

Chapter 1 : SR Studies: From Enthymeme to Theology in Luke

Literary Studies in Luke-Acts is a collection of essays by a group of distinguished biblical scholars who use literary-critical analyses in the study of Luke-Acts. The variety of literary-critical approaches to Luke-Acts, as compiled uniquely in this volume, provides a needed resource by presenting methodological options for approaching.

People should imitate the actions of God. The Most High is kind to the grateful and the selfish 6: People should be kind to the grateful and selfish. Forgive, and you will be forgiven Luke 6: They do not know what they are doing. Praying for someone who engages in negative actions e. We forgive every one who is indebted to us. Father, forgive them Pray for those who abuse you 6: Love your enemies 6: Forgive us our sins Luke A person should pray to Father God to ask him to forgive people who do not know what they are doing. Adopting the mode he instructs his followers to adopt in In other words, Jesus does not personally forgive them and then petition God to forgive him because he has forgiven them. Both praying for those who abuse you and loving your enemies occur in an enthymemic context that grounds the actions in belief that God "is kind to the ungrateful and to the selfish" 6: These topics are important enough in the social, cultural, and ideological environment of the Gospel of Luke to be expressed in enthymemic form. Assertions about these topics rarely stand unsupported. Rather, rationales accompany the assertions. The rationales create enthymemic reasoning, and this reasoning both interconnects statements in different locations in the work and introduces new topics that branch out to other related topics of importance. Ideological Subversion of a Social Enthymeme in Luke These assertions evoke two syllogisms, one in which conventions of hospitality and friendship intertwine, and another that focuses more directly on friendship. Hospitality and Friendship Friendship [Rule. Social conventions of both hospitality and friendship require a host-friend to feed bread to a hungry guest-friend. A guest-friend arrives at midnight and the host-friend does not have any bread. A friend willingly gives of his possessions to another friend. At midnight the host-friend asks his sleeping-friend for bread for his hungry guest-friend. At midnight the sleeping-friend will give the host-friend bread for his hungry guest-friend. These syllogisms exhibit social reasoning: The reasoning concerns both hospitality and friendship. On the one hand, the arrival of the traveling friend enacts conventions of hospitality that overlap with friendship. There are many nuances to hospitality conventions , 32 including the nuance that a host invites a guest into his home and attends to the needs of that guest for food and rest, even if the guest arrives at an inconvenient time. In addition, friends offer hospitality to one another. It was a cultural assumption in Mediterranean antiquity that "friends own everything in common. At this point, the result of the reasoning about hospitality becomes the case in the reasoning about friendship. The intersection of the reasoning creates a double-column of reasoning in the story that intersects where the host-friend asks his sleeping-friend for bread. The argument in Luke These verses, then, have an intriguing relation to the fifth step in Hermogenean elaboration: Thus, verses present what host-friends do as an analogy to what God the Father does. Since verse 7 uses the verb *didomi* give once, verse 8 uses it twice, and the subject is asking, giving, and receiving bread, the argument from analogy and the objection clearly elaborate the first petition for communal benefaction in the Lord's Prayer The analogy intertwines hospitality with friendship, but the objection delimits the focus to an issue of friendship: The emphatic manner in which the objection is introduced "I tell you" evokes an authority for the saying that approximates the phenomenon Hermogenes describes as an authoritative judgment crisis. A problem arises, however, because one can dispute whether the shamelessness is an attribute of the sleeping-friend or the host-friend. The "his" *autou* may refer to either person. Bernard Brandon Scott, in a context of interpretation well-informed about the meaning of shamelessness, concludes that the shamelessness is an attribute of the sleeping-friend. This conclusion is the result of a misconstrual of verses as a "how much more" argument , 42 a rhetorical misunderstanding of these verses that is widespread among interpreters. While the common topic of "the more and the less" Aristotle, Rhetoric 2. Rather, as stated above, verses present an argument from analogy and verse 8 replaces [[]] the conventional social rationale for the action with an ideological rationale by using the common topic of the contrary or opposite Aristotle, Rhetoric 2. The objection replaces the conventional social rationale for the action with an ideological rationale based on

the shamelessness of the one who asks. Social conventions are known by all, but idiosyncratic ways of understanding may generate a particular ideology. If one does not, the person is not a friend. The understanding in this objection does not appear to be basic social or cultural knowledge in the Mediterranean world. In other words, no clear statement in Jewish or Greco-Roman literature declares that friends give to other friends because they shamelessly ask each other for things. Friends unhesitatingly ask each other for things, but people do not perceive this request as a shameless activity. Thus, verse 8 articulates a particular deductive ideology about petitioning. A sleeping-friend will give bread at midnight to a host-friend who is willing to petition shamelessly for a hungry guest-friend. A host-friend petitions his sleeping-friend shamelessly at midnight for bread for a hungry guest-friend. The objection in verse 8 extends this ideological texture through an interruption of conventional social reasoning. On the one hand, this shamelessness is akin to the boldness *parresia* of a Cynic. On the other hand, there is an ideological shift of conventional cynic reasoning as well as conventional social reasoning when the person acts boldly on behalf of another person rather than simply for oneself. The host-friend is, indeed, maintaining his honor as he petitions his friend for the bread. But the ideological twist is that he maintains his honor in the context of an unconventional understanding of why the bread was given. It will be important in future studies to pursue the ideological texture of shamelessness throughout Luke. While the word itself occurs nowhere else in the New Testament, the social mode of shamelessness certainly appears in the parable of the dishonest steward and its subsequent commentary Luke. Several other sayings and episodes appear to participate in an ideology of shamelessness in this Gospel. The argument from analogy vv. The first step in the elaboration introduces conventional social reasoning about hospitality and friendship as an analogy for the relation of petitioners to God the Father. The second step introduces ideological social reasoning that emphasizes the need for petitioners to petition shamelessly on behalf of the needs of others. These verses provide a rationale Hermogenean step 3 for all the petitions in the Lord's Prayer. It is [] notable that Lukan discourse sets forth both the objection v. There is no appeal to Scripture for authoritative judgment, precedent, or example throughout this elaboration. Rather, this portion of Luke, like a number of other portions of kingdom wisdom in the New Testament, uses only other sayings of Jesus as authoritative judgments to elaborate the pronouncement that stands at the beginning of the elaboration. Verses expand the vocabulary of giving with the topics of asking and giving and receiving of seeking and finding, and of knocking and opening as they provide a rationale for praying in the manner that Jesus instructs in the opening verses. One of the most noticeable results of this configuration of topics is the association of asking, giving, and receiving with seeking. The presence of the seeking reveals an enthymemic network of reasoning that interrelates Luke Luke 11 Luke 12 Rule. Everyone who asks receives; everyone who seeks finds; to everyone who knocks, it will be opened. The enthymemic sentence in Luke. The unexpressed case of the reasoning is located in Luke. The enthymemic construction in Luke. The result clarifies that one aspect of the benefactions of the kingdom is the needs of the body-- food, drink, and clothes. The case expressed in. The case minor premise of the reasoning in these enthymemes is a Christian reconfiguration of widespread wisdom in Hellenistic culture. It is widely recognized that gods like to give benefits to humans. Thus it not only exists as an assertion but as a premise for enthymemic [] reasoning. It is in the nature of the gods to take pleasure in being gracious and doing good. The gods confer their benefits, for the most part, without our knowledge. In this instance, the topic is the secrecy of the work of the gods. Christian discourse configures the rule in terms of God as Father giving his kingdom to people. The reasoning in Luke. One petitions not to be led into testing where one may seek the kingdom and authority of the devil rather than the kingdom and authority of God cf. The rationale in Luke. The enthymemic rationale in Luke. The gods take pleasure in being gracious and giving benefits. The gods have the power to do beneficial things, and they delight in using this power. Lukan discourse configures this Mediterranean reasoning in terms of God as king whose kingdom brings basic benefits of bodily needs as well as forgiveness and protection from testing. Lukan discourse asserts that people must actively seek and petition God for the benefits of his kingdom. Rather, they must ask, seek, and knock to have the benefits come to them. While the passage of Luke. The unexpressed premise in the enthymemic sentence in

Chapter 2 : literary studies in luke acts | Download eBook PDF/EPUB

Literary Studies in Luke-Acts is a collection of essays by a group of distinguished biblical scholars who use literary-critical analyses in the study of Luke-Acts.

In areas where they diverge, however, Luke-Acts shows closer affinity to Jewish writings. Introduces readers to the text, texture and context of Luke-Acts by using various approaches practiced by biblical scholars. This work outlines the methods of biblical interpretation and then shows how they might be applied to the texts in question. Taking a social-science approach, it examines the society and culture of the time. This book explores the central function of the concept "repentance" in the narrative structure and implied social world of the Gospel of Luke and the Acts of the Apostles, and provides an excellent synthesis and analysis of the usage of "repent" and "repentance" in Classical, Hellenistic, Hellenistic Jewish, and early Christian literature. Paperback edition is available from the Society of Biblical Literature [www. Mercer University Press](http://www.mercer.edu) Format Available: The book of ""Acts"" contains the only biblical narrative of the events that occurred in the early church between the early first-century ministry of Jesus and the early to mid-second-century emergence of the Christian apologists. As such, the book of ""Acts"" has come under increasing scrutiny in recent years. These present groundbreaking essays reveal the best in contemporary thought about this fascinating one-of-a-kind book. The authors in this volume provide us both with snapshots of the most pressing questions in contemporary ""Acts"" scholarship and with succinct expressions of the best answers for those questions. This volume is more than a mere restatement of the status quo. Rather it is very much an exploration, but an exploration guided by seasoned ""Acts"" scholars. Perhaps most importantly, many of the contributors pay particular attention to the question of the origin and reception of ""Acts"" as a pivotal document within early Christian thought. Together they call for a reconsideration of many widely held, but not well-defended truisms in ""Acts"" scholarship. These essays reexamine the origin and reception of ""Acts"" as a document within the larger world of early Christianity. The list of contributors includes both well-established and emerging leaders in ""Acts"" studies. George Shillington introduces readers to the text, texture and context of Luke-Acts in this tried and tested introduction, now in its second edition. Using various approaches currently practiced by biblical scholars Shillington outlines the methods of biblical interpretation and then shows how they might be applied to the texts in question. Through historical criticism Shillington looks at and explains questions of authorship, the time and setting of the composition, sources and historical background. Taking a social-science approach he examines the society and culture of the time. Literary readings include narrative, socio-rhetorical, and audience-response approaches, while a theological reading asks how the literary texture and themes of Luke-Acts shape the convictions of Christian communities, past and present. Incorporating modern approaches in the field, Shillington looks at postcolonial and feminist criticism and how they have changed our understanding of these books. Each chapter concludes with a list of further relevant resources, and pertinent review questions. The text is accompanied by charts and diagrams to illustrate key points of language and structure.

Chapter 3 : Download [PDF] Literary Studies In Luke Acts Free Online | New Books in Politics

POPULAR TRANSLATIONS. New Revised Standard Version; Common English Bible; New International Version; English Standard Version; King James Version; New King James Version.

These two works were authored by Luke, a Gentile believer Colossians 4: Seeing that he only authored these two books, and that his writings comprise over one-fourth of the New Testament writings making Luke the largest contributor , the study of their content and message is very important to us. Companion Books That Luke and Acts are companion books can be seen in many ways. Both books are addressed to one named Theophilus Luke 1: If one examines the end of Luke and the beginning of Acts, the correlation between the two can be seen. Luke leaves off with the resurrected Lord being raptured into heaven, after commissioning His disciples to preach the message of the kingdom, and commanding them to wait in Jerusalem for the promise of the Father Luke The opening to Acts summarizes this ending 1: The correlation is perfect. There are many underlying sub-themes such as an interest in those who were not notable. Luke was also interested in humbling the rich 1: The structure of the gospel seems to be geographical. Luke begins with Jesus ministering in Galilee, but then the focus is turned toward Jerusalem. The arrival at Jerusalem is climactic, being anticipated several times in the text. The shift occurs in Luke 9: Finally, Jesus arrives in Jerusalem. It may be apologetic to the Roman government, demonstrating that the Christian religion should be tolerated along with the other religions of the Roman world. Luke demonstrated this by showing that the city officers of Philippi, Gallio, the towns clerk of Ephesus, Felix, Festus, and King Herod Agrippa II all Roman officials could not find anything wrong or dangerous with the Christian faith. It was not a threat to the Roman empire. Almost one-fourth of the book is taken up with the subject the bulk of which appears in chapters Included in this number are the defenses of the Christian faith taking place in front of Jewish authorities Acts 4: It also seems that Luke may have been attempting to vindicate Paul from charges by Judaizing Christians that he was against the Law and the Jewish people. He demonstrated that this was not true by repeatedly showing how Paul offered the gospel first to the Jew, and then to the Gentile once it was rejected by the Jews. There are countless other suggestions pertaining to the purposes for the book. One such suggestion is that the book was intended for evangelism. This does not seem to be the case. The book is addressed to Theophilus who, apparently, was already a believer Luke 1: Acts shows the movement of the gospel from Jerusalem the capital of the Jewish people to Rome the capital of the Gentile people. This theme is foreshadowed in Acts 1: The gospel had reached the ends of the earth despite insurmountable obstacles. From the beginning of the church in Acts 2 the church had been composed strictly of those born Jewish or proselytized to Judaism. Luke said that one of the purposes for his writing was to give Theophilus a sense of certainty concerning the things in which he had been instructed Luke 1: He was not being instructed for the first time, but was having confirmed that which he had already been instructed in. That is not to say, however, that an unbeliever could not be led to salvation through these works. Since Acts was written to the same individual, it would follow that this book too was intended for confirmation and edification, not the salvation of the unsaved.

Chapter 4 : Literary Studies in Luke-Acts: Essays in Honor of Joseph B. Tyson - Joseph B. Tyson - Google

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Once you have successfully made your exam-copy request, you will receive a confirmation email explaining that your request is awaiting approval. On approval, you will either be sent the print copy of the book, or you will receive a further email containing the link to allow you to download your eBook. For more information, visit our exam-copy area. Please note that we currently support the following browsers: Internet Explorer 9, 10 and 11; Chrome latest version, as it auto updates ; Firefox latest version, as it auto updates ; and Safari latest version, as it auto updates. For any other requests or concerns, please contact your Account Manager. George Shillington introduces readers to the text, texture and context of Luke-Acts in this tried and tested introduction, now in its second edition. Using various approaches currently practiced by biblical scholars Shillington outlines the methods of biblical interpretation and then shows how they might be applied to the texts in question. Through historical criticism Shillington looks at and explains questions of authorship, the time and setting of the composition, sources and historical background. Taking a social-science approach he examines the society and culture of the time. Literary readings include narrative, socio-rhetorical, and audience-response approaches, while a theological reading asks how the literary texture and themes of Luke-Acts shape the convictions of Christian communities, past and present. Incorporating modern approaches in the field, Shillington looks at postcolonial and feminist criticism and how they have changed our understanding of these books. Each chapter concludes with a list of further relevant resources, and pertinent review questions. The text is accompanied by charts and diagrams to illustrate key points of language and structure. Table of contents Acknowledgements 1. An Aerial View 2. Composition, Context and Intention 3. Where People Think and Live 5. Membership in the New People of God 6. Poor and Rich in Christian Community 7. Missionary Attitude and Activity 8. Based on a deep grasp of the New Testament texts in their social context, Shillington introduces his readers to the engaging content of the Lucan message and the latest critical methods for understanding it. Written with verve and clarity, this book should feature on any reading list for undergraduate New Testament courses but will also provide enlightenment to those at more advanced stages in biblical interpretation. Readers of this book should not be surprised if at the end they feel a desire to learn more both about emerging Christianity and about how these approaches yield new insights into all of New Testament literature. For information on how we process your data, read our Privacy Policy.

Chapter 5 : Luke-Acts Prologue |

Description: Literary Studies in Luke-Acts is a collection of essays by a group of distinguished biblical scholars who use literary-critical analyses in the study of Luke-Acts. The variety of literary-critical approaches to Luke-Acts, as compiled uniquely in this volume, provides a needed resource by presenting methodological options for.

The Oxford Companion to the Bible. Today, there is scholarly consensus of just the opposite. Hobart argued that the sheer number of healing stories and the vocabulary demonstrated that Luke was a physician. They simply do not prove it. College Press NIV commentary. Despite the wealth of references Hobart gathered, the case was rendered ambiguous by the work of Cadbury, who showed that almost all of the alleged technical medical vocabulary appeared in everyday Greek documents such as the LXX, Josephus, Lucian, and Plutarch. This meant that the language could have come from a literate person within any vocation. Baker exegetical commentary on the New Testament 7. The Gospel of Luke: A commentary on the Greek text. The New international Greek testament commentary 33â€” Schweizer suggests that Col was jointly written by Paul and Timothy. Lohse regards Col as the product of a Pauline school tradition, probably located in Ephesus. Westminster John Knox Press. Introduction to the New Testament. The Acts of the Apostles. Indeed, there was no serious challenge to the author-as-eyewitness solution until the beginning of the modern period a millennium and a half later. Society of Biblical Literature. A number of them, however, did not accept the source-as-eyewitness solution to the "we" question. Mohr Siebeck, Tübingen, Germany. Fortress, ; German: Zur urchristlichen Geschichtsschreibung Stuttgart: Representing the second are F. Das Paulusbild der Wir-Stücke in der Apostelgeschichte: Dibelius accepted the hypothesis of an itinerary source: This has become the standard position in German scholarship, e. Evangelische, ; Schille, Apostelgeschichte des Lukas, InterVarsity Press, ; E. Marshall, Morgan and Scott, 2nd edn, Paul, dialectic, and Gadamer", Biblical Interpretation Series, p. Josephus, Luke-Acts, and Apologetic Historiography", p. We also know that this Luke came to be associated with the authorship of Luke-Acts on the basis of the "we" passages from Acts. This Luke would be a second generation Christian. Paul must be considered a first generation Christian. Eerdmans, , Schmidt concluded from his study of the style of the "we" sections that no basis exists for isolating this material from the rest of Acts. He found insufficient evidence to suggest that the "we" sections were either added to a source or retained from a source, even a source from the same author. How Lukan is it? Scholars Press, , The Literary Genre of the Acts of the Apostles". Association of Baptist Professors of Religion, , Luke-Acts and ancient epic", p. On the contrary, this author projects himself as a participant in the action who explicitly shares the religious perspective of his characters: He claims to show that the major features of the convention of the shipwreck appear in Acts. In the parallels that he cites from the ancient novelists, however, not one of the sources he cites has all of the features that Acts does. His model of the shipwreck is apparently his own reconstruction of this type, and not one found in ancient literature in the kind of detail that he claims, or that is necessary to establish the validity of the parallel. The exotic setting does not quite live up to the expectations of the novel-reader. Syria-Palestine turns out to be neither bandit-infested wilderness nor pastoral countryside, but a network of cities and streets which exhibit much the same humdrum features as the rest of the Mediterranean world. Travel takes place not in the archaic fantasy landscape of Greek romance but in the real, contemporary world of the Roman empire, and it is described in intensely even boringly realistic terms; unlike the novelists, this narrator takes the trouble to find out about winds and harbours, cargoes and ports of call. The miracles which punctuate the narrative also have unusual features for the Greek reader. It has an open-ended character which dissipates any feel of romantic fantasy:

Chapter 6 : Gospel of Luke - Biblical Studies - Oxford Bibliographies

Joseph Tyson's The Death of Jesus in Luke-Acts and Robert Tannehill's The Narrative Unity of Luke-Acts, published in , are good examples of the interpretive wealth being mined by scholars who are adopting literary-critical methods for approaching the Lukan writings.

The same author, who nowhere identifies himself, continued the story in a second book, the Acts of the Apostles, which tells the story of the first decades of what will become the Christian church. Late 2nd-century tradition began to identify the author as Luke, an occasional collaborator with the apostle Paul see Philem. Scholars tend to date the composition of Luke between 85â€”95 CE, though firm indications are not available e. The discussion about where Luke wrote is also inconclusive, though the portrayal of Paul in the second book, Acts, might suggest Luke was at home in the general area of the Pauline mission somewhere around the Aegean. The bibliography that follows offers some indications of where to begin research on a variety of important topics that are of central importance to the Lukan Gospel or more generally Luke-Acts as a whole.

Introductory Works Introductory surveys of the content of the Gospel of Luke and the principal issues surrounding its study author, date, place of origin, purpose, etc. Ehrman is widely used as a standard text for courses introducing the New Testament and is perhaps an accessible volume for a university setting, while Koester and Brown are better choices for graduate students undertaking theological studies; Holladay and especially Johnson represent more approachable choices for the same audience. Puskas and Crump offers a more focused introductory volume on the Gospels and Acts, while Shillington is entirely focused on Luke-Acts and incorporates and very helpful introduction to different interpretative methodologies into its presentation. An Introduction to the New Testament. Anchor Bible Reference Library. New York and London: New York and Oxford: Oxford University Press, Jesus as a prophet, the divine plan, the delay of the end of time, and the social implications of the Gospel. A Critical Introduction to the New Testament: Interpreting the Message and Meaning of Jesus Christ. The Writings of the New Testament: Johnson includes discussion of the genre, purposes, and structure of these works, with particular attention to the importance of interpreting the Gospel through the perspective of Acts. A three-page bibliography is included on pp. Introduction to the New Testament. Berlin and New York: Luke is treated on pp. An Introduction to the Gospels and Acts. An Introduction to the Study of Luke-Acts. London and New York:

Chapter 7 : The Complementary Messages of Luke and Acts

The Narrative Unity of Luke-Acts provides a strong interpretive lens in the field of biblical literary studies—a field of research which theologians cannot ignore. The Logos Bible Software edition is designed to encourage and stimulate your study and understanding of the books' numerous textual elements.

Society of Biblical Literature, , Emerging Strategies in Socio-Rhetorical Interpretation. Emory Studies in Early Christianity Rhetoric of Religious Antiquity 1. Patton and Gordon D. Newby, Teaching Theology and Religion Baylor University Press, Patterns of Persuasion in the Gospels. Draper, John Miles Foley eds. Orality, Memory, and Mark Minneapolis: Fortress Press, DeConick, and Risto Uro eds. Global Perspectives on Biblical Scholarship 9; Atlanta: Society of Biblical Literature and Leiden: Men, Women, and Boys," Scriptura 90 From Schleiermacher to Thistleton and Beyond. Wilhelm Wuellner and His Influence. David Hester Amador , eds. Essays in Scriptural Intertextuality. Symposium Series 24; Atlanta: Society of Biblical Literature, SBL Symposium Series Essays from the Lund Conference. Emory Studies in Early Christianity. Trinity Press International, Studies in Christianity and Judaism Essays from the Florence Conference. Sheffield Academic Press, Maluleke, and Justin Ukpong eds. Sbornik k narozeninam Prof. Hana Tonzarova and Petr Melmuk, eds. Vydala Cirkev ceskoslovenska husitska, Apocalyptic Discourse in Mark Rhetorical Dimensions of Apocalyptic Discourse. With Peder Borgen and David B. Emory Studies in Early Christianity 6. Essays in honour of Petr Pokorny. Essays from the London Conference.

Chapter 8 : Authorship of Luke's Acts - Wikipedia

Overview. Fortress Press Studies in Luke/Acts offers five volumes of in-depth scholarly analysis of the Gospel of Luke and Acts. Conflict in Luke provides a literary analysis of three structured themes in the Gospel.

The way he writes Greek, the literary conventions he employs, the details of the life of Jesus that interest him and even the hints we get about his community suggest an educated author from an urban Hellenistic setting. But when the NT texts were collected, the four Gospels were grouped together, and the Gospel of Luke was separated from the Acts of the Apostles. Therefore, we will treat the two books as the two volume work it was intended to be, Luke-Acts. The thematic concerns of Luke-Acts will be treated in a separate chapter. Harvard University Press, ; idem, *Making Contributions to the Study of the Synoptic Problem*, 2nd ed. Clarendon Press, ; and Cadbury, *Making*, ; also R. A *Literary Interpretation*, 2 vols. Fortress Press, , ; J. Louvain University Press, Further explanation for the unity of Luke-Acts will be given in our discussion of Lukan literary techniques later in this chapter. Unlike Matthew, Luke inserts the genealogy of Jesus 3: In chs , we note that Luke changes the emphasis in the Markan passion tradition more decisively than Matthew: This can be seen in the following outline: NT Studies New York: Crossroad, ; idem, *Luke 1. Casey, An Aramaic Approach to Q: Cambridge University Press, ; B. Shellard, New Light on Luke: Sheffield Academic Press, Neyrey, The Passion According to Luke: Paulist Press, ; P. Doble, The Paradox of Salvation: Cambridge University Press,* For example, we do not detect any thematic groupings of Q in Luke as we find in Matthew. For this reason, many scholars believe that the order of Q in Luke is closer to the original arrangement. The Sources of Acts The sources of Acts are much more difficult to detect and analyze. First, we do not possess any of its sources e. Harnack, *Acts of Apostles*, trans. Williams and Norgate, ; J. Dupont, *The Sources of Acts*, trans. Herder and Herder, ; C. Mohr Siebeck, ; C. However, the traditional historical argument may have more substance to it than modern critics allow. Haenchen, *The Acts of the Apostles*, trans. Basil Blackwell, ; P. Porter, *The Paul of Acts: Some Common Conceptions and Misconceptions. Paul the Traveller and the Roman Citizen* London: Hodder and Stoughton, ; *The Cities of St. Hodder and Stoughton, ; more recently, W. Mohr Siebeck; Grand Rapids: Eerdmans, ; Barrett, The Acts of the Apostles 2. Some have even postulated a Pauline source for his conversion 9: This latter source supposedly dealt with the appointment of the Seven and the story of Stephen 6: However, the nature and extent of these sources is questionable. Scholars have also sought to delineate these into a Jerusalem source with superior 3: Although ingenious and insightful, these source constructions are speculative. Current scholarship highlights the creativity of the author who told his own story using sources that are almost impossible to delineate. The Lukan Style Our discussion of Lukan style will include: The Modes of Written Discourse The key literary forms of speeches and travel narratives will be surveyed under the broader category of Lukan modes of discourse. This procedure will be followed to properly interpret them in their own narrative context. Luke makes significant use of speeches, especially in the book of 6 Acts. Comparing Acts with ancient historiography suggests that, while the speeches may well preserve the ideas and intentions of the original speakers, Luke does more than merely record the past. He also uses the speeches for his own purposes: Two types of speeches are found in Acts: The speeches in Acts contain all or most of the following features: Indirect Discourse An important type of indirect discourse used in Luke-Acts is that of the journey narrative. Even the journey of Jesus to Jerusalem Lk 9: Dibelius, *Studies in the Acts of the Apostles*, trans. SCM, ; P. Soards, *The Speeches in Acts: Westminster John Knox, Marguerat, The First Christian Historian: Regular Parallelism Regular parallelism occurs when there is a recurrence of certain elements in a corresponding order. It is illustrated by the pattern, A B: The parallelism is synonymous making the same or a similar point or antithetical making a contrasting point according to content. Often the parallelism in Luke-Acts will involve a larger number of elements, some of which are not in an exact corresponding order. When the order of these recurring elements is in no particular arrangement, this pattern is called counterpoint and is illustrated by: Most of the examples provided are parallelisms, although some of the elements may not be in corresponding order. They are also usually synonymous and not antithetical elements. Where parallelism is disputed, it can still generally be shown that Luke is at least employing the use of**

doublets or pairs. These recurring elements in a basic corresponding order can be seen in comparisons of the Gospel and Acts, Peter and Paul, and Paul and Jesus. The elements of comparison are mostly thematic, but sometimes concern similar language. Some overlapping will occur in these comparisons. To what extent these parallelisms in Lk 9: The amount of convincing evidence presented in them especially linguistic parallels could point to deliberate design. The general correspondences may have been coincidental, but the specific parallels seem to reflect the deliberate work of the author. It appears that Luke, by using these parallels, was attempting to ground the activity of the apostles in the deeds of Jesus. The following study urges caution in defining the criteria for parallelisms. This implies a unity of procedure in the healing activities of Jesus, Peter, and Paul. Consequently, for Luke, God worked wonders in the activities of both apostles, indicating that the ministry of Jesus continued within the early Jewish church as well as in the subsequent Pauline Gentile mission. Most of the parallels between Jesus and Paul have already been presented in the comparison of Luke and Acts. This method of presentation functions as an effective apology for Paul and his ministry. Rackham, *The Acts of the Apostles*, ed. Baker, , xlvii-1. The types of correspondences in a chiasmic pattern vary. There can be, for example, contrasting or synonymous parallels, correspondences of exact words and similar thoughts. Between each set of corresponding panels. Although it is better if less divergences are found in a chiasm, some passages or verses can be omitted in the arrangement. Furthermore, some elements in the construction do not have to be in exact order. In Luke 4, the turning point of the chiasm D is the reading of Isaiah 61 and 58, which is the focus of the passage according to this type of balance. Chiasm can also be detected in larger passages like the travel narrative in Lk 9: Rejection by Jerusalem. Verification of this inverted parallelism can be undertaken by comparing the corresponding points: As in most examples of ancient chiasm, the correspondence is not perfect. Some passages are omitted or overlooked in the above outline. But the number of close correspondences in most of the outline is significant; especially since Lk 9:

Chapter 9 : The Kingdom according to Luke and Acts | Baker Publishing Group

Literary readings include narrative, socio-rhetorical, and audience-response approaches, while a theological reading asks how the literary texture and themes of Luke-Acts shape the convictions of Christian communities, past and present.