

Foreword

Luke's theology is a very captivating topic. Generally, he has been known and acknowledged as a writer, a historian and a theologian. To be sure, almost any comment he made, has a certain theological edge to it, thus, he is a theologian when he thinks theologically, when he writes about the adventures of faith, as a literary author, as well, and when he writes the history of faith, as a historian. So, I guess, Luke as a theologian must be one of the most comprehensive descriptions of him.

This book will try to look at the theology of Luke-Acts.

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The Reasons for Luke-Acts

**The message of Luke's descriptive
theology**

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The theology of Luke in Luke-Acts

1. Introduction to Luke-Acts

There is a “what” and there is a “how” in relation to Luke’s theology in Luke-Acts, that is, the author selects some significant historical data from the life of the primitive Church and presents it through a stylistic filter that enhances his theological stance and addresses a direct invitation, to the reader, for a practical, curageous and victorious life for Christ, amid trials and challenges (Luke 1:1-3, Acts 1:1-2).

1.1 Luke, the author of Luke-Acts

Although there is no clear mention of Luke in the gospel or in the book of Acts, some think that Luke is alluded to in texts such as Acts 13:1 and Romans 16:21 (e.g., Lucius, prophet and companion of Paul). It has also been suggested that Luke might have been one of the 70 disciples of the Lord, whom he sent two by two to preach the gospel, since Luke is the only one who mentions this event (Lk. 10:1-12).¹ According to Colossians 4:10-14 it might seem that Luke was Greek, since he is mentioned distinctly from the Jewish Aristarchus and Mark, and next to Epaphras and Demas. In Acts 16, after the “we” section (16:11-17), it is said that Paul and Silas have been arrested in Phillipi after healing the sclave girl possessed by a

¹ C.K. Barrett, “The Identity of the Editor of Luke and Acts”, in F.J. Foakes-Jackson și K. Lake (eds), *The Beginnings of Christianity*, London: Macmillan, 1920-33 (part 1, vol. 1-5), vol. 2, 205-359.

soothing spirit of Python (16:19) and the group is identified as well as “these Jews”, in 16:20-21, while Luke was not a part of this group.

The earliest document that includes the gospel’s title as εὐαγγέλιον κατὰ Λουκᾶν (the gospel according to Luke) is the P75 papyrus, in the Bodmer Library in Geneva (175-225; approx. 100-125 years after its writing).

General references to Luke and indirect quotations can be found in Policarp (*Philippians* 2.3; ccca. 110-150), Ignatius (*Magnesians*, 10; cca. 110), in *Didache* (cca. 120-150), la Justin the Martyr (cca. 150-155), Clement of Alexandria (1 Clement, 13.2; 48.4; cca. 150-215), Tertullian (cca. 150-220), Origenes (cca. 185-254), etc.² Luke’s gospel is mentioned as such as an authoritative NT writing by Iraeneus (cca. 130-202), Cyril of Jerusalem (cca. 315-386), Eusebius (cca. 263-340), Jerome (cca. 340-420), and Augustin (cca. 354-430). Jerome, for example, writes that Luke was medical doctor and a companion of Paul:

Luke a physician of Antioch as his writings indicate was not unskilled in the Greek language. An adherent of the apostle Paul and companion of all his journeying, he wrote a Gospel, concerning which the same Paul says, “We send with him a brother whose praise in the gospel is among all the churches” and to the Colossians “Luke the beloved physician salutes you”, and to Timothy “Luke only is with me”. He also wrote another excellent volume to which he prefixed the title Acts of the Apostles, a history which extends to the second year of Paul’s sojourn at Rome, that is to the fourth year of Nero, from which we learn that the book was composed in that same city. [...] So he wrote the gospel as he had heard it, but composed the Acts of the Apostles as he himself had seen.³

² H.W. House, *Chronological and Background Charts of the New Testament*, Grand Rapids, MI: Academie Books, 1981.

³ Jerome, *De Viris Illustribus*, 7.

Something similar comes from Eusebius (HE 3.4.6) and from the anti-Marcionite prologue of the Muratori canon (150-180):

Luke was an Antiochian of Syria, a physician by profession. He was a disciple of the apostles and later accompanied Paul until the latter's martyrdom. He served the Lord without distraction [or 'without blame'], having neither wife nor children, and at the age of eighty-four he fell asleep in Boeotia, full of the Holy Spirit. While there were already Gospels previously in existence—that according to Matthew written in Judaea and that according to Mark in Italy—Luke, moved by the Holy Spirit, composed the whole of this Gospel in the parts about Achaia. [...] And afterwards the same Luke wrote the Acts of the Apostles.⁴

Luke's gospel is mentioned in Marcion's canon (cca. 140), in the Muratorian canon (cca. 170), in the "Apostolic" canon (cca. 300), and in the Athanasian canon (367).⁵ Similarly, the first Church councils mention both books, Luke and Acts, as being written by Luke, the doctor: Niceea (cca. 325-40), Hippos (393), Carthage I (397), și Carthage II (419). The earliest latin versions (cca. 150-170) and those in syriac (cca. 200), such as Tatian's Diatessaron (cca. 170) reflect the same stance.

Some of the German scholars from the Tübingen School (F.C. Baur, A. von Harnack, J. Reuss, O. Pfleiderer, etc.), have questioned Luke's common or sole authorship of Luke-Acts.⁶ More recently, M.-É.

⁴ N. Geldenhuys, *The Gospel of Luke*, The New International Commentary on the New Testament, 17-18.

⁵ D. Guthrie, *New Testament Introduction*, Downers Grove, IL: InterVarsity, 1990 (ed. 4), 114.

⁶ H. Conzelmann, "Luke's Place in the Development of Early Christianity", în L.E. Keck și J.L. Martyn (eds), *Studies in Luke-Acts*, London: SPCK, 1968,

Boismard and A. Lamouille have forwarded a multiple redaction hypothesis on the writing of Luke and Acts according to which there is a first author, a certain “proto-Luke”, an anonymous Jewish writer from the 60s, who has written Luke and parts of Acts (there this author is called “Acts 1”). After him, another author has added new passages (“Acts 2”). At the end, Luke himself (“Acts 3”), has completed the final version of the text, in the 80s, adding the prologues and making the final arrangements for the 2 volumes.⁷

As he makes it clear in both of his prologues, Luke has conducted his own research and found the details of Jesus’ birth and childhood (infancy narratives), about his miracles and teachings (he includes approximately 70% of Mark’s narrative, and has several common stories with Matthew, the so-called Q – Quelle source, and even with John’s gospel: cf. Lk. 22:3; Jn. 13:27; Lk. 22:50, Jn. 18:10; Lk. 23:4, 14, 22, Jn. 18:38, 19:4, 6); in the book of Acts, Luke displays new data on Peter, Paul, on John’s disciples, on Phillip, Barnabas, etc. It is even possible that Luke had known Mark’s gospel, as such, to which he adds his own material (L) and some Matthew-like texts (Matthew or Q). If Luke knew Matthew’s gospel, obviously, the Q hypothesis becomes irrelevant.⁸ Some authors endorse the idea of a “proto-Luke” and of a later revision, thus avoiding the hypothesis of redaction under the influence of Mark Q and L (Lk. 3:1-2 could have been the starting point of this proto-version).⁹

298-316], cf. W.W. Gasque, “The Historical Value Of The Book Of Acts”, *Evangelical Quarterly* 41(2) (1969), 68 - 88.

⁷ M.-É Boismard and A. Lamouille, *Les Actes des Deux Apôtres*, Paris: J. Gabalda, 1990, vol. 1-3.

⁸ A. Farrer, “On Dispensing with Q” in D. E. Nineham (ed), *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, Oxford: Oxford UP, 1955, 55-88; M. Goulder, “On Putting Q to the Test,” *NTS* 24 (1978) 218-34; idem, *Luke: A New Paradigm*, Sheffield: Sheffield AP, 1989.

⁹ Cf. B.H. Streeter, *The Four Gospels. A Study of Origins*, London: Macmillan, 1961 (1927). Later this is also adopted by Parker, “The “Former Treatise” and the Date of Acts”, *JBL* 84 (1965), 52 – 58; D.B. Wallace, D. Carson, cf. D.

Generally speaking, Luke has all the characteristics of an educated literary author who masters the narrative art, the art of composition and of historical exposition,¹⁰ who structures his stories around attractive points of reversal, with climaxes focused on conversion experiences and discipleship (the narratives of Luke-Acts fit well with the literary requirements of Aristotle's *Poetics*, with Demetrius' *Treaty on Style*, and with Lucian of Samosata with his *How to write history*).¹¹ Luke's dynamic story telling reminds of the alert style of Chariton, *Chaireas și Callirhoe* and his biographic details parallel those of Plutarch and Diogenes Laertios (Plutarch, *Parallel Lives*; Diogene Laertios, *The Lives of Philosophers*).

With regard to history writing, Luke's style is that of an impressionist author, selecting events, emphasising the portraits of his characters, selecting significant events and communicating profound feelings and reactions in relation to his stories. His style, both in the gospel and in the book of Acts, is close to that of Hellenistic historians such as Theopompus of Chios, Ephorus, Phylarchus, and Duris of Samosata, all known for favouring a personalised type of history writing, focused on characters and displaying a high sense of style in their historical representation of reality.¹²

Luke's Greek is quite elegant and almost classic at times, yet he also uses many semitisms, especially when he characterises the people in

Carson, D. Moo și L. Morris, *An Introduction to the New Testament*, Grand Rapids, MI: Zondervan, 1992, 119-120.

¹⁰ W.S. Kurz, *Reading Luke-Acts. Dynamics of Biblical Narrative*, Louisville, KY: Westminster, 1993, 9-12.

¹¹ E. Richard, "Luke - Writer, Theologian, Historian: Research and Orientation of the 1970's", *Biblica* 13 (1983), 3-15; I.H. Marshall, *Luke: Historian and Theologian*, Exeter: Paternoster, 1970.

¹² B. Witherington III, *The Acts of the Apostles. A Socio-Rhetorical Commentary*, Carlisle, UK: Paternoster, 1998, 24-39; See also O. Baban, *On the Road Encounters in Luke-Acts. Hellenistic Mimesis and Luke's Theology of the Way* (London: Paternoster, 2006), 109-118.

the narrative¹³. Luke's style is close to Atticist prose and hellenistic historians¹⁴, yet it does not amount to high, academic literature, *Hochliteratur*, nor to artistic prose, *Kunstliteratur*, yet rather it corresponds to a kind of intermediate artistic – philosophical popular literature, *Kleinliteratur* or *Zwischenliteratur*¹⁵.

1.2 The nature of Luke's gospel

Luke's gospel begins with a famous prologue (Luke 1:1-4), dedicated to Theophile and states the general terms of his work, comparing it with the endeavours of previous gospel authors. By comparison, he argues that he wanted a more detailed and correct account (*akribos*), a well research history learnt from eye witnesses (*autoptai*), with facts narrated in a proper (significant? correct?) order (*kathexes*), so that readers may know its high trustworthy value (*asphaleia*, cf. Lk. 1:1-4).

Such a prologue places him in the line of those Hellenist historians who tried to supplement – and criticize - the authors before them,

¹³ H.F.D. Sparks, "The Semitisms of the Acts", *JTS* ns 1 (1950), 16-28; cf. A. Plummer, *A Critical and Exegetical Commentary on the Gospel According to Saint Luke*, Edinburgh: T&T Clark, 1981 (1896), i, xlix.

¹⁴ D.L. Mealand, "Hellenistic Historians and the Style of Acts", *ZNW* 82 (1991), 42-66, 42. Vezi *idem*, "The Phrase "Many Proofs" in Acts 1:3 and in Hellenistic Writers", *ZNW* 80 (1989), 134-135; *idem*, "Luke-Acts and the Verbs of Dionysius of Halicarnassus", *JSNT* 63 (1966), 63-86, etc.

¹⁵ The term belongs to K.L. Schmidt, cf. C.F. Evans, "Speeches in Acts", in A. Descamps and R. de Halleux (eds), *Mélanges Bibliques en hommage à R.P. Bédard Rigaux*, Gembloux: Duculot, 1970, 287-302. Modern variants of the popular genre theory have been developed by A. Wifstrand, *L'Eglise ancienne et la culture grécque*, Paris: Cerf, 1962, 46 (*idem*, "Lukas och Klassicismen", *Swensk Exegetische Arsock* 5 (1940), 139-151) and L. Rydberg, *Fachprosa, vermeintliche Volkssprache und Neues Testament: Zur Beurteilung der sprachlichen Niveauunterschiede im nachklassischen Griechisch*, Uppsala: Academia, 1967, 177, 187-190; as well, by L. Alexander, *The Preface to Luke's Gospel: Literary convention and social context in Luke 1.1-4 and Acts 1.1*, Cambridge: Cambridge UP, 1993.

aiming to achieve an improved presentation (Duris, Ephorus, Theopompus).

Luke is a great and articulate apologist, a complex and nuanced ideologist, sharing with his readers his theology and the idea of world mission. He constantly builds his narratives on the OT parallels and style, displaying many signs and proves that he was well acquainted with the Septuagint (LXX, mimesis).

At the same time, Luke adopts a very critical stance towards the Jews. His narrative strategy seems to follow two main directions: he encourages Jewish proselytes to understand Jesus' message as a fulfilment of the OT prophecies, and he encourages the Roman citizens to understand that the Christian faith is something else than nationalistic Judaism, i.e. it is a universalistic faith that proclaims Jesus as the saviour of all mankind and as being the unique Son of God (Roman soldiers and law officers are presented in Luke-Acts as trustworthy witnesses of Jesus and careful defenders of Roman citizens' rights, and as well as trustworthy servants of Justice; they are also men of faith, of good deeds, of inventive thinking, etc.).¹⁶

1.3 The nature of the Book of Acts

The traditional Greek title of Acts is not articulated: *πραξεις ἀποστόλων* ("acts of apostles") and this detail has sometimes been interpreted as a sign of historical selection ("some acts of some apostles"), although, linguistically, such a translation is not really supported.¹⁷ In fact, such a literary formula points out to the historical

¹⁶ F.W. Danker, *Jesus and the New Age: According to Saint Luke, A New Commentary on the Third Gospel*, Philadelphia, PA: Fortress, 1988 (1972), 3-4; idem, "Graeco-Roman Cultural Accommodation in the Christology of Luke-Acts", in K.H. Richards (ed), *SBL 1983 Seminar Papers 22*, Chico, CA: Scholars, 1983, 391-414; W. Walaskay, "*And So We Came To Rome: The Political Perspective of St. Luke*", Cambridge: Cambridge UP, 1983.

¹⁷ The content of the book lead some authors to suggest that a fitting title would be even "the book of the acts of the Holy Spirit" cf. R.C. Tannehill, *The Narrative Unity of Luke-Acts. A Literary interpretation*, vol.1, *The Gospel according to*

nature of the book. Theopompus, a Hellenist historian, for example, has been intensely interested in the individual characters of Greek history,¹⁸ being the first author to use *praxeis*, “acts”, as a title for a history book (he wrote the history of Greece, focusing on Philip, and calling the book *The Acts of Philip*).¹⁹

From a different perspective, Luke’s two volumes bear a clear similarity with the Hellenist model of historical accounts in two volumes, the first dedicated to a founding figure, the second to his disciples or followers. Works that are written according to this parallelism, or according to similar, more developed schemes, are Plutarch, *Parallel Lives*, and Diogenes Laertius, *Lives and Opinions of Eminent Philosophers*, or even Jerome, *Lives of Illustrious Men*. Similarly, Luke-Acts is focusing on the lives of Jesus, Peter and Paul, with various elements from the lives of Barnabas, Silas, Stephen, and Phillip.²⁰

Regarding the text of Acts, the reader should note that there are two traditions of source texts, one short and one long. The short text is called the Alexandrian version (supported by codexes Vaticanus B, Alexandrinus A, Efraim C, și papiri p45, p47, and some of the Fathers). The long version is called the Western version (supported by

Luke, Philadelphia, PA: Fortress, 1986, 287; J.B. Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts*, Peabody, MA: Hendrickson, 1991.

¹⁸ Pédech, *Trois Historiens Méconnus: Théopompe - Duris - Phylarque*, Collection d’Études Anciennes (119), Paris: Les Belles Lettres, 1989, 8, 251-253; Pédech notează că “Il a créé l’histoire psychologique, celle qui s’attache a la peinture des hommes...” (p. 252). Recent commentaries on Acts include constant references to such ancient historians, cf. B. Witherington III, *The Acts of the Apostles. A Socio-Rhetorical Commentary*, Carlisle: Paternoster, 1998, n. 114, 31; see also M. A. Flower, *Theopompus of Chios. History and Rhetoric in the Fourth Century BC*, Oxford: Clarendon, 1994, 150. G. S. Shrimpton, *Theopompus the Historian*, Montreal: McGill-Queen’s UP, 1991.

¹⁹ Pédech, *Trois Historiens*, 248.

²⁰ C.H. Talbert, *What is a Gospel? The Genre of the Canonical Gospels*, Philadelphia, PA: Fortress, 1977, 77-79; 133-34.

codex Beza D, old latin versions, papiri p38, p41, p48, the syriac versions and the Latin Fathers).²¹ The Western version is considered as well, a text of antiquity, probably from the first, early second century, yet, the majority of the NT copies include the Alexandrian version.

1.4 The occasion and purpose of Luke-Acts

Definitely, a clear expression of Luke-Acts purpose is found in the two prologues.

Luke 1:1-4

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed.

Acts 1:1-3

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God.

²¹ W. Strange, *The Problem with the Text of Acts (SNTS (71))*; Cambridge: CUP, 1992). Rius-Camps, Josep, and Jenny Read-Heimerdinger. *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition. Vol. 1: Acts 1.1-5.42*: Jerusalem, JSNTS 257. London: T & T Clark, 2004. Cf. E.J. Epp, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*, SNTSMS 3, Cambridge: CUP, 2005, etc.

It is generally accepted that Luke writes from a threefold perspective, as a historian, as a theologian and as a literary author (novelist)²². He understands history as a theologian and writes both kerygmatically (in a proclamatory manner) and rhetorically (with a good understanding of hellenistic discourse, novels, and style)²³.

In writing the gospel, Luke tried to supplement and order the teaching of Jesus presented in other previous gospels of major importance, which remain not named²⁴. He was trying to respond to the request and support of Theophile, at least these would be two of the direct implications of the prologues. It is possible, at the same time, that Luke was trying to write down the gospel as researched and preached by Paul.

The book of Acts is particularly challenging, in terms of dating and of purpose. With it, Luke writes the first apology and the first history of the disciples, of the Church. He also covers important grounds in terms of biographical notes on Peter's life and of Paul's. Especially Paul is interesting here, as a major apostle not part of the traditional team of 12 apostles who have witnessed about Jesus and verified and

²² I.H. Marshall, *Luke: Historian and Theologian*, (Exeter, Paternoster, 1970); E. Richard, "Luke - Writer, Theologian, Historian: Research and Orientation of the 1970's", *Bib.Th.Bul.* 13 (1983), 3-15; D.W. Palmer, "Acts and the Historical Monograph", *TynB* 43 (1992), 373-388; F. S. Spencer, "Acts and Modern Literary Approaches", în W. Bruce, D. Andrew (eds), *The Book of Acts in Its Ancient Literary Setting* (menționată de acum ca *Ancient Literary Setting*), BAFCS 1, Carlisle: Paternoster, 1993), 381-414; E. Satterthwaite, "Acts Against the Background of Classical Rhetoric", *Ancient Literary Setting*, 337-380; L.C.A. Alexander, "Acts and Ancient Intellectual Biography", *Ancient Literary Setting*, 31-64, etc.

²³ J. Jervell, "Retrospect and Prospect in Luke-Acts Interpretation", în E.H. Lovering, Jr. (ed), *SBL 1991 Seminar Papers*, Atlanta, GA: Scholars, 1991, 383-403, 387, n. 25.

²⁴ F. Esler, *Community and Gospel in Luke-Acts: The Social and Political Motivations of Luken Theology*, Cambridge: Cambridge UP, 1987.

acknowledged the main developments in the Church, in the first century AD.

On the one hand, Acts continues the story and perspectives of the Gospel, presenting the Christian mission beyond the borders of Palestine²⁵. Then, Luke present a short history of the beginnings of the Church, starting with Jesus' ascension, with the promise of the Spirit and with the coming of the Spirit, at Pentecost²⁶. At the same time, he defends Paul's apostleship²⁷, and defends Christianity, as such, before the Roman rulers of the time²⁸. There is a quite clear ideological and apologetic purpose in Acts, presenting Jesus as king and his kingdom as a growing empire²⁹. The mission plan of Acts

²⁵ Cadbury is the first to draw attention (1927) to the specific geographical plan of Christian mission in Luke-Acts (*Making*, 254; similarly, then, Jervell, Sanders, Wilson, cf. Wilson, *Gentiles*, 29-56). Luke preserves a specific progression in the proclamation of the gospel from Judea to the ends of the world (R. Maddox, *The Purpose of Luke-Acts*, Edinburgh: T&T Clark, 1982, 55; vezi H.E. Dollar, *A Biblical-Missiological Exploration of the Cross-Cultural Dimensions in Luke-Acts*, Lewiston, NY: Edwin Mellen, 1993, 39, 43-44, 57).

²⁶ R. Maddox, *The Purpose of Luke-Acts*, Edinburgh: T&T Clark, 1982.

²⁷ For some the shipwreck in Acts 27 might prove Paul's innocence, cf. D. Ladouceur, "Hellenistic Preconceptions of Shipwreck and Pollution as a Context for Acts 27-28," *HTR* 73 (1980) 435-49; G.B. Miles and G. Trompf, "Luke and Antiphon: The Theology of Acts 27-28 in the Light of Pagan Beliefs about Divine Retribution, Pollution and Shipwreck," *HTR* 69 (1976) 259-67. A. N. Sherwin-White, *Roman Society and Roman Law in the New Testament*, Oxford: Oxford UP, 1963, 108-119.

²⁸ Guthrie, *Introduction*, 365.

²⁹ J. M. Scott, *Paul and the Nations: The Old Testament and Jewish Background of Paul's Mission to the Nations with Special reference to the Destination of Galatians*, Tübingen: J.C.B. Mohr, 1995, 3; idem, "Luke's Geographical Horizon", in D. W. G. Gill and G. Gempf (eds), *The Book of Acts in Its Graeco-Roman Setting*, Carlisle: Paternoster, 1994, 483-544. Geography and ideology, or history, were deeply intertwined in Hellenistic literature, as one can see in the writings of Poles of Ilium (aprox. 400 d.H.), and of Pausanias (cf. Casson, *Travel*, 294, 298-299).

includes a centrifugal movement that takes Christians away from Jerusalem, as far as Rome³⁰.

To go back on Paul, one cannot overlook that Acts display the signs of a *catholic eirenicon*, a book of mediation between the followers of two major disciples and apostles of the primary Church, of Peter and Paul³¹.

As a general feature, one should note that Acts, in particular, provides a *descriptive* not *prescriptive* type of theology. As medical doctor, he describes what happened and not is always ready to explain why or to say how Christianity should happen in the future.

1.5 Dating Luke-Acts

Most scholars would argue in favour of placing the writing of Luke-Acts somewhere in the period of the 70s-80s, this is both volumes. However, some have suggested an earlier date, such as the 60s. Quite a lot of this dating depends on the dating of Mark: if Mark was written in the 50s, then Luke's gospel could go as early as the 60s; if, however, Mark was written in the 60s (64-67, after Peter's death), then Luke could easily have been written in 80-90.³²

³⁰ W. Walaskay, "And So We Came To Rome": *The Political Perspective of St. Luke*, Cambridge: Cambridge UP, 1983; S. Safrai, "Pilgrimage to Jerusalem at the End of the Second Temple Period", in O. Michel *et al.* (eds), *Studies on the Jewish Background of the New Testament*, Assen: Gorcum, 1974, 184-215.

³¹ Cf. F.C. Baur, *Paul the Apostle of Jesus Christ, His Life and Work, His Epistles and His Doctrine*, London: Williams & Norgate, 1876; E. Renan, *Les évangiles et la seconde génération chrétienne*, Paris: 1877; A. von Harnack, *The Acts of the Apostles*, London: Williams & Norgate, 1909; O. Pfliegerer, *Der Paulinismus*, Leipzig: Hinrichs, 1873; H.J. Holtzmann, *Lehrbuch der historisch-kritischen Einleitung in das neue Testament*, Freiburg: J.C.B. Mohr, 1885.

³² A.J. Mattill, "Date and Purpose of Luke-Acts: Rackham Reconsidered", *The Catholic Biblical Quarterly* 40 (1978), 335-350. J.A.T. Robinson argues in favour of an early dating of Luke-Acts (cf. *Redating the New Testament*, Philadelphia, PA: Westminster, 1976, 148-49).

A similar effect has the comparison with Matthew. If Luke knew Matthew, then the writing of his book would go later, if he knew one of Matthew's sources or earlier productions (Q; or *Logia*), then the dating of Luke's gospel could go in the 60s. Naturally, the book of Acts would come later. However, bits of Acts could pre-date the gospel, in particular Acts 16-28 (the "we" journal sections, belonging to the 57-62 period).

To be sure, Luke acknowledges that some of those who became ministers of the Word, have written before him certain records of Jesus' life, and that he wanted to draw on their writing and example and present an even better organized Gospel. This would place him certainly among the evangelists of the second generation, and so, even more, his work would appear to come from the 80-90 period.

1.6 The addressee

The introductory formula, "most powerful Theophile" or "most honoured Theophile" (Lk. 1:3, κρατιστε Θεοφιλε, cf. Acts 1:1) has a parallel in Josephus Flavius, *Against Apion*, 1.1 (κρατιστε ἄνδρον Ἐπαφροδιτε, "most powerful man Ephaphrodite"), and 2.1 (τιμιωτατε μοι Ἐπαφροδιτε, "most honoured Epaphrodite"). The Greek name, the Greco-Roman style of the introduction and of the book, in general (Luke avoids Mark's arameisms, such as "rabbi" and "abba", cf. Mk. 9:5, 14:36), indicate that the addressee must be a Greek person, or a Hellenistic Jew.³³ Theophile could be a real, particular individual, a rich and educated man able to support the writing and the spreading and sale of Luke-Acts, interested an well ordered account about Jesus' life and about the beginning ministry of the apostles.³⁴ At the same time, he could be a general, generic reader,

³³ Carson, *Introduction*, 117-118.

³⁴ The "order" referred to by Luke is, by and large, chronological (I.H. Marshall, A. Plummer), represent a systematic narrative (J.A. Fitzmyer), an ideological presentation (G. Schneider), a fluent story (J.G. Klein, Völkel, Kürzinger,

a general Christian (or a Jewish proselyte) reader of Luke's volumes (a "lover of God").³⁵

1.7 The Unity of Luke-Acts

Early Christian authors are mentioning Luke as the author of Luke-Acts (*cf.* Muratorian Canon, 170; The anti-Marcionite prologue of Luke, 150-180; Irenaeus, 130-202; Jerome, 347-420, etc.).

Apart from these external testimonies, there are several types of internal evidence that point out towards Luke as the author of the two volumes: literary and theological unity of Luke-Acts, the historical evidence of Luke's journeying together with Paul, various other narrative evidence.³⁶

The literary unity of Luke-Acts can be noticed in the fact that both volumes are dedicated to the same person, Theophile, the author is using crossed references ("my first book" in Acts, as a reference to Luke's gospel), both volumes display common stylistic features,³⁷

Mussner), etc., cf. D.L. Bock, *Luke 1:1-9:50*, ECNT 3a, Grand Rapids: Zondervan, 1994, 62).

³⁵ J. Jervell, "Retrospect and Prospect in Luke-Acts Interpretation", in E. H. Lovering, Jr. (ed), *SBL 1991 Seminar Papers*, Atlanta, GA: Scholars, 1991, 383-403, 399; Danker, "Graeco-Roman", 391; S.J. Joubert, "The Jerusalem Community as Role Model for a Cosmopolitan Christian Group. A Socio-Literary Analysis of Luke's Symbolic Univers", *Neotestamentica* 29 (1995), 49-59.

³⁶ D. Guthrie, *New Testament Introduction*, Leicester: Apollos, 1990 (ed.4), 115-119.

³⁷ B. Witherington III, "Editing the Good News: some synoptic lessons for the study of Acts", in B. Witherington III (ed), *History, Literature and Society in the Book of Acts*, Cambridge: Cambridge UP, 1996, 324-347. He emphasizes that there are correspondences between Luke and Acts, at the level of the prologues, narrative unity of the volumes (R.C. Tannehill); 3) narrative structures (C.H. Talbert); 4) thematic unity (D. Juel); and 5) sources (G. Lüdemann). *Cf.* și J. Dawsey, "The literary unity of Luke-Acts; Questions of style - A task for literary critics", *NTS* 35 (1989), 48-66.

narrative parallels.³⁸ Among the shared themes one can count tematable fellowship, the Holy Spirit,³⁹ journeying and discipleship,⁴⁰ riches and poverty,⁴¹ the centrality of Jerusalem and of the Temple, etc.⁴²

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- ³⁸ S. Praeder, "Jesus-Paul, Peter-Paul, and Jesus-Peter Parallelisms," in *SBL Seminar Papers*, Chico, CA: Scholars, 1984, 23-39; D.P. Moessner, "'The Christ Must Suffer': New Light on the Jesus-Peter, Stephen, Paul Parallels in Luke-Acts", *Novum Testamentum* 28/3 (1986), 220-256. Cf. also H.J. Cadbury, *The Style and Literary Method of Luke*, Cambridge: Harvard UP, 1920; *idem*, *The Making of Luke-Acts*, London: Macmillan, 1958 (1927); C. H. Talbert, *Literary Patterns, 'eological Themes and the Genre of Luke-Acts*, Missoula, MT: Scholars, 1974; R. Morgenthaler, *Die lukanische Geschichtsschreibung als Zeugnis. Gestalt und Gehalt der Kunst des Lukas*, Zürich: Zwingli, vols. 1-2, 1948-1949. G. Muhlack, *Die Parallelen im Lukasevangelium und in der Apostelgeschichte*, Frankfurt: Lang, 1979; W. Radl, *Paulus und Jesus im lukanischen Doppelwerk: Untersuchungen zu Parallelmotiven im Lukasevangelium und in der Apostelgeschichte*, Bern: Lang, 1975; G. W. Trompf, *The Idea of Historical Recurrence in Western Thought: From Antiquity to the Reformation*, Berkeley, CA: University of California, 1979; J. B. Green, "Internal repetition in Luke-Acts: contemporary narratology and Luken historiography", in B. Witherington, III (ed), *History, Literature and Society in the Book of Acts*, Cambridge: Cambridge UP, 1996, 283-299.
- ³⁹ W.H. Shepherd, Jr., *The Narrative Function of the Holy Spirit as a Character in Luke-Acts*, SBL Dissertation Series 147, Atlanta, GA: Scholars, 1994.
- ⁴⁰ D. Moessner, *Lord of the Banquet, The Literary and Theological Significance of the Lukan Travel*, Minneapolis, MN: Fortress, 1989, 307-308. Cf. M.C. Parsons și R.I. Pervo, *Rethinking the Unity of Luke and Acts*, Minneapolis, MN: Fortress, 1993, 58, 80-81, 126.
- ⁴¹ L.T. Johnson, *The Literary Function of Possessions in Luke-Acts*, Missoula, MT: Scholars, 1977. D.P. Seccombe, *Possessions and the Poor in Luke-Acts*, Linz: SNTU, 1982; H. Moxnes, "Social Relations and Economic Interaction in Luke's Gospel: A Research Report", in Luomanen (ed), *Luke-Acts: Scandinavian Perspectives*, Göttingen: Vandenhoeck, 1991, 58-75.
- ⁴² W.L. Walker, *Jesus and the Holy City. New Testament Perspectives on Jerusalem*, Grand Rapids, MI: Eerdmans, 1996, 58. For Wilson, Jerusalem is the narrative pivot of the two volumes (S.G. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts*, Cambridge: Cambridge UP, 1973, 95.). Lohfink considers it as a sign of continuity between the Church and Jesus "ein Raumsymbol für die Kontinuität zwischen Jesu und der Kirche" (G. Lohfink, *Die Himmelfahrt Jesu*, Munich: Kösel, 1971, 263); cf. J.-M. Guillaume, *Luc*

The “we” passage in Acts (16:10-17; 20:5-15; 21:1-18; 27:1-28:16), suggest that Luke has accompanied Paul during the second and the third missionary journey and in the journey to Rome (Paul is accompanied also by Silas, Timothy, Sopater, Aristarchus, Secundus, Gaius, Tychicus, Trophymus, Titus; the possible writers of the “journey log” could be Titus and Luke). Various other passages support the idea that Luke travelled and worked together with Paul (Coloseni 4:14, “the beloved doctor”; Philemon 24, “work companion”; cf. also 2 Timothy 4:11, together with Paul in the second imprisonment).

There is a certain parallelism between Jesus’ trial (Luke 22:63-23:24) and the trial scenes of Paul (Acts 23:1-7; 24-1-25; 25:6-26:32), between their lives, as well as between Paul and Peter.⁴³

To be sure, however, there are certain discrepancies, as well, between Paul’s portrait in Acts and the one coming out from Paul’s epistles. The series of Jerusalem visits of Paul in Acts (Acts 9-28), does not seem to make room for the visit described in Galatians (Gal. 2:11-21). Thus, in Acts, Paul is a missionary who appears to keep himself off church controversies on God’s grace and the Law, while in the pauline epistles the general picture is different (Galatani, Romani, cf. 1 Cor. 9:19-23, against circumcision – and in Acts 16:1-3, where he circumcizes Timothy); the book of Acts does not mention any epistle of Paul; Paul’s speeches in Acts seem to have a different

interprète des anciennes traditions sur la résurrection de Jésus, Paris: J. Gabalda, 1979, 7.

⁴³ H.W. Tajra, *The Trial of St. Paul: a Judicial Exegesis of the Second Half of the Acts of the Apostles*, Tübingen: Mohr, 1989; W. Radl, *Paulus und Jesus im lukianischen Doppelwerk. Untersuchung zu Parallelmotiven im Lukasevangelium und in der Apostelgeschichte*, Bern: Lang, 1975; F.F. Bruce, “Paul and the Historical Jesus”, *BJRL* 56 (1974), 317-35; R.E. Brown, *The Death of the Messiah: From Gethsemane to the Grave. A Commentary on the Passion Narratives in the Four Gospels*, London: Chapman, 1994, vol.2. Jerome mentions that for some of his contemporaries Paul’s gospel in 2 Tim. 2:8: Rom. 2:16, 16:25, was regarded as a reference to Luke’s gospel (*De Viris Illustribus*, 7).

tone and content than Paul's arguments in the epistles (however, the Miletus speech in 20:18-35, seem to fit well with Paul's epistles).⁴⁴

2. The style of Luke's theology

2.1 Literary style: variety, contrasts

In general terms, Luke's style could be termed as historical (and historically selective, to this end), displaying important features of a technical literary genre or subgenre, the testimony of the eyewitnesses (*autopsia*). It appears to be mimetic in its characteristics, i.e. imitative, theological, and *kauchematic* – that is apologetic in nature (evidence for Christian glorious beginnings, cf. some of Paul's epistles), biographical (interest in high and low portraits, in portraits of rich men), contrastive (semitic, at times, Greek classical and Atticist, at times; a special interest in description, i.e. details, in characterisation and contrasts).

Indeed, Luke imitates the Septuagint, LXX, in following, at times, both the LXX language and the LXX motifs (the prophet like Moses

⁴⁴ Guthrie, *Introduction*, 123, n. 5. Luke shaped the speeches in Acts, presenting them in condensed form. He does not exactly convey the *ipsissima verba*, rather the *ipsissima vox*, following the example of Thucydides and Plutarch (Thucydides, *History*, 22.1-4; Plutarch, *Parallel Lives: Alexander*, 1.1-3). About Luke and Thucydides, see W. J. McCoy, "In the Shadow of Thucydides", in B. Witherington III (ed), *History, Literature and Society in the Book of Acts*, Cambridge: Cambridge UP, 1996, 3-32. B. Witherington III, *Acts*, 24-39; C.J. Hemer, "The Speeches of Acts II. The Areopagus Address", *TynB* 40 (1989), 239-259; M. Wilcox, "A Forward to the Study of the Speeches in Acts", in J. Neusner (ed), *Christianity, Judaism and Other Greco-Roman Cults*, Leiden: Brill, 1975, 207-225. One and the same speech could be shortened and condensed with various emphases in mind, according to the general purpose of the historian, cf. Longenecker, "The Acts of the Apostles", *The Expositor's Bible Commentary*, vol. 9, Grand Rapids, MI: Zondervan, 1981, 226-227).

motif, the Exodus and Joshua motif, Israel's journey through the desert, the conquest of Canaan, the Davidic messianic parallels). On the one hand, there is a certain preoccupation of Luke to confer to his narrative a "a biblical, respectable savor"⁴⁵, however, some of his semitisms might be related to his wish to respect the nature and form of his sources. In relation to LXX, Luke's semitisms could have three major sources: his own translation from hebrew-aramaic, the use of pre-existent Greek texts and conscious imitation of LXX⁴⁶. According to Cadbury, literary imitation is most probably the main source⁴⁷. As T.L. Brodie suggests, Luke uses the literary technique known as "imitation" (mimesis) not only in the realm of linguistic parallels, but also in the area of structural and motifs imitation⁴⁸.

Luke's semitisms appear often grouped together, in clusters of paragraphs, which suggested to some that there was a sort of

⁴⁵ M. Diefenbach, *Die Komposition des Lukasevangeliums unter Berücksichtigung antiker Rhetorikenelemente*, Frankfurt: Knecht, 1993, 31. Cf. Lk. 3:22; 9:35 ca paralelă la Isa. 42; Lk. 13:35, 19:38 ca paralelă la Ps. 117:26 [LXX], etc.

⁴⁶ H. F.D. Sparks, "The Semitisms of Luke's Gospel", *JTS* 44 (1943), 129-138, esp 132-134; *idem*, "The Semitisms of the Acts", *JTS* ns 1 (1950), 16-28. A. Plummer believes Luke's language reflects his education, his knowledge of LXX, his personal relation with Paul (cf. A. Plummer, *A Critical and Exegetical Commentary on the Gospel According to Saint Luke*, Edinburgh: T&T Clark, 1981 (1896), i, xlix).

⁴⁷ H. Cadbury, *The Making of Luke-Acts*, London: Macmillan, 1958 (1927), 122; Diefenbach, *Komposition*, 31-39.

⁴⁸ T.L. Brodie, "Towards unravelling Luke's use of the Old Testament: Luke 7:11-17 as an imitation of 1 Kings 17:17-24", *NTS* 32 (1986), 247-267; "Luke as an Imitation and Emulation of the Elijah-Elisha Narrative," în E. Richard (ed), *New Views on Luke and Acts*, Colledgeville, MN: Liturgical, 1990, 78-85; *idem*, "The Departure for Jerusalem (Luke 9:51-56) as rhetorical imitation of Elijah's departure for the Jordan (2 Kgs. 1:1-2:6)", *Bib* 70 (1989), 96-109. Similarly, G.J. Steyn, "Intertextual Similarities between Septuagint Pretexts and Luke's Gospel", *Neot* 24 (1990), 229-245.

“semitical Greek”.⁴⁹ However, the koine Greek, as such was a semitized Greek⁵⁰.

Luke is using a good number of hebraic phrases “and it was – it happened that...”, και ἐγένετο + verb (ἦ); “and, look, etc....”, και ἴδου (ἦ); “while...”; ἐν τῷ + inf. (ἔ); “in front of, in the face of...”, ἐνώπιον (ἦ); “the desire I desired...”, ἐπιθυμία ἐπεθυμησα, (absolut infinitif + finite verb, cf. Lk. 22:15); “hold in one’s hearth...”, τιθεναι, τιθεσθαι ἐν τῇ καρδίᾳ: Lk. 1:66; 21:14; Acts 5:4; also, Lk. 9:44, “holding - keeping... in the ears”..., θεσται... εἰ τα ὠτα, cf. [LXX] 1 Kings 21:12; 29:10; 2 Kings 13:33). One could also count here the phrases with προσωπον, “face” (cf. Lk. 1:76, 7:27); 2:31; 9:51, 52, 53; 21:35), or “glorifying God”... δοξαζειν τον θεον (x8); “doing mercy on...”, ποιειν ἔλεος μετα (Lk. 1:72; 10:37); “showing mercy on...” μεγαλυειν ἔλεος μετα (Lk. 1:58); “doing – showing power or strength...”, ποιειν κρατος (Lk. 1:51). Luke transliterates hebrew words such as σικερα (1:15), βατος (16:6), κορος (16:7).⁵¹

At the same time, Luke shows a special, Atticist type of care for linguistic purity, in removing some of the blatant semitisms, at least in comparison with Matthew and Mark. For example, there are 31 instances of Amen in Matthew, 14 in Mark, and only 6 in Luke.⁵² Similarly, he removes not only superflue semitisms, yet also superflue latinisms: instead of σατανας he writes διαβολος, he prefers διδασκαλος instead of ῥαββι, ῥαββουνι, and φορος instead of the latin κηνσος; ἑκατονταρχης instead of κεντυριων.⁵³

⁴⁹ N. Turner, *Style*, vol. 4 in J. H. Moulton (ed), *A Grammar of New Testament Greek*, Edinburgh: T&T Clark, 55-57; idem, “The Quality of the Greek of Luke-Acts”, in J. K. Elliot (ed), *Studies in New Testament Language and Text*, Leiden: Brill, 1976, 387.

⁵⁰ J.M. Creed, *The Gospel According to St. Luke*, London: Macmillan, 1930, lxxvi-lxxvii.

⁵¹ Creed, *Gospel*, lxxix.

⁵² L. Knox, *Some Hellenistic Elements in Primitive Christianity*, London: Oxford UP, 1944, 1-29; esp. 7.

⁵³ H. Koester, *History, Culture, and Religion of the Hellenistic Age*, Philadelphia, PA: Fortress, 1980, 108.

Luke uses often the enthymeme,⁵⁴ a syllogism with implicit premise, and, as well keeps a number of Greek classical phrases that tended to disappear from the popular, non-literary *koine* Greek.⁵⁵ He also displays certain clear signs of knowing the art of literary and historical composition (Polybius, Lucian of Samosata, on how to write history; Aristotle's *Poetics*, *Rhetorics*).⁵⁶

In his focus on specific characters and historical details, Luke uses the first person plural in the mission journal in Acts 16-20 (the "we" passages: 16:10-17; 20:5-15; 21:1-18; 27:1-28:16), suggesting that he has personally accompanied Paul in the second and third missionary journeys, as well as in Paul's journey to Rome (among Paul's companions in these journeys, one could count, as well, from Acts and from Paul's epistles, early Christians such as Silas, Timothy, Sopateros, Aristarchus, Secundus, Gaius, Tichicus, Trofimus). Luke appears, indeed, to have been among Paul's long time companions (cf. Col. 4:14, "beloved doctor"; Philemon 24, ca "work companion"; 2 Tim. 4:11, during the second imprisonment in Rome; cf also the parallels between Jesus' trials in the gospel and Paul's trials in Acts, Luke 22:63-23:24 vs. Acts 23:1-7; 24-1-25; 25:6-26:32).⁵⁷

⁵⁴ W.S. Kurz, "Hellenistic Rhetoric in the Christological Proof of Luke-Acts", *CBQ* 42 (1980), 171-195; R. B. Vinson, "A Comparative Study of the Use of Enthymemes in the Synoptic Gospels", in D.F. Watson (ed), *Persuasive Artistry: Studies in NT Rhetoric in Honour of George A. Kennedy*, Sheffield: JSOT, 1991, 119-141, 119-122.

⁵⁵ Trocmé, *Le Livre des Actes et l'histoire*, Paris: Presses Universitaires de France, 1957, 106; Cadbury, *Style*, 8; D.L. Mealand, "Hellenistic Historians and the Style of Acts", *ZNW* 82 (1991), 42-66, 42; *idem*, "Luke-Acts and the Verbs of Dionysius of Halicarnassus", *JSNT* 63 (1966), 63-86, etc.

⁵⁶ Cf. Cadbury, *Style*, 4-39, esp. 8; Trocmé, *Livre des Actes*, 105-106; Creed, *Gospel*, lxxix-lxxxii; Koester, *History*, 108.

⁵⁷ H.W. Tajra, *The Trial of St. Paul: a Judicial Exegesis of the Second Half of the Acts of the Apostles*, Tübingen: Mohr, 1989; W. Radl, *Paulus und Jesus im lukanischen Doppelwerk. Untersuchung zu Parallelmotiven im Lukasevangelium und in der Apostelgeschichte*, Bern: Lang, 1975; F.F. Bruce, "Paul and the Historical Jesus", *BJRL* 56 (1974), 317-35; R.E. Brown, *The Death of the Messiah: From Gethsemane to the Grave. A Commentary on the*

Luke-Acts does not confirm, however, all the features and details in Paul's letters (the general scheme of Paul's visits to Jerusalem, in Acts 9-28, does not seem to fully match the scheme in Gal. 2:11-21; in Acts Paul is quite a balanced missionary, who does not enter any heavy dispute with the apostles in Jerusalem, cf Galatians, Romans, 1 Cor. 9:19-23, cf. also the compromise on circumcision in Acts 16:1-3, and the stance in Romas or Galatians; however, the speech in Acts 20:18-35, in Miletus, seems to fit well with Paul's tone in the epistles).⁵⁸

2.2 Literary structure of Luke-Acts

Generally speaking, as one of synoptic gospels, Luke follows the three part structure illustrated in a shorter form in Mark. In fact, he follows Mark's outline closer than Matthew:

Peter's Confession, 9:20; Transfiguration, 9:28-36

Passion Narratives in the Four Gospels, London: Chapman, 1994, 2 vol. Jerome notes that for some "Paul's gospel" in 2 Tim. 2:8: Rom. 2:16, 16:25, was regarded as being, actually, Luke's gospel (*De Viris Illustribus*, 7).

⁵⁸ Guthrie, *Introduction*, 123, n. 5. Luke intervenes in the style of the speeches in Acts and condenses them. His goal is not to communicate the *ipsissima verba*, yet the *ipsissima vox*, following the example of Thucydides and Plutarch (exemplu, Thucydides, *Historia*, 22.1-4; Plutarch, *Parallel Lives, Alexander*, 1.1-3); cf. W. J. McCoy, "In the Shadow of Thucydides", in B. Witherington III (ed), *History, Literature and Society in the Book of Acts*, Cambridge: Cambridge UP, 1996, 3-32. B. Witherington III, *Acts*, 24-39. C.J. Hemer, "The Speeches of Acts II. The Areopagus Address", *TynB* 40 (1989), 239-259; M. Wilcox, "A Forward to the Study of the Speeches in Acts", în J. Neusner (ed), *Christianity, Judaism and Other Greco-Roman Cults*, Leiden: Brill, 1975, 207-225; R.N. Longenecker emphases that one and the same speech could be condensed in various ways, according to the specific goal of the writer (Longenecker, "The Acts of the Apostles", *The Expositor's Bible Commentary*, vol. 9, Grand Rapids, MI: Zondervan, 1981, 226-227). Exemplul lui se referă la familia romană Gracchus pe care Plutarch și Appian o descriu diferit, primul cu accent pe influența ei politică, cel de-al doilea subliniind realizările ei militare.

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1:1-4; 1:5-3:38 4:1-9:50 9:51-19:28 19:29-23:56 24:1-53

Prologue Infancy Galilee Jerusalem Passion Resurrection
 Narratives Ministry Journey Week Ascension

In addition, Luke includes the Birth and Infancy narratives, more teaching and travelling material, more events during and after the Passion week. The general structure of Luke's gospel can be followed in the paragraphs below: ↓ ▲

Luke 1:1-4 Prologue, dedication (“autopsia” genre; dedication to Theophile).

Luke 1:5-2:52 Birth and Infancy narratives

Jesus' birth in parallel with John the Baptist's birth (1:5-2:52); “Benedicta tu” (1:42-45), “Magnificat” (1:46-55), “Benedictus Dominus” (1:68-79), “Gloria in Excelsis” (2:14), “Nunc Dimittis” (2:25-35); childhood in Nazareth (2:39-40); bar-miṭvah at 12, in Jerusalem (2:41-52)

Luke 3:1-4:13 Introducing Jesus

The proclamation of John the Baptist, 3:1-20; Jesus' baptism, 3:21-22; His genealogy: 3:23-38; the temptation in the desert: 4:1-13.
 4:1-13

Luke 4:14-9:50 The Ministry in Galilee

The messianic sermon in Nazareth (4:16-30); the selection of the 12 apostles (5:27-29; 6:12-19); the sermon “in the field” (Lk. 6:20-49, cf. 6:17; cf. the sermon on the mountain, Mt. 5-7), the sending of the 12 apostles (9:1-9); the great confession of Peter (9:18-21); the transfiguration on the Mountain (9:27-36).

Luke 9:51-19:27 The Last Journey to Jerusalem

A: 9:51-13:21; the sending of the 70/72 (10:1-12); specific parable: the Samaritan (10:29-37); teaching on prayer: The Lord's prayer, the friend in need (11:1-13); meal in a Pharisee's house (11:37-54).

B: 13:22-17:10; Jesus weeps for Jerusalem: 13:34-35; meal in a Pharisee's house 14:1-15:32, debates on righteousness; specific parables: "lost and found" (15:3-32); the corrupt administrator (16:1-13); Lazarus and the rich man (16:19-31)

C: 17:11-19:27; the healing of the 10 lepers (17:11-19); The Kingdom and the second coming (17:20-37); the conversion of Zacchaeus and meal at Zacchaeus' house (19:1-10); specific parables: the corrupt judge (18:1-8); the Pharisees prayer and the publican's prayer (18:9-14).

Luke 19:28-24:53 The Last Week in Jerusalem

A. 19:28-23:56. The triumphal entrance to Jerusalem (19:28-40); Jesus weeps for Jerusalem (19:41-44); controversies (19:20-20:47); Jesus and the disciples, meal and the Lord's supper (21:1-22:38); Jesus' arrest and the Cross (Luke 22:39-23:56).

B. 24:1-53. The Resurrection and the Ascension. The Emmaus encounter, recognition at the table (24:13-35); the appearance to the Eleven in the upper room (24:36-45); the sending in the mission (24:46-48); the Ascension (24:49-53).

A general scheme of Luke and Acts can be summarized as below:

Lk. 1:1-----	Lk. 9:1-50 ----	Lk. 24 - Acts 1-----	6:1-9:31-----	28:31
Infancy	Transfiguration:	Ascension:	from Samaria to Rome	
	Journey to Cross	story "hinge"	Mission journeys	

From a "birth" or "beginnings" perspective, combined with an emphasis on the journeying theme, the outline of the two books could be presented like this, with a strong parallel between Jesus and the Church:

I.1. **The birth of Jesus** (in Jerusalem) Luke 1:5-4:3

J1. Journey to the Cross Luke 4:14-19:44

I.2. The Trial of Jesus and the Cross (Jerusalem) Luke 19:45-24:33

II.3. **The birth of the Church** (Jerusalem) Acts 1:4-7:60

J2. Missionary journeys Acts 8:1-21:17

II.4. The Trial of Paul (Jerusalem) Acts 21:18-26:32

J3. Journey to Rome, to prison Acts 27:1-28:31

The idea of new beginnings in Acts can be developed with an emphasis on the beginnings of the church and of mission:

Acts 1:1–1:12 *Transition:* The Eleven become again The Twelve

Acts 1:13–8:4 **The Beginnings of the Church:**
 1:13-4:37 - The honey moon: the ministry of Peter and John
 5:1-6:6 - Back to reality, internal problems (I):
 Ananias and Sapphira; the widows and the 7
 deacons, etc.
 6:7-8:4 - Back to reality, persecutions (II):
 Trials of Peter, James and Stephan.

Acts 8:5–9:31 *Transition:* new leaders and new movements at
 the horizon
 Philip and the beginning of world mission
 Paul and the dawn of big scale world mission

Acts 10–12 **The Official Beginning of World Mission,**
 At Cesarea: Peter and Corneliu

Acts 13–28 **The World Mission continues:**
 Paul, the apostle of Gentiles and his missionary journeys

For Acts, as such, perhaps the clearest and the simplest structure is the one dividing it in two sections, a. The Acts of Peter (1-12) and b. The Acts of Paul (13-28)⁵⁹. Actually, Acts includes other people's acts, as well, such as the actions of Philip, of Stephan, of Barnabas, Aquilas and Priscilla⁶⁰:

Acts 1-5	The ministry of the apostles (Peter's acts)
Acts 6:1-15:35	The ministry of hellenistic Jews: Stephan, Philip, Barnabas, Paul
Acts 15:36-28:31	The ministry of Paul.

From a geographical point of view, Acts 1:8 provides a general scheme for the book: (1) Christian mission in Jerusalem, in Judeea; (2) Christian mission in Samaria, (3) Christian mission to the ends of the world (in Rome).

3 Luke's Main Theological and Literary Themes

Luke-Acts display a remarkable number of common themes, both literary and theological. From a literary point of view, these themes connect together the two narratives and create a web of connotations and parallels (journeying, trials, centrality of Jerusalem, the geographical motif, the witnesses motif etc.). There are common features of style, too, like repetitions of stories (two-three times), common narrative structures (parable structures, encounter stories), character portraits. Among the clearly theological themes one could mention the prayer theme, the Holy Spirit theme, the table fellowship

⁵⁹ Alți autori dezagreează cu această împărțire, de ex., H. Menoud, "Le Plan des Actes des Apôtres," *NTS* 1 (1954), 44-51. El propune, în schimb, împărțirea Acts 1-15:35 și 15:36-28.

⁶⁰ Charpentier, *Să citim NT*, 22.

theme, the purity theme, the rich and poor theme (although many of the narrative motifs have theological overtones, as well).

3.1 The geographical motif

Luke's geographical motif reflects and develops Mark's geographical scheme, with certain specific emphases and details (Jesus' ministry in Galilee, the journey to Jerusalem, the last week in Jerusalem). Luke 10:37 and Acts 1:8 present the general scheme.

- (1) The Gospel is proclaimed in Judeea, καθ' ὅλης της Ἰουδαίας
- (2) after it started in Galilee, ἀρξάμενος ἀπο της Γαλιλαίας
- (3) and will go everywhere in the world, ἕως ὧδε

According to Acts 1:2, for Luke the beginning of the gospel proclamation takes place in Galilee, during Jesus' early ministry there⁶¹. Luke's geography displays, however, a certain particularity, i.e., *Luke's geographical particularity*: the whole ministry of Jesus is presented, in the Gospel, as taking place only in Palestine, not outside Palestine (see the "great omission" of Mk. 6:46-8:27; the omission of the Tyre narratives, in Mk. 7:24-30; of Decapolis, in Mk. 7:31-8:9; of Dalmanutha, in Mk. 8:10-12); the Gentile will hear the gospel only in Acts⁶²).

3.1.1 The mountain symbol

Luke's gospel is dominated by three mountains or hills (hilly areas): in Judeea: the hills of Jerusalem, implicit and explicit, at Jesus' birth

⁶¹ W. Robinson, *Der Weg Des Herrn: Studien Zur Geschichte und Eschatologie Im Lukas Evangelium. Ein Gespräch mit Hans Conzelmann*, Hamburg: Bergstedt, 1964, 33-34.

⁶² S. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts*, Cambridge: Cambridge UP, 1973, 29-56; H.E. Dollar, *A Biblical-Missiological Exploration of the Cross-Cultural Dimensions in Luke-Acts*, Lewiston, NY: E. Mellen, 1993, 43-57.

(Lk. 1-3; cf. 1:39); in Jerusalem, the mount of Transfiguration, where Jesus is acknowledged as Messiah (Lk. 9), and, again, the hill of Golgotha and the mount of Olives, in Jerusalem, for Jesus' sacrifice, resurrection and Ascension (Lk. 19-24)⁶³. The Luke 9 and Luke 24 mountains, in particular, point out, indirectly, to the revelation of God at the Sinai mountain⁶⁴.

3.1.2 The Motif of the Way and of Journeying

The second great motif in Luke-Acts is the Way and Journey motif. In Luke, Jesus' journey to Jerusalem covers 10 chapters (Lk. 9:18-19:27; sau Lc 9:51-19:27), in comparison with 2 chapters in Mark (Mk. 8:27-10:32). Even Luke 1-3 is filled with journey references (the journeys of Mary and Elisabeth, Jesus' family at Jerusalem) and, as well, Luke 24 is continuing the Journey to Jerusalem with a journey to Emmaus and to the mountain of Ascension⁶⁵.

The Journey to Jerusalem, as a synoptic literary device, is a good opportunity for Luke to present Jesus' teaching and theology and he develops it in a specific manner. Half of all Jesus' miracles and teachings during this journey to Jerusalem, are specific to Luke⁶⁶.

⁶³ A. Just, Jr., *The Ongoing Feast. Table Fellowship and Eschatology at Emmaus*, Collegeville, MN: Liturgical Press, 1993, 20; J. Davies, "The Purpose of the Central Section of St. Luke's Gospel", în F.L. Cross (ed), *Studia Evangelica, Papers presented to the Second International Congress on New Testament Studies, held at Christ Church, Oxford, 1961. Part 1: The New Testament Scriptures*; Berlin: Akademie Verlag, 1964, vol. 2, 164-169; *idem*, "The Prefiguration of the Ascension in the Third Gospel," *JTS* 6 (1955), 229-33.

⁶⁴ Cf. D. Moessner, "Luke 9:1-50: Luke's Preview of the Journey of the Prophet Like Moses of Deuteronomy", *JBL* 102 (1983), 575-605.

⁶⁵ *Poreuomai*, a călători, este unul din verbele preferate ale lui Luke (R. Dillon, *From Eye-Witness to Ministers of the Word: Tradition and Composition in Luke 24*, Rome: PBI, 1978, 89). Apare de 50 de ori în Luke, de 39 de ori în Fapte, și aprox. de 33 ori în tot restul NT (H. Cadbury, *The Style and Literary Method of Luke*, Cambridge: Harvard UP, 1920, 110, 177-178).

⁶⁶ D. Bock, Luke 1:1-9:50, *Baker Exegetical Commentary on the NT* (ECNT 3a; Grand Rapids: Zondervan, 1994) 23. La fel, B. Reicke, "Instruction and

Jesus' teachings are particularly present in key moments of change of direction, of time and of place of ministry (Lk. 9:51, 56; 10:17, 38; 11:1, 14, 37, 53; 21:1, 13:10, 22; 14:1, 25; 51:1; 17:11; 18:31; 18:35; 19:1, 28, 29, 37, 41, 45)⁶⁷.

This one and final (actually the last one) Journey to Jerusalem can be divided into three distinct parts, separated by the transitions in Lk. 9:51, 13:22, 17:11. These three sections display a certain parallelism of content. Each section includes Jesus' teachings, specific parables (the Samaritan, 10:29-37, the parables on the lost-found motif, the lost sheep, the lost coin, the lost prodigal son, 15:3-32; the story about Lazarus and the rich man 16:19-31, the parable about the corrupt administrator 16:1-13 and about the corrupt judge 18:1-8, about the Pharisee and the publican, 8:9-14, etc.), and a scene of table fellowship (an invitation to a meal, usually, organised by a Pharisee, cf. Luke 11:37-54; 14:1-15:32; 19:1-10). Characteristically, many of Luke's parables have a special feature, as journey stories in a journey narrative (a double journey aspect)⁶⁸.

This type of narrative theology has, in Luke, further characteristics. For example, Luke's journey stories include teaching at the crossroads⁶⁹, usually with christological implications⁷⁰, or

Discussion in the Travel Narrative", in K. Aland (ed), *Studia Evangelica*, vol. 1, Berlin: Akademie, 1959, 206-216.

⁶⁷ F.J. Matera, "Jesus' Journey to Jerusalem (Luke 9.51-19.46): A Conflict with Israel", *JSNT* 51 (1993), 57-77, 60, 62; vezi 76, n. 38.

⁶⁸ J. Navone, *Towards a Theology of Story*, Slough: St. Paul, 1977, 54.

⁶⁹ Dillon, *Eye-Witnesses*, 90, 113, 134. Observații similare au Just, *Feast*, 58; J.B. Green, *The Theology of the Gospel of Luke*, Cambridge: Cambridge UP, 1995, 102.

⁷⁰ Dillon, *Eye-Witnesses*, 113 (n. 127); 149; 198 (n. 1); H. Conzelmann, *The Theology of Saint Luke*, London: Faber, 1960; J. H. Davies, "Central Section", 164-69; W. Grundmann, "Fragen der Komposition des Lukanischen "Reiseberichts", *ZNW* 50 (1959), 252-71; von Osten-Sacken, "Zur Christologie des lukanischen Reiseberichts", *EvT* 33 (1973), 476-496.

ecclesiological⁷¹. Such a literary form would have appealed both to Jewish readers (*cf.* Abraham's journeys, of Joseph, the Exodus etc.) and, as well, as to Greek-Roman readers (*cf.* Homer, *Iliad*, și *Odyssey*; Vergilius, *Eneid*; Herodot, *Historia*; Xenofon, *Anabasis*; Chariton, *Chaireas and Callirhoe*; Julius Caesar, *Gallic Wars*, etc.)⁷². Luke is very careful, then, at the literary structure of his stories, in particular of his journey stories, he includes reversals of situations (περιπετεια), dramatic recognitions (ἀναγνωρισις), life-changing experiences (μεταβασις)⁷³.

⁷¹ F.J. Matera, "Jesus' Journey to Jerusalem (Luke 9.51-19.46): A Conflict with Israel," *JSNT* 51 (1993), 58-9; printre comentatorii care interpretează ecclesiologic Lk. 9-19, se numără D. Gill, "Observations on the Lukan Travel Narrative and Some Related Passages," *HTR* 63 (1970), 199-221; B. Reicke, "Instruction and Discussion", 206-216; W. Robinson, "The Theological Context for Interpreting Luke's Travel Narrative", *JBL* 79 (1960), 20-31; J. Schneider, "Zur Analysen des lukanischen Reisenberichtes", în J. Schmidt și A. Vögtle, *Synoptischen Studien*, Munich: Karl Zink, 1953, 207-299; G. W. Trompf, "La section médiane de l'évangile de Luc: l'organisation des documents", *RHPR* 53 (1975), 141-154; G. Sellin, "Komposition, Quellen und Funktion des lukanischen Reiseberichtes (Lk. 9:51-19:28)", *NovT* 20 (1978), 100-135.

⁷² M. and S. Schierling, "The Influence of the Ancient Romance on Acts of the Apostles", *The Classical Bulletin* 54 (1978), 81; K. Berger, *Theologiegeschichte des Urchristentums: Theologie des Neuen Testament*, Tübingen: Francke, 1994, 707. Greeks will imagine journeying as far as the Hades, itself, a journey called *nekyia*. Heracles went into such a journey and freed Alceste from Hades (E. Repo, *Der "Weg" als Selbstbezeichnung des Urchristentums, eine Traditionsgeschichtliche und Semasiologische Untersuchung*; Helsinki: Suomalainen Tiedeakatemia, 1964, 189-191; 194, 196; R. Bauckham, "Early Jewish Visions of Hell", *JTS* 41 (1990), 355-385; M. Himmelfarb, *Tours of Hell: Apocalyptic Form in Jewish and Christian Literature*, Philadelphia, PA: Pennsylvania State University, 1983; T.F. Glasson, *Greek Influence in Jewish Eschatology*, London: SPCK, 1961, 8-10.

⁷³ Aristotel, *Poetics*, cap. 10-15; *idem*, *Poetics*, 1452a.10-20.

The Way and journeying theme includes then, in Acts, a certain theology of Christianity as the Way (Acts 8-9)⁷⁴, as well as the theology associated with Phillip's and Peter's journeys (Acts 8-12), with Paul's missionary journeys (13-26) and his journey to Rome (Acts 27-28)⁷⁵. In particular, Paul's missionary journeys have a remarkable circular structure, returning always to Jerusalem, reporting always to the sending church of Antioch, keeping in touch with the recently started churches etc.

In Luke, journeying with Jesus to Jerusalem is the perfect setting to teach about discipleship, Jesus' coming Passion, the idea of divine planning (the *dei* – must theme), the teaching about salvation.

In Acts journeying gets a new interesting dimension, the *adventure journey* (persecution and beatings on the way, intellectual confrontations – like in Athens, sacrifices and stories about gods descending on earth – Paul and Barnabas as Hermes and Jupiter, plots to kill Paul and counter-plots to save him, etc.

Indeed, Luke makes extensive use of the the *travel tales* which take mainly two forms - the *maritime adventure* along the coasts (περίπλους), and the *journey by land* (usually in the form of journey notes or περιήγησις). The subject of sea travels was present in many works (e.g.: Hanno, Arrian, Scylax). In Acts one can see different names for ship or boat, the most used one is *to ploion*, *ploiaron*, but one can find other references to a different ship / boat term such as *naus*, in 28.11, *nauklero*, the captain of the ship, or in 28.27-30, *nautai*, the shipmates (sailors) and even the noun itself *he naus*, ship, in 28.41; this name was used mainly in describing many major adventures, as in Homer Odysee and others, and it is referring to a rather large ship, and, apparently, to a major adventure.

⁷⁴ E. Repo, *Der "Weg" als Selbstbezeichnung des Urchristentums, eine Traditionsgeschichtliche und Semasiologische Untersuchung*, Helsinki: Suomalainen Tiedeakatemia, 1964.

⁷⁵ P.W. Walaskay, "‘And so we came to Rome’: The Political Perspective of St. Luke", Society for New Testament Studies Monograph Series 49, Cambridge: Cambridge University Press, 1983.

3.1.3 The centrality of Jerusalem and and of the Temple

In Luke, Jerusalem is treated as the center of the world, in the same way Jesus is at the center of history⁷⁶. Until the author starts to presents the challenge of Antioch as a capital of mission, in the Church, in Acts, Jerusalem appears to hold a very central and influential position in Luke's gospel (actually, even in Luke, Jesus rebukes twice Jerusalem, severely, cf. Lk. 13:34-35; 19:41-44)⁷⁷. John the Baptist is born here, the Messiah is born there, he is blessed at the Temple, he affirms his messianic consciousness here, there takes place the Cross, the Resurrection and the Ascension, the descending of the Spirit, at the Pentecost⁷⁸. Supported by the prophets, Jews tended to see Jerusalem as the international capital of faith⁷⁹ (cf. Isa. 1:26).

Jerusalem is special, in Luke, through its spelling, as well. Luke uses two forms, *Ierousalem* and *Hierosolyma*.⁸⁰ It has been argued that

⁷⁶ Guillaume, *Luc interprète*, 7.

⁷⁷ Walker, *Jesus and the Holy City*, 61.

⁷⁸ Walker, *Jesus and the Holy City. New Testament Perspectives on Jerusalem*, Grand Rapids, MI: Eerdmans, 1996, 58; S. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts*, Cambridge: Cambridge UP, 1973, 95. Similarly, J.-M. Guillaume, *Luc Interprète Des Anciennes Traditions sur la Résurrection de Jésus*, Paris: J. Gabalda, 1979, 7; E. Franklin, "The Ascension and the Eschatology of Luke-Acts," *SJT* 23 (1970), 191-200; G. Lohfink, *Die Himmelfahrt Jesu, Untersuchungen zu den Himmelfahrts - Erhöhungstexten bei Lukas*, München: Kösel, 1971, 263.

⁷⁹ Agrippa I, to Gaius, in Filon, *Embassy to Gaius*, 276-329, 281.1-5.

⁸⁰ D.D. Sylva, "Ierousalem and Hierosolyma in Luke-Acts", *ZNW* 74 (1983), 207-221; R. Morgenthaler, *Lukas und Quintilian. Rhetorik Als Erzählkunst*, Zürich: Gotthelf, 1993, 345-51; J. Rius-Camps, *El Camino de Pablo a la Mision de los Paganos: Commentario Liguistico y Exegetico a Hch.13-28*, Madrid: Cristianidad, 1984, 19-22; I. de la Potterie, "Les deux noms de Jérusalem dans l'Évangile de Luc", *RSR* 69 (1981), 57-70; *și idem*, "Les deux noms de Jérusalem dans les Actes des Apôtres", *Bib* 63 (1982), 153-187; R. Schütz, "Ἱεροσολαίμη und Ἱεροσόλυμα im Neuen Testament", *ZNW* 11 (1910), 169-87; G. M. Gomez, "Jerusalén-Jerosólina en el vocabulario y la geografía de Lukes", *RCatT*, 7 (1982), 131-186, 174, etc.

Ἱερσολυμα (*Hierosoluma*) might have been used with a primarily secular, geographical meaning, whilst Ἱερουσαλημ (*Ierousalem*) had a sacred, specifically Jewish meaning⁸¹. Interestingly enough, as a literary parallel, Troy is also called “holy” in Greek-Roman literature, as a capital; in *Odyssey* 1.2, Homer writes about the “holy Troy”, Τροίης Ἱερον⁸².

As a site in Jerusalem, the Temple is of special interest in Luke-Acts. Zacharias ministered there (Lk. 1:8-22;2:21); Jesus was circumcised at the Temple (Lk. 2:21); he visited the Temple when 12 years of age (2:41). In Luke the last temptation in the desert was the one related to the roof of the Temple (Lk. 4:9). After Jesus’ Ascension, his disciples go back to the Temple (Lk. 24:53)⁸³. In the book of Acts, the Temple is the place where the first disciples were gathering for prayer after the Pentecost (Acts 2:46); the place where Peter and John healed a lame person (Acts 3); yet also the place where Peter and John were arrested and accused (Acts 4-5); finally, Paul is also falsely accused and arrested while he was in the Temple (Acts 21). One can detect a gradual transformation: from a place of genuine worship the Temple becomes a place of danger for Christians, of false accusations by the Jews. At the same time, Luke – via Paul, is warning that God does not live in human-made temples and the reader finds that pagan people, as well, were ready to defend their own temples and accuse Christians (cf. Acts 17:24, in Athens, and Acts 19:24, 27, 35, 37, in Ephesus).

As Walker and Green noted, Luke both affirms and denies the Temple in Luke-Acts, pointing towards the need to have it replaced

⁸¹ W. Ramsay, “Professor Harnack on Luke” (II), *Expositor* 3 (1907), 97–124, 110-112; A. von Harnack, *The Acts of the Apostles*, London: Williams, 1909, 76-82.

⁸² Vergil, *Eneid*, 1.205, Eneas founded Rome as a new resurgent Troy, capital of the world, cf. Morgenthaler, *Lukas und Quintilian*, 346.

⁸³ F.D. Weinert, “The Meaning of the Temple in Luke-Acts”, *Biblical Theology Bulletin* 11 (1981), 85-89.

with another way or place of worship (see Stephan's sermon, Acts 7:47-50; cf. Acts 8:27; 9:1-2; 21:17-37)⁸⁴.

3.2 Hellenistic rhetorics

Luke's narrative techniques are reflecting in many respects the norms and techniques of hellenist literature. Among these are the structure of the stories, the prologues, the discourses (speeches), the parables, the appreciation for adventure narratives (on land and on seas), the positive beginnings and the dramatic, challenging endings, the characterisation by language (educated, semitic), the interest in the local leaders (church leaders, governors and kings, high ranking military), interest in the behaviour of the multitudes⁸⁵.

3.2.1 Technical prologues

It has been suggested that Luke uses a type of technical prologue, present in eye-witnessed historical-geographical narratives (*autopsia*). In such prologues the author mentions his predecessors, which he imitates in his endeavor (mimesis), yet vows to go beyond their shortcomings. Thus, Luke undertakes to write a historical narrative (*diegesis*), more detailed and precise (*acribos*), although according to the model of traditional Christian proclamation (*kathos paredosan*).

Luke's aim is to become one of the ministers and interprets of the Word (*huperetes*), and he endeavours to keep and enhance in his narrative the historical and theological order of events (*kathexes*), so that people should understand the solid nature of the evidence and testimony for Jesus and his Church (*asfaleia*; this certitude of

⁸⁴ Walker, *Jesus and the Holy City*, 68; J.B. Green, "The Demise of the Temple as "Culture Center" in Luke-Acts: an Exploration of the Rending of the Temple Veil", *Revue Biblique* 101/4 (1994), 495-515, 515

⁸⁵ A major resource for this subsection is O. Baban, *On the road encounters in Luke-Acts. A mimetic reading of Luke's theology of the Way*, London, UK: Paternoster Press, 2006, as well as O. Baban, *De la Isus la evanghelii și la Faptele Apostolilor*, București: Editura Universitară, 2009.

teaching being, as well, one of Luke's main aims in relation to Theophile and other readers).

Such a comparison with predecessors can be seen in the introductions (prologues) of some hellenistic historians, as well, such as Duris (who writes an interesting, similar reference to his predecessors, Ephorus and Theopompus)⁸⁶. Another example is Photius' evaluation of Duris⁸⁷. Specifically, Theopompus has fallen into disrepute after Anaximenes imitated his style and wrote an abusive work on Athenians, Lacedaemonians and Thebans⁸⁸. In Suda's *Lexicon*, Ephorus' style is said to have been simple, flat and without vigour, and, at the same time, the style of Theopompus was too bitter and of bad taste⁸⁹.

3.2.2 Positive beginnings, dramatic endings

One of Luke's characteristic features is that he starts his narratives very positively, almost in a glorious tone, and then takes them to a dramatic, challenging ending. This is how things are with Luke 1-3, at Jesus' birth, and then with the beginnings of Acts, in Acts 1-2 (the birth of the Church). Later, Jesus' life encounters persecution and death plots, trial and sentencing to death, and similarly, Acts is ending

⁸⁶ Duris, *Fragmenta* 2.a, 76 (F 1.2): Ephorus and Theopompus have fallen short of modern standards: they have neither given proper place to mimesis, nor to a pleasant literary description, and cared only for a stylish sensationalist recording (m.trans).

⁸⁷ Photius, *Bibliotheca* 121b, "Duris is far inferior to them in his handling of precisely the aspects which he criticises... he was not justified in criticising either of them".

⁸⁸ Pausanias, *Description of Greece*, 6.18.5.

⁸⁹ Suda, Ἐφορος, in *Lexicon epsilon*, 3953.2-5. Cf. Polybius, *Histories*, 8.10.1-2: ταύτην δὲ τήν τε πικρίαν καὶ τὴν ἀθυρογλωπτίαν (bitter feeling and lack of restraint). Such an assessment questions the interpretation that Duris' γράφειν emphasizes a "bare narration of facts", or "bare" history-writing and would rather point to his psychologising, moralistic style. Especially that Photius is quite positive, as well: "Duris is far inferior to them in his handling of precisely the aspects which he criticises... he was not justified in criticising either of them" (*Bibliotheca*, 121b).

with Paul's trial, journey to Rome and his imprisonment there. On the one hand, such a story line communicates the drama of human predicament, of human sin, the need for redemption and rejection of redemption. On the other hand, Luke is definitely being selective. It is difficult to imagine how Luke have missed Matthew's story about the killing of the newly born, by Herod, at Jesus' birth (or in the interval of his first two years of life, Mt. 2:16-18). At the same time, Luke is following a certain hellenistic tradition in portraying in very positive light, the beginning of some famous persons' life. For example, Alexander the Great or Cicero⁹⁰. One could add here some similar preferences in the Bible, i.e. the youth of Samuel, Samson, Solomon etc.

In relation to Cicero, it is quite interesting to remark his portrait by Plutarch, Luke's contemporary (AD 45-125). Cicero's birth is announced by the appearance of a phantom to his nurse (φάσμα δοκεῖ) foretelling "that her charge would be a great blessing to all the Romans"⁹¹. Luke's portrayal of Jesus the boy and of his brilliance in understanding is closely paralleled by that of Cicero "is natural talent shone out clear and he won name and fame among the boys, so that their fathers used to visit the schools in order to see Cicero with their own eyes and observe the quickness and intelligence in his studies"⁹².

3.2.3 Deified men

The list of hellenistic parallels related to Luke's narratives can certainly go further. A major parallel can be found in relation to Jesus's appearance to the two disciples on the Emmaus road, Luke 24:13-35, that is the appearance of Romulus after death, as a divine person, to a certain farmer or patrician, according to the legend variant⁹³.

⁹⁰ Plutarch, *Cicero*, Plutarch, *Parallel Lives, The life of Alexander*, 2.

⁹¹ Plutarch, *Cicero*, 2.1.4-6.

⁹² Cicero, 2.2.5-9; cf. McNicol, *Luke's Use*, 68.

⁹³ Plutarch, *Parallel Lives, Romulus*, 28.2-3. Here, the witness is Julius Proculus.

The Emmaus story a “cult legend”⁹⁴, similar to Hellenistic stories where not a god but a human being appears after his death (e.g. Aristeas of Proconnesus, Zalmoxis, Peregrinus Proteus and Apollonius of Tyana, or the Romulus legend).⁹⁵ Other authors stressed the similarity between the recognition of Jesus at Emmaus and Odysseus’ disguised return, and the hidden identity of the one causing the plague in *Oedipus the King*.⁹⁶

As Ehrhardt notes, the Romulus legend “was an adaptable, migrant myth”,⁹⁷ being mentioned by several authors, among which Plutarch, Dionysius from Hallicarnassus, Ovid, Tit Livius, etc.⁹⁸ Plutarch mentions other similar appearance and disappearance stories, as well, such as that of Aristeas the Proconnesian, and the disappearances of the bodies of Cleomedes the Astypalaeon and of Alcmene.⁹⁹ His

⁹⁴ H. D. Betz, “The origin and the nature of Christian faith according to the Emmaus legend (Luke 24:13-32)”, *Int* 23 (1969), 32-46, 33.

⁹⁵ Betz, “Origin”, 34; cf. Lucian of Samosata, *The Death of Peregrinus*, 28; Philostratus, *Apollonius* 7.30-31. See also Ehrhardt, “Disciples”, 194; Dillon, *Eye-Witnesses*, 73-74. The *Jesus Seminar* argues that the legend connotations are related to the cultural perspective of the author and the story belongs to Luke (R. W. Funk, R. W. Hoover, and *The Jesus Seminar*, in *The Five Gospels: The Search for the Authentic Words of Jesus* (N.Y.: Macmillan, 1993), 399).

⁹⁶ W. S. Kurz, *Reading Luke-Acts: Dynamics of Biblical Narrative*, Louisville, KY: Westminster, 1993, 70; see E. Auerbach, *Mimesis: The Representation of Reality in Western Literature* (Princeton, NJ: Princeton UP, 1953), 3-23. Auerbach’s famous parallels between the scene of Odysseus’ Scar (*Odyssey*, 19.425-505) and that of Abraham’s sacrificing Isaac (Gen. 22:1-20), and between Fortunata’s portrait (Petronius, *Satyricon*, 37-38) and Percennius’ speech (Tacitus, *Annals*, 1.16-18) and Peter’s denial in Mk. 14:67-72 (Auerbach, *op.cit.*, 24-49; cf. A. Melberg, *Theories of Mimesis* (Cambridge: Cambridge UP, 1995), 43).

⁹⁷ Ehrhardt, “Disciples”, 195.

⁹⁸ Johnson, *Luke*, 398; see, on Romulus’ legend, Dion. Hal., *Roman Antiquities*, 2.63.1-4; Ovid, *Fasti*, 2.357-388 (February stories); also Livius, *Ab Urbe Condita*, 1.16; 1.40.3; Ennius, *Annals*, 1.110-115; cf. Cicero, *Tusculan Disputations*, 1.28; Vergil, *Aeneid*, 6.763), etc.

⁹⁹ Plutarch, *Romulus*, 28.1-7; cf. Ehrhardt, “Disciples”, 194-195; and Guillaume, *Luc interprète*, 87; Alsup, *Post-Resurrection*, 224-238.

stance is, however, rationalistic, for he questions ironically the possibility of bodily survival or resurrection.¹⁰⁰ In particular, Romulus' legend reminds one of the Emmaus story, with its encounter scene.¹⁰¹

He saw Romulus departing from the city fully armed and that, as he drew near to him, he heard him say these words: Julius, announce to the Romans from me, that the genius to whom I was allotted at my birth is conducting me to the gods, now that I have finished my mortal life, and that I am Quirinius.¹⁰²

In Plutarch's account, the encounter with the divine Romulus is narrated at the precise moment when the historian has expressed certain dark doubts about the whole story of deification.¹⁰³ Tension of a different type, however, is also present in Luke's account, in the form of the conflict between Jesus and the Jewish leaders, a general bitter skepticism on the part of the disciples (Lk. 24:18-24). Luke's story, however, is told in a much more positive manner.¹⁰⁴

¹⁰⁰ Plutarch, *Romulus*, 28.6-7; cf. *Romulus*, 28.8.1-3: "We must not, therefore, violate nature by sending the bodies of good men with their souls to heaven".

¹⁰¹ Dionysius has Ascanius as witness, a man of blameless reputation, while Plutarch introduces Julius Proculus: "one of the patricians, a man of noblest birth, and of most reputable character, a trusted and intimate friend of Romulus himself"(Plutarch, *Romulus*, 28.1.1-3). In Luke's gospel, a similarly credible Roman centurion witnesses Jesus' death and testifies that Jesus was a righteous man (Lk. 23:47).

¹⁰² Dion. Hal., *Roman Antiquities*, 2.63.4.

¹⁰³ Plutarch, skeptical, notes the rumours, as well, see *Romulus*, 27.5.5-6.1: "some conjectured that the senators... fell upon him and slew him, then cut his body in pieces, put each a portion into the folds of his robe, and so carried it away"; cf. 27.8.1-7. Similarly, Dionysius (Dion. Hal., *Roman Antiquities*, 2.63.3).

¹⁰⁴ If Plutarch is "a trained rhetor and a skeptic", for Ehrhardt "the author of the Emmaus story was a devout believer"(Ehrhardt, "Disciples", 195). Luke's style, by contrast, is fresh, direct, emotional, bringing a dramatic change in the lives of the disciples (Guillaume, *Luc interprète*, 87; Johnson, *Luke*, 398).

The two stories share at least two formal features: (a) a common emphasis on journeying (Lk. 24:18)¹⁰⁵; and (b) a recognition scene (Lk. 24:30)¹⁰⁶.

In another example, in Peter's delivery from prison (Acts 12:6-17), a miraculous escape takes place in the presence of an angel, then a double recognition, and finally a sudden departure.¹⁰⁷ In the account of Herod's death (Acts 12:20-24), Luke tells a story which echoes somehow Romulus' divine appearance: dressed in resplendent royal robes,¹⁰⁸ Herod accepts praise to himself as to a god (θεοῦ φωνῆ καὶ οὐκ ἀνθρώπου), and is suddenly struck with a quick death (*cf.* a reversed plot in Acts 28:4-6, where Paul, for not having died at the viper's bite, is regarded as divine).¹⁰⁹ Luke proves here a certain predilection for this motif of establishing whether somebody is or is not divine, which apparently reflects a Hellenistic cultural paradigm, a literary and theological *topos* turned into apologetical instrument.

Surviving death in a resurrected body was not a very Greek idea, although spiritual existence after death was readily admitted¹¹⁰.

¹⁰⁵ Ehrhardt notes that "Plutarch's report makes an effort to emphasize that this departure is not to be regarded as ominous" (Ehrhardt, "Disciples", 195). By contrast, Jesus' departure from Jerusalem as well as the mentioning of Emmaus seem to be of ominous significance (see A. A. Just).

¹⁰⁶ Ehrhardt, "Disciples", 195.

¹⁰⁷ Robinson, "Place", 483.

¹⁰⁸ Josephus says he was dressed in "shining silver", *Jewish Antiquities*, 19.8.2.

¹⁰⁹ This type of plot is present in several stories: *cf.* Jesus and the two disciples on the Emmaus road (Lk. 24); Paul and Barnabas taken for Jupiter and Mercur, in Lystra (Acts 14:12; *cf.* C. Gempf, "Mission and Misunderstanding: Paul and Barnabas in Lystra (Acts 14:8-20)", in A. Billington, T. Lane, and M. Turner (eds.), *Mission and Meaning: Essays Presented to Peter Cotterell* (Carlisle: Paternoster, 1995), 56-69); Paul and the jailer, in Philippi (Acts 16:31); Paul and the barbarians of Malta (Acts 28:3).

¹¹⁰ Plutarch, *Romulus*, 28.6-7; 28.8.1-3: "we should not violate the laws of nature and send the bodies of the good people to heaven, together with their souls."

3.2.4 Literary models: the hellenistic novel

Novels are a major source of parallels with Luke-Acts, and Acts itself seems to have been composed with such Hellenistic models in view. As Pervo notes, whereas “historical monographs with convincing affinities to Acts are difficult to identify... novels that bear likeness to Acts are... relatively abundant”¹¹¹.

Hellenistic novels are rather early in appearance, starting 100 BC and continuing as late as the third-fourth century AD (from about 100 BC, *Ninus Romance*; Chariton’s *Callirhoe*, 25 BC - AD 50; Iamblichus’ *Babyloniaka*, 2nd century AD; Heliodorus’ *Ethiopika* and Philostratus’ *The Life of Apollonius of Tyana*, third - fourth century AD)¹¹².

The action of these novel was placed, generally, in the centre of the Mediterranean world, an environment that was rather Hellenised than Hellenic,¹¹³ a multiracial one: novelists like Heliodorus, Lucian and Iamblichus were Syrians, and Achilles Tatius was from Alexandria.¹¹⁴

The society they described and came from was a dynamic one, flourishing, economically and socially, and militarily active¹¹⁵. The parallel with Luke-Acts includes such features, and among them, the voyage motif¹¹⁶. Novels have even been described as fictional tales

¹¹¹ Pervo, *Profit*, 137 (see also, 101, 102, 111).

¹¹² See Pervo, *Profit*, 87; S. and M. J. Schierling, “The Influence of the Ancient Romance on Acts of the Apostles”, *The Classical Bulletin* 54 (1978), 81-88; J. R. Morgan, “Introduction”, in J. R. Morgan and R. Stoneman (eds.), *Greek Fiction. The Greek Novel in Context* (London: Routledge, 1994), 1-12; B. E. Perry, *The Ancient Romances: A Literary Historical Account of Their Origins* (Los Angeles, CA: University of California, 1967); B. Reardon, *The Form of Greek Romance* (Princeton, NJ: Princeton UP, 1991); *idem*, *Collected Ancient Greek Novels* (Berkeley, CA: University of California, 1989).

¹¹³ Pervo, *Profit*, 110.

¹¹⁴ Morgan, “Introduction”, 7.

¹¹⁵ Pervo, *Profit*, 111.

¹¹⁶ Cf. that “tales of adventure, love, and travel are present in the earliest literature of Greece”, *i.e.* the *Iliad* and especially the *Odyssey* (Schierling, “Influences”, 81). Popular traditions often associated the figure of an important leader with a story of successful journeying, *cf.* Moses, Joshua, in the OT; Xenophon and his

“of adventure, usually written in prose, and most often involving love and travel”.¹¹⁷ In some famous words, Nicetos Eugemianus, a Byzantine novelist, describes the novel genre in the following very suggestive words:

Flight, wandering, captures, rescues, roaring seas,
 Robbers and prisons, pirates, hunger’s grip;
 Dungeons so deep that never sun could dip,
 His rays at noon-day to their dark recess,
 Chained hands and feet; and, greater heaviness,
 Pitiful partings. Last the story tells
 Marriage, though late, and ends with wedding bells.¹¹⁸

Chariton’s *Callirhoe* comes quite close to certain features of Luke’s journeys in Acts, as an example, including many adventures, final happy ending (an *re-union* of two, husband and wife, separated by the unexpected misfortunes of life, and unexpectedly brought together by

return to Greece - in *Anabasis*, Alexander the Great and his wars, Caesar’s *Bellum Gallicum*, etc. (K. Berger, *Theologiegeschichte des Urchristentums: Theologie des Neuen Testament* (Tübingen: Francke, 1994), 707). Luke’s accounts betray a good knowledge of voyaging in the Mediterranean sea, as well as a good knowledge of journey literature, cf. S. M. Praeder, “Acts 27:1-28:16. Sea Voyages in Ancient Literature and the Theology of Luke-Acts”, *CBQ* 46 (1984), 683-706, esp. 705.

¹¹⁷ Pervo, *Profit*, 88-90; Perry, *Ancient Romances*, 28; Schierling, “Influence”, 81. Not all novels include both themes, of love and travel: *Daphnis and Chloe* lacks travel, *The Story of Apollonius King of Tyre* lacks a love plot, etc. Travel, still, occurs in almost all the romances: by land and by ship, in Chariton’s *Callirhoe*; floating down the Nile tied to a cross, in Xenophon’s *An Ephesian Tale*; on the open sea in a coffin, in *Apollonius King of Tyre*, etc. Generally, romances were all “written about adventure incurred while traveling”(Schierling, “Influence”, 81, 82).

¹¹⁸ Nicetos Eugemianus, cited by Schierling, “Influence”, 81. A great number of the Hellenistic novels, surviving often only in fragments, have been preserved due to the Byzantine love for literature (cf. 9th century, the *Bibliotheca* of Photius, the patriarch of Constantinopolis, ca. AD 820-891).

an incredible series of events).¹¹⁹ Callirhoe and Chaereas experience their adventures of life in the area of the Mediterranean area, from Syracuse to Babylon, through Miletus and Cyprus, and back (*cf.* Acts)¹²⁰. After long travels they come together, and re-marry in Syracuse.¹²¹

In fact not only Acts, but also Luke's gospel has been seen as conforming "to the pattern of Hellenistic literature, in which the story of the travelling teacher or wonder-worker was a favourite theme"¹²². Acts' story line was seen as supported by the idea of a Mediterranean voyage, a "geographical expansion of the Gospel message from Jerusalem "to the end of the earth" (1:8)".¹²³

¹¹⁹ *Cf.* Goold's commentary on Chariton, *Callirhoe*, LCL, 1, 10-12, 23; E. Rohde dated it in sixth century AD, yet for W. Schmidt it was written "at [the] latest towards the end of the first century BC". Linguistically, it belongs to the period 25 BC - AD 50, while historically, the action seems placed sometime between 404-332 BC (*op.cit.*, 10-12).

¹²⁰ Apparent deaths, with their sensational, dramatic effect are characteristic of romances (Schierling, "Influence", 83). Schierling mentions several examples: Apollonius' wife suffers apparent death at childbirth but is revived by a physician (*Apollonius King of Tyre*); Anthia, in Xenophon of Ephesus' *An Ephesian Tale*, survives poisoning by taking less than the lethal dose; in Pseudo-Lucian's, *The Ass*, a sleeping potion is happily mistaken for poison (*op.cit.*, 84; *cf.* in Reardon, *Collected*, the works of Anonymous, *Apollonius King of Tyre*, G. N. Sandy (tr.), 736-772; Xenophon of Ephesus, *An Ephesian Tale*, G. Anderson (tr.), 125-169; Pseudo-Lucian, *The Ass*, J. Sullivan (tr.), 589-618).

¹²¹ G. Sandy suggests that the ancient Greek fiction was written especially for women ("New Pages of Greek Fiction", in J. R. Morgan and R. Stoneman (eds.), *Greek Fiction. The Greek Novel in Context* (London: Routledge, 1994, 130-145, 133). For example, according to Photius, Antonius Diogenes dedicated the work "to his learned sister Isidora" (Reardon, *Collected*, 781; Sandy, *op.cit.*, 134).

¹²² W. L. Knox, *Hellenistic Elements*, esp. 12-13.

¹²³ L. Alexander, "In Journeying Often": Voyaging in the Acts of the Apostles and in Greek Romance", in C.M. Tuckett (ed.), *Luke's Literary Achievement: Collected Essays*, JSNT Supplement Series 116 (Sheffield: Sheffield Academic, 1995), 17-50, esp. 22.

Voyages, in conclusion, can provide “a good starting point for a comparative analysis of Acts and the Greek novels”.¹²⁴ Such parallels allow the reader to perceive not only geography as an opportunity for entertaining writing, but also history as literature, highlighting the importance of the plot and of journeying as major factors of narrative coherence¹²⁵.

In this way, the Hellenistic novel constitutes an important resource for Luke’s cultural and geographical perspective

The novels, products of this [Hellenized, Greco-Roman] *oikoumenē*, often set their action precisely where Christianity first took root and flourished: Barnabas’ Antioch, Paul’s Tarsus, John’s Ephesus, Mark’s Alexandria, Polycarp’s Smyrna. But the point of comparison is not mere propinquity, for the novels provide an extensive, concrete, and coherent account of the traditional culture of the New Testament world.¹²⁶

The novelistic genre reflects the hybrid variety of the Hellenistic social and literary environment¹²⁷ and provides a well defined literary parallel for Luke-Acts, in terms of plots, narrative structures, literary devices¹²⁸.

¹²⁴ Alexander, “Journeying”, 17-18; cf. R. F. Hock, “The Greek Novel”, in D. E. Aune (ed.), *Greco-Roman Literature and the New Testament* (Atlanta, GA: Scholars, 1988), 127-146, esp. 138-139.

¹²⁵ L. Alexander suggests that Luke-Acts were written according to the literary technical convention of *autopsia* (*Preface*, 37), often used “in connection with the verification of the pieces of information from or about distant places” (*op.cit.*, 35, 36-37).

¹²⁶ Hock, “Greek Novel”, 139. See V. K. Robbins, “Rhetoric and Culture: Exploring Types of Cultural Rhetoric in a Text”, in Porter and Olbricht (eds.), *Rhetoric*, 443-463, 443, 447, 453.

¹²⁷ Pervo, *Profit*, 98, 101, cf. 87-90.

¹²⁸ Pervo, *Profit*, 90. Cf. Morgan’s notes “the similarity of the title of Lollianus’ *Phoinikika* to that of canonical romances like *Ephesiaka*, *Babyloniaka*, or

3.2.5 Ethical tests and challenges.

Part of his theology of the Way and part of his journey motif, and, further, part of his rhetorics – Hellenistic or not, is also Luke’s tendency to place a conversion event or an ethical challenge at the center of a journey story.

For example, the rich samaritan takes a major, benefic decision during his journey and saves the life of fellow traveller; the prodigal son takes a majore decision and returns from his journey in a distant country; Zaccheus encounters Jesus during a journey and takes the decision to become a believer and divide his wealth to those whom he has wronged; the two disciples travelling towards Emmaus, encounter Jesus during their journey and understand the Scriptures and Jesus’ resurrection after which they return to Jerusalem with the good news.

A good illustration for the moral decision that needs to be taken during a journey, and an acknowledged parallel to Luke’s Way motif, is Heracles’ legend¹²⁹. In a moralistic vein, the legend emphasizes the moment when “the young, now becoming their own masters, show whether they will approach life by the path of virtue or the path of vice”.¹³⁰

Reminiscent of Luke’s theme of retreat into secluded places for the sake of prayer and teaching, or rest, Heracles goes into quiet places, as well, to ponder his *hodos* decisions, which way he should take.¹³¹

Aithiopia suggests that they might have been viewed as closely related, if not identical, forms”(“Introduction”, 6).

¹²⁹ Michaelis, “ὁδός”, 46. This motif of the “young man’s choice at the crossroads” is present, for example, in Plato, *Laws*, 799c.3-d.3. Xenophon uses the Heracles parable as an illustration for Aristippus, a young man who wanted to avoid in life the extremes of slavery and deceitful power: “Nay, replied Aristippus, for my part I am no candidate for slavery; but there is, as I hold, a middle path in which I am fain to walk. That leads neither through rule nor slavery, but through liberty, which is the royal road to happiness.” (Xenophon, *Memorabilia*, 2.1.11.1-12.3).

¹³⁰ Xenophon, *Memorabilia*, 2.1.21.7-8.

¹³¹ Xenophon, *Memorabilia*, 2.1.21.8-9, cf. 2.1.23.4-5.

The goddess of Vice (Κακία) promises him “the pleasantest and the easiest road”,¹³² a “short and easy way to happiness” while the goddess Virtue’s road to joy is pictured as a “hard and long road”,¹³³. The goddess of Virtue (Αρετή) stresses that, if he takes the road that leads to her, she will tell him the divine teachings, the truth.¹³⁴

In one of the variant forms, Dio Chrysostomus introduces Hermes as having to choose between the road leading to true Royalty or to that leading to Tyranny. The path leading to royal virtues was safe, broad, and certain; the other was narrow, crooked and difficult, that is dangerous, many having lost their lives on the path (the meaning of this parable is opposite to Jesus’ story: safety is to be found on the good, broad road, while danger threatens one’s life, on the narrow road).¹³⁵ The two goddesses are called differently, too, here, namely the blessed Royalty, child of Zeus,¹³⁶ and Tyranny¹³⁷.

Similar two-road imagery, associated with a discussion of the ethical way to happiness, is used in Diogenes’ letters to Hicetas and to Monimus (the two roads to happiness).¹³⁸ These different versions of basically one and the same story: a decision at the crossroads, in the presence of a guide, and constitute important evidence of the mimetic literary mobility of this ‘choice at the crossroads’ paradigm. The essence of the story remains the same, yet the setting, the main character, and the nature of the guide (human or divine) are subject to change.

¹³² Xenophon, *Memorabilia*, 2.1.23.6.

¹³³ Xenophon, *Memorabilia*, 2.1.29.1-30.1.

¹³⁴ Xenophon, *Memorabilia*, 2.1.27.4-5; 2.1.27.9-28.2. A similar concern for truthful exposition appears in Luke’s prologue dedicated to Theophilus (Lk. 1:1, 4). The introduction to διήγησις is important: it should win the audience but not overwhelm their critical judgement (*cf.* how Virtue emphasizes this “I will not deceive you by a pleasant prelude”, 2.1.27.8).

¹³⁵ Dio Chrysostomus, *Discourses*, 1.67.5-9.

¹³⁶ Dio Chrysostomus, *Discourses*, 1.73.

¹³⁷ Dio Chrysostomus, *Discourses*, 1.78.

¹³⁸ See ‘Diogenes to Hicetas’ and ‘Diogenes to Monimus’, in Malherbe, *Cynic Epistles*, pp. 131-133, 155-159.

The Heracleian legend was very influential in Greco-Roman world, it represented a major model in the Hellenistic education of rulers.¹³⁹ As Julian put it, Heracles was considered ‘the greatest example [παράδειγμα]’ of the Cynic lifestyle.¹⁴⁰ Luke’s choice for the “way” setting as the locus for a test of faith and missionary direction appears thus construed on an important Hellenistic paradigm of education and this observation raises once more the issue of the political profile of Theophilus.

¹³⁹ Dio Chrysostomus, *Discourses*, 4.31.1-5: ‘men of old called those persons “sons of Zeus” [Διὸς παῖδας ἐκάλουν] who received the good education [τῆς ἀγαθῆς παιδείας] and were manly of soul [τὰς ψυχὰς ἀνδρείους], having been educated after the pattern of the great Heracles [πεπαιδευμένους ὡς Ἡρακλέα ἐκείνον]’. Diogenes Laertius, *Lives*, 6.70-71, presents Heracles as a model, as well (R. Höistad’s emphasizes that this ‘cannot be accidental’, *Cynic Hero and Cynic King: Studies in the Cynic Conception of Man* (Uppsala: Bloms, 1948), p. 56). As a divine figure Heracles provides assistance to those in need, brings charms against diseases, drives evil ways, keeps death aside (*Orphica*, Hymni 12, in *The Orphic Hymns*, A. N. Athanassakis (tr.) (Missoula, MT: Scholars, 1977); 21-23). Höistad draws attention that such a portrait indicates a major cultural and religious transformation of Heracles’ perception under Stoic and Cynic idealism. Homer’s Heracles, the earliest reference, is portrayed as violent and primitive (E 392* Λ 601* Φ 24). See, the hymn *To Heracles the Lion-hearted*, in Hesiod’s *Homeric Hymns* (the work of the Ionic School of Epic poetry), 15.6-7, and the pseudo-Homeric fragments in *Vita Herodotea*, 456; *Certamen*, 111 (cf. Höistad, *Hero*, 22-23).

¹⁴⁰ Julian, *Orations*, 6.187c.6: ‘it was he who bequeathed to mankind the noblest example of this mode of life [τούτου τοῦ βίου παράδειγμα]’. The mature Heracles was pictured as skilled in prophecy and proficient in logic (Plutarch, *De E apud Delphos*, 387d), and was associated by some with eloquence and dialectic (Lucian, *Hercules*, 4.8-5.5). Heracles’ paradigm gave hope that through toil and suffering humans can attain divinity. Jesus’ resurrection, however, would point to a different perspective: he is not a model to follow, but a supreme Lord to obey (cf. A. George in *Études*, 282: ‘Jésus “Seigneur” plutôt que “Roi”’). For a more detailed discussion of this paradigm, see D. Aune, ‘Heracles and Christ: Heracles Imagery in the Christology of Early Christianity’, in D. L. Balch, E. Ferguson, W. A. Meeks (eds.) *Greeks, Romans and Christians: Essays in Honour of Abraham J. Malherbe* (Minneapolis, MN: Fortress, 1990), 3-19.

3.2.6 Literary repetition

Narrative repetition or redundancy represents a sort of literary parallelism with specific mnemonic goals and appears quite often in Luke-Acts. It may take several, different and subtle forms, such as repetition of narrative structure, repetition of stories, repetition and expansion of narratives. For example, Acts displays a specific parallelism between Paul and Peter (both preach the gospel, both are delivered from jail, perform miracles, heal sick and even raise some people from the dead, do mission among the nations, are tried for their faith several times and sometimes are condemned, benefit from special manifestation and guidance from the risen Jesus, from angels and from the Holy Spirit. One of the results of this parallelism is the establishment of Paul as apostle of a similar magnitude like Peter, although he is not part of the 12 apostles (*cf.* Acts 1).

A structural parallelism is, then, the stopping of one's opposition to Christ by use of a losing sight miracle, in the stories of Paul's conversion and of the confrontation between Paul and Elymas, the sorcerer, in their discussion with Paulus, the governor of Cyprus. Both are trying to oppose Christ, both are rebuked and lose their eyesight, looking for somebody to guide them, yet only Paul really returns to faith in Christ (*cf.* Acts 9 and Acts 14).

In another example, Paul's conversion is narrated three times in Acts (Acts 9, 22, 26), with an increasingly greater space assigned to Paul's own presentation of the story and with a fading narration of the actual historical event. Similarly, Peter's encounter with Cornelius and his family and friends, is told three times, with an increasing place given to Peter's presentation and justification of these Gentiles' baptism (*cf.* Acts 10-12).

3.2.7 Time references and other narrative details

Along with this special use of geographical symbols, Luke has a special way of using time references. This is often placed in relation to Luke's theology of salvation, of mission.

One of the main examples is the comparison between Acts 1 and Luke 24, in relation to Jesus' ascension. In Luke 24 one almost has the impression that Jesus ascended to heavens after a few days after his resurrection, although Luke is not making any data available. In Acts 1.1-2, Luke reports precisely that it passed 40 days after Jesus resurrection, until his ascension. This re-telling of in slightly different details of one and the same event, emphasizes Luke's selectivity in terms of details. He shapes his narrative in agreement with the relevance of the story and its place in the overall argument.

Luke uses repeatedly certain time references, like "today" (semeron), in a similar fashion to John use of "the hour", or "day"¹⁴¹. For example:

LUK 2:11 "σήμερον", today a saviour is born.

LUK 4:21 "Σήμερον", today the scripture has been fulfilled.

LUK 5:26 "σήμερον", today we have seen extraordinary things.

LUK 12:28 "σήμερον", grass is alive today, and burns tomorrow

LUK 13:32 "σήμερον", today and tomorrow, I work miracles

LUK 13:33 "σήμερον", today and tomorrow I work.

LUK 19:5 "σήμερον", today I have to stay in your home

LUK 19:9 "Σήμερον", today salvation entered in this house.

LUK 22:34 "σήμερον", today the rooster will crow

LUK 22:61 "σήμερον", today you will deny me

LUK 23:43 "σήμερον", today you will be with me in heaven

ACT 4:9 "σήμερον", today a man was healed

ACT 13:33 "σήμερον", Psa. 2.7, you are my son, etc.

ACT 19:40 "σήμερον", today you can be accused for this uproar

ACT 20:26 "σήμερον", today I testify to you I am clean

ACT 22:3 "σήμερον", I was zealous for the Law, as you are today

ACT 24:21 "σήμερον", today I am on trial before you...

ACT 26:2 "σήμερον", I am happy to be able to defend myself today

¹⁴¹ D.L. Bock, *God's Promised Program, Realized for All Nations. A Theology of Luke and Acts. Biblical Theology of the New Testament*, Grand Rapids, MI: Zondervan, 2012, 135. He sees these time details as part of Luke's presentation of God's salvation plan for all Gentiles.

ACT 26:29 "σήμερον", those listening me today, be like me.

ACT 27:33 "σήμερον", today is the 14th day since you are worrying

3.2.8 Luke's use of LXX themes: Wisdom

Luke 2:40, 52, Jesus grew full of wisdom.

Wisdom is mentioned often in Jesus' preaching: 7:35, wisdom and the lovers of wisdom, on John B. and Jesus; 10:21, Things hidden from the wise, are revealed to children; 11:31, Solomon's wisdom, yet Jesus' is greater; 11.49, God's wisdom quoted by Jesus: I will send them prophets and apostles; 21:15, give a wise testimony in front of persecutors.

The theme of wisdom is continued in Acts 6:3, full of wisdom and of spirit, the 7 deacons; 6:10, Jews couldn't stand Stephen's wisdom; 7:10, 19 Joseph, wisdom before Pharaoh, he couldn't stand; Stephen on Joseph. Is here Joseph a paradigm for Stephen and for Christians? 7:22, wisdom of the Egyptians, at Moses

3.3 Individual and crowd psychology

Luke is always a fine observer of pagan customs and notes carefully, even humorously, at times, the impact of Christianity in these communities. For example, in Acts 2:7-17, he notes the people's reaction to the strange phenomena accompanying the Holy Spirit's descent upon the disciples, writing that some were surprised and puzzled, while others were ironical and blasphemous: "these [the apostles] are full of sweet wine!").

In a similar vein, Luke describes the reaction of the people of Lystra (Acts 14) who, having witnessed the healing of a paralysed man, were ready to worship Paul and Barnabas mistaking them for Hermes and Zeus. Before long, however, after Paul insisted they are merely humans, the Lystraens were read to stone them to death. Similarly, in Acts 19, the crowds stirred up by Demetrius, the silversmith, against

Paul and his friends (Gaius, Aristarchus, Alexander), started to yell: “great is the Artemis of the Ephesians”; some were shouting something, some something else, notes Luke, and the crowds were confused (19:32).

Paul addresses the assembly gathered to pass judgment on him, for his faith, by affirming his faith in angels and in resurrection, knowing that some, the Pharisees, believed in these, while the others, the Sadducees, did not believe (Acts 23:1-7).

Luke notes as well, how the pagans, the “barbarians” from Malta, did not know what to think about Paul, oscillating between considering him a convict deserving death, punished by Dike, the goddess of justice, with a shipwreck and a viper’s bite, or a god, because he survived the bite successfully (Acts 28:1-6).

Roman soldiers and imperial officers are constantly portrayed in positive terms. Thus, the first proselyte is a Roman, Cornelius the centurion. An imperial officer – or clerk (*grammateus*), displays much wisdom and learning in dealing with the crowds, and defending Paul and his team from a juridical, imperial point of view (Acts 19; Luke tries to present him as a learned man, able to speak in very educated manner). As well, captain Lysias listened to Paul’s warnings and took care of him, guarding him from the the murderous plots of the Jews in Jerusalem (Acts 23; early departure from Jerusalem, good guard).

3.4 A theology of women and of family

A theology of women: Ana – the prophetess, healing the woman with hemorrhagy, Mary Jesus’ mother, Elizabeth, Mary and Martha, Mary of Magdala, Lidia, Ananias and Sapphiras, Tabitha (Dorca), Herodiad?, Aquilas and Priscilla, Damaris in Athens, etc. (a parallel with John, here).

Women in Luke-Acts: at the table, in mission, in ill or in good health. Elisabeth, Mary and Ana, in Luke 1-3. 7:11-17, the son of the Nain widow; 7:37-50. See some women who were assisting to the needs of

the apostles and Jesus, Luke 8:1-4, Mary of Magdala, Joanna, wife of Chuza, Herod's administrator, Susanna, and many others.

Luke 8:42-48, the woman with a hemorrhage and Jairus' daughter, 12 years old (the other woman was suffering for 12 years, too), cf. Luke 8:51-56, father, mother and a dead girl; Luke 10:38-42, Jesus and Bethania (different attitudes in Martha and Mary's life). Luke 13:11-16 (the bent over woman, for 18 years); Luke 15:8-10, A woman who lost and found a silver coin (necklace?); 15:30, the older brother saying that the prodigal son/brother spent his wealth with prostitutes (pornon); 17:32-35, two women as an illustration, the wife of Lot; 18:1-9, the unfair judge and the widow; 20:28-39, the imaginary woman with 7 husbands and the argument about resurrection; 23:27-31, the women weeping on Jesus' behalf; the tomb witnesses, Luke 24:1-11, 22; Lidia in Philippi, the founder of a worshipping community (Acts 16); Priscilla (Acts 18); Philip's four daughters, who were prophetesses (Acts 21.8-9).

The role of relatives: Mark and Barnabas; Paul and his nephew; Elisabeth and Mary; Jesus and JB; John and James.

Elements of a theology of family (marriage): Ana and her husband; Mary and Joseph, Zacharias-Elisabeth; Herod and Herodias, Philip (Lk. 3.19); Ananias and Sapphira; Acula and Priscilla (Acts 18), Agrippa and Berenice (Acts 25-26); Felix and Drussila (Acts 24).

3.5 The importance of the Spirit

The Holy Spirit plays a special role in Luke-Acts. Very often, Luke uses in both his volumes references to the Holy Spirit or to being "full with the Spirit" (cf. Luke 1:15, 35, 41, 67; 2:25-27; 3:16; 3:22; 4:1; 4:14; 4:18; 10:21; 11:13; 12:10, 12).

Also, the Holy Spirit has been seen as a character on his own, in Acts.¹⁴² He has a special ministry in Jesus' life, and in the life of the Church, in relation to God's kingdom.

3.5.1 The Spirit in Luke's Gospel

Luke follows the general synoptic scheme and interests, in the Gospel, such as the messianic significance of the manifestations of the Spirit in Jesus' life, and in those associated with him, its assistance in the life of the believer, the dangers of blaspheming against the Holy Spirit, the promise of the Holy Spirit (Jesus' teachings on prayer), yet he adds some of his own interests, such as the theme of the fullness of the Holy Spirit and of the power of the Holy Spirit (Luke's theology of fullness, *pleres* - full of, *pleroo* - to be full, to fill).

From the beginning, the angel announces Zacharias that John will be filled with the Holy Spirit from his mother's womb (1:15-17). Then, in the birth and childhood narratives, the Spirit is involved in Jesus' conception and in its announcing (1:35), at the meeting between Mary and Elisabeth, when Elisabeth prophesies full of the Spirit (1:41-42). Zacharias and Simeon also prophesy filled with the Spirit (Luke 1:67; 2:25-27).

Following the synoptic paradigm, the Spirit is present at Jesus' baptism. Until now, the Spirit was described like the one that brings or inspires wisdom, life, now it is introduced in the image of a dove (Luke 3:22; Luke says it appears bodily, *somatikos*, as a dove¹⁴³). There is a reference to Geneva 1:2 (the idea is that the Spirit was flying like a bird, displacing the water, below, gr.: *epefereto epano tou hudatos*, heb.: *merahfet hamaim al-pnei*).

The Spirit is present during Jesus' temptation, he determines Jesus to get to the desert and be tempted, in a similar way in which Adam was tempted or tested (4:1, Jesus goes there led by the Spirit and

¹⁴² W. Shepherd, *The Narrative Function of the Holy Spirit as Character in Luke-Acts*, Atlanta, GA: Scholars, 1994, 251.

¹⁴³ Luke uses *soma* not *sarx*, used by John, cf. John 1:14. The Spirit does not become a dove, just shows himself, physically, as a dove.

comes back being “filled with the power of the Spirit”, 4:14, interesting *inclusio*; cf. Mt. 4:1 și Mk. 1:12, who do not mention the Spirit). In other words, Jesus’ temptation and emergence as a self-conscious Messiah was under the guidance of the Spirit.

The Holy Spirit is mentioned in Jesus’ inaugural sermon in Nazareth, Luke 4:18, Jesus reads from Isaiah 61:1-2, 35:5). The Spirit confirms and defines Jesus’ messiahship.

In a passage with certain johannine overtones, Jesus is rejoicing in the Spirit and speaks about his relation with the Father, as the Son (Luke 10:21). According to Luke, the Father will give the Spirit in answer to his believers’ prayers, see Luke 11:13 (cf. Mt. 7:11 “good things”). Luke is apparently describing here an early prayer for the messianic signs and times, to be granted by God, openly (see Acts).

Through the Spirit Jesus works miracles and drives out demons, and Luke records, with the synoptics, the blasphemy against the Son of man and against the Spirit (Lk. 11:15-19, 12:10; Mt. 12:24-27, cf. 10:25; Mk. 3:22).

The Spirit gives inspired word to the persecuted disciples (Lk. 12:10-12, cf. Mk. 13:11, Mt. 10:19-20).

Finally, Luke writes down Jesus’ promise related to the coming of a “power from above” in 24:49. In Acts 1:8, the promise is revisited, with more details about the Spirit (power and Holy Spirit)..

3.5.2 The Spirit in Acts

As already known, Luke is a descriptive not a prescriptive type of theologian. Thus, Luke is not so much interpreting the nature and the work of the Holy Spirit, as he rather and mainly describes his ministry, his way of work. For such a reasons some have even called Acts as “the acts of the Holy Spirit”. It is, indeed, interesting to watch how Luke is describing the relation between Jesus and the Holy Spirit, between the apostles and the Spirit, between Church and the Spirit etc.

Here are some statistical data regarding the references to the Holy Spirit in some of the books of the Bible: Acts: 67; - Luke: 36; -

Romans: 33; - Joan: 18; - Deuteronomy: 4; - Exodus: 3; - Isaiah: 28; - Judges: 9; - Leviticus: 2; - Neemiah: 2; - Numbers: 11; - Hoseah: 2; - Psalms: 16; - 1 Corinthians: 42; - Mark: 28; - Matthew: 19; - Proverbs: 7, etc.

According to the book of Acts, the gift of the Spirit is a sign of the last days, a sign of the coming of the Messiah, a beginning of the fulfillment of OT prophecies.

Luke uses very often the phrase “being filled with the Spirit”: *Luke* 1:41; 1:67; 4:1; 4:14; *Acts* 2:4; 4:31; 5:3; 5:8; 6:3-5; 7:55; 8:39; 11:24; 13:9; 13:52. In relation to this, one should note that Luke is very fond of using the verb “being filled with”, “full with”: the Spirit, with sweet wine (2:13), with fear (5:43; 9:6), with learning (5:28), with wisdom (6:3), with bitterness (11:24), with zeal (21:20; 22:3), with envy (5:17, 13:45), with anger (8:23), with evil (13:9), with anger (19:28), with joy (8:39; 13:52; 14:17), with wonder (3:10).

3.5.3 The Holy Spirit and the Ascension

In Acts 1:2, Luke describes how Jesus taught and gave commands to his disciples „through the Holy Spirit” (*dia pneumatos hagiou*). This is voluntary explanation of Luke, showing the cooperation between the risen Christ, divine Logos, and the Spirit.

Then, in Acts 1:4-8, Jesus announces the disciples about the promise of the Father (cf. Lk. 24:49). It is something special, a promise of the Father, communicated by Jesus (see John 14:26, 15:26), for which they had to wait.

In Acts 1:16, the Spirit inspires the Scripture, actually, the Psalms (Psa. 41:9; cf. Acts 4:25, also; see 20:41-44; cf. Mt. 22:42 Mk. 12:35). A major motif in Acts (see 4:25, 4:31, 28:25-28).

3.5.4 The Holy Spirit and the Pentecost

The event is presented in 2:1-13. The coming of the Spirit is accompanied by signs: the sound of a great wind, things like tongues of fire that get placed on each disciple, speaking in different tongues (*lalein heterais glossais*, 2:4). Acts 2:6-8 comes with further

important details, namely, that each the people witnessing this heard the apostles „each in his own dialect” (*hekastos te idia dialektos*, 2:8).

Peter explains the event in Acts 2:8; 2:17-21. Luke gives 2 reasons for the event: a) this is the fulfillment, Joel 2:28-32, and b) Jesus received the promise of the Spirit from the Father, and he himself pours out the Spirit, with all these signs (*execheen*, from *ekcheo*) on the believers (Acts 2:33, cf. 10:45).

The conditions for receiving the gift of the Spirit: repentance, baptism in Jesus’ name (2:38).

The signs in Acts 2 are repeated a few times in Acts, whenever there is a major change of direction in the life of the Church. For example, in the conversion of the Samaritans (8:14-16); in the conversion of Cornelius and his family and friends (10:44-48); before the re-baptism of the disciples of John the Baptist (Acts 19).

In Cornelius’ case in Acts 11:15 (cf. 11:16), Peter affirms that the signs of the Spirit were the same, as those „experienced by us at the beginning” (*en arche*).¹⁴⁴

3.5.5 Holy Spirit and Joy

The Spirit is often associated with joy, joy and praise, with prayer, cf. Luke 10:21-22. Luke 15: joy of finding the lost; Luke 19, Zacchaeus is receiving the Lord full of joy; at Jesus’ triumphal entry, the disciples are full of joy; Luke 24: in the upper room, the disciples see the risen Jesus and are full of joy; after the Ascension they return to Jerusalem full of joy.

In Acts 2:46, the disciples were partaking in the Lord’s Supper full of joy; in 8:8, they believe in Samaria, see miracles, and the city is full of joy; 8:39, the Ethiopian continues his journey, full of joy; 12:14, Rhode is full of joy, hearing the voice of Peter; 13:52, the disciples are full of joy and Holy Spirit, in Antioch of Pysidia; 14:17,

¹⁴⁴ The details of Acts 11:15 complement the information in 10:47, which less clear „can one stop the water so that these may not be baptised, they who received the Spirit as we did?”. Cf. the verb *ekcheo*, “to pour”, here and in Acts 2:33, and at the conversion of Cornelius Acts 10:45.

in Lystra, Paul and Barnabas talk about the joy given by the Lord, in order to stop people sacrificing to them; 15:3, a great joy to the brothers, in Phoenicia and Samaria, when they heard about the Gentiles turning to the Lord; 21:17, brothers in Jerusalem, at the return of Paul.

3.5.6 The Spirit and the Church Ethics

The Spirit watches the ethics of the Church and, thus, Peter pronounces a very severe sentence in the case of Ananias and Sapphira, who “lied to the Spirit” (Acts 5:3, 9; cf. Acan, in Joshua 7).

Later, in Cyprus, Paul, full of the Holy Spirit, is rebuking the Jewish magician Elymas for his words against the right paths of the Lord (13:9). Another similar incident, place in missionary context, too, is in Samariah, where Simon the magician “The Great Power”, understands wrongly that the Spirit is more of a power and wants to buy it (cf. 8:14-24).

Up to a point, even Paul’s conversion (or call), on the Damascus road, could be regarded as a rebuke from the Lord and through the Holy Spirit, to Paul’s course of life (Acts 9:1-25, cf. 4-6, 17).

3.5.7 The Spirit and the Church ministries (apostles, deacons)

The apostles witness in Jerusalem is confirmed by the Spirit through signs and miracles (Acts 5:32). The Holy Spirit is poured on some – like the Samaritans, after the laying of hands by the apostles from Jerusalem (Acts 8). Simon Peter, the apostle, rebukes Simon the magician in relation to his beliefs on the Spirit, and also rebukes Ananias and Sapphira on their attempt to lie to the Holy Spirit. Paul, the apostle, as well, in Acts 19, makes sure that John’s disciples are baptized in Jesus’ name before he prays for them and lays hands to receive the Spirit.

In Acts 6-7 the Jerusalem church selects 7 people “full of the Holy Spirit, of wisdom and well-spoken of” for ministries similar modern day deacons. Such a person is Stephen (6:10; 7:55) and besides, he is

a very good preacher too, as in Acts 7. In Acts 7:51 one can witness that the Jews opposition to faith in Jesus is, in fact, an open opposition to the Holy Spirit.

Further, Barnabas, who is also called an apostle, is described as “a good man, full of the Holy Spirit and faith” (11:24), also Agabus, who prophesized through the Spirit (11:28).

3.5.8 The Signs of the Spirit and the Apostolic Authority

The conversion and the subsequent baptism of the Samaritans, after the preaching of Philip, needed the confirmation of the apostles Peter and John, in order to have the Spirit descending on the Samaritans (8.15-17).

Simon the magician, who did not understand the Spirit and wanted to buy the Spirit’s power, is rebuked by Peter (8:17-28, cf. 18). In this context, the Holy Spirit is emphasized as being God’s gift (Acts 8:20: cf. 10:45).

In the case of Philip’s preaching to the Ethiopian, the sequence appears to be (Acts 8:28, 39): preaching, faith, baptism, joy – through the Holy Spirit.

In Acts 9, the blind Saul prays in Damascus and is visited by Ananias who prays for him and lays his hands on him to receive sight and be filled with the Spirit (9:17-18), after baptism. The sequence appears to be faith-laying-of-hands-prayer-healing of sight-receiving of the Spirit-baptism.

Acts 9:31 emphasizes that after Saul’s conversion, the Church was growing through the Holy Spirit.

One of the most important passages is Acts 10-12, the conversion of Cornelius, the official beginning of the evangelisation of the Gentiles. Peter, the apostle of the Gentiles (cf. Acts 15:7), is prepared by God to accept the Gentiles as part of the people of God, through a special vision repeated three times and followed by the arrival of Cornelius’ messengers from Cesarea (10:19; 11:12).

Arriving at Cornelius’ house, Peter still is reluctant, yet he start to preach about Jesus and the Holy Spirit (10:38). He is surprised to see

that the audience believes and receives the gift of the Spirit, as the apostles received it, at Pentecost (cf. 10:47, „like us”, 11:15 „like us at the beginning”; the verb to pour, *ekcheo*, este used here, 10:45, and at the Pentecost, Acts 2:33). The Spirit came without baptism upon those who believed and this astonishes the Apostle Paul and those with him (cf. 11:16). So, he decides to baptise them (10:44-47; 11:15-16) the sequence of events being proclamation-faith-the Spirit-baptism.

In the case of Acts 19, the 12 disciples of John the Baptist, the sequence is preaching-belief in Jesus as the Messiah come, dead and resurrected-baptism-laying of hands-the receiving of the Spirit.

However, in Lidia’s case, Acts 16, she is baptised and there is no talk about the special signs of the Spirit. Nor in the case of the Philippian jailer. Nor in the case of the Ethiopian Eunuch (Acts 8).

3.5.9 The Spirit and missionary journeys of Paul

The missionary section of Acts coincides with Paul’s ministry (Acts 13-28). During the prayer and fasting time in the Antioch church, the Holy Spirit tells the believers to set aside Barnabas and Paul for mission among the Gentiles (13:2-4). Here, as well as in Philip’s case (Philip and the Ethiopian) it can be noted that the Spirit is the One who has the initiative.

The churches founded by Paul and Barnabas in Asia Minor were full of joy and of the Holy Spirit (cf. 13:52).

In Acts 15, at the council in Jerusalem, Peter explained the participants that God gave salvation and his Holy Spirit to the Gentiles, as well as to the Jews (15:8). The decisions at the council are taken by the apostles and the Holy Spirit (“it seemed fit to us and to the Holy Spirit”, cf. 15:28).

Acts 16:6-7 raises the issue of the guidance through the Holy Spirit during Paul’s second missionary journey, teamed up with Silas („they were stopped by the Holy Spirit” to visit again Asia) and the Spirit sends them to Macedonia, instead (16:10).

The special cooperation between Paul and the Holy Spirit can be noted in Acts 20:22-23, in the meeting of Paul with the Ephesus church leaders, in Miletus. Paul tells them that the Spirit motivates him and warns him during his mission, and make sure they know that the Holy Spirit appointed them bishops and supervisors in the Church.

In his journey to Jerusalem, Paul is being warned several times of the dangers of death and imprisonment that lay ahead: personally, through the Christians in Tyre (21:4) and in Caesarea (21:11; through the prophet Agabus, also).

God's will and guidance involves a specific vocabulary in Luke-Acts, including *dei*, *anangke*, *boule*, *thelema*, *proginosko*, *tasso*, *prokatangelo*, *proorizo*. There is guidance through the Spirit, through visions (the Macedonian), and also through the visions of the Lord, as he appears in a dream, in Acts 23:11 (also, he appears to Saul / Paul and to Ananias, in Acts 9).

3.6 The prayer motif

All the great events in Luke-Acts are associated with fervent prayer. For example, the birth of John the Baptist and of Jesus take place in an atmosphere saturated with prayer (Zacharias, Elisabeth, Mary, Simon, Hannah, Lk. 1-3).

Before choosing the 12 apostles, Jesus prays (Lk. 6:12-16; Mark omits prayer Mk. 3:13-15).

Jesus is praying before the miracle of food multiplication (Lk. 9:10-17; Mk. 8:1-10 omite).

Before asking his disciples who do they think he was, Jesus is praying alone, in a lonely place (Lk. 9:18-27; Mk. 8:27-30 omits prayer).

Before the Transfiguration, Jesus prays together with the disciples (Lk. 9:28-36; Mk. 9:2-8 omite).

After the return of the 70 disciples, from their evangelistic practice, Jesus is praying too (Lk. 10:21-23).

Luke writes several of Jesus' parables about prayer (Lk. 11:1-10; 18:1-14).

Before heading towards Jerusalem, towards the cross, and before telling his disciples about this decision and what is laying ahead, Jesus prays (Lk. 18:31; cf. Mk. 10:32 omits prayer).

Jesus is praying in Getsemane (Lk. 22:38-45; Mk. 14:32-31), and also after the resurrection (Lk. 24:13-35).

The prayer motif continues in Acts, of course. In Acts 1:14, Mary and the disciples are praying, waiting for the Pentecost. In Acts 1:24, the disciples are praying for the choosing of the 12th apostle, who should replace Matthias.

The first Christians in Jerusalem were continuing in the teaching of the apostles, in brotherly communion, in the breaking of the bread and in prayer (2:42).

In Acts 3:1, Peter and John heal a paralysed men, while going up to the Temple to pray (the 9th hour prayer time).

In Acts 4:31, the church in Jerusalem, filled with the Holy Spirit, prays for special power to preach the Gospel and for signs and miracles that should accompany their testimony.

The apostles, upon the selection of the 7 deacons, wanted to dedicate themselves to prayer and to preaching of the Word (Acts 6:4). The apostles prayed for them, laying the hands on these ministers (6:6). In particular, Stephen, when dying prayed publically to Jesus (Acts 7:59).

In Samaria, Peter and John prayed for the new believers to receive the Holy Spirit, and as well, had to deal with Simon's request, including his cry for help ("you pray to the Lord, for me...", 8:15-24). Peter prays for Dorca's healing, in the same way Jesus' prayed for Jairus' daughter (cf. Acts 9:40).

Ananias prayed for Paul (9:11-19), and Paul also saw, in Jerusalem, later, while praying, a vision of the Lord who sent him to the Gentiles (22:17).

Cornelius' conversion takes us into a new religious dimension, that of the proselytes, who were also praying to God (10:2, 4, 30,31).

Peter himself was praying when he had the three times repeated vision from heavens (11:5).

Peter's liberation from the prison is also marked by the continuous prayer of the church (12:5, 12). Similarly, Paul and Silas were praying when imprisoned in Philippi (16:25). Actually, Lidia and her group were also praying and Paul and Silas were going to pray there as well (16:13, 16).

Paul and Barnabas' consecration for mission is also accompanied by prayers of the church in Antioch (13:3). Their way of organizing the newly started churches involved ordination of elders, prayer and fasting (14:23).

Paul's leave from the church leaders in Ephesus and their families took place while praying intently and fervently (20:36, 21:5).

During the shipwreck the people on the ship together with Paul prayed for their safety (27:29). In Malta, Paul prayed for the health of Publius' father (28:8).

3.7 Luke's witnesses motif

Generally, Luke is interested in noting the presence of witnesses at the site and time of major events. For example, Paul's conversion is witnessed by his companions (Acts 9, 22, 26; and there is some debate as to what they were able to see and hear). Paul and Silas singing in the jail, the earthquake, and the opening of the jail doors in Philippi is witnessed by the inmates and by the jailer (Acts 16).

Quite often, Luke prefers to mention two essential witnesses to certain key events (Luke's rule of two; cf. Lk. 2:25-38, Hannah and Simeon; Cleopas and his companion, Lk. 24:4; Moises and Elijah, Lk. 9:30,32; two angels, Acts 1:10; etc., cf. Morgenthaler's note).¹⁴⁵

Further, Luke records two disputes for leadership among the disciples (Lk. 9:46-48; 22:4; cf. Mk. 9:33-34); two questions about how to get eternal life (Lk. 10:25-28; 18:18-23, cf. 9:57-58, cf. Mk.

¹⁴⁵ Morgenthaler, *Geschichtsschreibung*, vol. 1 (*Gestalt*), 96.

10:17–27; 12:28–34), two sendings of the disciples in evangelistic mission, one of the 12 apostles (Luke 9:1-9) and one of the 70 / 72 disciples (10:1-12), etc.

In particular, Luke's fondness for parallels is very clearly noted in Luke 1-3, in the parallels between John the Baptist's birth and that of Jesus. Both births are announced in advance (Lk. 1:5-25; 1:26-38). Both are announced by angels and are met with certain questions. The archangel Gabriel goes to John's father, the priest Zacharias, yet he goes to Jesus' mother, Mary; both births are miraculous, yet while Elisabeth's pregnancy is highly rare and unusual (reminding of Isaac's birth, and those of Jacob and Esau), Mary's pregnancy is utterly impossible, from a human point of view, and supernatural; Mary has questions to ask, when Gabriel announces her pregnancy, Zacharias is doubting the possibility and remains mute for the nine months until John's birth; John, while still unborn salutes the unborn Jesus in his mother womb (1:40, 42); Elisabeth blesses Mary (1:42-45), Mary sings a song of glory to the Lord, a psalm (1:46-55); John is described as being "great before the Lord... full of the Holy Spirit even from his mother's womb,... one who will turn to God, many of Israelites", while Jesus is "great and will be called the Son of the Most High and will seat on the throne of his father David for ever" (Luke 1:13-17 and Luke 1:30-33).

3.8 Significant portraits

The Book of Acts is a very realistic book. Luke is well known for his understanding of people's psychology, of individuals and multitudes, as well. One can find several parallels in Luke-Acts.

Some of the key parallels is Jesus/Paul, then also Jesus/Stephen, Paul/Peter (healing a paralysed person: Lystra, 14:8-11; in Jerusalem, 3:2-11; healings: 5:15-16, 9:33-35; 14:3, 19:11-12, 28:8; rising people from the dead, 9:36-42, Tabitha; 20:9-12, Eutichus; getting out of prison, in Jerusalem Jerusalem, 12:1-19; Philippi, 16:23-40; having visions in view of Gentile mission: Joppa, 10:10-21; Troas, 16:9;

18:9-10, Corinth, 27:23, on the sea; being related to the coming / descending of the Spirit: 10:44-47, 19:1-7, Ephesus).

Luke builds certain parallels between Jesus' trials and those of Peter and Paul, certain links and parallels between Jesus' trials and those of Paul, and certainly a few links and parallels between Paul's speeches and those of Peter. Doubtlessly, there are parallels between Paul and Barnabas, similarities and contrasts, as well, in their mission and type of leadership.

Essential Christian portraits: Stephen, Phillip, Barnabas

Stephen, a holy and wise man, a skillful deacon, an impressive preacher and a courageous martyr cf. Acts 6:5-10; 7: 54-60.

Philip, an inspired and Spirit guided evangelist, an efficient preacher, a man of courageous and daring evangelistic projects, a happy father of good, believing children, a good host (Acts 6: 3-6; 8: 5-13; 8:26-40; 21: 9-12).

Barnabas – or Joseph Barnabas, a good man and pastor, full of Holy Spirit and wisdom, a comforter and encourager of saints, Paul's mentor in mission and discipleship, a generous giver, a man with a heart for mission (Acts 4: 36-37; 9: 26-27; 11: 19-30; 12: 24-25; 13: 1-5, 43-46; 14:1-5; 15:1-2, 35-41). A man ready for daring, risky decisions that could encourage and build up a young man (Acts 11:25-26, cf. 9:27).

Major parallels (I): Paul and Peter

Cf. the following texts: the healing of the paralysed man: Lystra, 14:8-11; Jerusalem, 3:2-11; various healings: 5:15-16, 9:33-35; 14:3, 19:11-12, 28:8; resurrected people, 9:36-42, Tabitha; 20:9-12, Eutichus; freed from jails, Jerusalem, 12:1-19; Philippi, 16:23-40; visions and missions: in Joppa, 10:10-21; in Troas, 16:9; 18:9-10, in Corinthus, 27:23; on the sea; close relation with the Holy Spirit: 10:44-47, 19:1-7, in Ephesus.

Peter – an intelligent and hard-working fisherman, a born leader, a man of quick wits and deep understanding, a man of courage and, still, timid at times. Had his own boat, Luke 5:3-8,9. Fast in reactions (Lk. 5:8-9). Good local leader, able to motivate others. Slightly proud and over-self-confident. Ready to fight and to take initiatives.

Paul: the learned rabbi, who feels a call for politics, as well. An efficient leader, a deep thinker and profound theologian, very determined in mission, hard-worker, principled, good and demanding as a leader, a bit tough and rough in relations to other people, intelligent, full of initiatives, great stamina, a great encourager, able to mentor others and change people's career, ready for sacrifice, a father's heart in church planting, extremely critical towards hypocrisy and false teaching (almost violent), unabated in his fight against false teaching and immorality.

Major parallels (II): Paul and Barnabas

They meet in Acts 9. Barnabas takes him to Antioch, in Acts 11 and visits together with him the Christians in Jerusalem, with relief goods. They minister in Antioch until they are called and sent as missionaries, in Acts 13. After the first missionary journey, they get separated in Acts 15:36-41. Paul continues with two more missionary journeys and travels to Rome, as a prisoner of conscience (*cf.* Acts 16-28). Paul and Barnabas seem to have different missionary paradigms (small steps – Barnabas, daring destinations – Paul). Also they have different mentoring views (supporting style – Barnabas; demanding style – Paul). Paul's reference to Barnabas in 1 Cor 9:5-6 seems to indicate that despite misunderstandings, their friendship has continued.¹⁴⁶

¹⁴⁶ A more detailed study in O. Baban, "Conflicts in Acts: Luke's Style and Missionary Paradigms", *Journal of European Baptist Studies* 2001 (1/3), 19-38.

2.3.9 Discipleship in Luke-Acts

The discipleship motif is not unique to Luke, it can be found in Mark as well, yet it has new and larger stories in Luke-Acts.

3.9 Luke's motif of discipleship

First, it can be seen in Jesus' journey to Jerusalem, to the Cross, when Jesus is followed by his disciples, who learn from him the message and the standards of God's kingdom. Then, one can see Luke's emphases on teams and discipleship in his missionary narratives (Peter – John – Philip; Barnabas – Saul; Barnabas - John Mark; Paul – Silas – Luke; Paul – Timothy).

The discipleship motif is linked, then to the accountability motif, with the report to the twelve, to the sending churches, and with the motif of the twelve's authority in every major decision or direction adopted by the early church.

The theme of the rich believers and their responsibility appears, as well, in Luke-Acts (cf. the conversion of the prodigal son, the conversion of Zachaeus, the example of Barnabas, the bad example of Ananias and Sapphira, the conversion of the Ethiopian, of Sergius Paulus, in Cyprus).

3.10 The theology of the 12 apostles

The theology of the 12 apostles starts, like in the Synoptic gospels, with Jesus choosing them and calling them to be with him, Lk 6.12-16.

In Luke 5.27-32 he calls Levi, but he rather calls him to be a disciple, not an apostle. The apostles will be chosen later, and only then called as such, in Lk 6.

In a fully characteristic Lukan manner, Jesus prays on the mountain, before going to call the 12 (cf. Mt 10.1-4; Mk 3.13-19). He calls all his disciples to him and from them he chooses 12 and gives them the name of "apostles" ("the sent ones"). Some of them are described with short adjectives or adjectival phrases: thus, the two Simons are differentiated, one is Simon "the one with the name Peter" and one is Simon "the one called the Zelotes). At the end comes Judas Iskarioth (Ish-Karioth, the

man from Karioth), “who has become a traitor” (interesting phrase, paying tribute to tradition, on the one hand, and drawing attention to the transformation undergone by Judas).

Luke 8.51, only three go with him and with the parents in the dead girl’s room, Peter, John and James. The same appear in 9.28 ff going on the mountain with Jesus, to witness the Transfiguration and the encounter of Jesus with Moses and Elijah. In 9.54, as well as in other places, James and John are described, however, as being Jesus’ disciples, not as two apostles.

The 12 are sent 2 by 2, in 9.1-6. In ch. 10.1-12, 17-20, Jesus sends 70/72 also 2 by 2, with a similar mission. In 9.10-17 they accompany Jesus in the feeding of the multitudes, five loaves and 2 fishes. Luke 9.18-20, out of all the disciples Peter stands out at the question about who is Jesus (The Christ of God).

In 17.5 they ask Jesus to increase their faith. In 22.14, when the hour came (almost Johanne), he called the apostles and told them he wished the wish to eat the Passover with them. 22.14-23, the Lord’s supper with the apostles. Then, they quarrel about who is the greatest, 24-30. In 22.31-38, Peter is announced of his denial and Jesus asks them about purse, bag, and sword. And Peter denies Jesus in 22.54-62.

In 24.11, The women reported the visions to the apostles. In 24.12, Peter runs to check the news of the women that Christ is risen. He sees the tomb and what it was inside it, and left wondering what has happened.

In 24.36-49, Jesus appears to the disciples, not only to the apostles, and gives them the commissioning to go with the gospel, and the commandment to wait until he they will receive a power from above.

In Acts 1.2, they speak with Jesus, at the table, about the Spirit and the restoration of Israel, about times and calendars. Then it includes the completing of their number, in Acts 1.25-26 (the election of Justus Matias, in a tied vote with Barsabas). According to the text, while waiting in Jerusalem for the coming of the Spirit, after Jesus’ ascension, the 11 apostles started to pray for the election of another one, so that the job of Judas might be taken and continued by somebody else, i.e., by Matias. What surprises is the manner of the election, by dices (casting

the lots). Contrary to some traditional objections, there is no reason to think that this prayer and selection were not answered and blessed by God.

Peter and the rest of the apostles are asked by the people, in 2.37 what to do. Then, the church was persevering in the teaching of the apostles, 2.42. Great signs were done through the apostles. 2.43, 5.12. In 4.32-36, 5.2, great power has their testimony and everybody was bringing their gifts at the feet of the apostles.

The reaction of the Jews came soon and the apostles were thrown to jail, 5.17. Peter and John had an answer and said “Think for yourselves, we should listen to God, more than to you”, 5.29-30. In 5.40, they were let to go free, and the Jewish leaders forbade them to preach about Jesus Christ.

In 6.6, the 7 deacons were responsible to the apostles; the apostles dedicate themselves to teaching and prayer.

Something interesting, in 8.1, following the persecution, all Christians in Jerusalem flee, save the apostles who stayed in Jerusalem.

In 8.14-18, the apostles come to check things in Samaria and lay hands so that they may receive the Holy Spirit.

In 9.26 Barnabas takes Paul to the apostles, and introduces him to the leaders in Jerusalem.

In 11.1, the rest of the apostles and the brothers listen to Peter’s explanation about the baptism of Cornelius and his house.

In 14.4, Iconia was split between those defending the Jews and those defending the apostles Barnabas and Paul, also, in Lystra, 14.14.

Acts 15.2-6, 22-23, speak about two types of leaders in Jerusalem, apostles and presbuteros, also in Acts 16.4.

Paul is being sent by God, as an apostle, cf. Acts 22.21, I am sending you to the Gentiles. Also, the quotation is present in 26.17.

The importance of meetings. A theology of apostolic meetings: Acts 1, Acts 4.23-31, Acts 9, Acts 15. Cf. also, Acts 20 (in Ephesus), Acts 28 (in Rome).

3.11 A theology of John the Baptist

Luke's special theology about John the Baptist includes his specific presentation of JB's birth, Luke 1-3, a parallel description of JB and JC birth and childhood, the comprehensive dialogue between Jesus and JB, via his disciples, while the latter was imprisoned by Herod, and Jesus presents him in a very generous manner, Luke 7.18-35. In Luke 5.33, Jesus explains to his disciples why they are not yet taught to fast, as John the Baptist' disciples are doing. In Luke 9.7-9, 19, some people were mistaking Jesus for JB resurrected, even Herod was asking himself. Luke 11.1, presents the Lord's prayer, in the context of a new comparison between Jesus' teaching and that of John towards his disciples. In Luke 16.16, Jesus relates John to the Law and the Prophets, while the Kingdom's message belongs to Jesus. In Luke 20.3-4, there comes the famous synoptic question about John the Baptist and Jesus' authority.

Acts 19 continues this theme and compares the shortcomings in the lives of those who received only the baptism of John, and not that in the name of Jesus (no proper messianic understanding, no coming of the Holy Spirit in their lives).

3.12 The Trial motif

The trial motif is, again, one often used by Luke. He presents, thus, how Jesus, Peter, John, Paul, and others, are tried in various circumstances, in various types of lawsuits. One can find trial scenes in Luke-Acts placed in Jerusalem, Cesarea, Ephesus, Athens, Corinthus. In a way, Luke highlights Jesus' teachings about the Spirit and wisdom during persecution and trials, cf. Matthew 10:16-42. In relation to the trial motif there is also the motif of liberation from jail (Acts 5:17-41; 12:1-19; 16:16-40). Paul is saved from the murderous plot of the Jerusalem Jews (Acts 23:12-33); he and his companions survive a shipwreck in the Mediterranean Sea (Acts 27-28). However, James, John's brother is killed in prison (Acts 12:2), Sosthenes is beaten lawlessly even in the courts, in Acts 18:17. In other words, Luke is also very aware of injustice in the justice halls, of plots and

dirty compromise (see, Festus and Paul, Acts 24:24-27; Felix, the Jews and Paul: Acts 25:8-12).

3.13 Paul's missionary method

Look carefully at the following review of Paul's missionary strategy, as seen in Acts. Compare it with Jesus' missionary strategy and with that of Barnabas.

a. Paul leaves as a missionary, in a team, at the call of the Spirit, sent by the local church of Antioch, with prayer and with the laying of hands.

b. He first visits and evangelizes certain familiar, well known cities near his home town, then he reaches Europe, Macedonia.

c. He keeps revisiting the newly started churches, writes letters, encourages the leadership, keeps in touch, advises.

d. He pays attention to the guidance of the Spirit.

e. Paul keeps on visiting large cities and, at first, he looks for Jewish synagogues, and for those who are worshipping (Lidia in Phillipi).

f. Paul is always working in a team, albeit he changes it, at times (Barnabas, Silas). He always has certain young people with him, whom he disciples in mission (Timothy, John Mark, etc).

g. Paul knows Roman laws and makes use of them, as a Roman citizen.

h. Paul adapts himself to the culture of the visited cities. He preaches in Athens with references to the Greek philosophers, he takes Timothy and circumcizes him before going to Asia and in Judea.

i. Paul communicates with the leaders in terms of his mission, what to do, when to do, etc.

j. Paul plants churches and organizes them. He himself did not baptize too many people.

k. At times, Paul works for his living, at times he accepts gifts from certain Churches. He teaches generosity in mission and for mission.

k. Paul is teaching theology in Ephesus for 2 years, at the school of Tyranus.

4. A review of Luke's theological motifs

Some of Luke's literary motives have been analysed in the earlier sections. This section will look at the way they can be grouped together and related to one another.

4.1 Jesus' person and ministry

Luke has a theology of Jesus' humanity (birth, childhood, sonship – genealogy, physical resurrection).

The many-dimensions of salvation in Luke-Acts: the end time, messiah, plans, times, calendars.

God's salvation plan. Jesus and salvation, the Cross, *soter, soteria, sozo*, and repentance: *metanoia, metanoeo*. The suffering of Jesus. 9, and 8. Announcing his suffering on the Cross. Similar to Mark. Who will deny him *arneomai*,// like John... Luke 12:9;

A theology of division of people through response to Jesus: among the Jews, among the Pagans (Jerusalem, Athens, Ephesus, Corinth) – Bock.

Narrative order (Bock) and salvation: God of promise and fulfillment, Jesus as Messiah of the New Era (Messiah, Lord, Son of Man, Prophet, Servant, Saviour).

4.2 A theology of community (people of God, Church, Israel)

The place and role of Israel in Luke-Acts; a theology of the Law; attitudes towards the Law.

A theology of the Church, ecclesiology, how churches do work: purity, organisation, spiritual gifts, prophecy, guidance, prayer, worship, counselling, a theology of baptism.

A quite developed theology of the Holy Spirit in action.

A theology of mission (reasons for missions, Israel and Gentiles, the 70s, theology of missions, the geography of mission Jerusalem, Judaea, Samaria, the ends of the world, Rome, Athens, guidance, etc). Gentiles and the expression “The Nations”.

4.3 A theology of society

A theology of people in action (multitudes, crowds, language characterisation, different types of churches, of apostles, brotherly relationship).

A theology of fellowship at meals (fellowship, acceptance, honor-shame codes, symposia, milestones in the growth of the Church).

Roman Justice and Jews; social injustice, judges and administrators, see Festus, Felix, in Caesarea, Agrippa; Galion in Corinth.

Plots and murders (Jews, Pharisees, plots for killing Paul, plots for killing Stephen).

Educated persons and the Gospel: Sergius Paulus in Cyprus; the Ethiopian Eunuch; the Ephesian imperial officer.

A theology of poor and rich; high and low profiles; leaders, generosity, paradise and hell. A critique of the wealthy: Agrippas, Eunuch, Zaccheus, Barnabas, the Prodigal son.

4.4 A theology of ministry

A theology of apostles and ministers (apostles, diacons, missionaries, etc.)

A theology of miracles (synoptic miracles in the gospel, special miracles in Acts; earthquakes, the pentecost, angel appearances, visions, sight of the Lord, miraculous escapes, recognition).

A theology of moral choice. Parables, stories, learned parallels, Heracles, the Prodigal son. Ethics in Luke-Acts. Discipleship and Ethics. Throwing dice and casting lots, or praying for various selections of ministers: a theology of selection.

Purity and the new people of God: Ananias and Sapphira // Core, Dathan and Abiram. Joshua 7:21, the sin of Achan.

A theology of evil and reversal / blessing. Judas betrayal and fate (anangke), Elymas, the sorcerer; Simon the “Great Power”, Acts 8. The Betrayal of Judas who was “one of us”, Lk. 17.21, Acts 1. Saulus and repentance of a archpersecutor

A theology of prayer (Luke-Acts, people, Jesus, disciples; instances: before majore events, in lonely places). At the election of the 12 disciples; at the breaking of bread; at the blessing of the fish and bread, in the miraculous feeding of the multitudes. Election of Matias, Prayer of the church in Acts 4, Peter and Apostles re Cornelius, Acts 9, Acts 15. After the Lord’s prayer comes the parable about prayer.

Laying hands, and the disciples, and apostles.

4.4 A theology of Gods and men with special powers

Pagan Gods (Hermes, Jupiter, The Dioscuros), delivering angels, kings like God, men like Gods (Herod, Paul and Barnabas, Simon from Samaria, Paul in Malta). The Jolly Joker God – in Athens (the unknown God). The divine man, crowds and cows, crowds and snakes, crowds and gods (Herod); Zeus and Barnabas, in Listra; Artemisa and Ephesus; Dike in Malta; Simon and The Great Power. Appearing and disappearing, men-angels, ghosts: Phillip, Rhoda, Jesus. Who is the divine person? Gods and superstitions. Christians, culture, gospel and crowds. Crowds, cities and civilisation

A theology of angels (angels at Jesus' birth, and of John, angels after the Temptation, angels mentioned in Jesus' speeches, angels appearing to Peter, Paul, Silas, etc.).

4.5 A theology of history and of geography

A theology of geography and of history (autopsia; description of places, of times, of persons; Luke as a historian)

A theology of history (facts, fun and stages). History and ideology, geography. Roman soldiers and military, Roman empire. Missionary methods, paedagogical paradigms.

A theology of Temple and Jerusalem (geography, holiness theme, the Gentile theme; centrality of the Temple; the centrality of Jerusalem, of Antioch, of Rome).

A theology of journeying (journey to Jerusalem, journey story, missionary journeys in Acts, journeys and plots; journeying on land and on the sea, shipwrecks and navigating as historical evidence).

Eschatology in Luke-Acts, Judgment, Hope, Future in Luke-Acts

Luke-Acts and the Canon

4.6 A theology of language and literary representation

A theology of language and representation (style, characters and character presentation).

A theology of speeches (Jesus, Peter, John, Stephen, Paul, the officer in Ephesus, etc.)

A theology of Scriptures (hai graphai, Moses and the prophets, explaining the Scripture, in the Jesus speech at Nazareth, in the speeches of Peter and Stephen).

A theology of parables and stories (Luke as a writer, parables and Jesus as a story-teller, haggadah, Jesus as a rabbi).

A theology of adventure and plots (plots, conflicts, crowd psychology, reversal points – adventure stories).

A theology of conflict: between disciples, between Jesus and Jewish leaders, widows in the church, among people, between Christians and society. Fighting for power among the disciples: a Synoptic locus. Quarrel between missionaries: Paul and Barnabas. Quarell in the church: 7 deacons and 12 apostles, Acts 6. Fight among Pharisees and Sadducees: Paul in Jerusalem, affirming he is a Pharisee and that he believes in angels and in resurrection, 23:1-10. Jews tried to force Galion to intervene, by beating up the head of the Corinth synagogue Sostenes in Corinth, 18:17.

Luke's use of narrative repetition. Mnemonics and narrative: thematic parallels: Jesus-JB (the importance of being properly announced and born); Paul-Peter; Jesus / Paul; Elisabeth / Mary ; Zacharias / Mary; Jesus // Paul // Peter: resurrection, trials, imprisonment, deliverance

by angels; resurrecting people: the young man from Nain, the daughter of Iairus, Dorca/Tabita, Eutychus.

The theme of understanding and the sight motif: the two disciples journeying to Emmaus, Paul's healing, Elymas blinding.

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Journals and publications

AJA	The American Journal of Archaeology
Bib	Biblica
BTB	The Biblical Theology Bulletin
CBQ	The Catholic Biblical Quarterly
EstB	Estudios Biblicos
ExpT	The Expository Times
HerKor	Herder-Korrespondenz
HSCP	Harvard Studies in Classical Philology
Int	Interpretation
HTR	The Harvard Theological Review
JAAR	Journal of the American Academy of Religion
JBL	The Journal of Biblical Literature
JCH	The Journal of Higher Criticism
JSNT	The Journal for the Study of the New Testament
JSS	The Journal of Semitic Studies
JR	The Journal of Religion
JTS	The Journal of Theological Studies
LCL	The Loeb Classical Library Series
LumV	LumenVitae
LXX	Septuaginta
Neot	Neotestamentica
NovT	Novum Testamentum
NTS	New Testament Studies
NRT	Nouvelle Revue de Theologie
PerspRelSt	Perspectives of Religious Studies
SBL	Society for Biblical Literature
SE	Studia Evangelica
RB	Revue Biblique
RevExp	Review and Expositor
RSR	Reserches de Science Religieuse

TDNT	Theological Dictionary of the NT
TLZ	Theologische Literaturzeitung
TR	Theologische Revue
TU	Texte und Untersuchungen
TynB	Tyndale Bulletin
TZ	Theologische Zeitschrift
ZNW	Zeitschrift für die neutestamentliche Wissenschaft
ZTK	Zeitschrift für Theologie und Kirche