

JULIE NEWBERRY

Lukan Joy and the Life of Discipleship

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

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Julie Newberry

Lukan Joy and the Life of Discipleship

A Narrative Analysis of the Conditions
That Lead to Joy According to Luke

Mohr Siebeck

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The book was printed by Laupp & Göbel in Gomaringen on non-aging paper and bound by Buchbinderei Nädele in Nehren.

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For my grandmother,
Virginia (“GiGi”) McWhinney Cramoline
(August 27, 1925–May 9, 2019)

Acknowledgments

What you call my struggle to submit, ... is not struggle to submit but a struggle to accept and with passion. I mean, possibly, with joy. Picture me with my ground teeth stalking joy – fully armed too as it’s a highly dangerous quest.

– Flannery O’Connor, *The Habit of Being*

Like Flannery O’Connor, I find joy-stalking to be challenging, even perilous.¹ As I conclude this iteration of the quest, I am grateful to all who have come alongside me in the endeavor. Since the present study is a revised version of my doctoral dissertation at Duke University,² I owe particular thanks to the members of my dissertation committee. The wise guidance and encouragement of my adviser, C. Kavin Rowe, were invaluable throughout my doctoral career. Ellen F. Davis graciously gave feedback on chapters 1–4 as I completed them, and J. Ross Wagner provided timely help with some difficult German. Brittany E. Wilson commented on parts of what is now chapter 2 in an earlier project, and she offered sage counsel as I went on the job market ABD. Each of them has shaped my reading of Scripture in ways that permeate the project. From my earlier studies, I am especially grateful to Dan Yim, Cassandra Van Zandt, Graciela Pérez-Boruszko, and Nandra Perry for their formative influence on my life.

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¹ For the passage quoted above, see Flannery O’Connor, “To ‘A,’” 1 January 1956, in *The Habit of Being: Letters of Flannery O’Connor*, ed. Sally Fitzgerald (New York: Farrar, Straus, & Giroux, 1978), 126–27, here 126.

² Julie Nicole Newberry, “You Will Have Joy and Gladness: A Narrative Analysis of the Conditions that Lead to Lukan Joy,” PhD diss., Duke University, 2020.

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The dissertation on which this book is based arose in part from my fascination with the jubilant older adults in Luke 1–2. As I send the project into the wider world, I remember with gratitude several older adults who shaped my own thinking and feeling but did not live to see the completion of my dissertation, including Lenore (Lee) Venturine, Roberta (“Aunt Bert”) Post, and Ruth Buchanan. Most of all, I think of my grandmother, Virginia Cramoline, who provided significant financial support over the course of my studies and talked with me daily during much of the writing of my dissertation. She would be very pleased to know that I finally finished the “paper” that was taking me so inexplicably long to write – and perhaps seeing it in book form would help her understand why it took so long! It is to her that I dedicate this work, grateful to the Lord for her life and for enabling me to bring the project to completion.

Wheaton, IL, March 25, 2022, Feast of the Annunciation

Julie Newberry

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Chapter 1

Introduction

When you start to talk about joy, you can't only talk about joy; you end up talking about ... the whole of life well-lived.

– Matthew Croasmun, “Theology of Joy,” interview with Harold Attridge

More than one scholar refers to the Gospel according to Luke as the “Gospel of Joy,” and not without reason.¹ Exact tallies differ depending on how one identifies instances of joy, but it is widely recognized that Luke’s Gospel shows marked concern for joy, a motif that also figures in Acts.² Though scholarship on this Lukan motif goes back decades, the conversation has recently gained fresh momentum thanks to the burgeoning interest in emotions in the wider field of New Testament studies.³ Contributing to this stream of scholarship, the present project joins a small but growing number of extended analyses of Lukan joy.⁴ Of the multiple questions that remain to be

¹ For Luke as the “Gospel of Joy,” see for example William G. Morrice, *Joy in the New Testament* (Grand Rapids: Eerdmans, 1984), 91, who already treats it as a conventional epithet. See also A. Rodríguez Carmona, “Lucas, el Evangelio de la alegría,” *Ephemerides Mariologicae* 60.3 (2010): 207–16; and David Wenkel, *Joy in Luke-Acts: The Intersection of Rhetoric, Narrative, and Emotion*, Paternoster Biblical Monographs (Bucks, UK: Paternoster, 2015), 18. Similarly, see Anke Inselmann, *Die Freude im Lukasevangelium: Ein Beitrag zur psychologischen Exegese*, WUNT 2/322 (Tübingen: Mohr Siebeck, 2012), 1. Many commentators remark in passing on the importance of joy for Luke. For instance, François Bovon observes that “Luke attaches great importance to ... joy, which is both personal and communal, bound to salvation history, and directed toward the kingdom.” See Bovon, *Luke 1: A Commentary on the Gospel of Luke 1:1–9:51*, trans. Christine M. Thomas, vol. 1 of *Luke: A Commentary on the Gospel of Luke*, ed. Helmut Koester, Hermeneia: A Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 2002), 70. Paul S. Minear likewise situates joy as part of Luke’s portrayal of a proper response to God, which “includes hearing, turning, repenting, praying, being forgiven, *rejoicing*, deeds appropriate to repentance, the gift of the Spirit, a people prepared and witnessing.” See Minear, “Luke’s Use of the Birth Stories,” in *Studies in Luke-Acts*, ed. Leander E. Keck and J. Louis Martyn (Philadelphia: Fortress Press, 1980), 111–30, here 117, emphasis added. See also the quotation from Richard B. Hays at the head of 1.2.2.

² E.g., Wenkel, *Joy*, 160; see also Jane Heath, “Review of *Die Freude im Lukasevangelium: ein Beitrag zur psychologischen Exegese* by Anke Inselmann,” *JSNT* 35.5 (2013): 60.

³ See further below, in the literature review (1.1).

⁴ In addition to Wenkel (*Joy*) and Inselmann (*Freude*), see for example Christopher Charles Conner, “The Portrayal of Joy in the Gospel of Luke,” (PhD diss., The Southern Baptist Theological Seminary, 1985), as well as J. Lyle Story, *Joyous Encounters: Discov-*

explored, I aim specifically to elucidate the conditions – that is, the circumstances, commitments, dispositions, practices, and the like – that facilitate joy in Luke’s narrative.

This holistic approach stems in part from reflection on the findings of the Theology of Joy and the Good Life project, a collaborative endeavor of the Yale Center for Faith and Culture that brought together leading scholars from a range of academic disciplines.⁵ In the quotation at the head of this introduction, Matthew Croasmun summarizes one of the conclusions that emerged from these conversations: to understand joy, we have to view it as it occurs in the context of a person’s wider life.⁶ As will be shown in the pages that follow, Luke’s portrayal of joy anticipates this interdisciplinary insight, situating joy in relation to a complex web of other factors that range from God’s action to human practices of piety to the (re)interpretation of disorienting experiences. By offering a more thoroughgoing analysis of Lukan joy’s embeddedness

ering the Happy Affections in Luke-Acts (New York: Herder & Herder, 2018). See further below in 1.1.1 on these and other publications focused on Lukan joy.

⁵ According to its website, “The Theology of Joy and the Good Life project conducts research and facilitates interdisciplinary conferences and other gatherings to build a transformative movement driven by a Christian articulation of the joy that attends the flourishing human life.” This project was housed at the Yale Center for Faith and Culture at Yale Divinity School and funded by several institutions, including the John Templeton Foundation and the McDonald Agape Foundation. See “Theology of Joy and the Good Life,” Yale Center for Faith and Culture, <https://faith.yale.edu/joy/about>. The project resulted in the production of a number of resources, including a series of interviews available via YouTube, on some of which I will draw in the present study. For the full lineup of interviews, see <https://www.youtube.com/playlist?list=PLO-6cjKGDlet70bQZVjSy15dsRWfCCS>.

⁶ The quotation comes from Matthew Croasmun’s comment, in an interview with Harold Attridge (“Theology of Joy,” interview by Matthew Croasmun, Yale Center for Faith and Culture, n.d., <https://www.youtube.com/watch?v=UPkqsYLO7YA>). One practical implication of this insight is that fostering joy may be a necessarily indirect process. This is, too, a recurring motif in the Theology of Joy and the Good Life project (see, e.g., Jürgen Moltmann, “Theology of Joy,” interview by Miroslav Volf, Yale Center for Faith and Culture, Aug 14, 2014, <https://www.youtube.com/watch?v=s04zdvrBz-c>). See also, among others, Matthew Elliott, *Faithful Feelings: Rethinking Emotion in the New Testament* (Leicester: InterVarsity Press, 2005), 142–43, and *passim*; and – with special reference to Lukan joy – Juan Manuel Martín-Moreno, “Alegoría y experiencia de Dios en la obra lucana,” *Manresa* 75 (2003): 51–68, esp. 66. As demonstrated for instance by F. Scott Spencer’s overview of ancient and modern views of joy, the basic insight that joy is related to other aspects of life – particularly hope and love, as well as character and (according to some analyses) circumstances – is by no means unique to Luke or to Christianity, though the way in which different traditions and subtraditions understand and embody these interconnected aspects of life differ. See F. Scott Spencer, *Passions of the Christ: The Emotional Life of Jesus in the Gospels* (Grand Rapids: Baker Academic, 2021), esp. 231–46.

in life than has yet been given, my study sheds new light on this prominent motif.

In particular, in the course of parsing out just how Luke embeds joy in the life of discipleship, the present study will afford fresh insights into joy's moral weightiness according to Luke. At first glance, this seems a puzzling feature of Luke's handling of the motif. How can someone be commanded to rejoice (e.g., Luke 6:22–23), when experience suggests that rejoicing is generally not something one does “on command”? Relatedly, what are we to make of Luke's portrayal of rejoicing or failing to do so as praiseworthy or blameworthy (e.g., Luke 22:5)? How can people be held accountable for joy(lessness), given that the response of joy(lessness) often seems so spontaneous as to be beyond one's ability to control? This project's analysis of joy in relation to other aspects of discipleship goes a long way toward clarifying how, within Luke's theological framework, the morally charged character of joy(lessness) makes sense.

In order to situate my study in relation to ongoing scholarly conversations, this introduction will first review previous scholarship on Lukan joy (1.1.1) and then highlight selected publications that advocate and/or model the study of emotions in the New Testament more generally (1.1.2). Next, I will clarify the methodological approach and working assumptions that inform this project (1.2), before providing a brief preview of the study itself (1.3). Subsequent chapters will offer a theologically attuned literary analysis of joy and what leads to it in Luke's narrative, focusing primarily on the Gospel but with a few forays into Acts.⁷ For Luke, as we will find, appropriate joy is bound up both with God's action in the world and with human receptivity that is forged in the whole life of discipleship.

⁷ With virtually all scholars, I take Luke and Acts to be written by the same individual; for the sake of convenience and in the absence of a more plausible identification than the traditional one, I will refer to this person as “Luke,” without thereby intending any strong claims regarding the author's identity. Luke's two volumes may be fruitfully read either together or (in keeping with their placement in the canon) separately. For present purposes, it will be most illuminating to treat them as two components of a coherent whole, though I focus primarily on the Gospel. For further comments on joy in Acts, see the conclusion and appendix A. On the question of the relationship between Luke and Acts, see for example the conversation in Andrew F. Gregory and C. Kavin Rowe, eds., *Rethinking the Unity and Reception of Luke and Acts* (Columbia, SC: University of South Carolina Press, 2010).

1.1 Joy in Luke-Acts and Emotions (and the Like) in New Testament Studies

Already in 2016, Françoise Mirguet and Dominika Kurek-Chomycz observed that “[e]motions are in full bloom in biblical scholarship.”⁸ As indicated above, such interest in “emotions” in biblical studies is a relatively recent development, at least in its present form.⁹ Scholarly studies of “joy” in the New Testament, on the other hand, go back a bit further, with several publications focused specifically on Luke and/or Acts. Since my own study sits at the intersection of these two conversations, it will be helpful to review each in turn.¹⁰

⁸ Françoise Mirguet and Dominika Kurek-Chomycz, “Introduction: Emotions in Ancient Jewish Literature,” *Biblical Interpretation* 25.4–5 (2016): 435–41, here 435. Some still consider emotions to be neglected by biblical studies (e.g., Story, *Joyous*, 1), but this is increasingly not the case. Cf. F. Scott Spencer’s balanced and characteristically witty comment, made in reference to Mirguet and Kurek-Chomycz’s optimistic assessment of the situation: “I am not sure how full the bloom is yet, but emotions are certainly beginning to blossom in our field with promise of bearing much fruit.” See Spencer, “Getting a Feel for the ‘Mixed’ and ‘Vexed’ Study of Emotions in Biblical Literature,” in *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature*, ed. F. Scott Spencer, Resources for Biblical Study 90 (Atlanta: SBL Press, 2017), 1–42, here 2–3.

⁹ I am thinking here specifically of academic research into emotions within the guild of NT scholarship as that discipline is understood today. Of course, Christians have been writing about emotions and emotion-like phenomena for centuries. See, for example, Jonathan Edwards, *The Religious Affections* (Carlisle, PA: Banner of Truth, 1986), and in a different vein, Athanasius, “The Letter of St. Athanasius to Marcellinus on the Interpretation of the Psalms,” in *On the Incarnation: The Treatise De Incarnatione Verbi Dei*, rev. and enl. ed., trans. by a religious of C.S.M.V. (Crestwood, NY: St. Vladimir’s Seminary Press, 1993) 97–119. A review of the wider reception of emotions and specifically of joy in the Christian tradition would be fascinating but is beyond my purposes here.

¹⁰ I make this division for heuristic purposes, but of course some studies fit into both categories. I think particularly of Michal Beth Dinkler, “Reflexivity and Emotion in Narratological Perspective: Reading Joy in the Lukan Narrative,” in *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature*, ed. F. Scott Spencer, Resources for Biblical Study 90 (Atlanta: SBL Press, 2017), 265–86 (on which, see further below). See 1.2 (below) for discussion of the methodological approach that informs my decision to focus the present literature review on discussions happening within NT studies (albeit sometimes in conversation with other fields). Although beyond the scope of this literature review, one might also note recent treatments of emotion(s) and specifically joy in neurobiological research, social scientific work, philosophical reflection, and more. For one fairly recent and accessible discussion of emotions (including joy) from the perspective of neuroscience, see Giovanni Frazzetto’s *Joy, Guilt, Anger, Love: What Neuroscience Can – and Can’t – Tell Us about How We Feel* (New York: Penguin Books, 2014), a study written by a neuroscientist but aimed at a popular audience.

1.1.1 Studies of Joy in Luke and/or Acts

Although the New Testament itself indicates that Christians have been experiencing and thinking about joy since the first century,¹¹ scholarly monographs on the subject of joy in the New Testament are hard to find prior to the twentieth century.¹² E. G. Gulin published what appears to be the earliest extended analysis of New Testament joy in the 1930s.¹³ In keeping with the tendencies of a certain stream of German New Testament theology in the period, Gulin devotes an entire volume to John's Gospel and lumps the rest of the New Testament together in a single volume with the subtitle *Jesus, Urgemeinde, Paulus*.¹⁴ Nor was Luke-Acts a primary focus in the handful of

¹¹ In a sense this joy goes back still earlier; as scholars such as N. T. Wright and Marianne Meye Thompson rightly remind us, the NT's handling of joy is a development of earlier Jewish reflection on and experience of joy. See N. T. Wright, "Joy: Some New Testament Perspectives and Questions," in *Joy and Human Flourishing: Essays on Theology, Culture, and the Good Life*, ed. Miroslav Volf and Justin E. Crisp (Minneapolis: Fortress Press, 2015), 39–62; as well as Marianne Meye Thompson, "Reflections on Joy in the Bible," in *Joy and Human Flourishing: Essays on Theology, Culture, and the Good Life*, ed. Miroslav Volf and Justin E. Crisp (Minneapolis: Fortress Press, 2015), 17–38. See also Julius Schniewind's comment already in the midtwentieth century: "Wir können nicht von der Freude, die das Neue Testament verkündet, sprechen, ohne mit dem Alten Testament anzuheben." See Schniewind, "Die Freude im Neuen Testament," in *Julius Schniewind: Nachgelassene Reden und Aufsätze*, ed. Ernst Kähler, Theologische Bibliothek Töpelmann (Berlin: Walter de Gruyter, 1952), 72–81, here 72.

¹² This literature review will not focus on dictionary entries on NT "joy" or lexicon entries for the relevant Greek terms, though I will engage with some of these resources at various points below. For one relatively recent example of this type of treatment of the motif, see Joel B. Green, "Joy," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, IVP Bible Dictionary Series (Downers Grove, IL: IVP Academic, 2013), 448–50, with discussion of Luke on 449.

¹³ See E. G. Gulin, *Die Freude im Neuen Testament Teil I: Jesus, Urgemeinde, Paulus*, *Annales Academiae Scientiarum Fennicae B* 26,2 (Helsinki: Druckerei-A.G. der Finischen Literatur-Gesellschaft, 1932), as well as Gulin, *Die Freude im Neuen Testament Teil II: Johannesevangelium*, *Annales Academiae Scientiarum Fennicae B* 37,3 (Helsinki: Druckerei-A.G. Der Finischen Literatur-Gesellschaft, 1936). Eduard Lohse portrays Gulin's two-volume work as the main extended study of joy in relation to NT Theology prior to his own, though arguably others could be adduced within English-language scholarship; see below. See Lohse, *La alegría de la fe: La alegría en el Nuevo Testamento*, trans. José Pedro Tosaus, Colección ST Breve 70 (Santander: Editorial Sal Terrae, 2008), esp. 10–11n8. (The aforementioned book is translated from Lohse, *Freude des Glaubens. Die Freude im Neuen Testament* [Göttingen: Vandenhoeck & Ruprecht, 2007]). I will return to the question of Lukan joy and NT theology briefly in the conclusion (see esp. 6.2.4).

¹⁴ There is admittedly good reason to focus on John in a study of joy in NT theology; my complaint is simply that Luke merits at least equal space, given that he also and distinctively foregrounds the joy motif. Rudolf Bultmann's influential *Theology of the New Testament* further illustrates this mid-twentieth-century tendency toward sidelining of the Synoptic Gospels as distinct literary-theological works in their own right; see Bultmann,

other German-language studies of New Testament joy in this period. For instance, although Julius Schniewind's posthumously published essay on "Die Freude im Neuen Testament" includes some discussion of joy in Luke-Acts, the nuances of Luke's treatment of the motif remain unplumbed due to the essay's broad scope and relative brevity.¹⁵ Similarly, A. B. Du Toit's *Der Aspekt der Freude im urchristlichen Abendmahl* (1965) does not focus on Lukan joy per se.¹⁶

The relative inattention to Luke-Acts's distinctive portrayal of joy began to be redressed within English-language scholarship in the second half of the twentieth century.¹⁷ Three scholars offer relatively brief treatments of Lukan

Theology of the New Testament, trans. Robert Morgan (Waco, TX: Baylor University Press, 2007). The special privileging of John's treatment of joy continues to some extent in Lohse, *La alegría de la fe*. On joy in John, see also, for example, Spencer's analysis of how joy relates to suffering in Jesus's farewell address, with particular attention (in keeping with the aims of Spencer's study) to Jesus's own joy (*Passions of the Christ*, 255–60).

¹⁵ Schniewind discusses joy in Luke 15, for example ("Die Freude," 77).

¹⁶ A. B. Du Toit, *Der Aspekt der Freude im urchristlichen Abendmahl* (Winterthur: P. G. Keller, 1965). Du Toit's Erstes Kapitel offers an overview of NT joy, which includes brief discussion of joy specifically in Luke and Acts (see esp. *Der Aspekt*, 26, 35–37; on Acts 2:46–47, see also *Der Aspekt*, 112–16). Of course, he also draws on Luke-Acts at many places in his study; my point is that he does not examine the distinctive Lukan handling of the joy motif in depth. In a related vein, one might also mention here Eckart Otto and Tim Schramm, *Festival and Joy*, trans. James L. Blevins (Nashville: Abingdon Press, 1980). Originally published as *Fest und Freude* (Kolhammer, 1977), the study is divided into two parts focused (respectively) on the OT and the NT; however, within these divisions, the organization is primarily by theme rather than by author or book. This is particularly so in the case of the treatment of the NT, with the result that the joy motif in Luke-Acts does not receive extended analysis as an individual topic of inquiry. As Inselmann suggests, the relative neglect of the joy motif in Lukan studies may partly reflect scholars' intuition that this motif feeds into what some have perceived as a problematic "theology of glory" in Luke-Acts. See Inselmann, *Freude*, 4–5. Martín-Moreno, for example, finds Acts somewhat excessively triumphalistic about joy ("Alegría," 66–68). To the contrary, as evident particularly from the observations in appendix A (below), Luke's nuanced handling of joy mitigates the danger of an objectionable sort of "triumphalism." Wenkel also thinks Luke's joy motif hinders triumphalism, though we differ some as to how/why (see *Joy*, 93–94, 102).

¹⁷ I focus here on studies overtly dedicated to the joy motif in Luke and/or Acts. If one cast the net a bit wider, of course other publications would merit mention as well. See, for example, Brent Rogers Kinman, "'The Stones Will Cry Out' (Luke 19:40) – Joy or Judgment?" *Biblica* 75.2 (1994): 232–35. One might also note Helmut Gollwitzer's commentary on Luke, the title of which emphasizes joy – although the commentary itself is a more general introduction to the Gospel, without sustained attention to this specific motif. See *La Joie de Dieu: Commentaire de L'Évangile de Luc*, trans. Édouard de Robert and Jean Carrère (Neuchâtel; Paris: Éditions Delachaux et Niestlé, 1958), originally published as *Die Freude Gottes und Jesu Tod und Auferstehung*. Of course, Gollwitzer does register the emphasis on joy in passages such as Luke 15 (see *La Joie*, 161–69). Though it is not fo-

joy. John Navone published an article on the topic and also includes a chapter on “Joy” in his 1970 study, *Themes of St. Luke*,¹⁸ while Robert F. O’Toole’s *The Unity of Luke’s Theology: An Analysis of Luke-Acts* (1984) dedicates a chapter to the themes of “Joy, Wonder, Blessing and Praise.”¹⁹ William G. Morrice’s *Joy in the New Testament* (1985) – to my knowledge, the first English-language scholarly monograph to trace joy throughout the New Testament – likewise provides a chapter-long discussion of Luke-Acts.²⁰ All three of these scholars helpfully draw attention to the prominence of joy in Luke’s narrative and offer some valuable exegetical insights along the way, but two others provide more extended treatments of the Lukan joy motif. Paul J. Bernadicou wrote a dissertation on the subject, published in part in 1970 as *Joy in the Gospel of Luke*,²¹ he also published almost half a dozen related articles.²² Finally, in 1985, Charles Christopher Conner completed a dissertation on “The Portrayal of Joy in the Gospel of Luke,”²³ in which he pays particu-

cused on joy, it is also worth mentioning Michael Frank Pope’s article, “Emotions, Pre-Emotions, and Jesus’ Comportment in Luke 22:39–42,” *Novum Testamentum* 62.1 (2020): 25–43. Pope’s study exemplifies one possible approach to studying emotion in Luke that will not be pursued here: via comparative examination of other ancient schools of thought-and-practice and reflection on Luke’s Gospel vis-à-vis such traditions (in the case of Pope’s article, Stoicism). Regarding my methodological reasons for not going this route, see 1.2, below.

¹⁸ See John Navone, “Lukan Joy,” *Scripture: The Quarterly of the Catholic Bible Association* 50 (1968): 49–62; as well as Navone, *Themes of St. Luke* (Rome: Gregorian University Press, 1970), esp. 71–87. Much more recently (in a more popular register and with less emphasis on Luke-Acts), see John Navone, “Biblical Foundations for a Spirituality of Joy and Beauty,” *The Pastoral Review* 3.4 (2007): 15–16.

¹⁹ Robert F. O’Toole, *The Unity of Luke’s Theology: An Analysis of Luke-Acts*, *Good News Studies* 9 (Wilmington, DE: Michael Glazier, 1984), esp. 225–60.

²⁰ Morrice, *Joy*, esp. 91–99. Morrice also discusses Lukan passages in passing in his treatment of key joy terms. This publication is part of Morrice’s dissertation, the rest of which is published in more “popular” form in William G. Morrice, *We Joy in God* (New Haven: Yale University Press, 1977); see discussion in Morrice, *Joy*, 9.

²¹ Paul J. Bernadicou, *Joy in the Gospel of Luke* (Rome: Pontificia Universitas Gregoriana, 1970).

²² See Paul J. Bernadicou, “Programmatic Texts of Joy in Luke’s Gospel,” *The Bible Today* 45 (1969): 3098–105; Bernadicou, “Biblical Joy and the Lukan Eucharist,” *The Bible Today* 51 (1970): 162–71; Bernadicou, “Christian Community according to Luke,” *Worship* 44.1 (1970): 205–19; Bernadicou, “Lukan Theology of Joy,” *Science et Esprit* 25.1 (1973): 75–98; and Bernadicou, “Lukan Theology of Joy (Revisited),” *Science et Esprit* 30.1 (1978): 57–80.

²³ Conner, “The Portrayal of Joy in the Gospel of Luke” (PhD diss., The Southern Baptist Theological Seminary, 1985). Interestingly, I have found no extended studies of joy in Luke-Acts published from the late 1980s through the early 2000s.

lar attention to how Luke's handling of joy compares with that of the other Synoptic Gospels.²⁴

I will engage with these scholars' specific exegetical claims below, in the course of articulating my own analysis of Lukan joy and what leads to it. For now, a few overarching observations will suffice regarding the weaknesses and strengths of these studies.

Several of the early treatments of Lukan joy suffer from a certain fuzziness about "joy," sometimes arising from the use of an overly broad list of Greek words that supposedly count as joy terms.²⁵ Morrice, for example, in his study of *Joy in the New Testament*, covers phenomena as wide-ranging as "optimism" (εὐθυμέω, εὐθυμος), "pleasure" (ἡδονή, ἡδέως, etc.), "courage" (θαρσέω, θάρσος, etc.), "boasting" (καύχημα, καύχησις), and "hilarity" (ἰλαρός, ἰλαρότης).²⁶ Lists of joy terms as encompassing as Morrice's run the risk of muddying the question of what (specifically) "joy" is according to Luke (or whichever other New Testament authors are in view). If we toss all "positive" emotion-related terms into the category of joy, we will end up imposing upon Luke's narrative a notion of joy that is unhelpfully broad. Ironically, such a notion of joy would also be too narrow to accommodate the evidence of Luke's narrative, in which joy is not always straightforwardly "positive."²⁷

A related but distinct problem occurs when scholars rely too much on a word-search approach to detecting the joy motif. Conver, who also considers sorrow terms as a point of contrast for joy, explicitly maintains that "[t]he passages in which these joy or sorrow terms appear comprise Luke's portrayal of joy in his gospel."²⁸ The fact that joy might be implied narratively without the use of one of these terms does not seem to occur to Conver.

Matters are not helped by the fact that scholars sometimes impose on their chosen terms very specific meanings, reflective more of the theological leanings of major lexicons (or of the interpreter in question) than of a term's use

²⁴ Since Conver generally avoids making claims about the Synoptic problem, his analysis is more comparative than redaction-critical (see "The Portrayal," 4). Conver also considers the motif of "sorrow" in the course of his study of Lukan joy.

²⁵ This point applies less to O'Toole, since the title of the relevant chapter frames his concern as broader than "joy." His interest is in "reactions to the experience of God's salvific activity" (*Themes*, 225) and in joy as one example of such a reaction.

²⁶ I have here given Morrice's translations of the word groups from his table of contents. Since Morrice is examining joy in the NT more broadly, he includes terms that do not occur in Luke-Acts.

²⁷ At least, not from the perspective of the narrative and its implied readers; the person doing the rejoicing still presumably judges the object over which he or she rejoices to be joyous and, in the moment, would describe the experience of joy as "positive" (see chapters 2 and 3, below).

²⁸ Conver, "The Portrayal," 1–2.

in a particular context.²⁹ Morrice, for example, takes *χαρά* to be specifically “inward joy” in his treatment of joy across the New Testament.³⁰ What makes this joy “inward,” though? Does this description of *χαρά* imply that other joy terms do not (as strongly?) refer to an “inward” state? If such distinctions can be made at all, they would need to be made at the level of an individual author and even a specific passage.³¹ Moreover, such unwarranted specifications of joy terms’ meanings sometimes seem to evince scholarly biases, such as a general discomfort with and devaluation of “external,” more emphatically embodied joy.³² Navone describes even *σκιτιάω* as a sort of “inner” joy in Luke 6:22–23.³³ The immediate narrative context does not require this interpretation, however, and given that the term literally refers to a bodily movement as a manifestation of joy elsewhere in Luke’s Gospel (1:41–44), we should not automatically rule out that sense in Luke 6.

To be sure, not all of the studies noted above are equally guilty of these weaknesses. For instance, Lohse notes that already in the 1930s Gulin recognized that joy might be conveyed periphrastically.³⁴ Bernadicou also seems aware that joy can be narratively implied, and he at least sometimes makes a robust case for perceiving unnamed joy in a particular context.³⁵ I will discuss my own approach to the problem of identifying “joy terms” – as well as narrativized but unnamed joy – below (1.2.3). For now, I simply observe that several of the twentieth-century studies of Lukan joy are lacking in methodological nuance and clarity at this point.

Nevertheless, these treatments of the joy motif do have much to contribute to my project. The broadly theological approach taken in twentieth-century studies of Lukan joy is a strength on which my study builds. For scholars such as Bernadicou and Navone, this interpretive angle offers insights into the connections between joy and other theologically weighty motifs in Luke’s

²⁹ Elliott laments this problematic tendency to predetermine the import of “emotion” terms (*Faithful Feelings*, 126–29, 165). See also, among others, Thompson, “Reflections,” 27n17.

³⁰ See Morrice, *Joy*, 68–75, his chapter 10.

³¹ See a similar critique of Morrice in Thompson, “Reflections,” 27n17.

³² In this respect, Wright’s emphasis on the embodied and communal aspects of NT joy is a salutary correction, even if some of his suggestions in this vein are admittedly speculative (see “Joy,” esp. 57–58).

³³ Navone, *Themes*, 73.

³⁴ Lohse, *La alegría de la fe*, 10–11n8, citing Gulin, *Freude*, 1:2.

³⁵ See for example Bernadicou, “Biblical Joy and the Lukan Eucharist.” Bernadicou draws on OT Testament evidence, theological reflection, and patterns in Luke-Acts to make a case for associating joy with some Lukan meals beyond what is explicitly named. Methodologically, this approach has affinities to the one I will adopt here (see further below, 1.2.3).

narrative: meals, community, salvation, and so forth.³⁶ O'Toole even positions his chapter on "Joy, Wonder, Blessing and Praise" within a larger section on discipleship.³⁷ In this way, the very structure of his study reflects the perception that Lukan joy should be viewed in relation to the wider life of discipleship – a key conviction also shaping the present work.³⁸

At the same time, despite these and other important theological insights, it must also be said that the handful of twentieth-century studies of joy in Luke and/or Acts vary considerably in their degree of literary-critical acumen and theoretical sophistication. Conver's dissertation tends more toward summary than analysis of passages, for example, and most of these studies do not engage in nuanced reflection on several vexing questions related to the study of Lukan joy. What is joy-according-to-Luke? Is it a virtue, a fruit of the Spirit, an emotion, a passion, or something else? Further and relatedly, how does joy-according-to-Luke relate to other portrayals of joy in the ancient world or to research on joy in various disciplines today?³⁹

Happily, the first quarter of the twenty-first century has already seen the publication of several studies of Lukan joy, some of which redress one or more of the weaknesses and oversights in earlier scholarship. Kindalee Pfremmer De Long's *Surprised by God: Praise Responses in the Narrative of Luke-Acts* (2009) stands out as one important example of more refined liter-

³⁶ On meals, see esp. Bernadicou, "Biblical Joy," and on community, see for example Bernadicou, "Christian Community" – although both themes are touched upon by multiple scholars (e.g., Inselmann repeatedly emphasizes the link between joy and community in *Freude*). See also Bernadicou's theologically focused description of joy in another article: "Joy results from the experience of salvation (soteriology), come through Jesus Christ (Christology), incorporating one into the lasting community of friendship with the Father (eschatology) through the power of the Spirit" (Bernadicou, "Programmatic Texts," 3098). Navone's list of "characteristics of Lukan joy" in the travel narrative overlaps at several points with topics that I will take up in relation to joy below (see Navone, *Themes*, 74–76).

³⁷ O'Toole devotes the third part of his study to "Discipleship: How Christians Act in the Presence of God's Salvific Activity" (*The Unity*, 189–265); his treatment of joy and adjacent phenomena occurs within this unit (*The Unity*, 225–60). The title of O'Toole's third part also coheres with a key insight of the present study – namely, the importance of God's initiating activity in making joy possible.

³⁸ Note also the section on "The 'Fest' of Discipleship" in Otto and Schramm, *Festival and Joy*, 149–54, though the focus there is primarily on the joy that responding to discipleship itself brings and the connection between this joy and love for neighbor.

³⁹ The authors discussed above do occasionally engage such questions to a limited extent. For instance, in his part 1, Morrice discusses each of the terms that he takes to be NT "joy" words, and in some cases he includes information about the usage of these terms in classical, septuagintal, and/or selected other contexts (see *Joy*, 17–81). In his introduction, Morrice also includes a brief discussion of "joy" in relation to various ancient traditions (*Joy*, 11–15). However, the comparisons Morrice makes are generally very brief and do not reckon adequately with the difficulties that arise in comparing "joy" across traditions, time periods, and cultures.

Sources

Entries where the primary discussion of a text occurs are indicated in **bold**.
Locators in notes are *italicized*, and the note number is indicated.

Old Testament (Including Deuterocanonical Literature)

<i>Judith</i>		32:28	155
13:18	159	33:5	105
		39:2	131
<i>Sirach</i>		39:21	131
11:19	276	46:1–2	155
<i>Tobit</i>		<i>Exodus</i>	
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		20:8–11	223, 371
<i>Wisdom</i>		23:20	111–12
15:8	276	32:6	270
		32:32–33	209
<i>Genesis</i>		<i>Leviticus</i>	
15:1	109	10:9	109
15:6–7	85	19:18	242–43
15:6	142	<i>Numbers</i>	
15:7	156	6:3	109
15:8 LXX	83–86, 106, 108, 142, 154, 368	<i>Deuteronomy</i>	
15:9–20	84	5:12–15	223, 371
17:10	82	6:5	242
17:17	86–87, 142, 161	15:7–11	279, 286
17:17–19	82	21:23	376
17:19	109	<i>Judges</i>	
18:10–15	84	5:24	159
18:11–12	86–87	13:4–7	109
18:14	106, 156, 404		
18:15	85		
21:6 LXX	79, 87, 105		
25:22 LXX	68–69, 158		
30:1	105		

<i>I Samuel</i>		105:48 LXX	110
1:1–7	105	109:1 LXX	460
1:11	164	110:9 LXX	59
2:1	163	112:9 LXX	105
2:4–5	165	117:26 LXX	325–26, 343–44
2:7–8	165	118	343, 361
		127:3–5	105
<i>II Samuel</i>		128:3–6	105
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7:16	169	<i>Proverbs</i>	
7:25	157, 161, 169	19:17	278, 288
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<i>I Kings</i>		<i>Ecclesiastes</i>	
1:28–40	454	8:15	282
1:48	110		
19:10	194	<i>Isaiah</i>	
<i>II Kings</i>		4:3 MT	209
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		9:2	100, 113
<i>I Chronicles</i>		9:5–6 LXX	113–114
17	110, 455	12:6	341
17:12–13	156	25:9	323
17:23	157	40:1	59
<i>II Chronicles</i>		40:3	111–112
36:16	194	43:14	426
		44:24	426
<i>Nehemiah</i>		54:1	106
8:9–12 LXX	189	61:1–2	168
9:26	194	61:1–7	167
		61:10	167, 323
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