is the fulfillment of the Father's promise and is sent by the risen Christ as the completion of his messianic work (cf. Lk. 24:49; Acts 1:4-5, 8; 2:33), this motif forms the strongest of bonds between Acts and the Gospel, between the history of Jesus and the history of the community. The Spirit, in effect, maintains the presence and directives of the risen Christ in the church.

It remains for us to illustrate this theme in some detail. Two aspects of the Spirit's activity as described in Acts have particular relevance for the question of mission: the impulse to universalism and the power given to embolden the missionary preaching. In the first instance, Luke clearly shows that the Spirit guides the community in its dawning consciousness as it carries the work of salvation from Jerusalem to the "end of the earth." The starting point is, of course, the Pentecost experience (Acts 2:1-4) where the apostles and the community are lavished with the gift of the eschatological Spirit. The universal proportions of this empowerment are indicated by the gift of tongues, which enables the various populations of the diaspora to understand the message in their own language (Acts 2:4-12). Peter's speech explains to the crowds that what they "see and hear" is "the promise of the Holy Spirit" given to the community by the risen Christ (Acts 2:33).

The Spirit's role in widening the horizon of the mission is carried through in the rest of Acts. Philip's encounter with the Ethiopian eunuch is through the agency of the Spirit (Acts 8:29, 39). Peter's acceptance of Cornelius is confirmed when the Spirit is poured out "even" on this Gentile and his family (Acts 10:44-48; 11:12-18). And in his report to the Jerusalem community, Peter explains that it was the Spirit who told him to go to Cornelius, "making no distinctions" (Acts 11:12). The ratification of this decision by the Jerusalem Council is also under the impulse of the Spirit (Acts 15:28; cf. 15:8).

Paul's mission, too, is guided by the Spirit. He and Barnabas are "set apart . . . for the work to which I have called them" (Acts 13:2, 4). The Spirit even guides the geographical direction of Paul's work. He is prevented from going to Asia in order that he might take the momentous step of entering Macedonia (Acts 16:6-10). The fateful decision to go to Jerusalem is also Spirit-inspired (Acts 19:21; 20:22). This journey is charged with symbolism for Luke. By it Paul not only duplicates the fateful journey of his master to imprisonment and ultimately death, but, paradoxically, by means of his chains Paul will bring his mission to Rome and thus fulfill the risen Lord's promise (Acts 19:21; 21:11). The fact that the Spirit continues the work of the risen Jesus in the community is apparent when Luke can, in effect, substitute Spirit language for the direct words of the risen Christ. In the account of Paul's conversion, it is the risen Lord himself who proclaims Paul's universal mission (9:15-16; 22:21; 26:16-18). The Spirit's work in guiding the mission to the Gentiles also affects other less prominent workers, such as Barnabas (Acts 11:24; 13:2-4) and Apollos (Acts 19:6).

Luke also attributes the boldness of the community's witness to the power of the Spirit. Not only does the Spirit break open the horizon of the community's vision but it enables the missionaries to give fearless testimony even under the threat of imprisonment or death, thereby fulfilling the promise of Jesus in the mission discourse of the Gospel (Lk. 12:11-12). Peter confronts the Sanhedrin "filled with the Spirit" (Acts 4:8), the Jerusalem community is enabled to speak the Word of God "boldly" even under threat of persecution (Acts 4:31) and Stephen's prophetic speech is under the impulse of the Spirit (Acts 6:5, 10, 55).

For Luke, then, the same Spirit that animated Jesus in his prophetic mission of salvation has now been given to the community. Not only does this motif ensure continuity between Jesus and the church but it claims that all of that history—of Jesus and of the community who witness in his name—is an act of God.

### CONCLUSION

A survey of Luke-Acts demonstrates that the church's universal mission is central to the evangelist's concern. The bringing of the message of salvation from its starting point in Israel to its full flowering among the Gentiles is key to the theology of both the Gospel and Acts. For Luke this work of salvation is the final outcome of Jesus' own ministry as through rejection, death, and resurrection he completes his work by ascending to the Father and sending the Spirit. The Spirit lavished on the community will propel it beyond Jerusalem to the end of the earth. This worldwide mission therefore "fulfills" the Scriptures.

While Luke triumphantly asserts the scope of the community's mission and, to an extent, its great success, he does not lapse into complete idealization. The reluctance of the Jerusalem church to share table fellowship with the uncircumcised, the dawning consciousness of Peter and the Twelve about the acceptance of the Gentiles, the conversion of Saul from persecutor to apostle are all signs that the universal mission of the community was to a degree carried out "against the grain" of its more narrow inclinations. Luke also shows that the community's

mission bears a price: the missionaries, especially Peter and Paul, suffer persecution, imprisonment, hardship, and rejection as they carry out their apostolic roles. Both of these darker sides of the church's mission experience—a reluctant universalism and the cost of discipleship—were already demonstrated in the history of Jesus, the figure who remains the dominant paradigm for Luke's idea of the missionary. Jesus, too, had to press his mission to the outcasts against the grain of the established order. And Jesus, too, had suffered rejection and death, as the prophets had before him, in the pursuit of his Spirit-anointed mission.

Thus Luke-Acts provides a theological basis for the community's mission, and wise instruction for those involved in witnessing to it.

### NOTES

1. F. Hahn, *Mission in the New Testament* (Naperville: Allenson, 1965), p. 128; cf. also the discussions of F. Danker, *Luke*, Proclamation Commentaries series (Philadelphia: Fortress Press, 1976), pp. 89-90, and R. Karris, "Missionary Communities: A New Paradigm for the Study of Luke-Acts," *Catholic Biblical Quarterly* 41 (1979): 80-97.

2. Cf. C. Talbert, "Shifting Sands: The Recent Study of the Gospel of Luke," *Interpreting the Gospels*, ed. J. L. Mays (Philadelphia: Fortress Press, 1981), pp. 197-213; R. Karris, *What Are They Saying about Luke and Acts?* (New York: Paulist Press, 1979). Despite the focus on Luke in current exegesis, there is considerable debate among scholars over the precise contours of Luke's theology.

3. Cf. E. LaVerdiere and W. Thompson, "New Testament Communities in Transition: A Study of Matthew and Luke," *Theological Studies* 37 (1976): 567-97.

4. Cf. R. Dillon, "Easter Revelation and Mission Program in Luke 24:46-48," *Sin, Salvation, and the Spirit*, ed. D. Durken (Collegeville: Liturgical Press, 1979), pp. 240-70; and his full-length study, *From Eyewitnesses to Ministers of the Word: Tradition and Composition in Luke 24*, *Analecta Biblica* 82 (Rome: Biblical Institute Press, 1978); J. Dupont, *The Salvation of the Gentiles: Studies in the Acts of the Apostles* (New York: Paulist Press, 1979), pp. 17-19.

5. On this overall motif, cf. D. Tiede, *Prophecy and History in Luke-Acts* (Philadelphia: Fortress Press, 1980); pertinent texts in the Gospel will be discussed below.

6. Cf., e.g., the keynote of the Baptist's mission in Lk. 3:3; for texts referring to Jesus, cf. Lk. 5:32; 7:48, and the constant theme in the sermons of Acts: 2:38; 5:31; 11:17, 18; 17:30-31; 20:21; 26:18, 20. Cf. further, F. Hahn, *Mission in the New Testament*, p. 131.

7. Cf. R. Zehnle, *Peter's Pentecost Discourse*, Society of Biblical Literature Dissertation Series 15 (Nashville: Abingdon, 1971), pp. 61-66.

8. As in one of the first redactional studies of Luke, H. Conzelmann, *The Theology of Saint Luke* (London: Faber and Faber, 1960), pp. 73-94.

9. Cf. S. Brown, *Apostasy and Perseverance in the Theology of Luke*, *Analecta Biblica* 36 (Rome: Biblical Institute Press, 1969), pp. 53-145; also S. Freyne, *The Twelve Disciples and Apostles* (London: Sheed and Ward, 1968), pp. 207-55.

10. Cf. G. Montague, *The Holy Spirit: Growth of a Biblical Tradition* (New York: Paulist Press, 1976), pp. 253-301. Montague accurately notes: ". . . surely if we had to single out any one evangelist as the 'Theologian of the Holy Spirit,' it would be

Luke. While the word 'spirit' occurs four times in Mark and five times in Matthew, the expression 'Holy Spirit' occurs thirteen times in Luke's gospel and forty-one times in Acts" (p. 253).

11. The words echo Isa. 40:4 and 52:10 and perhaps other Isaian passages as well; the entire canticle of Simeon draws heavily on Isaiah and the theme of universal salvation: on this, cf. R. Brown, *The Birth of the Messiah* (Garden City, N.Y.: Doubleday, 1977), p. 458.

12. Cf. the thorough discussion of this scene in D. Tiede, *Prophecy and History*, pp. 19-64; and J. Yoder, *The Politics of Jesus* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1972), pp. 34-40.

13. On this theme in Luke, cf. J. Dupont, "Les pauvres et la pauvreté dans les évangiles et les Actes," in *La Pauvreté évangélique*, Lire la Bible 27 (Paris: Éditions du Cerf, 1971), pp. 37-63 (an English translation, but without notes, is found in *Gospel Poverty* [Chicago: Franciscan Herald Press, 1977], pp. 25-52); R. Karris, *What Are They Saying about Luke and Acts?*, pp. 84-104.

14. This point is emphasized in two recent studies of Luke: cf. J. Jervell, *Luke and the People of God* (Minneapolis: Augsburg Publishing Co., 1972), especially pp. 41-74; E. Franklin, *Christ the Lord* (Philadelphia: Westminster Press, 1975), pp. 77-115.

15. Cf. E. LaVerdiere, *Luke*, New Testament Message 5 (Wilmington, Del.: Michael Glazier, 1980), p. 17.

16. Cf. 2 Kings 17:13-18; Jer. 44:4-6; 2 Chron. 36:15-16; Ezra 9:10; Neh. 9:26; on the theme of Jesus as the rejected prophet in Luke, cf. R. Dillon, "Easter Revelation and Mission Program in Luke 24:46-48," pp. 248-51 (he cites extensive literature), and D. Tiede, *Prophecy and History in Luke-Acts*.

17. On this major theme of Luke, cf. R. Martin, "Salvation and Discipleship in Luke's Gospel," *Interpreting the Gospels*, pp. 214-30; P. Achtemeier, "The Lucan Perspective on the Miracles of Jesus: A Preliminary Sketch," *Journal of Biblical Literature* 94 (1975): 547-62.

18. Cf. S. Brown, *Apostasy and Perseverance*, pp. 6-9.

19. Cf. above, pp. 273-74; the pivotal Cornelius story and the Jerusalem Council both have to do with diet and table fellowship.

20. Cf. R. Brown et al., eds., *Mary in the New Testament* (New York: Paulist Press, 1978), pp. 105-77.

21. This is the major thesis of S. Brown, *Apostasy and Perseverance*.

22. "The Christian *martyrium* before an obstinate and vindictive people could thus be shown to be the continuation of a classic trend of salvation-history. Our conclusion is that, for Luke, Easter witness meant the transmission of the risen Lord's 'opening up' of all the Scriptures by a total reenactment of his 'journey' on the part of the witnesses (see Acts 10:39)" (R. Dillon, "Easter Revelation and Mission Program in Luke 24:46-48," p. 255).

23. Cf., e.g., J. Jeremias, *New Testament Theology: The Proclamation of Jesus* (New York: Scribners, 1971), pp. 80-82; E. Franklin, *Christ the Lord*, pp. 132-34.

24. I am indebted especially to F. Hahn, *Mission in the New Testament*, pp. 128-36; cf. also, J. Dupont, *The Salvation of the Gentiles*, who consistently notes the connection between the Gospel and Acts on the question of the universal mission.

25. F. Hahn, *Mission in the New Testament*, pp. 131-34.

26. *Ibid.* p. 135.

27. Cf. the discussion of these texts in J. Dupont, "Les pauvres et la pauvreté dans les évangiles et les Actes," pp. 41-45.

28. Some commentators even suggest that Peter's sharing of table fellowship with Simon the Tanner (cf. Acts 9:43), a banned occupation and therefore making Simon an outcast, is a subtle indication that the leader of the Twelve is already acting in the spirit of the boundary-breaking Jesus but will now be asked to move even further; but see the comments in E. Haenchen, *The Acts of the Apostles* (Philadelphia: Westminster Press, 1971), p. 340, who is skeptical that Luke intended such a connection.