



# Narrative Unity of Luke-Acts: The Gospel According to Luke v. 1: A Literary Interpretation

Tannehill, Robert C.

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# Narrative Unity Of Luke Acts

**Robert C. Tannehill**



## **Narrative Unity Of Luke Acts:**

The Narrative Unity of Luke-Acts Robert C. Tannehill, Tannehill shows how the narrative contributes to the impact of Luke's literary whole. The study further shows that Luke's use of recurring words, patterns of repetition and contrast, irony, pathos, and many other features of this narrative contribute to the total fabric of Luke's masterpiece. **The Narrative Unity of Luke-Acts: The Acts of the Apostles** Robert C. Tannehill, **The Narrative Unity of Luke-Acts: The Gospel according to Luke** Robert C. Tannehill, 1986. Tannehill shows how the narrative contributes to the impact of Luke's literary whole. The study further shows that Luke's use of recurring words, patterns of repetition and contrast, irony, pathos, and many other features of this narrative contribute to the total fabric of Luke's masterpiece. *The Narrative Unity of Luke - Acts, A Literary Interpretation, Vol 1* Robert C. Tannehill, 1990. **The narrative unity of Luke-Acts : a literary interpretation - the gospel according to Luke** Robert C. Tannehill, 1986. **The narrative unity of Luke-Acts : a literary interpretation, v.2** Robert C. Tannehill, 1986. **Narrative Unity of Luke-Acts** Robert C. Tannehill, 1994-08-01. **The Shape of Luke's Story** Robert C. Tannehill, 2005-11-01. Because of Luke's unique literary achievement in the Gospel of Luke and Acts, these two works raise a variety of interesting and important issues for the exegete. In this important collection of essays, Tannehill demonstrates why he has been in the forefront of Luke-Acts research for more than three decades. His nuanced approach to the intersection of literary, theological, and social features in the texts marks these as required reading for any interpreter of the gospels. Contents: Part I: Theology, Poetry, Rhetoric. 1. The Mission of Jesus according to Luke 4:16-30. 2. The Magnificat as Poem. 3. What Kind of King? What Kind of Kingdom? 4. The Lukan Discourse on Invitations. 5. The Story of Zacchaeus as Rhetoric. 6. Repentance in the Context of Lukan Soteriology. Part II: Luke and the Jews. 7. Israel in Luke-Acts: A Tragic Story. 8. The Story of Israel within the Lukan Narrative. 9. Rejection by Jews and Turning to Gentiles: The Pattern of Paul's Mission in Acts. Part III: Acts as Narrative. 10. The Functions of Peter's Mission Speeches in the Narrative of Acts. 11. The Composition of Acts 3:5: Narrative Development and Echo Effect. 12. Paul outside the Christian Ghetto: Intercultural Conflict and Cooperation in Acts. 13. The Narrator's Strategy in the Scenes of Paul's Defense. Part IV: Hermeneutical Experiments. 14. Should We Love Simon the Pharisee? Reflections on the Pharisees in Luke. 15. Freedom and Responsibility in Scripture Interpretation. 16. Cornelius and Tabitha: Encounter with Luke's Jesus. Aspects of Coherency in Luke's Composite Christology Daniel Gustafsson, 2022-03-18. Luke has often been understood to transmit a variety of Christological traditions without reflecting on them in relation to each other. In this study, Daniel Gustafsson challenges such positions and demonstrates that when the Gospel of Luke is approached as a narrative, a different picture emerges. Presentations of Jesus as Messiah, Son of God, prophet, and Son of Man are shown to conform to Luke's overall plot and significantly overlap each other. The voices of characters with high authority, the use of Scripture, and Jesus's relationship to the Holy Spirit are examples of other factors that contribute to coherency in Luke's Christology. Luke's Christology of Divine Identity Nina

Henrichs-Tarasenkova,2015-11-19 Henrichs Tarasenkova argues against a long tradition of scholars about how best to represent Luke's Christology. When read against the backdrop of ancient ways of constructing personal identity, key texts in the Lukan narrative demonstrate that Luke indirectly characterizes Jesus as the one God of Israel together with YHWH. Henrichs Tarasenkova employs a narrative approach that takes into consideration recent studies of narrative and history and enables her to construct characters of YHWH and Jesus within the Lukan narrative. She employs Richard Bauckham's concept of divine identity that she evaluates against her study of how one might speak of personal identity in the Greco-Roman world. She engages in close reading of key texts to demonstrate how Luke speaks of YHWH as God in order to demonstrate that Luke Acts upholds a traditional Jewish view that only the God of Israel is the one living God and to eliminate false expectations for how Luke should speak of Jesus as God. This analysis establishes how Luke binds Jesus' identity to the divine identity of YHWH and concludes that the Lukan narrative in fact does portray Jesus as God when it shows that Jesus shares YHWH's divine identity.

**Reading the Way, Paul, and "The Jews" in Acts within Judaism** Jason F. Moraff,2024-01-25 Jason F. Moraff challenges the contention that Acts' sharp rhetoric and portrayal of the Jews reflects anti-Judaism and supersessionism. He argues that rather than constructing Christian identity in contrast to Judaism, Acts binds the Way, Paul, and the Jews together into a shared identity as Israel and that together they embark on a journey of repentance with common Jewishness, providing the foundation. Acts leverages Jewish kinship, language, cult, and custom to portray the Way, Paul, and the Jews as one family debating the direction of their ancestral tradition. Using a historically situated narrative approach, Moraff frames Acts' portrayal of the Way and Paul in relation to the Jewish people as participating in internecine conflict regarding the Jewish tradition in crisis after the destruction of the temple. By exploring ancient ethnicity, Jewish identity, and Lukan characterization, images of the Jews, the Way, and Paul, violence in Acts, and the theme of blindness in Luke's gospel, the Pauline writings, and Acts, Moraff stresses that Acts speaks from among my own nation, meaning the Jews, and makes it possible to understand Acts' critical characterization of the Jews within Second Temple Judaism.

**A Biblical-Theological Introduction to the New Testament** Michael J. Kruger,2016-05-31 Introductions to the New Testament often take a defensive stance focusing on historical critical issues but failing to address the interests and needs of pastors and Bible teachers. However, with an emphasis on the theology, key themes, and overall message of each book in the New Testament, this collaborative effort of nine biblical scholars takes a more positive and pastorally relevant approach. Written from a distinctly Reformed, covenantal, and redemptive historical perspective, this theologically rich expositional resource will equip readers to study and teach each book in the New Testament with clarity and insight.

**Serving the Word** Edward Sanders, Frank Dicken,2015-07-07 This book and the essays contained within are dedicated to Dr. Chuck Sackett in recognition of his thirty-two years of teaching at Lincoln Christian University. He currently serves as Professor at Large but has held a variety of roles and titles during his thirty-two years there. These essays are written by current colleagues and former students who have had

the privilege of studying hermeneutics homiletics and ministry with Dr Sackett Each essay covers a topic of scholarly or contemporary interest in the fields of hermeneutics or homiletics Hermeneutics and homiletics remain topics of discussion in the academy and the church These essays continue that discussion The essays overlap the two fields Some essays focus heavily on hermeneutical issues with an eye towards proclamation while others start with homiletics and hermeneutical issues are echoed in the background The essays found in this book offer unique perspectives and approaches to interpretation and preaching Though homiletics and hermeneutics are the fields of the study the church remains the arena where the fruit of each discipline is observed most clearly as Dr Sackett instructed his students throughout his years of teaching

**Does It Matter Who Wrote the Bible?** David B. Capes, 2025-05-20 Students in seminary or graduate theology programs learn that some books in the Bible are anonymous Their professors will make the point that many Pauline letters have disputed authorship and may in fact not be written by Paul Students will also learn about the practice of pseudonymity in the world of the Bible and how some Gospels or letters are written under a false name Now for those who become pastors or church leaders what are they to do with what they learn Do they teach their congregants about these authorship questions Do they ignore that part of their training as irrelevant to the task Do they avoid teaching or reading publicly from disputed books Do these questions not matter in the end because the church settled on the canon This book aims to address these pastoral challenges An international group of scholars from universities seminaries and graduate theology programs convened to discuss these matters at the Lanier Theological Library in May 2022 These essays represent how many faculty are wrestling with the pastoral implications of anonymity and pseudonymity in the New Testament

**The New Testament Church** John P. Harrison, James D. Dvorak, 2012-05-01 Christian communities today face enormous challenges in the new contexts and teachings that try to redefine what churches should be Christians look to the New Testament for a pattern for the church but the New Testament does not present a totally uniform picture of the structure leadership and sacraments practiced by first century congregations There was a unity of the Christian communities centered on the teaching that Jesus is the Christ whom God has raised from the dead and has enthroned as Lord yet not every assembly did exactly the same thing and saw themselves in exactly the same way Rather in the New Testament we find a collage of rich theological insights into what it means to be the church When leaders of today see this diversity they can look for New Testament ecclesiologies that are most relevant to the social and cultural context in which their community lives This volume of essays written with the latest scholarship highlights the uniqueness of individual ecclesiologies of the various New Testament documents and their core unifying themes

**The Blackwell Companion to The New Testament** David E. Aune, 2010-01-22 The Blackwell Companion to the New Testament is a detailed introduction to the New Testament written by more than 40 scholars from a variety of Christian denominations Treats the 27 books and letters of the New Testament systematically beginning with a review of current issues and concluding with an annotated bibliography Considers the historical social and

cultural contexts in which the New Testament was produced exploring relevant linguistic and textual issues An international contributor list of over 40 scholars represents worldwide field expertise and a variety of Christian denominations Distinctive features include a unified treatment of Luke through Acts articles on the canonical Gospels and a discussion of the apocryphal New Testament

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*Critical Companion to the Bible* Martin H. Manser, 2014-05-14 Presents selections of literary criticism devoted to the Bible

*Leadership and Lifestyle* Steve Walton, 2000-08-03 This study contributes to debate about the portraits of Paul in Acts and his epistles by considering Paul's Miletus speech Acts 20:18b-35 and identifies and compares major themes in Luke and Paul's views of Christian leadership Comparisons with Jesus' speeches in Luke show how Lukan the speech is and with 1 Thessalonians how Pauline it is The speech calls the Ephesian elders to service after Paul's departure to Jerusalem focusing on faithful fulfilment of leadership responsibility suffering attitudes to wealth and work and the death of Jesus Paul models Christian leadership for the elders Parallels in Luke highlight his view of Christian leadership modelled by Jesus and taught to his disciples and modelled by Paul and taught to the elders Study of 1 Thessalonians identifies a remarkably similar portrait of Christian leadership The Miletus speech is close in thought presentation and vocabulary to an early indubitably Pauline letter

**Jesus, the Temple, and Early Christian Memory** Scott Brevard, 2025-08-07 Jewish identity during the Second Temple period 515 BCE–70 CE was complex multifaceted and variable but many studies of this period treat Jewish attitudes toward one key feature the Jerusalem temple as simple and uniform Brevard aims to complicate this notion by examining early Christian traditions of Jesus's relationship with the temple Early Christian memory constructed transformed and transmitted traditions about the past into their present contexts Examining early Christian memory as represented by canonical and noncanonical gospel traditions in the first three centuries CE allows scholars to ask how certain figures institutions or beliefs were remembered and represented as well as to posit theories as to why memories were constructed in particular ways and how these memories related to their contemporary historical and social frameworks

Early Christians remembered Jesus as having a complex relationship with the Jerusalem temple and these early Christian traditions of Jesus impacted their own contemporary worldviews. This complicated relationship with the temple, however, was not a new phenomenon but one that was already familiar to those constructing, experiencing, remembering, and transmitting their Jewish identity throughout the diaspora world in the Second Temple period.

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