



Handout for week of 4/16/18 Jn. 10: 11-18 & Acts 4: 8-12
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Acts 4: 5 The next day the rulers, elders and teachers of the law met in Jerusalem. 6 Annas the high priest was there, and so were Caiaphas, John, Alexander and the other men of the high priest's family. 7 They had Peter and John brought before them and began to question them: "By what power or what name did you do this?" 8 Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! 9 If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, 10 then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you

healed. 11 He is "the stone you builders rejected, which has become the capstone. 12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

COMMENTARY:

Luke relates the story of Jesus and the church to contemporaneous church history. Luke is concerned with presenting Christianity as a legitimate form of worship in the Roman world, a religion that is capable of meeting the spiritual needs of a world empire like that of Rome. The prominence given to the period of the church in the story has important consequences for Luke's interpretation of the teachings of Jesus. By presenting the time of the church as a distinct phase of salvation history, Luke accordingly shifts the early Christian emphasis away from the expectation of an imminent parousia to the day-to-day concerns of the Christian community in the world. Early Christian tradition, from the late second century on, identifies the author of this gospel and of the Acts of the Apostles as Luke, a Syrian from Antioch, who is mentioned in the New Testament in [Col 4:14](#), [Philippians 1:24](#) and [2 Tim 4:11](#). The prologue of the gospel makes it clear that Luke is not part of the first generation of Christian disciples but is himself dependent upon the traditions he received from those who were eyewitnesses and ministers of the word ([Luke 1:2](#)). His two-volume work marks him as someone who was highly literate both in the Old Testament traditions according to the Greek versions and in Hellenistic Greek writings. Luke's consistent substitution of Greek names for the Aramaic or Hebrew names occurring in his sources (e.g., [Luke 23:33](#); // [Mark 15:22](#); [Luke 18:41](#); // [Mark 10:51](#)), his omission from the gospel of specifically Jewish Christian concerns found in his sources (e.g., [Mark 7:1-23](#)), his interest in Gentile Christians ([Luke 2:30-32](#); [3:6, 38](#); [4:16-30](#); [13:28-30](#); [14:15-24](#); [17:11-19](#); [24:47-48](#)), and his incomplete knowledge of Palestinian geography, customs, and practices are among the characteristics of this gospel (and the book of Acts) that suggest that Luke was a non-Palestinian writing to a non-Palestinian audience that was largely made up of Gentile Christians.

Homily 10: If you have the time to read this homily it will greatly enhance your appreciation of this portion of Acts. It was written sometime around 400 AD.