

JOEL B. GREEN

Luke as
Narrative Theologian

*Wissenschaftliche Untersuchungen
zum Neuen Testament*

Mohr Siebeck

Wissenschaftliche Untersuchungen zum Neuen Testament

Herausgeber/Editor

Jörg Frey (Zürich)

Mitherausgeber/Associate Editors

Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)
Tobias Nicklas (Regensburg) · Janet Spittler (Charlottesville, VA)
J. Ross Wagner (Durham, NC)

446



Joel B. Green

Luke as Narrative Theologian

Texts and Topics

Mohr Siebeck

Joel B. Green, born 1956; 1985 PhD University of Aberdeen; 1985–92 New College Berkeley; 1986–92 Academic Dean; 1992–97 American Baptist Seminary of the West and Graduate Theological Union; 1997–2007 Asbury Theological Seminary; Professor of New Testament Interpretation; 2002–2006 Vice President of Academic Affairs and Provost; 1999–2004 Dean, School of Theology; 2007–Present Fuller Theological Seminary; Professor of New Testament Interpretation; 2016–2018 Provost; 2014–2018 Dean, School of Theology; 2008–2016, 2018–Present Associate Dean for the Center for Advanced Theological Studies.
orcid.org/0000-0003-3593-1676

ISBN 978-3-16-156550-2 / eISBN 978-3-16-156996-8
DOI 10.1628/ 978-3-16-156996-8

ISSN 0512-1604 / eISSN 2568-7476 (Wissenschaftliche Untersuchungen zum Neuen Testament)

Die Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available on the Internet at <http://dnb.dnb.de>.

© 2020 by Mohr Siebeck, Tübingen, Germany. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.

The book was typeset by Martin Fischer in Tübingen, printed by Gulde Druck in Tübingen on non-aging paper and bound by Buchbinderei Spinner in Ottersweier.

Printed in Germany.

Preface

One of the pivot-points in my life as a *Neutestamentler* was a letter I received, serendipitously, from Professor F. F. Bruce in 1987. I had recently completed my PhD, published my thesis in revised form with Mohr Siebeck, written a couple of popular-level books, but had not yet decided in what direction my academic path would next lead. Bruce wrote to inquire into my interest in writing the New International Commentary on the New Testament volume on Luke's Gospel, and this helped to set my course.

I had on my shelf several linear feet of commentary on the Gospel of Luke, of course, so the foremost question confronting me was what more or else might possibly be said. This, together with my proximity to diverse scholars who, like myself at the time, found their home in Berkeley, California, invited my contemplation of and experimentation with some of the methodological commitments that emerge in the chapters gathered here. I had begun my scholarly career as a garden-variety redaction critic, but my interests soon took me in other directions: discourse theory, narratology, various forms of cultural criticism and contextual hermeneutics, cognitive science, and so on. Along the way, I was helped by some of those diverse scholars, but also by my students, especially those early ones at New College Berkeley – graduate students whose interests in the Bible were untethered to ordination exams or sermon preparation, but (to change the metaphor) whose interests grew rather from the deep soil of their workaday lives as Christian disciples. Since then, I have had occasion to teach or present on the Gospel of Luke, the Acts of the Apostles, and Luke-Acts more times than I can count, and in a variety of settings, from summer family camps and adult education classes to postgraduate seminars and scholarly gatherings. Listening to the questions my audiences raised often pushed me for greater clarity and in new directions, and for this, and to them, I am grateful.

In most cases, the essays gathered here appear very much in the form in which they were originally published, with alterations introduced to achieve overall consistency of style and, in some cases, to correct small errors or to clarify expression. In a couple of cases (particularly chs. 1 and 10), I have introduced more significant revisions, however. Publication details are provided at the onset of each essay.

It remains for me to express my appreciation – to Fuller Theological Seminary, whose determined commitment to scholarly rigor and vibrant faith has provided

a welcome setting for living out my professorial vocation in recent years; and to Greg McKinzie who, with his keen editorial eye and indexing prowess, has provided invaluable assistance in the preparation of this collection.

Feast of St. Luke 2018

Joel B. Green

Table of Contents

Preface	V
Abbreviations	XIII

Introductory Matters

1. Luke-Acts, or Luke and Acts? A Reaffirmation of Narrative Unity	3
Rethinking the Unity of Luke and Acts: Canon, Reception History, and Authorship	4
Markers of Narrative Unity	13
Conclusion	22
2. Rethinking “History” for Theological Interpretation	24
Historical Criticism and Theological Interpretation: Defining Terms ...	25
Historical Inquiry against Theological Interpretation	28
History as Narrative in Theological Interpretation	32
Conclusion	37

Texts

3. The Social Status of Mary in Luke 1:5–2:52: A Plea for Methodological Integration	41
Mary in “The Social World of Luke-Acts”	41
The Portrayal of Mary in Luke 1:5–2:52	44
Concluding Remarks	52

4. The Problem of a Beginning: Israel's Scriptures in Luke 1–2	53
Luke 1:5–2:52 as the “Beginning” of Luke-Acts	53
The Old Testament in Luke 1:5–2:52: Some Programmatic Observations	58
Echoes of Scripture in Luke 1:5–2:52: Concluding Remarks	71
5. Jesus and a Daughter of Abraham (Luke 13:10–17): Test Case for a Lukan Perspective on Jesus's Miracles	74
The Unity of the Story	75
Healing and Jesus's Mission	79
Healing and Eschatology	82
Conclusion	84
6. A Cognitive Narratological Approach to the Characterization(s) of Zacchaeus (Luke 19:1–10)	85
Labelling Zacchaeus, Mapping Zacchaeus	87
Conclusion	96
7. The Demise of the Temple as “Culture Center” in Luke-Acts: An Exploration of the Rending of the Temple Veil (Luke 23:44–49)	97
Luke 23:44–49: A Question of Sources	97
The Temple and the Torn Veil in Luke	103
Conclusion	113
8. “He Ascended into Heaven”: Jesus's Ascension in Lukan Perspective, and Beyond	114
From Cosmology to Theology	117
Ascension Theology: Reading Luke-Acts from the Second Century	125
Conclusion	132
9. “In Our Own Languages”: Pentecost, Babel, and the Shaping of Christian Community in Acts 2:1–13	133
“Speaking in Other Languages”	134
“Other Languages” and Social Geography	138

“Other Languages,” Babel, and Identity Formation 140

Conclusion 146

10. Neglecting Widows and Serving the Word? Acts 6:1–7 as a Test Case
for the Promise of “Narrative” in Theological Exegesis 147

 Narrative, History, Identity 147

 Acts 6:1–7: Two Historical Reconstructions 151

 Acts 6:1–7: Theological Dilemma and Theological Response 154

 Conclusion 160

11. “They Made a Calf”: Idolatry and Temple in Acts 7 161

 Stephen Indicted 161

 The Role of the Calf 164

 Conclusion 169

12. “She and Her Household Were Baptized”: Household Baptism
in the Acts of the Apostles (Acts 10:1–11:18 and 16:11–40) 170

 Household Baptism: Introductory Questions 172

 The Baptism of Cornelius and His Household (Acts 10:1–11:18) 173

 Household Baptisms in Philippi (Acts 16:11–40) 178

 Conclusion 185

Topics

13. Conversion in Luke-Acts: God’s Prevenience, Human Embodiment .. 189

 Conversion and the Turn of the Ages 190

 Conversion as Journey 196

 Baptism, Conversion, Forgiveness 202

 Conversion Embodied 206

 Conclusion 210

14. Good News to the Poor: A Lukan Leitmotif	211
The Centrality of “the Poor” to Luke’s Gospel	211
Good News to Whom?	212
Finding a Home in Luke’s Gospel	216
Conclusion	219
15. “Was It Not Necessary for the Messiah to Suffer These Things and Enter into His Glory?”: The Significance of Jesus’s Death for Luke’s Soteriology	221
Salvation and Jesus’s Exaltation	224
Salvation and Jesus’s Death	226
Jesus and Isaiah’s Servant	228
Conclusion	232
16. “We Had to Celebrate and Rejoice!”: Happiness in the Topsy-Turvy World of Luke-Acts	233
A Different Kind of Happiness	233
Joyous Advent (Luke 1–2)	235
Earthly Unhappiness – Heavenly Happiness (Luke 15)	239
Happy Dispositions (Luke 6)	244
Conclusion	247
17. From “John’s Baptism” to “Baptism in the Name of the Lord Jesus”: The Significance of Baptism in Luke-Acts	248
Discourse Theory and Some Interpretive Landmarks	250
The Archetypal Role of John’s Baptism	252
Baptism: John’s and Jesus’s	257
Conclusion	260
18. “Salvation to the End of the Earth”: God as Savior in the Acts of the Apostles	261
“My Witnesses”	261

“The Message of This Salvation”	264
“God Has Brought a Savior”	272
“What Must I Do to Be Saved?”	278
“You and Your Entire Household Will Be Saved”	281
19. “Persevering Together in Prayer”: The Significance of Prayer in the Acts of the Apostles	283
The Early Church as a People of Prayer	284
Major Categories of Prayer in the Early Church	288
Jesus on Prayer – The Disciples at Prayer	293
Epilogue: The Practice of Prayer and the Church	298
20. “Witnesses of His Resurrection”: Resurrection, Salvation, Discipleship, and Mission in the Acts of the Apostles	299
“To This We Are Witnesses”: The “Truth” of the Resurrection	300
“God Exalted Him ... as Leader and Savior”: Resurrection and Salvation	302
“But God Raised Him Up”: Resurrection, the Paradox of Salvation, and Christology	304
“Testimony to the Resurrection”: Resurrection, Discipleship, and Mission	308
“Why Is It Thought Incredible by Any of You That God Raises the Dead?": Resurrection as Hope and Scandal	312
Conclusion	314
Scripture Index	317
Author Index	337
Subject Index	344

Abbreviations

Unless noted below, abbreviations follow The SBL Handbook of Style for Biblical Studies and Related Disciplines, 2nd ed. (Atlanta: SBL Press, 2014).

AACFSTT	Annales Academiae scientiarum Fennicae: Suomalainen Tiedeakatemia Toimituksia
AMT: BBB	Athenaums Monografien: Theologie, Bonner Biblische Beiträge
AS	Advances in Semiotics
BC	Beginnings of Christianity
BTCB	Brazos Theological Commentary on the Bible
CCJCW	Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200
CEB	Common English Bible
COQG	Christian Origins and the Question of God
CSS	Cistercian Studies Series
CSLILN	Center for the Study of Language and Information Lecture Notes
CTL	Cambridge Textbooks in Linguistics
DBM	<i>Deltion Biblikon Meleton</i>
DJG	<i>Dictionary of Jesus and the Gospels</i> . Edited by Joel B. Green and Scot McKnight. Downers Grove, IL: InterVarsity Press, 1992.
DJG ²	<i>Dictionary of Jesus and the Gospels</i> . Edited by Joel B. Green. 2nd ed. Downers Grove, IL: IVP Academic, 2013.
DTIB	<i>Dictionary for Theological Interpretation of the Bible</i> . Edited by Kevin J. Vanhoozer. Grand Rapids: Baker Academic, 2005.
EDEJ	<i>The Eerdmans Dictionary of Early Judaism</i> . Edited by John J. Collins and Daniel C. Harlow. Grand Rapids: Eerdmans, 2010.
ETSMS	Evangelical Theological Society Monograph Series
GBT	Gender and the Biblical Tradition
GNS	Good News Studies
GTS	Gettysburg Theological Studies
IC	Ideas in Context
IJST	<i>International Journal of Systematic Theology</i>
ILLS	Interface Series: Language in Literary Studies
Int	Interpretation
JGES	<i>Journal of the Grace Evangelical Society</i>
JLSM	Janua Linguarum: Series Maior
JPT	<i>Journal of Pentecostal Theology</i>
JPTSup	Journal of Pentecostal Theology Supplement Series
JTI	<i>Journal of Theological Interpretation</i>
LII	Luke the Interpreter of Israel

LJS	Life of Jesus Series
LS	Language in Society
<i>Mar</i>	<i>Marianum</i>
MNTS	McMaster New Testament Studies
MS	<i>Mission Studies</i>
NAB	New American Bible (2011)
NC	Narrative Commentaries
NCB	New Century Bible
<i>NDBT</i>	<i>New Dictionary of Biblical Theology</i> . Edited by T. D. Alexander and Brian S. Rosner. Downers Grove, IL: InterVarsity Press, 2000.
NES	Near Eastern Studies
NETS	<i>A New English Translation of the Septuagint</i> . Oxford: Oxford University Press, 2007.
NRSV	New Revised Standard Version
NSBT	New Studies in Biblical Theology
NTC	The New Testament in Context
NTT	New Testament Theology
<i>OCD</i> ³	<i>Oxford Classical Dictionary</i> . Edited by Simon Hornblower and Antony Spawforth. 3rd ed. Oxford: Oxford University Press, 1996.
PBM	Paternoster Biblical Monographs
PRCS	Parallax Re-visions of Culture and Society
RSV	Revised Standard Version
<i>SBET</i>	<i>Scottish Bulletin of Evangelical Theology</i>
SBLAB	Society of Biblical Literature Academia Biblica
SBLSymS	Society of Biblical Literature Symposium Series
<i>SE</i>	<i>Studia Evangelica</i>
SH	Scripture and Hermeneutics
SHJ	Studying the Historical Jesus
SHM	Studies in the History of Missions
SHT	Studies in Historical Theology
SKP	Studien zur Klassischen Philologie
SS	Studies in Scripture
SSG	Studies in the Synoptic Gospels
<i>ST</i>	<i>Studia Theologica</i>
TECC	Theological Explorations for the Church Catholic
TEH	Theologische Existenz heute
TI	Theological Inquiries
TME	The Making of Europe
TNIV	Today's New International Version
TW	Theologie und Wirklichkeit
<i>VEcc</i>	<i>Verbum et Ecclesia</i>
WLQ	<i>Wisconsin Lutheran Quarterly</i>
WM	World of Man
WSTR	Walberger Studien, Theologische Reihe
ZSNT	Zacchaeus Studies New Testament

Introductory Matters

Luke-Acts, or Luke and Acts? A Reaffirmation of Narrative Unity*

Almost two decades have passed since the publication of *Rethinking the Unity of Luke and Acts*.¹ In the pages of this slim volume, Mikeal Parsons and Richard Pervo set off a fireworks show, the afterglow of which has proven to be surprisingly long-lived. I say “fireworks” because this book is characterized more by question-raising and thought experiments than by thoroughgoing argumentation, with the result that it is surprising that it has achieved the landmark status it now enjoys among some NT scholars.

Responses to Parsons and Pervo have been legion, and these have been amply summarized in recent analytical surveys of the ensuing conversation.² In a certain sense, then, their call for serious attention to issues of unity served well to press Lukan scholars to make explicit the working knowledge many had shared since Cadbury fixed the hyphen between “Luke” and “Acts” in the 1920s.³ Although the bulk of their discussion centered on generic, narrative, and theological unity, contemporary discussion has reintroduced the issue of common authorship, which they took for granted, and the closely related questions of canonical placement and reception history. In this essay, I want to discuss these present issues as a precursor to commenting on the narrative unity of Luke-Acts.

* Much of this essay was originally published as Joel B. Green, “Luke-Acts, or Luke and Acts? A Reaffirmation of Narrative Unity,” in *Reading Acts Today: Essays in Honor of Loveday C. A. Alexander*, ed. Steve Walton, Thomas E. Phillips, Lloyd Keith Pietersen, and F. Scott Spencer, LNTS 427 (London: T&T Clark [an imprint of Bloomsbury Publishing Plc.], 2011), 101–19. The final section, “Rethinking the Unity of Luke-Acts,” has been augmented. Adapted and used with permission.

¹ Mikeal C. Parsons and Richard I. Pervo, *Rethinking the Unity of Luke and Acts* (Minneapolis: Fortress, 1993).

² See Patrick E. Spencer, “The Unity of Luke-Acts: A Four-Bolted Hermeneutical Hinge,” *CBR* 5 (2007): 341–66; Michael F. Bird, “The Unity of Luke-Acts in Recent Discussion,” *JSNT* 29 (2007): 425–48.

³ “They are not merely two independent writings from the same pen; they are a single continuous work” (Henry J. Cadbury, *The Making of Luke-Acts*, 2nd ed., with a new introduction by Paul N. Anderson [Peabody, MA: Hendrickson, 1999], 8–9; originally published in 1927).

*Rethinking the Unity of Luke and Acts:
Canon, Reception History, and Authorship*

Each in their own way, Robert Wall, C. Kevin Rowe, and Patricia Walters have reanimated interest in the relationship of Luke's Gospel and the book of Acts and, in some circles at least, begun to reinvigorate a negative assessment of the unity of Luke-Acts.

Robert Wall and the Canonical Placement of Acts

In the twentieth century, study of Luke's Gospel, for the most part, focused on the Gospel itself or on the Gospel in its relationship to Acts, without primary reference to its canonical location. Redaction criticism located Luke's Gospel in relation to the other Synoptic Gospels but pressed backward, behind the text, to presumed literary relations between or among the Gospels of Matthew, Mark, and Luke; or to their purported sources, whether literary (Q? L? A Lukan passion source?) or oral; and not to their canonical juxtaposition. Luke's Gospel has also been read in relation to the book of Acts, an approach that allocated little if any significance to the plain fact that Luke and Acts do not appear side-by-side in the biblical canon. Not without good reason, then, Parsons and Pervo spoke of "canonical disunity" in their complaint regarding scholarly imprecision in claims to the unity of Luke and Acts, and Robert Wall has urged that, from a canonical perspective, Acts must be read in relation to the fourfold Gospel (Matthew, Mark, Luke, and John) on the one hand, the epistolary collections on the other.⁴

The 2002 publication of Robert Wall's commentary on Acts in *The New Interpreter's Bible* was a welcome achievement, not least because of Wall's well-known and longstanding commitment to a canonical approach to engaging biblical texts. Reflecting on this commentary, though, I am puzzled at the status Wall grants to the work of Parsons and Pervo's book, a status that allows Wall to proceed along his own canon-critical course, having set aside without additional comment the narrative, generic, or theological unity of Luke's two volumes. As I have already suggested, Parsons and Pervo fired a warning shot across the bow of scholarship that presumed the unity of Luke and Acts, but they hardly sunk the ship. Nevertheless, referring to their work as "a fresh introduction to a vexing issue of Lukan scholarship,"⁵ Wall operates as though Parsons and Pervo had fully cleared the way for his own undertaking. True, Wall seems to affirm "the narrative unity between the Gospel and Acts,"⁶ but, like Parsons and Pervo, he never defines

⁴ E.g., Robert W. Wall, "The Acts of the Apostles in Canonical Context," in *The New Testament as Canon: A Reader in Canonical Criticism*, by Robert W. Wall and Eugene E. Lemcio, JSNTSup 76 (Sheffield: JSOT Press, 1992), 110–28; idem, "The Acts of the Apostles: Introduction, Commentary, and Reflections," in *NIB* 10:1–368.

⁵ Wall, "Commentary," 34.

⁶ Wall, "Commentary," 8.

“narrative” and so charts a course for reading Acts quite apart from the contribution that the Third Gospel might make to that enterprise. The possibility of theological unity is not really considered. Nor does the issue of genre come in for nuanced consideration. This is unfortunate, since these three – theology, narrative, and genre – are closely related in a text like the one under consideration. After all, if, following Aristotle, “narrative” is characterized by its telos, and if narrative is further characterized by its orientation around a single narrative aim, then one might wonder how Wall can simply claim that Luke’s Gospel concerns “the life story of the Savior from conception to ascension” whereas Acts “sketches the origins of a religious movement.”⁷ (This is especially true since the origins of this particular religious movement are, according to Acts, explicitly tied to the particularly Lukan account of Jesus’s life and mission; see below.) If Luke and Acts comprise the ongoing narration of the actualization of God’s purpose (βουλή) among his people, then the narrative aim of Luke’s Gospel is really a *divine* aim – and “the story of the Savior” must account for the reality that, for Luke, the identification of Jesus as Savior must somehow be correlated with the identification of God as Savior (Luke 1:47; 2:11; Acts 5:31; 13:23; cf. Luke 1:69); the theology of Luke and Acts read together, as Luke-Acts, must be examined for its coherence and development; and the easy segregation of Luke and Acts on generic grounds is problematized.⁸

Of course, it may be that Wall would prefer simply to adopt a reading strategy focused on the canonical placement of the book of Acts between the fourfold Gospel canon and the epistolary collection. This would be a useful move, but I would have hoped he would do so by naming and pursuing relentlessly his own reading strategy, rather than by dismissing other reading strategies on the basis of otherwise unwarranted claims.

The interpretive issues at stake here should not be minimized. Let me give two examples. First, forty years ago, James D. G. Dunn complained that Pentecostals based their presumption of a second experience of the Spirit, subsequent to and distinct from the new birth, on a problematic hermeneutic when they read Acts 2 as the “second experience” subsequent to the “first experience” in John 20:22. “This appeal to John’s Gospel raises a basic methodological issue: Are we to approach the New Testament material as systematic theologians or as biblical theologians and exegetes?”⁹ One might take issue with Dunn’s characterization of systematic theologians, but the point is clear enough. Can we simply flatten these

⁷ Wall, “Commentary,” 12.

⁸ Thomas E. Phillips documents ways scholars have navigated the generic unity of Luke-Acts, especially in terms of history/writing, in his essay, “The Genre of Acts: Moving Toward a Consensus?” *CBR* 4 (2006): 365–96.

⁹ James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster, 1970), 39.

narratives so as to allow us to move easily from John to Acts as though the one were self-evidently the continuation of the other? Note, however, Wall's apparent claim that Acts provides a sequel better suited to John's Gospel than to Luke's:

The importance of retaining the final shape of the New Testament rather than combining Luke and Acts as a single narrative is indicated by the significant roles performed by Peter and the Holy Spirit in Acts where Jesus is absent – roles for which Luke's Gospel does not adequately prepare the reader of Acts. Peter's rehabilitation at the end of John (John 21:15–17) as well as the teaching about the Spirit's post-Easter role by John's Jesus (John 14–16) signify the important role that John's Gospel performs in preparing the reader for the story of Acts.¹⁰

In response to this line of thinking, we might inquire on what basis Luke's own preparation for Peter's status in Acts (see Luke 22:28–32) and the coming of the Spirit (Luke 3:16; 11:13; 24:49) are pronounced unsatisfactory.

To take another example, what are we to make of the way Wall's canonical perspective leads him to a reading of Acts that establishes the authority and divine legitimization of the apostles? This is necessary, we discover, because Acts *authorizes* these early church "pillars" (Gal 2:9) so as to pave the way for canonical readers to heed their voices in the NT epistolary collections. Accordingly, this canonical perspective leads to a reading of Acts according to an interpretive frame in league with the self-legitimation of the church *qua* institution. A canonical reading thus seems necessarily tied to an authorizing of ecclesial leadership. It is worth recalling, though, that "legitimacy" cuts two ways. It authorizes the status of an institution, leader, or position, *but it also sets limits on the exercise of that authority*. Without denying the importance of canon, I wonder what would happen if we were to read the narrative of Acts in these terms, in that other sense of *canon* – that is, as a narrative that takes the measure of the church that sees itself in continuity with the ancient purpose of God as this is recounted in Luke-Acts.

What if Acts were read first not as an authorization of Peter, Paul, and the rest, but more basically, and essentially, so as to underscore the legitimating role of God's word? In this case, the apostolic "pillars" would enjoy divine authorization insofar as their words and practices were congruent with the gospel. In fact, it is arguable that the repetition of a key phrase in the narrative of Acts, namely, "God's word grew," provides Acts with a structure and focus that give definition to the gospel that the church and its authorized persons and structures serve. This phrase appears in Acts 6:7, 12:24, and 19:20, each time marking the cessation of opposition, signaling the advance of the missionary movement in the midst of persecution, and anticipating the next major development in the narrative. Taking the reiteration of the word's progress seriously with reference to the book's structure brings focus to key phases of the narrative – the mission in Jerusalem (1:15–6:7), expansion from Jerusalem to Antioch (6:8–12:25), expansion from

¹⁰ Wall, "Commentary," 30.

Antioch to Asia and Europe (13:1–19:20), and finally the journeys of Paul the missionary prisoner (19:21–28:31) – and underscores Luke’s thematic development of the “word of salvation.” Not coincidentally, it also takes seriously Luke’s fundamental concern with the effects of the word – that is, its germinal role in the production and growth of God’s people, a status grounded in Jesus’s message in Luke’s Gospel (8:4–15).

If this other, *canonical* perspective were taken seriously, then we would see that the resolution of conflict within the community of goods, as Wall describes Acts 6:1–7, was not focused on “the problem of supply and demand that growth has created,”¹¹ nor does the successful resolution of the problem signal “the next triumph of [the apostles’] leadership.”¹² Recalling that those who were being neglected in the daily distribution of the food were widows, recalling the place of widows both in Israel’s Scriptures and in Luke’s Gospel, and recalling that, everything else being equal, the rules of probability would have it that both Hellenistic Jewish Christian widows and Hebraic Jewish Christian widows would have suffered neglect, it seems reductionistic to suggest that the problem here is practical. It is, rather, profoundly theological. Or, to turn Peter’s words against him, is it possible to serve the word *and* neglect widows? Far from celebrating apostolic leadership, this scene dismantles their authority with the result that the pioneers of the mission “to the end of the earth” are not the Jerusalem apostles but The Seven.¹³

Wall has succeeded in identifying canonical placement as an important interpretive context, but the terms of the discussion should not be narrowed too quickly. Other factors merit consideration in a decision whether Luke and Acts ought to be read, as Christian Scripture, as Luke and Acts or as Luke-Acts. If, as I shall demonstrate below, Acts itself invites a reading strategy that ties the narrative of Acts back into Luke’s Gospel, with Acts as a deliberate narrational continuation of Luke, then does this not suggest an important interpretive constraint for making sense of Acts?

C. *Kavin Rowe and the Reception History of Luke*

In two recent essays, C. Kavin Rowe calls into question the view that contemporary interpretation of Luke and Acts as a continuous work, Luke-Acts, is modeled on the way Luke and Acts were read historically.¹⁴ Earlier, Andrew Gregory had demonstrated that the unity of Luke-Acts is a modern construct, that there is

¹¹ Wall, “Commentary,” 110.

¹² Wall, “Commentary,” 115.

¹³ See, more fully, Joel B. Green, *Practicing Theological Interpretation*, TECC (Grand Rapids: Baker Academic, 2011), esp. 48–69 (see ch. 10, below).

¹⁴ C. Kavin Rowe, “History, Hermeneutics and the Unity of Luke-Acts,” *JSNT* 28 (2005): 131–57; idem, “Literary Unity and Reception History: Reading Luke-Acts as Luke and Acts,” *JSNT* 29 (2007): 449–57.

little evidence to suggest that these two books were read together.¹⁵ Rowe takes this argument further, denying that we have any evidence whatsoever that Luke and Acts were read early on as a single, unified literary whole. He summarizes the situation as follows: “No ancient author exhibits a hermeneutical practice that is founded upon the reading of Luke-Acts as one work in two volumes; no ancient author argues that Luke and Acts should be read together as one work in two volumes; and, there is not a single New Testament manuscript that contains the unity of Luke-Acts or even hints at this unity by placing Acts directly next to the Gospel of Luke.”¹⁶

Although Rowe’s argument is not without its problems, even if we were to take it at face value, its ramifications for our interest in the unity of Luke-Acts would be far from clear. As Rowe himself admits, how these two books were received in the early church in no way constrains the range of ways in which they might now be read.

We can push further. For example, Rowe insists that the guild of NT studies shares an almost unquestioned assumption, that to read Luke-Acts together is to interpret this literary unity historically. I offer two observations here. First, surprisingly, he provides no grounds for this claim, so we are left to wonder how he reached this determination. Indeed, second, such a claim would not at all be representative of persons who read Luke-Acts as a unity on narratological grounds. Moreover, as Luke Timothy Johnson has observed, we have no evidence of how Luke and Acts were received by their first audiences, and only minimal evidence of how they were read in the second century – facts that mitigate the significance of reception history for addressing the question of the literary unity of Luke-Acts.¹⁷ Johnson voices the additional concern that the question put to the evidence is problematic due to its anachronism. On what basis might one query whether Luke and Acts were read as a single literary composition when we have little evidence that *any* NT writings were read early on as “literary compositions”? Rather than depend on reception history, then, Johnson advises that we account for the composition’s own “rhetorical intentionality”: “To put it simply, the way the composition itself is put together suggests readers with certain characteristics and capabilities. Analysis of the composition’s rhetorical or narrative logic also reveals not only the writing’s argument but also something about the direction in which that argument wishes to turn its intended readers.”¹⁸ This does

¹⁵ Andrew Gregory, *The Reception of Luke and Acts in the Period before Irenaeus: Looking for Luke in the Second Century*, WUNT 2/169 (Tübingen: Mohr Siebeck, 2003); cf. idem, “Looking for Luke in the Second Century: A Dialogue with François Bovon,” in *Reading Luke: Interpretation, Reflection, Formation*, ed. Craig G. Bartholomew, Joel B. Green, and Anthony C. Thiselton, SH 6 (Grand Rapids: Zondervan, 2005), 401–13.

¹⁶ Rowe, “Literary Unity,” 451.

¹⁷ Luke Timothy Johnson, “Literary Criticism of Luke-Acts: Is Reception-History Pertinent?,” *JNT* 28 (2005): 159–62.

¹⁸ Johnson, “Literary Criticism,” 160.

not signal Johnson's interest in the failed experiment of reconstructing an alleged "Lukan community,"¹⁹ but seems more akin to Peter Rabinowitz's notion of an "authorial audience" – that is, the readers who can be discovered by looking at the text in terms of the literary-historical context within which it arose.²⁰ How the early church might have received Luke and Acts, then, is not necessarily a reliable barometer of the narrative's own intentionality.

In point of fact, this problem with reception history is not limited to the second century, at least not in the case of Luke-Acts, since what indications we have suggest that, for centuries, Luke was read less as a literary composition and more as a library of episodes from which favorites might be borrowed. Luke's stories of the birth of Jesus or the Emmaus encounter are cases in point, but one could also point to the parables of the Good Samaritan or the Prodigal Son – all texts typically sundered from their narrative service within the Third Gospel. If we search for early commentaries on Luke's Gospel, we find only four collections of homilies – those of Origen, Ambrose of Milan, Cyril of Alexandria, and the Venerable Bede – a small number when compared to commentary on Matthew and John.²¹ Early tendencies toward harmonization blossomed in Tatian's *Diatessaron*, an effort that remained influential into the fifth century. And they have continued to blossom. In the early eighth century, for example, Bede participated in this enterprise, producing homilies on Gospel texts, working as though each narrative was cut from the same cloth as the other, without attending to the particular perspective of any single evangelist.²² In the sixteenth century, Calvin departed from his own practice of commenting on each of the biblical books when he produced a *Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke*. Whether in the nineteenth century or the twenty-first, those engaged in the quest for the historical Jesus bypass the narrative character of the individual Gospels in order to provide their own accounts of what they take to be true of Jesus. In short, the history of interpretation of Luke's Gospel serves to underscore Johnson's concern that the nature of Luke-Acts as a literary composition might be assessed on the basis of interpretive practices that generally do not account for its literary nature.

It will be clear that I have little confidence in the potential contribution of reception history for informing us how Luke and Acts were intended to be read,

¹⁹ See Luke Timothy Johnson, "On Finding the Lukan Community," in SBLSP (1979), 87–100; cf. Stephen C. Barton, "Can We Identify the Gospel Audiences?," in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard J. Bauckham (Grand Rapids: Eerdmans, 1998), 173–94 (esp. 186–93).

²⁰ Peter J. Rabinowitz, *Before Reading: Narrative Conventions and the Politics of Interpretation* (Ithaca, NY: Cornell University Press, 1987).

²¹ Cf. Arthur A. Just Jr., ed., *Luke*, ACCS 3 (Downers Grove, IL: InterVarsity Press, 2003), xvii–xxvi.

²² The Venerable Bede, *Homilies on the Gospels*, 2 vols., CSS 110–111 (Kalamazoo, MI: Cistercian, 1991).

how they were received by their first readers, or how they might faithfully be read. Reception history does give us a sense of how Luke and Acts, or Luke-Acts, has been and might still be read, but is only minimally relevant to the question of the unity of Luke's work.

Patricia Walters and Authorial Unity

Challenges to the common authorship of Luke and Acts have surfaced before, but Lukan scholarship has moved forward with hardly a side glance at the issue. Questions have centered on the identity of the historical author, not on whether Luke and Acts were authored by the same person. Indeed, Parsons and Pervo devoted no more than two sentences to the question.²³ Scholarly nonchalance on this issue is likely to change as a result of the 2009 publication of Patricia Walters's dissertation, *The Assumed Authorial Unity of Luke and Acts*.²⁴

In a remarkably well-structured study, Walters urges on statistical grounds that we no longer attribute Luke and Acts to a common author. Her research design is as follows: (1) Avoiding texts that might be attributed to the sources of Luke and Acts, she identifies material within both books that scholars have identified as deriving from the hand of the author, namely, the seams and summaries of the two books. (2) Assuming that the author(s) of Luke and Acts would have been influenced stylistically by the prose compositional conventions familiar to those who learned to write Hellenistic Greek, she surveys the works of ancient literary critics (Aristotle, Demetrius, Dionysius of Halicarnassus, and Longinus) to identify compositional elements whose patterns might be analyzed in the seams and summaries of Luke and Acts. These include euphony (i. e., hiatus and dissonance patterns), rhythm, and sentence structure. (3) She investigates the presence or absence of these conventions in the seams and summaries of Luke and Acts, determines the characteristic style of the seams and summaries of each book, then evaluates whether the differences in the style between the two books are statistically significant. She concludes: "Because the patterns in one book's seams and summaries do not repeat the compositional preferences found in the other book – a set of circumstances one reasonably expects in the case of single authorship – it is confirmed with a high degree of confidence and beyond reasonable doubt that the compositional elements analyzed herein actually differentiate Luke and Acts."²⁵ From here, Walters goes on to argue that the theory

²³ Parsons and Pervo, *Rethinking the Unity of Luke and Acts*, 7–8.

²⁴ Patricia Walters, *The Assumed Authorial Unity of Luke and Acts: A Reassessment of the Evidence*, SNTSMS 145 (Cambridge: Cambridge University Press, 2009). Walters ably surveys previous discussion related to authorial unity on pp. 24–35. For what follows, see Joel B. Green, review of Patricia Walters, *The Assumed Authorial Unity of Luke and Acts: A Reassessment of the Evidence*, *Review of Biblical Literature* [<http://www.bookreviews.org>] (2009), <http://www.bookreviews.org/pdf/7084_7695.pdf>.

²⁵ Walters, *Unity*, 191.

Scripture Index

Genesis

1:26 142
1:28 142
9:1 142
9:7 142
10-11 140
10:32 142
11-21 59, 61, 65-67, 72-73
11 142-45
11:1 140-41, 143
11:3 140
11:4 140, 142
11:7 134, 140, 142
11:9 134, 140
11:30 46, 59
12:2 59, 68
12:3 59
14:1 60
14:19 59
14:20 60
15:1 60
15:5 59
15:13-14 59-60
15:16 46, 60
15:18-21 59
16:1 46, 60
16:4 46
16:7-13 62
16:11-12 60
16:11 51
17:1-21 62
17:1 46, 60, 65
17:2 59
17:4-8 59-60, 63
17:4 66
17:12 61
17:16 60-61, 63
17:17 46, 61
17:19 61

17:22 61
18:1-15 62
18:3-5 61
18:11-12 46, 61, 65
18:14 61, 65
18:19 60
21:2 61
21:4 61
21:6 61
20:7 61
21:8 61
21:20 61
22:17-18 66
22:17 60
26:5 60
26:24 49
27-43 67
28:15 49
29:31-30:24 238
29:32 46
30:1 46
30:13 237
30:22-23 46
49:25 237

Exodus

3:1-4:16 62
3:15 49
7:3 161
13:2 58
13:12 58
13:15 58
15 137, 192
17 192
17:1-7 192
18:7 50
19 192
19:5 276
20:9 81

20:15	211	6:11–24	62
22:22	155	6:11–18	49
28–29	45	6:14	64
28:1	45	13:3–21	64
29:9	45	13:3–20	62
32:1	164		
32:25–35	165	<i>1 Samuel</i>	
33:3	165	1:11	51
33:5	165	2	137
34:9	165	9:16	51
34:29–35	162	10:19	266
<i>Leviticus</i>		<i>2 Samuel</i>	
5:11	58	7:9	68
8–10	45	7:12–16	67
10:9	58		
12:8	58	<i>1 Kings</i>	
14–15	253	2:10	137
18:3	199	3:3	199
26:1	166	8:15–53	166
26:30	166	8:27	108
		13:2	63
		19:1–19a	62
<i>Numbers</i>			
6:3	58	<i>2 Kings</i>	
14:32–33	193	2	125
18	45	2:1–18	124
19	175	2:16	125
27:14	193	19:18	166
<i>Deuteronomy</i>		<i>1 Chronicles</i>	
4:28	166	22:9–10	63
5:13	81	25:1	135
6:22	161		
10:18	155	<i>2 Chronicles</i>	
13	229	32:19	166
17:8	166		
18	229	<i>Psalms</i>	
21:22–23	277	2:7	302
23:1	305	16	225, 273, 303
26:7	51	16:8–11	137, 302
26:8	161	16:10	301–2
27:15	166	19	126
32:5	137, 270	24	126
33:3	276	47	126
		66	199
<i>Judges</i>		68	126, 199
5	137	68:5	156
5:24	51		

68:17-18	128	40:4	195, 198, 200, 216
74	199	40:5	198, 205
77	199	40:5a	195
80	199	40:5b	195
105	199	40:6-11	195
106:2	137	40:9-10	194
110	126, 225, 273, 303	40:9	195
110:1	137, 302	40:10-11	194
115:4	166	40:10	196
132:11	137	40:11	194
135:9	161	41:17-20	194
135:15	166	42:13	194
145:4	137	42:16	200
145:12	137	43:14-21	192
146:9	156	43:19-21	194
		43:19	194
<i>Isaiah</i>		43:21	276
1:1	190	43:25-44:3	205
1:16-17	204, 253	44:5	194
2:18	166	44:26	194
6	62	45:13	194, 200
7:10-17	64	45:15	266
7:14-17	63	45:21	266
8:9	159, 262	45:22	159, 262
10:11	166	46:6	166
11:16	199	48:17	194
12-13	205	48:20-21	192
19:1	166	48:20	159, 262
21:9	166	49:6	159, 206, 231, 262
25:6-9	240	49:9-10	194
25:9	240	49:9	194
26:7	200	49:10-11	194
31:7	166	49:24-25	194
32:15	137	51:5	206
33:15	200	51:9-16	194
35	193, 200	51:9-11	199
35:4-5	205	51:17	205
35:8-9	200	51:60	206
37:19	166	51:62	206
40-55	194	52:1-10	194
40	111, 194-96, 198-200, 205	52:3-15	199
40:1-11	195	52:11-12	194
40:1-9	206	52:13-53:12	226, 228, 231
40:1-2	205	52:13	231
40:1	194	53	222, 228, 232, 306
40:2	205	53:4	228
40:3-5	194-95, 198, 200	53:5	228
40:3	190, 193, 196, 200	53:6	231

53:6b	228	36:33	205
53:7-8	231, 306	37:21-23	205
53:7	231		
53:10b	228	<i>Daniel</i>	
53:11	231	5:4	166
53:11b	228	5:23	166
53:12	228, 231	6:28	166
54:11-12	194	7-10	67
54:13	194		
55:1-2	240	<i>Hosea</i>	
55:3	302	1:1	190
55:12-13	194	2:14-23	193
56	205		
56:7	108, 111	<i>Joel</i>	
57:14-21	200	1:1	190
57:19	137, 269	2	273
58:3-9	297	2:21	49
59:14	200	2:28-32	137, 225, 303
61:1-2	211	2:30-31	99
62:10-11	159	2:30	99
62:11	262	2:32	111, 263, 281, 292
65:13-14	240	3:4	99
66:1	121, 164		
		<i>Amos</i>	
<i>Jeremiah</i>		13	190
1:1-4	190		
1:4-12	62	<i>Jonah</i>	
1:7-10	64	1:1	190
4:14	123, 266		
14:12	297	<i>Micah</i>	
31:31-34	123, 205, 266	1:1	190
33:4-11	205	4:7-5:5	67
		5:11	135
<i>Lamentations</i>		6:8	199
4:22	204		
		<i>Zephaniah</i>	
<i>Ezekiel</i>		1:1	190
1:1-3	190	3:14-17	67
5:5	139	3:14-15	49
13:9	135		
13:19	135	<i>Haggai</i>	
20:33-44	193	1:1	190
34	95		
34:1-5	95	<i>Zechariah</i>	
34:11	95	1:1	190
34:15-16	95	1:7	240
36:24-26	205	7:5-6	297
36:25-28	204	9:9	49

10:2	135	4:15	138
13:1	253	5	245
<i>Tobit</i>		5:3–12	244
12:15	131	19:21	212
12:19	131	19:24	212
		20:28	232
<i>Judith</i>		<i>Mark</i>	
13:18	51	1:1–3	194
8:18	166	1:2–3	111
<i>Wisdom</i>		1:21–28	76
4:30	266	3:1–6	75
5:11	301	10:21	212
13:10	166	10:25	212
14:8	166	10:45	226, 232, 275
<i>Sirach</i>		11:17	111
8:8–16	193	12:41–44	212
13:19	193	14:24	275
51:1	266	14:57–58	99
<i>1 Maccabees</i>		15:33	100
3:5	51	15:34	100
4:30	266	15:35–36	100
5:15	47	15:37–39	105
<i>2 Maccabees</i>		15:38–39	105
1:11	266	16:19	115
1:25	266	<i>Luke</i>	
2:17–18	266	1–21	230
7:1–42	123, 266	1–2	16, 17, 48, 53, 59, 66–67, 71, 205, 234–35, 237, 247, 267
7:8	144	1	197, 237, 270
8:27–29	123, 266	1:1	56
8:27	266	1:1–4	53
7:8	157	1:5–2:52	44, 52–55, 57–59, 61, 64, 65–68, 70–73, 252, 263
7:21	144, 157	1:5–2:40	54
7:27	144	1:5–13	19, 69, 70
12:37	144, 157	1:5–10	62
15:29	144, 157	1:5–7	46, 239
<i>Bel and the Dragon</i>		1:5–6	45
1:5		1:5	42, 60, 236
<i>Matthew</i>		1:6	16, 42, 46, 60, 65, 199
1:18–2:23	58	1:7	46, 59–61, 65
1:20–21	62, 64	1:8–23	108, 111, 167, 174, 286
3:3	194	1:8–10	109
		1:8–9	289
		1:8	16, 17
		1:9	108

1:10	14, 69	1:35	17, 19, 60, 69, 130, 307
1:11–20	62, 69	1:35b–37	63
1:11	17, 60, 62	1:36	42, 48
1:13–17	64	1:37	61, 65
1:13	60–61	1:38	61, 63, 69
1:13b–17	62	1:39–56	50
1:13b	62	1:39	19, 69–70
1:13d	62	1:40	50
1:13e	62	1:41–52	54
1:12	62	1:41–45	137
1:14	17, 69, 93, 237	1:41–42	238
1:15–22	71	1:41	19, 50, 59, 69, 70
1:15–17	63	1:43	51, 196
1:15	59, 68–69, 193	1:44	50
1:15b	58	1:45	51, 59, 238, 245
1:16	111, 197–98	1:46–55	78, 137, 238, 244, 266, 310
1:17	78, 195, 197	1:46	69
1:18–23	108	1:47–48	239
1:18	61, 63, 65	1:47	5, 49, 263, 267
1:19–20	63	1:48	49, 51, 61, 245
1:20	17, 51, 56, 63, 100	1:48b	52
1:21–25	63	1:49	137
1:21	134	1:51–53	215, 236
1:23	56	1:52–53	130, 191, 195, 212, 244, 304
1:24–25	304	1:52	20, 21, 89, 306
1:24	61	1:53	20, 90, 245
1:25	46, 51, 61, 237	1:54–55	81, 95, 236
1:26–38	17, 69, 238	1:55	59, 60, 65
1:26–37	62	1:56	69
1:26–33	67	1:57	56, 61
1:26–28	62	1:58	61, 237
1:26–27	45, 48, 62	1:59	61
1:26	46	1:63	134
1:27	42, 69, 239	1:67–79	18, 137
1:28–38	48	1:67	61, 69, 137, 236
1:28	48, 51, 62	1:68–79	204, 269
1:29	19, 48, 62, 69–70	1:69–70	267
1:30–33	62, 64	1:69	5, 263
1:30	48–49, 51, 60, 62, 69	1:71	20, 236, 263, 270
1:31–32	60	1:72–73	60
1:31	61	1:73	59, 65
1:31a	62	1:74–75	236
1:31b	62	1:74	20, 60, 270
1:32–33	60, 63, 67	1:76	60, 130, 193
1:32	59–60, 68, 130, 307	1:77	204, 267
1:34	47, 63, 69	1:78–79	280
1:34bc	63	1:79	20, 202
1:35–37	63	1:80	61, 191, 193

2:1-20	265	2:38	16, 69, 102, 235
2:1-14	67	2:40	56, 61
2:1-7	236	2:42-47	219
2:1	236	2:46-47	108, 110
2:4	42, 239	2:46	111, 177
2:5	51, 69	2:47	134
2:6	56	2:48	51
2:8	62	2:49	107-8
2:9-14	17, 69	2:51	238
2:9-12	62	2:51b	44
2:9a	62	2:52	61
2:9b	62	3	206, 209, 249, 251, 254, 256
2:10-14	236	3:1-20	190, 251, 253, 280
2:10-11	62, 64, 237, 247	3:1-18	195
2:10	93	3:1-14	190, 195, 210, 281
2:11	5, 63, 196, 263, 267, 274, 304	3:1-2	190, 193, 194
2:12-14	63	3:1-2a	194
2:12	63	3:1	190, 236
2:14	206	3:2	89
2:15-18	63	3:2a	191
2:15	64, 78	3:2b	191
2:16	51, 69	3:3	192, 195, 204, 206, 272
2:18	134	3:3a	191
2:19	44, 69, 238	3:3-6	198
2:20	101	3:4-6	111, 194, 198, 204
2:21	56, 61	3:4	191, 195, 196
2:22-24	52, 66, 108, 167, 174	3:4a	195
2:22-23	162	3:5	56, 216
2:22	56	3:7-14	94-95, 145, 155, 206, 219
2:23	58, 274	3:7-9	81, 253-54, 267
2:24b	58	3:7	90, 202, 206
2:25-32	111	3:8	95, 209
2:25-27	167, 239	3:9	206-7, 209
2:25	16, 46, 59, 69, 140, 235	3:10-14	184, 254, 281
2:26	69	3:10-11	209
2:27-32	286	3:10	207, 209
2:27	69	3:11	94, 218
2:30-32	17, 104, 137	3:12-13	209
2:30	263	3:12	207, 209
2:31-32	206	3:13-14	254
2:32	231	3:13	89, 94, 209
2:33-34	51	3:14-15	245
2:34-35a	313	3:14	94, 207, 209-10
2:34	59, 69, 134, 195	3:15-18	195, 257
2:36-38	108, 111, 156, 167, 174, 286, 294	3:15-17	18, 134, 208
2:36-37	46, 167, 239	3:15	206, 235
2:37	17, 69, 110	3:16	6, 196, 202, 257, 267
		3:18	195, 206, 274

3:19	102	5:15	76
3:20–4:30	69	5:17–26	271
3:21–4:30	140, 268	5:19	90
3:21–22	18, 68, 76, 307	5:25–26	76
3:21	21, 122, 206, 287, 294	5:27–39	297
3:22	100, 130	5:27–32	88
3:23	42	5:30–31	102
3:31–32	42	5:30	89, 92
4:1–13	83, 274, 295	5:32	229
4:1	76	5:33	208
4:8–12	71	5:35–36	297
4:14	76	6	234–45, 247
4:14–9:50	14	6:1–5	80
4:15	80	6:4	111, 177
4:16–30	14, 21, 68, 76–77, 80, 83, 215	6:6–11	80
4:16	80	6:6	80
4:18–21	81	6:12–16	289
4:18–19	18, 77, 215, 245, 271, 306, 308	6:12	287
4:18	76, 82, 84, 158, 211, 215, 229	6:17	18, 309
4:21	56	6:20–26	217, 245, 247, 308
4:23	76	6:20–23	215
4:23c	77	6:20–22	245
4:25–27	82	6:20	212, 215, 217
4:25–26	156	6:21	245
4:27	77	6:22–23	289
4:28	274	6:22	183, 233
4:29	21	6:23	93
4:31–37	80, 83	6:24–25	90
4:31–32	76	6:24	212, 245
4:31	77	6:25	245
4:32–35	219	6:27–36	212, 218
4:33–37	76	6:35–36	216
4:33	80	6:35	130, 219
4:34	212	7	162, 251
4:38–39	83	7:1–10	80, 173
4:38	80	7:2–53	71
4:39	83	7:6	81
4:40–41	83	7:11–17	156, 267
4:41	83	7:11	18, 309
4:42	90	7:12	85
4:43	229	7:16	76, 267
4:44	80	7:18–35	252
5:5	93	7:18–23	215
5:8	129	7:18–20	208
5:12–16	267	7:18	78, 208
		7:20	202
		7:22	211, 215
		7:24	90, 191

7:27	201	9:51-19:48	75, 309
7:29-30	252-53	9:51-56	75
7:33	202	9:51	17, 80, 121
7:34	89, 92, 216	9:52	201
7:36-50	50, 88, 267	9:57-62	49
7:36	216	10:1-20	309
7:44-46	50	10:1-16	289
8:1-3	216	10:1-9	183
8:1	18, 309	10:5-7	88
8:4-15	7	10:5-6	96
8:10-42	80	10:5	48
8:13	93	10:7	176
8:14	90	10:15	122, 130
8:19-21	49	10:17	93, 246
8:21	131, 155	10:20	93
8:22	18, 309	10:21-22	294
8:24	93	10:21	122
8:26-39	267	10:23-24	246
8:28	130	10:25	209
8:35	129	10:30-35	218
8:40-56	267	10:30	131
8:41	89	10:38	77, 201
8:45	93	10:39	129
8:49-56	312	11	237
8:49	89	11:1-13	18, 285, 294
8:51-56	80	11:1	208, 294
8:55	209	11:4a	271
8:56	134	11:9-10	294
9	118	11:13	6, 18, 122, 273, 303
9:1-6	309	11:14-20	83
9:7	134	11:14	78
9:10	309	11:15	89
9:16	122, 130	11:16	122
9:18-27	294	11:18	206
9:18-19	90	11:20	81
9:19	202	11:24-26	75
9:22	89, 307	11:26	139
9:23	277	11:27-30	219
9:28-36	17, 294	11:27-28	237
9:31	56, 118, 201	11:27	237
9:33	93	11:28	238
9:35	130	11:37	216
9:37-50	18	11:39-44	81
9:43	78	11:39-41	219
9:44-45	310	11:42-52	218, 246
9:46-48	171	11:43	80
9:49	93	11:51	111, 177
9:51	130, 132	12:1-13:9	81

12:1-3	81	14:11	130
12:4-10	289	14:12-14	215
12:6-7	289	14:12	215
12:11	80, 89	14:13-14	243
12:13-21	90, 217	14:13	212, 215
12:15-21	218, 246	14:15-24	215
12:16-21	212, 215	14:15	240, 312
12:32-34	242	14:16-24	240
12:33-34	90, 217	14:21	212, 215
12:37	158, 246, 305	14:25-26	49
12:38	246	14:33	217
12:43	246	15	95, 96, 234, 239, 241, 243, 247
12:51-53	49	15:1-32	88
12:58	89	15:1-2	239
13-17	242	15:1	89, 92
13:4	138	15:2	241
13:6-9	81	15:5	93, 239
13:10-17	15, 75, 77, 79-81, 83, 95, 267, 271	15:6	239, 241
13:10	75, 77-78, 80, 240	15:7	93, 122, 239, 242
13:11-13	83	15:9	239, 241
13:11-12	78-79	15:10	93, 239, 242
13:11	77, 81	15:11-32	312
13:12	77, 81-82	15:11	112
13:13	76, 78, 81	15:13	95
13:14-16	75	15:18	122
13:14	76-78, 89	15:21	122
13:15-16	77-78, 81-82	15:23-24	241
13:15	77, 80-81	15:23	93, 239
13:16-41	71	15:24	239, 312
13:16	77, 79, 83	15:27	241
13:17	75, 77-78, 82	15:29	239
13:18-19	81, 83	15:32	239, 242-43
13:22	201	15:38	98
13:23-30	94	16:1-13	212
13:23	79, 240	16:1-9	242
13:24	240	16:13	90, 217
13:27	274	16:14	85
13:29	240, 312	16:19-31	90, 95, 215, 218-19, 242, 244, 246
13:33	201	16:19	94
13:47	206	16:20	215
14	240	16:22-31	81
14:1-24	79, 216	16:22	215
14:1-6	75, 80	16:25	218, 246
14:1	89	16:27-28	215
14:7-24	244	16:29-30	162
14:7-14	240	17:9-10	209
14:7-10	129		

17:10	240	19:48	78
17:11–19	75, 267	20–21	168
17:11	201	20:1–21:38	309
17:15	76, 101, 130	20:1–7	252
17:18	76, 101	20:1	89, 108, 110
17:30	102	20:4–5	122
17:31	274	20:4	202
17:35	268	20:17	114
18	92	20:19	78, 89
18:1–34	18	20:20	89
18:1–8	294–95	20:21	102, 201
18:9–14	101, 244, 294–95, 297	20:45–21:4	156, 215
18:10–14	286	20:46–47	219
18:10	108, 110, 174	20:46	50, 80, 129
18:13	89, 101, 103, 130	21:1–4	212
18:14	130, 297	21:2–4	215
18:15–17	171, 310	21:2	212
18:15	90, 92	21:6	99, 166
18:16–17	92	21:12–19	289
18:18–23	92, 218	21:12	80
18:18	89, 209	21:13–19	276
18:22	122, 212	21:15	21, 78
18:24	90, 217	21:17	78
18:25	212	21:24	56
18:28–30	49	21:26	99, 108
18:31–34	310	21:36	295
18:35–43	75	21:37–38	108
18:39	90	21:37	110
19	92	21:38	110
19:1–27	216	22–24	245, 306
19:1–10	81, 85–88, 93, 96, 212, 219, 267	22–23	21, 230
19:3	85	22:2	78, 89
19:4	201	22:3	105
19:5	94	22:4	89, 278
19:7	92	22:6	78
19:8	86, 88, 94–95	22:11	309
19:9–10	92	22:14	309
19:10	95, 229, 263	22:16	56
19:29–40	75	22:17	108, 113
19:31–33	230	22:19–20	227, 232, 275–76, 302
19:37	78	22:19b–20	272, 276
19:44	166	22:21	19
19:45–48	168, 307	22:24–27	21, 158–59, 305, 310
19:45–46	109–11, 168	22:28–32	6
19:46	108, 110–12, 174, 176–77, 286	22:28–30	157
19:47	89, 108, 110	22:28	105, 309
		22:30	19
		22:31	105

22:35–38	289	23:50–51	46
22:37	19, 71, 226, 228, 231	23:55	132
22:39–46	102, 274, 291, 295	24	15, 17, 112, 115, 118, 131
22:39	309	24:1	115
22:40	105, 285, 295	24:6	132
22:41	21, 130	24:13–35	312
22:46	105, 285, 295	24:13–32	183
22:47–54a	105	24:13	115
22:50	89	24:15–16	131
22:52	105	24:19–21	309
22:53	100, 105, 110, 276	24:20	89
22:54	89	24:21	115
22:55	98	24:22	134
22:59	132	24:25–27	310
22:63	101	24:26	230
22:66–71	99	24:27	230
22:66	89	24:30–31	294
23	97	24:31	131
23:2	20, 229	24:33	115
23:4	89	24:34	307
23:5	20, 132, 229	24:36–43	300
23:9	231	24:36	48, 115, 131
23:10	89	24:37	131
23:13–25	307	24:39	131, 301
23:13	89	24:41–43	131
23:14	229	24:44–49	296
23:27	21, 101	24:44–47	310
23:34	21, 68, 103, 287, 294	24:44	56
23:35	89, 231	24:45	18
23:39	277	24:46–48	173
23:40–43	88	24:46	230
23:43	275, 293	24:47–49	145
23:44–49	97–98, 276	24:47	17, 256
23:44–48	104, 106	24:48	300
23:44–45	104–5	24:49	6, 121, 124–25, 262, 273, 303
23:44–45a	100, 103, 105	24:50	115
23:44	98	24:51	115, 130
23:45	98, 101–2	24:53	108, 110, 112, 167, 174, 177, 285, 286
23:45a	98, 100		
23:45b	97, 103–5, 110, 113		
23:46–48	104		
23:46	21, 68, 101, 103, 294	<i>John</i>	
23:46a	103	1:23	194
23:47–48	101–2, 104	14–16	6
23:47	103, 231	20:22	5
23:48	21, 101–3	20:30–31	33
23:49	132	21:15–17	6
23:50–53	21	21:25	33

<i>Acts</i>		2-15	55
1-8	105	2-5	168
1-5	12, 160	2	5, 68, 111, 125, 135, 138, 140-41, 225-26, 268-70, 272-73
1	20, 54, 69, 251		
1:1-14	16-18, 118		
1:1-4	16	2:1-41	155
1:1-3	17, 301, 310	2:1-13	125, 133-34, 144-45, 159, 225, 292, 301
1:1	22, 132, 268	2:1-4	256, 287, 293
1:2	17-18, 69, 121, 287, 289	2:1-2	112
1:3	17, 115, 301, 303	2:1	155, 268, 285
1:4-8	257	2:2-3	100
1:4b-8	17	2:2	56, 121-22, 139-40, 177
1:4-5	125	2:3	140, 145
1:4	17, 18, 69, 125, 273, 296, 301, 303	2:4	112, 135, 140
1:4a	17	2:5-11	111-12, 135, 140, 177
1:5	17, 18, 69, 125, 155, 202, 208, 252, 257	2:5	122, 138, 140, 269
1:6-8	121	2:6	135, 140
1:6	17, 56, 69, 121, 287	2:8	135
1:7	296	2:9-11	139, 140, 269
1:8	17-19, 69, 121, 125, 145, 159-60, 173, 178, 258-59, 261, 262, 269, 292, 299	2:9	138
1:9-11	17, 115-24, 163, 262	2:11	137-38
1:9	117, 121, 131	2:12	134, 273
1:10	17, 122	2:13	134, 278
1:11	69, 122, 131-32, 271	2:14-40	303
1:12-14	284, 286	2:14-41	137, 145, 287
1:13	177	2:14-36	112, 136
1:14-15	288	2:14	112, 135, 137-38, 140
1:14	51, 69, 154, 268, 284-87	2:16-21	123
1:15-6:7	6	2:17-21	111, 303
1:15-26	288	2:17-18	112, 303
1:16	57, 289	2:17	99, 105, 124, 269, 279
1:17	46, 158	2:20	99, 100, 105
1:18	98	2:21	105, 111, 257, 263, 269, 271, 281, 287, 292, 303
1:19	138	2:22-36	302
1:20	289	2:22-24	230
1:21	287	2:22-23	230
1:21-22	268	2:22	21, 76, 99, 161, 307, 311
1:22	202, 252, 262, 274, 299-300, 302	2:23-24	307
1:23	288	2:23	132
1:24-25	286-89	2:24-36	124
1:24	268, 287-88	2:25-28	301
1:25	158, 278	2:28	56, 228, 271
1:26	46	2:29-35	273, 303
		2:31-34	303
		2:32-33	302
		2:32	132, 262, 300, 307

2:33	123–24, 152, 257, 273, 293, 296, 303	3:16	263, 268, 273, 275, 281, 292, 303
2:36	124, 225, 268, 273, 287, 303	3:17–26	270
2:37–42	269	3:18	56, 57
2:37–38	280	3:19–21	271
2:37	184, 209, 278	3:19	256, 272, 281
2:38–47	256	3:21	122
2:38–40	124	3:22–26	162
2:38–39	259	3:26	307
2:38	145, 248–49, 251, 254–55, 257–58, 268, 272, 281, 292	4:1–22	309
2:39	111, 269	4:2	225, 299, 309, 313
2:40	263, 270	4:9	263
2:41–47	255	4:10	268, 273
2:41	112, 280	4:10–12	230, 272, 303
2:42–47	144–45, 153, 155, 159, 285, 286	4:10–11	168
2:42	284–86	4:10	275, 303, 307
2:43	99, 161, 311	4:11–12	225, 273
2:44–45	268	4:11	303
2:44	155, 177, 281	4:12	131, 263, 268, 303
2:45	145	4:13	134, 138
2:46–47	108, 167, 174	4:14	263
2:46	112, 154, 168, 244, 268, 284–85	4:16	99, 138
2:47	155, 263, 285–86	4:19–20	168
3	225, 231	4:23–35	155
3:1–4:12	269	4:23–31	312
3:1–26	303, 309	4:24–31	285–86
3:1–10	311	4:24–30	290
3:1	103, 108, 110, 167–68, 174, 286, 290–91	4:24	154, 259, 268, 285, 290, 296
3:6	268	4:29–30	275, 290
3:7–9	208	4:29	290
3:7	309	4:30	99, 161, 268, 311
3:8–9	244	4:31	155, 290
3:12–26	225	4:32–5:11	268, 271
3:12–16	293	4:32–35	155, 159
3:12	134, 275	4:32–34a	311
3:13–16	225	4:32	312
3:13–15	230, 270, 273, 307	4:33	300, 311–12
3:13–14	231	4:34	155, 312
3:13	231, 303	5	233–34
3:14	231	5:12	99, 154, 161, 275, 285, 311
3:15–17	208	5:16	263, 269, 271
3:15–16	262	5:17–21	270
3:15	271, 274, 300, 303, 306–7, 309	5:20–21	108, 110, 168
		5:24	134
		5:25	108, 110, 168
		5:28	268
		5:29	168
		5:30–32	168, 262

5:30-31	164, 226, 274, 303, 304	7:24-25	164
5:30	277, 303, 307	7:25-27	164
5:31	5, 123, 256, 263, 270, 272, 279, 281, 303	7:25	263, 270
5:32	300-301	7:26	164
5:33	208	7:30-35	164
5:38-39	168, 275	7:31	134
5:40	268	7:32	164
5:41	233, 268	7:34	263
5:42	108, 110, 168	7:35	164, 270
6:1-7	7, 151, 153-54, 158-60, 259, 276, 305	7:36	162, 164
6:1-6	268	7:37	162
6:1	155-57	7:38	164-65
6:2	19, 305	7:39-43	166
6:3-14	107	7:39	164
6:3-6	21	7:40	164
6:3	21, 161, 305	7:41	164, 166
6:4	284, 286	7:42-43	166
6:5	21, 161, 163	7:44	165-66
6:6	286, 288	7:45-50	163
6:7	6, 142	7:45	165
6:8-12:25	6	7:46	166
6:8-15	164	7:47-49	111, 177
6:8	21, 99, 152, 161, 311	7:47	166
6:9	21, 162	7:48-50	166
6:10-12	21	7:48	110, 167
6:10	21	7:49-50	168
6:11	162	7:49	121-22, 163
6:12-13	287	7:50	167
6:12	162	7:51	165
6:13-14	99	7:52	165
6:13	161-63, 166	7:53	164-65
6:14	162	7:54-60	290
6:15	162	7:54-56	311
7	110, 161, 168	7:54	278
7:1	163	7:55-56	122
7:2-8	163	7:55	21, 103
7:2	165	7:56	21, 103
7:9-16	163	7:57	268, 285
7:10	263	7:58	21
7:11	165	7:59-60	68, 287, 289, 293
7:12	165	7:59	21, 103, 287
7:15	165	7:60	21, 103, 287, 292
7:17-44	161, 163	8	251
7:19	165	8:1-3	276
7:20	164	8:1	142
7:22	164	8:2	21, 140
		8:4-25	248, 258, 305
		8:4	142, 276

8:5-25	126	9:32-43	175
8:6	99, 268, 285, 311	9:32	176
8:7	263, 269	9:33	176
8:8	244	9:34	263
8:9	134	9:35	176
8:11	134	9:36-43	269
8:12	256, 280-81, 292	9:36	268
8:13	99, 134, 284, 311	9:37	176
8:14-25	287	9:40	176, 292, 293
8:15-17	287	9:43	176
8:15	293	9:48	281, 292
8:16	256, 258-59, 281, 287, 292	10-11	110
8:18-24	183, 275	10	69, 251, 255
8:22	256, 287	10:1-11:18	57, 170, 172-73, 255, 258-59, 269, 291-92
8:24	287	10:1-20	176
8:25	259	10:1-4	19, 69-70
8:26-40	259, 291-92, 304-5, 307-8	10:1-2	46
8:26	291	10:2	172, 176, 254, 286, 291
8:27c	305	10:3-4	291
8:29	291	10:3	103, 176
8:32-33	226, 228, 231	10:4	286, 291
8:33	306	10:5-6	176
8:35-39	256	10:7	176, 284
8:36	280	10:9-16	175, 255, 290
8:39-40	173	10:9	176, 286, 291
8:39	291	10:11	122
9	20, 113	10:14	174, 255
9:1-19	69	10:15	282
9:2	201	10:16	122, 258
9:3	20, 122	10:17-18	176
9:9	20	10:17	19, 69-70, 134
9:10-17	287	10:23	19, 69-70, 176
9:10-12	291	10:24	172, 176
9:11	286	10:25	176
9:13-14	20	10:26	177
9:14	268, 281, 287, 292	10:27	172, 176
9:16	268, 277	10:28-29	177, 255
9:17	272, 287	10:28	175, 292
9:18	100, 280	10:30-34	255
9:20	296	10:30-33	177
9:21	134, 268, 281, 287, 292	10:30-31	291
9:22	134, 138	10:30	103, 176
9:23	56,	10:32	176
9:26-28	20	10:33	172, 176
9:28-36	119	10:34-36	255, 282
9:29	156	10:35	255
9:31	20, 142	10:36	177
9:32-11:18	176		

10:37	78, 202, 252	13:1-19:20	7
10:38	76, 83, 263, 267, 271, 274	13:3	288, 292
10:39-43	262	13:4-12	271
10:39-41	300	13:6-8	229
10:39-40	307	13:13-48	80
10:39	277	13:14-52	80
10:41	301, 307, 312	13:16-41	58, 275
10:42	313	13:16	280
10:43-44	272	13:23-29	230
10:43	226, 269, 272	13:23-25	257
10:44-48	172, 256	13:23	5, 58, 263
10:44-46	255	13:24- 25	252
10:44	177	13:24	253
10:45	134, 176, 272	13:25	56, 208
10:46	137	13:26-37	302
10:47-48	255, 280	13:26	263, 272
10:47-48a	177	13:27-31	307
10:47	260, 272	13:27-29	137
10:48	257	13:27	56-57, 138
10:48b	177	13:29	277
11	208	13:30-31	300
11:1-18	158, 256	13:31	132
11:1-3	255	13:33-34	307
11:2-3	175, 292	13:33	296
11:3	176	13:35-37	301
11:4	271	13:38-39	279
11:5	175, 291	13:38	272, 280
11:12	176, 282	13:39	281
11:13	176	13:41	134, 280
11:14	176, 255, 263, 272	13:44-49	105, 276
11:15-18	269, 272	13:44-45	278
11:15-17	272	13:46-47	57
11:16-18	252	13:47	159, 262-63, 271
11:16	202, 208, 257	13:52	244
11:17	281	14:1-18	105, 276
11:18	176, 254-55, 281	14:1-7	80
11:19	142	14:1	80
11:20	156	14:3	99, 275, 311
11:27-30	268	14:8-15	293
12:1-19	270	14:8-10	269
12:5	286, 289	14:9	263, 281
12:11	263	14:11	269
12:12	289	14:14-15	275
12:16	134	14:15-16	280
12:18-19	184	14:15	296
12:20	268, 285	14:16	279
12:24	6, 142	14:19-20	310
12:25	56	14:20	310

14:22	276, 290, 310	16:30-31	281
14:23	288	16:30	209, 263
14:26	56	16:31-34	172
14:27	292	16:31	57, 184, 263, 281
15:1	263	16:32	184
15:3	244	16:34	244
15:6-9	57, 178, 255	16:35	179
15:7-11	178, 280	16:36	179
15:7-9	256	16:37	179
15:7-8	269	16:38	179
15:7	281	17:1-9	80
15:8-9	258-59	17:1-2	80
15:8	272, 289	17:3	280, 307
15:9	272, 282	17:4	183
15:11	263	17:6-7	20
15:12-18	57	17:10-15	80
15:12	99, 311	17:11	279
15:21	80	17:12	183
15:23	48	17:18	299
15:25	154, 268, 285	17:20	134
15:28	57	17:23	107
16-28	55	17:24-29	166
16:7	125	17:24-28	296
16:9-10	179	17:24	110, 167
16:11-40	170, 172, 178, 181	17:25	263
16:11-12	178	17:30-31	313
16:12	178	17:30	281
16:14-15	172, 255, 256	17:30a	279
16:14	109, 183	17:30b	279
16:15	268, 280	17:31	307, 313
16:16-19	183	17:32-33	278
16:16-18	179, 271	17:32	314
16:16	179	17:34	183
16:17	201	18:1-8	80
16:19-40	270	18:2-6	105
16:19-31	209	18:2	209
16:19	179, 183	18:4-8	80
16:20-21	179	18:4-7	80
16:20	179	18:7-8	80
16:22	179	18:8	80, 281
16:23	183	18:8b	172
16:24	183	18:9-10	49
16:25-34	293	18:12	268, 285
16:25	137, 286, 289	18:18	209
16:27-32	280	18:24-28	257
16:27	184	18:24-26	252
16:28-34	255-56	18:25	201-02, 208
16:30-34	280	18:26	80, 201, 276

19	251	22:15	300
19:1-7	248, 250, 252, 256-57	22:16	204, 256-57, 268, 272, 281, 287, 292
19:1-4	208	22:17-21	112, 286, 291
19:3-4	208	22:17	108, 110, 167, 174
19:4-5	202	22:22	278
19:4	202, 253	23:6-8	313
19:5	281, 292	23:6	313
19:6	137	23:8	314
19:8-20	271	23:16-24	270
19:8-10	80, 280	23:24	263
19:9	201	23:26	48
19:13	268	23:27	263
19:20	6, 142	23:31	209
19:21	56	24:6	113
19:21-28:31	7	24:12	113
19:23-41	270	24:14	201
19:23	201	24:15	313
19:29	268, 285	24:18	108, 113, 167, 174
19:32	134	24:21	56, 313
20:7-12	269	24:22	201
20:21	281	24:27	57
20:22	201	24:44	57
20:28	227-28, 232, 272, 275-76, 302	25:8	113
20:32	276	26	138
20:33-35	183	26:6-8	313
20:36	286, 292	26:8	307
20:45	158	26:14	156
21:5-6	286, 292	26:16-18	262
21:8	173	26:16	300
21:13	268	26:17-18	271, 279
21:19	158	26:17	263
21:20-26	286	26:18	105, 256, 272, 276
21:26	108, 110, 167, 174	26:20	281
21:27-30	109	26:21	113
21:27	113, 134	26:24-25	137
21:28	107, 113	26:24	278
21:29	113	26:25	135, 137
21:30	113	26:27	279
21:31	134	26:29	293
21:38	193	27:20	263
21:40	156	27:25	51
22:1-21	112, 286	27:31	263, 270
22:2	156	27:34	263
22:4	201	27:35	286
22:10	209	27:43-28:6	270
22:12	140	27:43	263
22:14-16	262	27:44	263

28	271		
28:1	263		
28:4	263		
28:8	263, 293		
28:9	263		
28:17–29	105, 276		
28:23	17		
28:27	263		
28:28	263		
28:31	17		
<i>Romans</i>			
8:4	199		
15:6	285		
<i>1 Corinthians</i>			
6:11	204		
6:20	228		
7:23	228		
11:17–34	227		
12–14	135		
		<i>2 Corinthians</i>	
		3:13	162
		<i>Galatians</i>	
		2:9	6
		3:13	277
		5:16	199
		<i>Ephesians</i>	
		4:7–8	114
		1:14	228
		<i>Hebrews</i>	
		3:7–11	193
		<i>1 Peter</i>	
		2:9–10	228
		2:24	277
		<i>2 Peter</i>	
		2:1	228

Author Index

- Abbott, H. Porter 14, 86
Abraham, William J. 27, 170
Achte-meier, Paul J. 74–76
Adams, Dwayne H. 91
Adler, N. 248
Alexander, Loveday C. A. 139
Alexander, Philip S. 139
Alter, Robert 62, 63
Andersen, Francis I. 72
Anderson, Kevin L. 123, 225
Anderson, Paul N. 3, 222
Archer, Léonie J. 45, 47
Arlandson, James Malcolm 238
Ascough, Richard S. 179
Atkinson, Quentin D. 141
Aune, David E. 55
- Bachmann, Michael 99
Badian, Ernst 89
Bailey, James L. 55
Bal, Mieke 45, 54, 104
Balla, Peter 32
Baltzer, Klaus 107, 111
Balz, Horst 107
Banks, Robert 82
Barclay, John 214
Barker, D. C. 182
Barrett, C. K. 57, 67, 152, 165, 179, 248, 273, 277
Bartchy, S. Scott 268
Barth, Gerhard 171, 248, 257
Barton, Stephen C. 288
Bauckham, Richard 34, 124, 139, 225
Beale, G. K. 165
Beasley-Murray, George R. 170, 248, 258
Bellah, Robert N. 43
Berger, Klaus 25, 207
Berger, Peter L. 106, 279
Berridge, Kent C. 217, 235
- Betori, Giuseppe 136
Bevir, Mark 151
Binder, Donald D. 181
Bird, Michael F. 3, 161
Black, Matthew 102
Blue, Brad 178, 181–82, 285
Bock, Darrell L. 57, 162, 238
Boff, Leonardo 51
Bolle, Kees W. 107
Booth, Wayne C. 45, 272
Bourdieu, Pierre 144
Borg, Marcus 91
Borgen, Peder 269
Bourquin, Yvan 85
Bovon, François 56–57, 145, 182, 193–94, 264
Braund, David C. 265
Brawley, Robert L. 54, 56, 101, 278
Bream, H. N. 114
Briesach, Ernst 34
Brown, Gillian 13, 43, 56, 104, 106, 250
Brown, Raymond E. 45, 49, 51, 62, 67, 238
Brown, Schuyler 83, 248
Bruce, F. F. 111, 138, 141, 152, 154, 177, 204
Brunner, Peter 119–20
Büchele, Anton 98–99
Büchsel, Friedrich 82
Buckwalter, H. Douglas 118, 123, 301
Bultmann, Rudolf 75
Burrige, Richard A. 55–56
Busse, Ulrich 74, 82–83, 271
- Cable, Daniel M. 92
Cadbury, Henry J. 3, 57, 153, 222
Capel Anderson, Janice 43
Carroll, John T. 277
Cartledge, Mark J. 135
Cassidy, Richard J. 271

- Chance, J. Bradley 58, 100, 106, 110
 Charlesworth, James H. 285
 Chatman, Seymour 15
 Childs, Brevard S. 194, 200
 Christiansen, Ellen Juhl 248
 Clark, Elizabeth A. 26
 Cloete, G. D. 143
 Cohen, Shaye J. D. 108, 174
 Collins, John N. 158
 Collver, Albert 154
 Conrad, Edgar W. 63
 Conzelmann, Hans 53, 74, 83, 110–11,
 152, 221, 242
 Cook, Albert 33, 149
 Cosgrove, Charles H. 242, 267
 Creed, J. M. 75
 Crook, J. A. 182
 Crump, David M. 290, 294
 Crystal, David 135
 Culler, Jonathan 55, 66
 Cullmann, Oscar 248
 Cummins, S. A. 26
 Cunningham, Scott 233
- Dahl, Nils A. 65
 Danker, Frederick W. 79, 90, 183, 265
 Das, A. Andrew 248, 259
 Dauer, Anton 67
 Davies, J. G. 126, 140
 Davis, Carl Judson 193
 Davies, J. G. 248
 Davis, Stephen T. 120
 Dawson, Gerrit Scott 129
 de Beaugrande, Robert 249
 de Certeau, Michel 144
 de Vaux, Roland 107
 Dean-Otting, Mary 117–118
 Deci, Edward L. 217, 235
 Derrida, Jacques 145
 Dibelius, Martin 75
 Dihle, Albrecht 55
 Dillon, George L. 249
 Dillon, Richard J. 57, 276
 Dinkler, Erich 57
 Dixon, Suzanne 182
 Dodd, C. H. 147, 221
 Dömer, Michael 264
 Donahue, John R. 48
- Donaldson, Amy M. 118
 Donne, Brian K. 129
 Doohan, Leonard 81
 Douglas, Mary 34, 46, 109
 du Plooy, Gerhardus Petrus Viljoen
 267–68
 Dunn, James D. G. 5, 91, 119, 149, 249,
 256, 259
 Dupont, Jacques 136, 309, 313
 Duranti, Alessandro 156
- Eco, Umberto 44, 72–73, 86, 141
 Egolf, Donald B. 92
 Eliade, Mircea 107
 Elliott, John H. 43, 109, 168, 172
 Ellis, E. Earle 58, 82, 262
 Emmott, Catherine 87, 93
 Enslin, Morton S. 115
 Enuwosa, Joseph 275
 Esler, Philip Francis 110, 135, 175, 271
 Evans, C. F. 57, 68
 Evans, Vyvyan 196
 Everts, Jenny 135
- Fabry, H.-J. 268
 Falk, Daniel K. 285
 Farris, Stephen C. 67
 Farrow, Douglas 114, 128
 Fee, Gordon D. 249
 Feldman, Jerome A. 130, 197
 Feldman, Louis H. 266
 Finger, Reta Halteman 153
 Finley, M. I. 214
 Finn, Thomas M. 189
 Fischer, Michael M. J. 42
 Fitzmyer, Joseph A. 44, 49, 62, 75, 83, 102,
 115, 137, 163, 275, 277
 Flanagan, Neal 264
 Flannery, Frances 116
 Flesher, Paul Virgil McCracken 50
 Fletcher-Louis, Crispin H. T. 131
 Foakes-Jackson, F. J. 151–52
 Foeret, Anne 14
 Foerster, Werner 65, 131, 265
 Fohrer, Georg 131, 265
 Forbes, Christopher 134, 136
 Foucault, Michael 66
 Fowl, Stephen E. 26

- Franklin, Lloyd David 249
 Freadman, Richard 43
 Fretheim, Terence E. 143
 Friesen, Steven J. 214
 Fuller, Michael E. 191, 200
 Fuller, Reginald H. 49, 227, 275
- Gardner, Jane F. 180
 Garrett, Susan R. 54, 271, 275
 Gaventa, Beverly R. 175, 189, 280
 Geertz, Clifford 109, 171–72
 Genette, Gérard 70
 George, Augustin 264, 269–70, 272, 302
 Gibbs, Raymond W. Jr. 130
 Giessner, Steffen R. 92
 Giles, Kevin 264
 Gill, David W.J. 182
 Glöckner, R. 264, 275
 Godet, Frédéric Louis 46, 77, 82, 90
 Gooding, D.W. 119
 Gorman, Michael J. 205
 Goulder, Michael D. 69, 98
 Gowler, David B. 45
 Grassi, Joseph A. 74, 81
 Gray, Russell D. 141
 Green, E. M. B. 265
 Green, Joel B. 3, 7, 10, 16, 18, 24, 41, 43, 46, 52–53, 55, 74, 78, 85, 87, 93, 97–98, 106, 114, 123, 133, 147, 159, 161, 164, 168, 170, 172, 177–78, 189, 211, 214, 217, 221, 230, 232–33, 248–49, 252, 254, 261, 263–64, 266–68, 271–72, 276–77, 279, 283, 292, 299–300, 302
 Green, Melanie 196
 Green, Michael 173
 Greenblatt, Stephen 35, 150
 Gregory, Andrew 7
 Griffin, Miriam 180
 Grinde, B. 234
 Grogan, Geoffrey W. 141
 Grundy, Peter 143
 Guelich, Robert 55
 Güting, Eberhard 139
- Haenchen, Ernst 111, 152, 177
 Hall, Robert G. 70, 279
 Hamel, Gladas 182
 Hamilton, Victor P. 141
- Hamm, Dennis 74, 78, 83, 86, 88, 279
 Hanson, Anthony Tyrrell 67
 Hanson, Paul D. 79
 Haran, Menaheem 107
 Hardt, Oliver 34
 Haroutunian, Joseph 129
 Harrington, Daniel J. 67
 Harrington, Wilfrid J. 75
 Harrison, Everett F. 307, 313
 Hartman, Lars 170, 207, 249, 256, 258
 Hays, Christopher M. 211
 Hays, Richard B. 26
 Hauerwas, Stanley 141
 Hause, H. 46
 Head, Peter 165
 Heider, George C. 223
 Helfmeyer, F.J. 199
 Helgeland, John 180
 Hemer, Colin J. 136
 Hendrickx, Herman 62, 67
 Hengel, Martin 156, 181, 222
 Herman, David 85
 Herrenbrück, Fritz 89
 Hill, Craig C. 152
 Himmelfarb, Martha 117
 Holladay, William L. 95
 Hollander, John 68
 Holtz, Traugott 58–59
 Horsley, Richard A. 43, 63
 Houlden, Leslie 117, 129
 Hovenden, Gerald 134
 Hubbard, Benjamin J. 62
 Hudson, R. A. 144
 Hull, John M. 74, 83
 Hur, Ju 136
 Hurst, L. D. 46
 Hutcheon, Linda 66–67, 252
- Immanuel, Babu 189
 Iser, Wolfgang 34, 86
- Jenson, Robert W. 27, 120
 Jeremias, Joachim 78, 98, 101, 109, 111, 170, 227
 Jervell, Jacob 58, 137, 162, 303, 307, 314
 Johnson, Andy 124
 Johnson, Luke Timothy 8, 267
 Johnson, Mark 93

- Jones, Donald L. 184
 Judge, E. A. 173, 178
 Judge, Timothy A. 92
 Juel, Donald 273
 Just, Arthur A., Jr. 9, 92

 Kähler, Martin 230
 Karris, Robert J. 101, 231
 Kee, Howard Clark 74, 79, 83, 255, 300
 Kilpatrick, G. D. 227
 Kim, Hee-Seong 18, 141
 Kim, Kyoung-Jin 211
 Kim-Rauchholz, Mihamm 189
 Kingsbury, Jack Dean 54
 Kirchschräger, Walter 74
 Klein, Günter 57
 Klein, Hans 115
 Knipe, David M. 46, 107, 108, 167
 Koet, B. J. 58
 Korn, Manfred 18, 277
 Kringelbach, Morten L. 217, 235
 Kuecker, Aaron J. 20, 21
 Kümmel, Werner Georg 222

 Ladd, George Eldon 222
 Lagrange, Marie-Joseph 82
 Lake, Kirsopp 115
 Lakoff, George 197
 Larkin, William J., Jr. 118
 Larsen, Kasper Bro 148
 Larsson, Göran 199
 Laurentin, René 49, 58, 62, 67
 Leat, S. Jennifer 14
 Lee, Spike W. S. 203
 Léon-Dufour, Xavier 62
 Levinskaya, Irina 181
 Levinson, Stephen C. 48, 56
 Levison, John R. 138
 Lienhard, Joseph T. 152, 156
 Liljenquist, Katie 203
 Lincoln, Andrew T. 141, 148
 Lindbeck, George A. 147
 Link, H.-G. 51
 Liu, Shari 93
 Loewe, Raphael 47
 Loftus, Elizabeth 34
 Lohfink, Gerhard 114, 117
 Lorenzen, Thorwald 309

 Lowenthal, David 35–36
 Luckmann, Thomas 106, 279
 Lüdemann, Gerd 28, 139
 Lund, Øystein 200
 Lyonnet, S. 48
 Lyons, John 143

 Maddox, Robert 202, 300
 Maile, John F. 122
 Malina, Bruce J. 41–44, 46–47, 51–52,
 79, 138
 Maloney, Linda M. 177
 Manson, William 75
 Marcus, George E. 42
 Marguerat, Daniel 16, 85, 191
 Marincola, John 28, 151
 Marshall, I. Howard 57, 81–83, 99, 101–2,
 133, 141, 148, 178, 181, 256, 263, 272,
 302
 Martin, Dale B. 50, 301
 Martin, Ralph P. 264
 Martin, Wallace 13, 255
 Massyngbaerde Ford, J. 270
 Matera, Frank J. 98–99, 101, 139
 Matson, David Lertis 172, 178
 Matthews, Shelly 166
 Mauser, Ulrich W. 193
 McHugh, John 49, 51
 McIntire, C. T. 30–31, 149
 McIntyre, Luther B. Jr. 248
 McKeever, Michael C. 165, 174
 McKnight, Scot 111
 Meeks, Wayne A. 136
 Méndez-Moratalla, Fernando 88, 189
 Menzies, Robert P. 136, 249, 259
 Merrill, Eugene H. 198
 Metzger, Bruce M. 114, 120, 124, 139
 Michel, Otto 89
 Middleton, J. Richard 205
 Miller, John B. F. 116
 Miller, Marvin Henry 74–75
 Miller, Seumas 43
 Mills, Watson E. 134
 Minear, Paul S. 53
 Mitchell, Alan C. 86
 Mittmann-Richert, Ulrike 228
 Moberly, R. W. L. 26
 Morris, Leon 222

- Morris, William G. 49
 Morson, Gary Saul 310
 Motyer, J. Alec 200
 Moule, C. F. D. 115
 Moxnes, Halvor 43, 109, 211
 Muhlack, Gudrun 19
 Müller, Paul-Gerd 274
 Mullins, Terence Y. 62
 Myers, J. M. 114
- Nader, Karim 34
 Najman, Hindy 193
 Nave, Guy D., Jr. 189
 Neale, David A. 43, 91
 Needham, Nick 129
 Neff, Robert 63
 Neusner, Jacob 108
 Neyrey, Jerome H. 41–44, 46–47, 51, 53,
 138, 179, 264
 Nicolet, Claude 180
 Nickelsburg, George W. E., Jr. 300
 Nolland, John 67, 76, 264
 Novick, Peter 26
- Oakes, Peter 214
 O'Collins, Gerald 266
 O'Fearghail, Fearghus 62
 O'Keefe, John J. 115
 O'Neill, J. C. 250
 O'Reilly, Leo 137
 O'Toole, Robert F. 68, 249, 251, 259, 280
 Oliver, H. H. 53
 Oulton, J. E. L. 249
- Paden, William E. 157
 Palatty, Paul 122
 Palmer, D. W. 117
 Panning, Armin J. 154
 Pao, David W. 206
 Parkinson, Carolyn 93
 Parsons, Mikeal 3–4, 10, 13, 16, 91, 157,
 161, 249
 Patterson, Stephen J. 229
 Peer, Michael 93
 Pelikan, Jaroslav 154
 Penner, Todd 165
 Penney, John Michael 141, 258
- Pervo, Richard 3–4, 10, 13, 115, 153, 161,
 166, 167, 249
 Pesch, Rudolf 262
 Peterson, David 178, 228
 Phelan, James 36, 150, 163
 Phillips, Thomas E. 5, 211
 Pilgrim, Walter E. 264, 272
 Pilhofer, Peter 181
 Pitcher, Luke 151
 Plummer, Alfred 84, 98
 Plunkett, Mark A. 175
 Polhill, John B. 262
 Posner, Michael I. 130, 197
 Powell, Mark Allan 85, 148, 249, 264
 Praeder, Susan Marie 19, 68
 Pred, Allan 262
 Preuss, Horst Dietrich 205
 Price, S. R. F. 266
 Prieur, Alexander 18
 Prince, Gerald 14, 53, 255, 263
- Quadagno, Jill 42
- Rabinowitz, Peter J. 9
 Rackham, Richard Belward 152, 173
 Radl, Walter 19, 55, 68, 264
 Rae, Murray 31, 149
 Raichle, Marcus E. 130, 197
 Räisänen, Heikki 32, 49
 Ramachandran, V. S. 130
 Rapske, Brian 179, 183–84
 Ravens, D. A. S. 86
 Rawson, Beryl 47, 171, 182, 238
 Redman, Judith C. S. 34
 Reimherr, O. 114
 Reno, R. R. 115
 Rese, Martin 58
 Rhodes, James N. 165
 Richter Reimer, Ivoni 181, 183
 Rigby, Cynthia L. 129
 Robinson, A. T. 204
 Rohrbaugh, Richard L. 136
 Rosenblatt, Marie-Eloise 271
 Rothschild, Clare K. 28
 Rowe, C. Kavin 7–8, 123, 196
 Ruddick, C. T. 67
 Ryan, Richard M. 217, 235

- Sahlins, Marshall 155, 218, 234
 Said, Edward W. 16, 53, 179
 Sailors, Timothy B. 118
 Sanders, E. P. 45, 91
 Sanders, Jack T. 139
 Sanders, James A. 66
 Sandnes, Karl Olav 173
 Sarisky, Darren 26
 Saver, Jeffrey L. 14
 Schaberg, Jane 63, 64
 Schachter, Daniel L. 34
 Schäfer, Peter 179
 Schaff, David 114
 Schaff, Philip 114, 135
 Scharlemann, M. H. 165
 Schmithals, Walter 75
 Schnall, Simone 203
 Schneemelcher, Wilhelm 126
 Schneider, Gerhard 78, 82, 99, 135, 301
 Scholer, David M. 213
 Schottroff, Luise 183, 239
 Schreiber, Johannes 277
 Schubert, Paul 58
 Schubert, Thomas W. 92
 Schüngel-Straumann, Hefen 145
 Schürer, Emil 45, 191
 Schütz, Frieder 276
 Schwarz, Norbert 203
 Schweizer, Eduard 80, 228
 Scott, J. J., Jr. 163
 Scott, James M. 139, 144
 Seccombe, David Peter 262
 Segal, Alan F. 117
 Seim, Turid Karlsen 158
 Seymour-Smith, Charlotte 42, 157
 Shelton, James B. 252, 259
 Shepherd, William H., Jr. 258
 Sherwin-White, A. N. 179
 Sleeman, Matthew 122
 Smit, D. L. 143
 Smith, David 142
 Smith, Dennis E. 16
 Smith, Julien C. H. 163, 165
 Smith, Steven G. 150
 Soards, Marion L. 98, 273, 275
 Soja, Edward W. 139, 262
 Spencer, F. Scott 156, 163, 249
 Spencer, Patrick E. 3, 161
 Squires, John T. 268
 Staley, Jeffrey L. 180
 Stanton, Graham N. 229
 Stenschke, Chrisoph 264
 Sterling, Gregory E. 163
 Still, Judith 66
 Stock, Brian 34
 Stock, Klemens 48–49
 Strauss, David Friedrich 115–16
 Strobel, August 48, 229
 Stubbs, Michael 43, 106
 Sylva, Dennis D. 99, 101, 103, 165
 Tabor, James D. 117
 Talbert, Charles H. 19, 30, 55, 62, 74, 189
 Talmon, Shemaryahu 193
 Tannehill, Robert C. 54, 74, 76, 78, 84, 86,
 101, 183, 189, 255, 258, 270, 273–74, 304
 Tannen, Deborah 251
 Tanton, Lanny Thomas 248
 Taylor, Charles 224
 Taylor, Joan E. 251
 Taylor, Nicholas H. 165, 173, 177, 208
 Taylor, Vincent 75, 98, 100–1
 Thompson, Andrew J. 163, 165
 Thompson, Richard P. 145
 Throckmorton, B. H. 264, 272
 Tichý, Ladislav 86
 Tiede, David L. 275
 Tolbert, Mary Ann 44
 Toolan, Michael J. 14, 54
 Torrance, Alan 31
 Treier, Daniel J. 26
 Tribble, Phyllis 46
 Trites, Allison A. 300
 Troeltsch, Ernst 26
 Trompf, G. W. 19
 Tuckett, Christopher M. 98
 Turner, Mark 197, 259, 273
 Turner, Max 123–24, 136, 170, 195, 248,
 264
 Tyson, Joseph B. 54, 78, 83, 99, 156, 222
 Uehlinger, Christoph 142–43
 Ulansey, David 105
 van der Loos, H. 82
 van Gennep, Arnold 206, 253

- van Unnik, W. C. 49, 70, 262
van Zyl, Hermie C. 223, 228
Vander Broek, Lyle D. 55
VanderKam, James C. 193
Vanhoozer, Kevin J. 26
Veyne, Paul 149
von Rad, Gerhard 141
Vorster, William 66
- Wainwright, Geoffrey 170, 248
Wall, Robert W. 4–7, 133, 175
Walters, Patricia 10–13
Walton, Steve 123, 165–66, 227
Warrington, Keith 137
Watts, John D. W. 200
Watts, Rikki E. 195, 199
Webb, Robert L. 251
Weinert, Francis D. 99, 103
Weinstock, Stefan 139
Wenham, Gordon J. 47
Wenk, Matthias 155
Werlen, Benno 139
Wheatley, Thalia 93
White, Hayden 14, 32, 35
White, Richard C. 86
Whittaker, Molly 175, 179
- Wiedemann, Thomas 171–72, 180
Wilckens, Ulrich 221
Wilcox, Max 268, 277
Wilkinson, John 82
Wilson, Stephen G. 115, 162, 173
Winchester, Simon 142
Witherington, Ben, III 71, 178
Worton, Michael 66
Wrede, Wilhelm 27
Wright, G. Ernest 108
Wright, N. T. 31, 120, 127, 204–5
Wuthnow, Robert 282
- Yamakawa, Yoshinori 93
Yamazaki-Ransom, Kazuhiko 191, 194
Yong, Amos 91
Young, Kay 14
Yu, Ning 130, 197
Yule, George 13, 43, 56, 104, 106, 250
- Zehnle, Richard 222, 232, 264
Zerhusen, Robert 135
Zhong, Chen-Ba 203
Ziccardi, Costantino Antonio 18
Zwiep, A. W. 117, 118

Subject Index

- Abraham 46, 59, 64–68, 71, 73, 163, 218
Ananias 20, 69, 140, 204, 256, 287
Anna 16–17, 69, 235, 239
Apostles (see also *Twelve, the*) 157–60,
233–34, 287, 289
Ascension 17, 114–32, 223–24, 226, 230,
302–4
Atonement (see also *Forgiveness, Salva-
tion*) 221–24, 227–29, 232, 275–77, 302
Baptism 170–85, 202–8, 248–60, 280–81
Canonical criticism 4–7, 27, 31–32
Cognitive studies
– Cognitive linguistics (see also *Meta-
phor[s]*) 196–97
– Cognitive narratology 85–96
– Cognitive science 34, 87, 130, 197
Conversion 88, 94–95, 172–78, 189–210,
279–80
Cornelius 19–20, 29, 69, 172–78, 185,
226, 254–56, 258, 261, 274, 278, 291–92
Creed (see also *Rule of Faith*) 31–32, 116
Culture (see *Sociocultural criticism*)
Death of Jesus 104–6, 226–32, 275–78
Disciples and discipleship 16–18, 154–58,
217–19, 276–78, 281, 283–98, 299–302,
308–12
Discourse analysis 104–6, 250–52
Elizabeth 42, 45–48, 50–52, 59–61, 64–65,
199, 237–39, 304
Embodiment 128–31, 134, 189, 197,
202–4, 206–7, 210
Forgiveness (see also *Atonement, Salva-
tion*) 123, 178, 184, 194–95, 204–6,
224, 226, 253–54, 256–57, 266–67,
269, 271–72, 274, 279, 281, 292, 304,
315
Form criticism 11, 25, 75, 117–19
Gabriel 17, 19, 45, 48–49, 51–52, 60–61,
63–64, 237
Happiness (see also *Joy*) 93, 233–47
Healing 74–84, 224–25, 267–71, 290–93,
309, 311
Heaven 114–32, 163–68, 239–44
History (see also *Narrative – History,
representation of*)
– Historical criticism 24–37, 116
– Historiography 28, 34–36, 55, 151
Holy Spirit 16–17, 18, 19, 21, 123–25,
135–38, 140, 145, 155, 174, 177–78,
193–95, 198–99, 204, 208, 224–28,
236, 238, 248–60, 261, 269, 272–75,
278–79, 283, 285, 287, 289–93, 301–5,
309–12
Honor and shame (see also *Status*)
41–52, 182–84, 215, 233, 237–39,
277, 310
Idolatry 161–69
Intertextuality (see also *Old Testament,
Luke’s use*) 66, 124, 137, 146, 198, 205,
251, 270
Jewish leaders, conflict with 79–82
John (the Apostle) 168, 290, 299, 309,
311, 313
John the Baptist 18, 54, 57, 59–61, 64–66,
68, 71, 89, 94–95, 134, 148, 190–99,
202, 204–11, 217–18, 235–37, 248–60,
280–81
Joseph 45, 47–49, 51, 163, 239
Joy (see also *Happiness*) 48–49, 93

- Kingdom of God 17–18, 80–83, 217–18, 240–46
- Lazarus 212, 218–19, 242, 244, 246
- Lost, the 95–96, 241, 243
- Luke-Acts
- Authorial unity 10–13
 - Narrative unity 3–23, 69–70
 - Reception history 7–10
- Lydia 172, 181–85
- Markan priority 76, 97–98
- Mary 16–17, 19, 20, 42–52, 54, 59, 63–67, 69, 137, 237–39, 263, 267
- Metaphor(s) (see also *Cognitive studies – Cognitive linguistics*)
- Economic exchange 228
 - Height (see also *Verticality schema*) 91–93, 130–31
 - Journey (Movement, Walking, Way) 196–202
 - Lots, casting 289
 - Organic 207
 - Purity (Cleanness, Washing) 202–4, 253
 - Raising up 315
 - Slavery (Service) 50–51, 158
 - Wilderness 191
- Mission
- Church's 17–19, 54–57, 105–6, 111, 113, 136–37, 139, 151, 154, 158–60, 171, 174, 176–85, 276, 290–92, 308–15
 - Jesus's 17–18, 74, 76–77, 79, 81–84, 140, 211–18, 230–32, 244–47, 263, 271
 - Spirit's 258, 272
- Model reader 72–73
- Narrative
- Cognitive narratology 85–87
 - Definition of 14–16
 - History, representation of 32–36, 148–51, 153, 147–60
 - Human narrativity 14
 - Intratextuality 12, 17, 200
 - Pattern 12–13, 88–89
 - Recurrence 19–22
 - Story 15
 - Structure 53–56
- Telos (Aim) 5, 15, 35, 54–58, 70, 160, 274
 - Theology 147–48
 - Time 14–15
- Old Testament, Luke's use (see also *Intertextuality*) of 46, 58–68, 71–73, 111, 161–69, 190–206, 228–32, 267, 302
- Paul (Saul) 6, 7, 19, 20, 21, 22, 30, 55–56, 58, 69, 72, 80, 105, 109, 112–13, 135, 137–40, 158, 166, 172, 178–81, 183–84, 199, 204, 222, 227–28, 256–57, 276–81, 286, 293, 299, 310, 313
- Peter 6, 7, 19, 56, 69, 123–24, 137, 140, 158, 174–78, 225–26, 230, 245, 248–49, 251, 254–56, 258–60, 263, 268, 270, 272–73, 278–80, 287, 290–91, 293, 299–301, 303, 306–7, 309, 311–13
- Philip 19, 139–40, 154, 159, 173, 258–59, 291–92, 305, 308
- Poor (Poverty; see also *Rich*) 52, 86, 94, 152, 158, 211–19, 229, 241, 243–46, 306, 308
- Prayer 283–98
- Purpose (Aim), God's 5–6, 16, 54–58, 64, 66, 70–73, 94, 142, 144, 152, 168, 177, 201, 206, 235, 243, 247, 252–53, 260–61, 267, 270, 274, 279–81, 288, 290, 292–93, 295, 297–98, 304, 307, 310, 313–15
- Reception, history of 125–28
- Redaction criticism 4, 25, 76, 78, 99–103, 111–12, 221–22, 226–27, 249
- Resurrection 115–32, 299–315
- Rich (Wealth; see also *Poor*) 20, 90, 92, 94, 212–13, 215–19, 236, 244–46,
- Rule of Faith (Rule of Truth; see also *Creed*) 27, 115–16, 127–28
- Salvation (see also *Atonement, Forgiveness*) 44, 54–55, 76–77, 105–6, 111, 131, 176–77, 194–95, 204–6, 221–32, 235–36, 245–47, 261–82, 292–92, 299–315
- Seven, The 7, 19, 151, 153, 158–59
- Silas 20, 179–81, 184, 279, 280–81
- Simeon 16, 51, 56, 59, 69, 105, 111, 134, 140, 231, 235, 239, 263, 313

- Sociocultural criticism 41–44
– Cultural encyclopedia 89–90, 95
– Cultural world 43–44
– “Culture center” 97–113, 171–72, 177–79
– Social geography 138–40
– Social space 86, 93–94, 139, 144
– Sociolinguistics 144
Source criticism 10–12, 25, 76, 97–103
Status (see also *Honor and Shame*) 89–92, 129–31, 144–45, 157–58, 168, 171, 182–84, 214–17, 230–32, 237–42, 267–72, 304–12
Stephen 19, 21, 56, 103, 159, 161–69, 278, 286–87, 290, 293, 311
Temple 97–113, 161–69, 172–78, 285–86
Theological interpretation 24–37, 116, 120
Tongues (Languages) 133–46
Twelve, the (see also *Apostles*) 151, 153, 160
Verticality schema (see also *Metaphor[s] – Height*) 91–92, 129–31
Widow(s) 7, 152–60, 215
Zacchaeus 85–96, 218–19, 267
Zechariah 19, 20, 42, 45–47, 51, 54, 59, 63–65, 69