

CHRISTOPH W. STENSCHKE

Luke's Portrait of Gentiles Prior to Their Coming to Faith

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

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Mohr Siebeck

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To My Wife
Pauline

Preface

This study is a revised version of a Ph.D. thesis with the same title presented to the University of Aberdeen, Scotland, in 1997. The original thesis was accepted by the University's Academic Senate and the degree awarded in May 1998.

Luke's portrayal of the Jews and the relationship between Jews and Gentiles has recently received much attention, while his portrayal of Gentiles has been rather neglected. This book examines Luke's view of the Gentiles and concentrates on his portrayal of their state prior to Christian faith. Following the introduction and survey of research (Part I) this is undertaken in three parts. We commence in Part II with Luke's direct references to Gentiles prior to faith. Here, as in the following sections, we study and give equal weight to Luke's statements about Gentiles and to the way they are presented in the narrative. In Part III we gather conclusions from the Gentile encounter with salvation as to their state prior to faith. Most of our material comes from this area. A first section treats encounters between Jesus and Gentiles in the Gospel of Luke (including the passion narrative). A second section studies Luke's accounts of the Gentile response to the Christian missionaries. A final section scrutinises Luke's notes on the state of Gentiles prior to faith and on their appropriation of salvation. In Part IV we gather some indirect clues regarding the situation of Gentiles prior to faith based upon Luke's portrayal of Gentiles who had become Christians.

Such a comprehensive study of this aspect of Luke's anthropology, itself a neglected field, has not been undertaken previously and constitutes a major contribution. This comprehensive approach is necessary to challenge some previous contributions to Lukan anthropology. The main study in the field (Taeger, *Mensch*), building on Conzelmann, suggests that for Luke, people do not need salvation but rather correction. We argue that Taeger's study and far-reaching conclusions do not sufficiently consider all the relevant evidence. By concentrating on the Gentiles in Luke-Acts (including Samaritans and God-fearers) we are able to provide a comprehensive study of all the relevant material. We conclude that Luke portrays Gentiles prior to faith as being in a state requiring God's saving intervention. Thorough correction has to accompany and follow this salvation. This proposal suggests that – at least for the Gentiles – Taeger's thesis should be modified to read: Gentiles need both salvation *and* correction. The latter cannot re-

place the former. Though allowing for distinct Lukan emphases, this portrait is not essentially at odds with that of other NT authors.

Our examination also has a wider bearing on Lukan studies. It questions Conzelmann's suggestion of Luke's moral-ethical understanding of sin. It undermines a recent case against the theological unity of Luke-Acts by showing its anthropological unity. It further shows that the Areopagus speech needs to be and can be satisfactorily interpreted in its context and in conjunction with Luke's other statements on Gentiles prior to faith. Our interpretation of the speech challenges the interpretive tradition of M. Dibelius and affirms the proposals of B. Gärtner. This also bears on the question of whether the author of Luke-Acts knew and understood Paul. We further argue that Luke's narrative sections should no longer be neglected in favour of the speeches. Luke's portrait of Gentiles prior to faith provides additional justification for the Gentile mission. Our study challenges proposals of Luke's alleged anti-Jewish stance and provides some hitherto little-noticed correctives.

Acknowledgements

I thank my wife Pauline for her support and the many hours of our young marriage which she let me spend with Luke and the Gentiles. I came to Aberdeen to obtain an academic degree; I left with a loving wife as well.

I thank my parents, York Christian and Helga Stenschke, who generously supported me. Without them the present work would not have come into being.

During the time under Prof I.H. Marshall's supervision I came to appreciate his vast knowledge of the field, scholarly acumen, clarity of thinking, stimulating questions, careful criticism, his kindness, modesty and friendship.

In October 1992 Prof Marshall suggested that Lukan anthropology deserves more attention and mentioned the study of J.-W. Taeger. I had met Prof Taeger previously and had pleasant recollections of his kindness. Before leaving for Aberdeen I met him again. Taeger said that it is crucial for any scholarly thesis to be discussed and gave me his last copy of *Der Mensch und sein Heil*. Though only discussing part of the material he covered and challenging his conclusions, I look forward to his response.

I am grateful to the *Arbeitskreis für evangelikale Theologie* for having granted me a scholarship for two years. With their financial support also came interest and friendship.

I thank those who made my stay in Scotland a pleasant experience inside and outside its vibrant academic life. These include members of staff, in particular Dr B. Rosner, fellow students at the Department of Divinity with Religious Studies and the Ciampa, Wieland, Ho and McIntyre families. I am thankful for the fellowship extended to me by Union Grove Baptist Church and other churches in Aberdeen and on Shetland who invited me to preach and shared their lives and homes with me. Last, but not least, my wife's family warmly accepted me and made me feel part of the Donaldson and Henderson clans.

Mr M.A.E. Gauld, Honorary Teaching Fellow of the Department, kindly offered his proof-reading skills. With great care he ensured that what I wrote – at least language wise – would make sense to English-speaking readers. Needless to say, all remaining mistakes in language and content go entirely on my account.

My gratitude is due to and for all the people mentioned here. Beyond human confines, I am thankful for the opportunity and health to pursue

studies and for the privilege to do so at a time when others lacked the opportunity to pursue their interests in peace or under the circumstances and in the surroundings which I enjoyed.

Mr Olaf Lange of Neckarsteinach produced the camera ready copy with great skill. Mr Lange and the staff at Mohr Siebeck, Tübingen, have been helpful and a pleasure to work with.

I thank the Gerhard-Claas Studienfond of the German Baptist Union for the substantial contribution they made toward the cost of preparing the manuscript for publication. I am also grateful for the interest and encouragement which I received from the staff of the Theological Seminary of the German Baptist Union in Elstal, Berlin, and from many friends far and near during the revision of the original thesis.

June 1999

Christoph W. Stenschke
Hansestadt Stralsund, Germany

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Abbreviations

Abbreviations follow the *Abkürzungsverzeichnis* – supplement volume of the *Theologische Realenzyklopädie* (= *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete: Zeitschriften, Serien, Lexika, Quellenwerke mit bibliographischen Angaben*), ed. S.M. Schwertner, 2. ed. (Berlin: W. de Gruyter, 1994). I have used the following additional or divergent abbreviations (full references in the bibliography, VI.):

A1CS I-VI	The Book of Acts in Its First Century Setting
A1CS I	see Winter, B.W.
A1CS II	see Gill, D.W.J.
A1CS III	see Rapske, B.M.
A1CS IV	see Bauckham, R.
AncBD	<i>The Anchor Bible Dictionary</i> , see Freedman, D.N.
AncBRL	Anchor Bible Reference Library
BC II-V	<i>The Beginnings of Christianity</i>
BC II	see Foakes Jackson, F.J.
BC IV	see Lake, K.
BC V	see Lake, K.
BDR	<i>Grammatik des neutestamentlichen Griechisch</i> , see Blass, F.
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
DDD	<i>Dictionary of Deities and Demons in the Bible</i> , see Toorn, K. van der
DJG	<i>Dictionary of Jesus and the Gospels</i> , see Green, J.B.
DPL	<i>Dictionary of Paul and His Letters</i> , see Hawthorne, G.F.
EDNT	<i>Exegetical Dictionary of the New Testament</i> , see Balz, H.
EVA	Evangelische Verlagsanstalt
GNT	<i>The Greek New Testament</i> , see Aland, K.
JETH	<i>Jahrbuch für evangelikale Theologie</i>
LN	see Louw, J.P.
LSJ	see Liddell, H.G.
NEB	New English Bible
NRSV	New Revised Standard Version (1989)
NTG	<i>Novum Testamentum Graece</i> , see Aland, B.
NTTh	New Testament Theology

<i>RE I-XXIV</i>	<i>Paulys Real-Encyclopädie der classischen Altertumswissenschaft</i> , G. Wissowa, W. Kroll, K. Mittelhaus, K. Ziegler (eds.) (Stuttgart/Munich: J.B. Metzler/A. Druckenmüller, I, 1894 – XXIV, 1963)
<i>RE I A-X A</i>	<i>Zweite Reihe</i> (R-Z) of <i>RE</i> , (I, 1914 – X, 1972)
<i>RE S I-XV</i>	<i>Supplementband</i> of <i>RE</i> (I, 1903 – XV, 1978) ¹
REB	Revised English Bible
<i>Spicq I-III</i>	see Spicq, C.
WB	<i>Griechisch-deutsches Wörterbuch etc.</i> , see Bauer, W.
WBC	Word Biblical Commentary

¹ For the contents and dates of appearance of the individual volumes of all three series cf. H. Gärtner, A. Wünsch, *Real-Encyclopädie der classischen Altertumswissenschaft: Register der Nachträge und Supplemente* (Munich: A. Druckenmüller, 1980), 236. In quotations from the older volumes I have occasionally adapted the spelling to the conventions of modern German.

I. Introduction

1. Introduction

W.G. Kümmel defined one important question in New Testament anthropology as: 'How does the NT see the man to whom the message of Jesus Christ comes?'.¹ Our more limited quest is for *Luke's* estimate of the *Gentiles* prior to Christian faith.² To use C. Burchard's words, we want to ask 'Was nach Lukas am unbekehrten Menschen eigentlich falsch ist'.³ Though other topics will be touched, this study is not about the Gentile mission or questions of the relationship of Jews and Gentiles.

In this quest it has to be borne in mind that Luke's main topic is salvation. He indicates in the prologue to Acts (1.1-3) that the development of an extensive anthropology is not his interest, rather his focus is on Jesus, on 'all that he did and taught from the beginning until the day when he was taken up to heaven ...'. Luke's own summary of the Gospel and his emphasis in Acts indicate that he does not provide systematic development and presentation of anthropology. Much of the material relevant for his anthropology has incidental character.

We start with a survey and preliminary critique of some research done on Luke's view of the Gentiles and of his anthropology as a point of departure for our investigation. This acknowledges our indebtedness to past scholarship, paves the way for appropriating its pertinent questions and results and reveals some of the problems and notions which need to be considered or, perhaps, reconsidered.

¹ *Man*, 16.

² With 'Gentiles' we refer to the non-Jewish part of humanity, including Samaritans and Gentile associates of Judaism. Luke's indications to the state of the Samaritans are discussed in II.3.4.1.; for the God-fearers cf. III.3.3.3.3., V.1.8. For the recent discussion of terminology etc. cf. H.-W. Gensichen, 'Heidentum. I. Biblisch/Kirchenmissionsgeschichte', *TRE XIV*, (590-601) 590f. Even where not made explicit the words 'faith' and 'salvation' mean, unless otherwise indicated, *Christian* faith and *Christian* salvation. With 'Luke' we refer to the author of Luke-Acts; cf. the discussions of Fitzmyer, 35-53 and *Aspects*, 1-26; Thornton, *Zeuge*.

³ 'Review', 38.

2. Survey of Research

2.1. The Gentiles in Luke-Acts

Before we turn to research devoted to or touching upon Luke's anthropology and his portrait of Gentiles prior to faith, other issues concerning these Gentiles and the research they attracted need brief consideration.

2.1.1. Historical issues and studies

Since the rise of modern scholarship there has been a continuous flow of studies of Luke's report of the Gentile mission.⁴ Also studies of the life and letters of Paul examined this topic and the people whom this mission sought to reach and did reach. Historical and often archaeological studies dealt with the places visited, the missionaries and audiences involved, the results, *etc.* While interest in these matters abated when the focus in Lukan studies shifted to Luke's theology, it has never completely ceased, was often combined with theological enquiry and currently experiences a resurgence.⁵ In these studies the question of why the Gentiles were or had to be evangelised and that of their previous state was usually not discussed at great length.

Similarly, studies of mission in the NT often fail to address the state of Gentiles prior to this encounter. In *Mission in the New Testament* F. Hahn simply asserts: 'For the early church it was a matter of course that the gospel had to be proclaimed, and that therefore mission was necessary'.⁶ Hahn's section on Luke-Acts only summarises the relevant events.⁷ No effort is made to gather and examine material indicating the condition of people prior to that proclamation.⁸ Hahn suggests only in passing the need

⁴ Cf. e.g. Gasque, *History*, 107-200.

⁵ Cf. Marshall, *NT Guide*, 83-99, with reference to the work of M. Hengel, G. Lüdemann and C.J. Hemer (pp. 86-91); cf. also e.g. Riesner, *Frühzeit*; Breitenbach, 'Zeus' and Paulus and the new series A1CS II-V.

⁶ *Mission*, 16.

⁷ *Mission*, 128-36; cf. the section on mission in early Christianity, pp. 47-68.

⁸ E.g. Acts 26.18, a key statement on the condition of Gentiles prior to faith, is only listed in a footnote; *Mission*, 131, n. 6. A similar picture arises in the recent entry by O. Betz, 'Mission.III. NT', *TRE XXIII*, 23-31 (pp. 31f for literature up to 1993). Cf. the recent article of E.J. Schnabel, 'Mission, Early Non-Pauline', *Dictionary of the Later New Testament and Its Developments: A Compendium of Contemporary Biblical Scholarship*, eds. R.P. Martin, P.H. Davids (Downers Grove, Leicester: IVP, 1997), 752-75. This lack also applies to P. Beyerhaus' exhaustive *Er sandte sein Wort: Theologie der christlichen Mission. Bd 1. Die Bibel in der Mission* (Wuppertal: R. Brockhaus; Bad Liebenzell: VLM, 1996).

for this mission: '... all men in the same way are under sin and need redemption ...'.⁹ A comprehensive picture of the Gentile state prior to faith would enhance understanding of the necessity and nature of the mission which seeks to address and redress it.

2.1.2. Theological issues and studies

In the study of Luke's *theology* the Gentiles as such have received little direct attention. However, a number of works address the theological aspects of the Gentile mission, of the admission of Gentiles into the church and the consequences for the relationship between 'Jews, Gentiles and Christians'.¹⁰ It has been suggested that clarification of these issues was among the purposes of Acts. Says Marshall:

... a particular theme in Acts is to show that the church, composed of Jews and Gentiles, *stands in continuity with the saving plan of God*, as revealed in the Jewish Scriptures, that the church is the legitimate fulfilment of the hopes of Israel, and that the principle that the Gentiles do not need to be circumcised is divinely willed and should cause no problems for Jewish believers.¹¹

Several studies address what has been called 'the Gentile problem'¹² and what was doubtless a Lukan concern. The inclusion of Gentiles raised crucial theological and practical issues, *e.g.* questions like 'Who are the people of God, who belongs to them, why and how?' and that of table fellowship.¹³ Acts 15 reports the solution to a number of these questions and tensions: '... God saves Jews and Gentiles by faith in Christ, precisely as Jews and Gentiles'.¹⁴

2.1.2.1. The 'Gentile problem' and the justification of the Gentile mission

We shall survey some suggestions of strategies employed by Luke to address and solve problems raised by the Gentile mission and their admission to the church. Studies of these strategies contribute to our quest, though

⁹ *Mission*, 165. Hahn's definition of mission in the NT does not include reference to the recipients' needs (*Mission*, 173), though he includes 'salvation' and 'God's redemptive deed', which both imply a plight to which they are the solution.

¹⁰ So the chapter heading of Maddox, *Purpose*, 31-65.

¹¹ *NT-Guide*, 45; cf. Buckwalter, *Character*, (41-57) 51-53 for survey and criticism of various positions.

¹² So Green, *Theology*, 125. Green defines it as 'The possibility and/or conditions of God's full acceptance of persons from all nations, whether Jew or Gentile'; cf. Marshall's survey in *NT-Guide*, 74-76; Conzelmann, *Mitte*, 198f.

¹³ Cf. Marshall, *NT-Guide*, 71f; Green, *Theology*, 88; Esler, *Community*, 71-109 (for Marshall's summary see *NT-Guide*, 41f).

¹⁴ Marshall, *NT-Guide*, 73.

Gentiles as such are not their main concern. What questions concerning Gentiles are raised which we could carry further? As several surveys of research are available a selection suffices.

1. It has been observed repeatedly that 'salvation is now extended to the Gentiles and Samaritans; this is so because the extension is envisaged by Luke as having been part of God's promises to Israel from the beginning'.¹⁵ J. Dupont noted the significance of the OT for the Gentile mission and its legitimacy:

Thus if it is true, that the evangelization of the Gentiles fulfils messianic prophecies, it is equally true to say that the messianic prophecies guarantee the legitimacy of such evangelization. ... the Scriptures themselves justify the Christian mission among the pagans, for they require this mission as the continuation of the salvific work of Jesus, the Christ.¹⁶

From a different point of departure D.L. Bock concludes that

a major portion of Luke's purpose ... is related to a christological justification of the Gentile mission. ... Because Jesus was Lord of all, any Gentile rightfully belonged to what was no longer just a Jewish religious group, but a new stage in God's work of salvation extending to all men.¹⁷

This universal lordship, *established through the Scriptures* is the cause and theological justification for the Gentile mission. Jesus' position, 'proclaimed in the Scriptures as well as being verified both by event and his own teaching ... as Lord of all men makes it clear that the offer to Gentiles is part of the salvation that Jesus brings'.¹⁸ Bock fails to note why what had been so clearly foretold was necessary or to consider the state of the Gentiles implied by these assertions.

Bock identifies Luke's use of the OT in relation to the Gentile mission as a fruitful field for further research.¹⁹ We shall examine how the OT contributes to Luke's portrayal of Gentiles prior to faith and to establishing the need for the Gentile mission. OT quotations and allusions make a significant contribution to Luke's portrayal.²⁰

¹⁵ Fitzmyer, 188 and *Aspects*, 175-202; cf. the above quotation from Marshall, *NT Guide*, 45; Squires, *Plan*, (121-54) 146-53; Dupont, 'Salvation', 13.

¹⁶ Dupont, 'Salvation', 32f.

¹⁷ *Proclamation*, (231-40) 238 (cf. pp. 277-79); cf. Buckwalter, *Character*, 20f. Bock, *Proclamation*, 237f argues that after Acts 10.34-43 'all the remaining block quotations from the OT in Acts, with the exception of Paul's christological proclamation in Acts 13, relate either to the justification of the Gentile mission or to the threat of Israelite rejection by God as a basis for moving on directly to the Gentiles'.

¹⁸ *Proclamation*, 277 (italics mine); cf. pp. 235, 274.

¹⁹ *Proclamation*, 278.

²⁰ Cf. e.g. Acts 4.25f; 13.47; 26.18. In several instances Bock's Lukan OT christology is paralleled by an anthropology of the same origin.

2. The significance of the OT for this issue has been set within a larger theme. *J. Squires* argues that the 'theme of the plan of God is used in a consistent manner to justify' the Gentile mission:

... the mission to the Gentiles is consistently presented as a part of the divine plan. It was foretold by Jesus ... and is further undergirded by the signs and wonders performed by those engaged in mission. The necessity of Paul's call to mission amongst the Gentiles and the necessity of his journeys strengthen the claim that God has been at work in the Gentile mission.²¹

The necessity and legitimacy of the Gentile mission is established through various epiphanies, interspersed in Luke's account, which demand and legitimise the Gentile mission.²² Luke also shows through fulfilled prophecy that the Gentiles' salvation and inclusion is according to the plan of God:

The two crucial events of Luke's history, namely the passion of Jesus and the mission to the Gentiles, are each authorised and guided by prophecies given in both written and oral form. ... Thus any claim that these central components of the Christian faith ... are not founded in antiquity and are therefore not part of the divine plan, is to be firmly repudiated.²³

This is achieved through Jesus' predictions concerning the mission to the Gentiles, through the prophecies of the Scriptures and the predictions spoken by Paul.²⁴ The events which Luke reports 'are indeed willed by God'.²⁵

Luke went to great lengths to establish the legitimacy and even necessity of the Gentile mission. Yet, why was this mission part of God's ancient plan, and what state of the Gentiles does it seek to address? The same Scriptural prophecies of Scripture and epiphanies that indicate the plan of God also provide some answers to these questions.

3. *J. Jervell* focuses on the relation of Israel and the Gentiles in his essay 'The Divided People of God: the Restoration of Israel and Salvation for the Gentiles'. Obedient Jews have accepted the gospel and can now bring it to the Gentiles and fulfil God's promises to Israel that Gentiles would join them in the end-time. The motivation is the previous acceptance by Jews and fulfilment of prophecies for Jews: 'Gentiles do not appear until the restoration of Israel and the fulfilment of the promises to the people of God have occurred'.²⁶ The new element in the salvation which Luke describes is

²¹ *Plan*, 187; cf. the examples provided there. Previous quotation from *Plan*, 188.

²² *Plan*, (103-20) 116-20.

²³ *Plan*, 154. For the predictions concerning the passion of Jesus see pp. 139-46.

²⁴ *Plan*, 146-53. Of the predictions of Jesus which Squires treats, only Luke 24.44-47 addresses the Gentiles to be evangelised.

²⁵ *Plan*, 153.

²⁶ 'Divided People', 56; cf. also Jervell's essay 'Law' (summary in Marshall, *NT-Guide*, 75; Fitzmyer, 191; Maddox, *Purpose*, 36) his *Theology* and his commentary *Die Apostelgeschichte*, 17. ed., KEK III (Göttingen: Vandenhoeck & Ruprecht, 1998).

not that Gentiles can be saved but that they are saved as Gentiles. However, why this salvation is necessary, why Gentiles were excluded previously and had to *enter* the people of God, why their previous lives were not acceptable or what it implies for Gentiles that the Jews are the people of God is not considered.

4. R. Maddox argues that Luke's aim was to show

that the breach between Judaism and Christianity is not due to the Christians. He wants to emphasise that the Christians ... cannot resist God when he so clearly intervenes to show them that a new era has arrived, in which the Gentiles have full access to his grace.²⁷

But why would Gentiles need access to God's grace? What does Luke say about their 'old' era? Why was salvation offered to them? Does its offer imply its necessity? What does it imply about their previous state that now Gentiles are indeed 'welcome within the fellowship of God's grace'?²⁸ Maddox does not raise these questions. He suggests that Luke addresses the uncertainties of his readers to confirm them, but the obvious theological problem of the Gentiles presumably did not include uncertainties about the Gentiles' state prior to faith or their need of salvation.

This brief survey confirms Jervell's observation that where the Gentiles appear in current research, it is usually in the context of 'how Luke deals with ecclesiology, the question of the identity of a church which is heir to the promises given to Israel, a church which claims to be Israel and yet still included uncircumcised Gentiles within its membership'.²⁹ It is beyond our scope fully to present and assess these and other valuable studies and the issues they *do* address. Rather, the neglected and yet significant questions which we have repeatedly identified, indicate the issues we seek to pursue.

2.1.2.2. *Neglect of the Gentiles – Focus on the Jews*

To conclude our survey of studies touching on Luke's references to the Gentiles, it is worth noting that the Gentiles have generally received little, let alone comprehensive attention in NT Studies.³⁰

²⁷ *Purpose*, 39; cf. Buckwalter, *Character*, 51-53. For Luke's demonstration of God's initiative in the Gentiles' salvation cf. Marshall, *NT-Guide*, 70-72.

²⁸ *Purpose*, 56; cf. pp. 181, 186.

²⁹ *Luke*, 17.

³⁰ An exception is R. Dabelstein, *Die Beurteilung der 'Heiden' bei Paulus*, BET 14 (Frankfurt am Main, Berne, Cirencester: P.D. Lang, 1981). T.L. Donaldson, *Paul and the Gentiles* describes the development of Paul's convictions concerning the law-free mission to the Gentiles rather than Paul's view of the Gentiles; cf. my forthcoming review in *CBQ*.

H.-W. Gensichen's entry 'Heidentum. I. Biblisch/Kirchenmissionsgeschichtlich' in the *Theologische Realenzyklopädie* seems representative of a general trend.³¹ While other entries of biblical origin in this exhaustive work usually contain extensive sub-sections on OT, Judaism, NT, etc.³², treatment of the Gentiles is limited to twelve pages. This includes about one page on 'Biblische Perspektiven', a few lines of which are devoted to Jesus' view on the Gentiles.³³ Most space is given to Paul's perspective.³⁴ Acts is not mentioned at all despite its significant contribution to the Biblical estimate of Gentiles.³⁵

Apart from the issues mentioned above, only a few of the passages of Luke-Acts concerning Gentiles or relevant for their assessment are usually examined for their theological contribution. Their study is often not directly concerned with the portrayal of the Gentiles as such and rarely are the respective selections related to a more comprehensive picture of Gentiles prior to faith.³⁶ In view of such general neglect or of only limited attention, further research in this significant subject is justified.

A notable exception to this common lack of attention is H.-J. Klauck's recent study of *Magie und Heidentum in der Apostelgeschichte des Lukas*. In this popular and brief volume (141 pp.), Klauck examines Luke's reports of the encounters of the Christian mission with Gentiles. The scope is similar to our section III.2.2. Klauck offers excellent treatment and fresh in-

³¹ *TRE XIV* (1985), 590-601; cf. J. Sievers, 'Heidentum. II. Judentum', pp. 601-05. J.-C. Fredouille, 'Heiden', *RAC XIII*, 1113-49 is more versatile (cf. outline cols. 1113f), though 'A.III.NT' (1117-19) and 'B.III.NT' (1131-33) are still brief. The latter contains a subsection entitled 'c. Der "Völkerapostel" Paulus', which includes 30 lines on the 'Theologie des Heidentums', col. 1132. Acts 14.15-17 and 17.22-31 are treated here with the Pauline evidence. Whether Luke has a contribution of his own and beyond these obvious passages is not considered ('a. Jesus und die "Völker"' mentions Luke 12.30, 'b. Die Urgemeinde und die "Völker"' summarises the development of Acts 8-15 in 16 lines). Cf. the entries of A. Vogel, 'Heiden'; E. Neuhäusler, 'Heidenbekehrung', 'Heidenchristen'; K. Rahner, 'Heidentum' in *LThK² V*, 67-76 and H.-J. Findeis, 'Heiden. II. NT', 'Heidenchristen', *LThK IV³* (1995), 1253f, 1256f.

³² Cf. e.g. the entries 'Gebet' (vol. *XII*, 31-103); 'Ehe, Eherecht, Ehescheidung' (*IX*, 308-62); 'Eid' (*IX*, 379-99) and 'Eigentum' (*IX*, 404-60).

³³ P. 591.48-592.3.

³⁴ P. 592.4-19.

³⁵ We shall find similar neglect of Luke-Acts in the entry 'Mensch.IV.NT' of the same work; cf. I.2.2.3.5.

³⁶ An instructive example is the treatment of Acts 4.12 or 10.35 in discussions of the relationship of Christianity to other religions. Compare e.g. the references to Acts in the papal encyclical letter *Redemptoris Missio* and in *Christianity and Other Faiths: An Evangelical Contribution to our Multi-Faith Society*, ed. Evangelical Alliance of Great Britain (Exeter: Paternoster, 1983) or the discussions of Pinnock, 'Acts 4.12' and Bock, 'Athenians'.

sights, often deriving from his thorough grasp of background knowledge.³⁷ For the material he covers, the author provides a significant and exemplary study. As far as we know, Klauck takes the prize for writing the first monograph-length study of the Gentiles in Acts.³⁸ However, a glance at our own outline indicates that Klauck did not consider the Lukan portrait of Gentiles comprehensively, neither does he specifically analyse Luke's portrait of Gentiles prior to faith. Where Klauck's work overlaps with ours, we shall often confirm his conclusions; yet because of our more comprehensive perspective and a more narrow focus we shall also want to supplement his study and venture beyond it. We shall later discuss S.G. Wilson's *The Gentiles and the Gentile Mission in Acts* (cf. I.2.2.3.3).

Hand in hand with this general neglect of Gentiles, and specifically with the dearth of comprehensive studies of the Gentiles in Luke-Acts, comes a recent interest in the stance of the NT on Judaism. This development reflects the increasing wider discussion of the relationships between Jews and Christians.³⁹ As a consequence, Luke's portrayal of the Jews also receives more attention. Accusations of anti-Judaism are levelled at Luke⁴⁰, while other scholars clear Luke of this accusation.⁴¹ Though we confine our study to Luke's Gentiles, so that a full comparison of his portraits of both groups is not possible within the present framework, our quest contributes significantly to this current discussion of Luke's stance on Judaism. Not only do we address a neglected Lukan field, but Luke's portrayal of the Gentiles can be compared to that of the Jews. The Gentiles on Luke's pages form far too convenient a 'test-group' to neglect. Is Luke possibly as much anti-'Gentile' as he is accused of being anti-'Jewish'? Does his portrayal of the Gentiles indirectly commend the Jews (cf. III.3.3.3.3.3.)? Had Luke's Gentiles received more attention and been kept in mind, some hasty conclusions could have been avoided.

³⁷ Cf. Klauck's recent study *Umwelt*; cf. the review by H.D. Betz, *JBL* 116, 1997, 357-59 and my review in *European Journal of Theology* 7, 1998, 134-37.

³⁸ Cf. the detailed summary and evaluation in my review in *NT* 40, 1998, 395f. Klauck's volume came to my notice too late to interact consistently with it in section II.3. and III.2.2.

³⁹ For a survey see e.g. Fisher, *Destinies*.

⁴⁰ E.g. Sanders, *Jews* (cf. Marshall, *NT-Guide*, 74f; Maddox, *Purpose*, 32f); for a summary see Rese, 'Juden'; Weatherly, 'Anti-Semitism', *DJG*, 13-17; Stenschke, 'Bedeutung', 142-46.

⁴¹ E.g. Weatherly, *Responsibility*; cf. also Fitzmyer's summary of Luke's 'partiality for Israel' and her 'priority in the plan of God's salvation-history' (pp. 188f) and the balanced survey of Luke-Acts in Schreckenberg, *Texte*, 93f; compare his extensive, though somewhat jumbled bibliography of the debate in *NT Studies* (1995), pp. 750-56.

Conclusion

We have identified a lack of attention to the reason and need for the Gentile mission and their admission to the church and to the view of Gentiles prior to these events. Significant questions have not been sufficiently dealt with in previous research. The study of Luke's interest in the Gentile mission and admission would be enriched by a clear apprehension of the Gentiles' state prior to faith. Answers in this area would also throw light on some problems arising once Gentiles come under faith.

Study of the Gentiles in Luke-Acts has either been neglected or confined to certain current issues and/or a limited number of passages. A comprehensive investigation of Luke's view of Gentiles prior to faith is not available. The need and value of such a study has become apparent. Luke offers unique features for such study. Though his gospel does not contain some encounters of Jesus with Gentiles found in other gospels (e.g. Mark 7.24-30), in Acts Luke offers material without equal elsewhere in the NT. Though Luke does not present systematic reflections like Paul's⁴², his narrative portrayal of Gentiles prior to faith and otherwise is unique.

2.2. The anthropology of Luke-Acts

We now turn to some studies of NT and Lukan anthropology. This is the other main area of Luke's theology to which our quest belongs and under whose auspices some of the relevant material from Luke-Acts has been studied previously. This will include contributions on Luke's natural theology and some studies which, while pursuing different questions, touch on or influence the discussion of Luke's anthropology. A careful look at the respective methodological approaches will help us to develop our own procedure and avoid some pitfalls of the past.

2.2.1. Varying approaches

1. In the discipline of New Testament theology Luke-Acts used to receive little attention.⁴³ In the traditional approach Luke was primarily seen as the recorder and source of the teaching of Jesus, and of the theology of the early Jerusalem community (indicated mainly by the Petrine speeches if these were not included with the epistles of Peter⁴⁴) and of Paul's theology. Thus, strictly speaking, there was little, if any 'Lukan theology' acknowledged or left to be treated in a category of its own.

⁴² Cf. D.R. de Lacey, 'Gentiles', *DPL*, 335-39; Stuhlmacher, *Theologie I*, 268-83.

⁴³ Compare the surveys of Weiß, *Lehrbuch*, 15-30 and Goppelt, *Theologie*, 19-51.

⁴⁴ Cf. Weiß, *Lehrbuch*, 115.

This approach can be observed e.g. in *B. Weiß' Lehrbuch der Biblischen Theologie des Neuen Testaments*. Luke's contribution appears in 'Die Lehre Jesu nach der ältesten Überlieferung' and 'Der urapostolische Lehrtopos in der vorpaulinischen Zeit', containing a section on the speeches of Acts (§§ 38-43). Paul's speeches to Gentile audiences appear under the heading 'Der Paulinismus' (§§ 69f). 'Der urapostolische Lehrtopos in der nachpaulinischen Zeit' contains a paragraph on 'Die Lucasschriften' and 'Der Paulinismus des Lucas' (§§ 137-39).⁴⁵

2. Later students did not share the convictions of Weiß and others on sources and the authenticity of the speeches of Acts. As many scholars studied what came to be called the *Hauptzeugen* of NT theology⁴⁶, more of Luke vanished. The Gospel was usually included (with Matthew and Mark) in the sections on Jesus. References to Acts were limited, as separate sections on the theology of the early church were mostly brief and narrowly focused on its early chapters. The later speeches of Acts – now usually evaluated as Lukan creations – no longer appear in the Pauline section. Though in general NT theology this trend towards neglect of Luke has been checked by the post-war re-discovery of Luke the *theologian* (cf. the surveys of Bovon, Gasque and Rese), examples for NT *anthropology* are available.⁴⁷

3. An example of this selective approach is *H. Wheeler Robinson's* study *The Christian Doctrine of Man*. Robinson devotes 82 pages to the 'New Testament Doctrine of Man' (68-150). Subsections treat the Synoptic teaching of Jesus (containing all the references to Luke's Gospel), Pauline and Johannine anthropology. Of Luke's second volume only Acts 2.16 appears in the index.⁴⁸ Explaining his restriction Wheeler Robinson writes 'Besides these principal conceptions, there are anthropological references in the rest of the NT literature of great interest and raising great issues, but too isolated in their setting to have had much historical influence' and lists as examples Jas 1.13-15; Heb 6.4-6; 2.14f; 1 Pet 3.19f.⁴⁹ Apparently passages

⁴⁵ Apparently Weiß saw no contradiction between the material contained in Luke-Acts and the various writings in combination with which he treats it.

⁴⁶ E.g. Kümmel's *Theologie des Neuen Testaments* has the subtitle *nach seinen Hauptzeugen Jesus – Paulus – Johannes*. Despite this limitation Kümmel includes a section on 'Der Glaube der Urgemeinde' (pp. 85-121) in which – with few exceptions – the references to Acts appear.

⁴⁷ For examples cf. Schnelle, *Anthropologie* and 'Forschungsbericht', *Literaturverzeichnis IV*; H. Hegemann, 'Mensch. IV. NT', *TRE XXII*, 491f; Kümmel, *Man*, 13f, n. 5.

⁴⁸ P. 378.

⁴⁹ P. 76. Historical influence does not necessarily indicate significance. Wheeler Robinson's entry 'Man', *DAC II*, 3-7, contains subsections on Pauline and Johannine anthropology and on 'non-mystical anthropology' (containing James, Hebrews and 1 Peter). The introduction contains some general remarks on Jesus' view of people; not a single reference to Acts is found.

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