

The Gospel of Luke

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Robert B. Hughes, J. Carl Laney



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Why are There Differences in the Gospels? Mike Licona, 2017 Why are there differences in the stories of the Gospels Licona turns to Greek classicist Plutarch for an answer assessing differences that appeared when Plutarch told the same story more than once in his Lives He suggests the differences in the Gospels often resulted from their authors employing the same compositional devices used by Plutarch

The Roman Empire in Luke's Narrative Kazuhiko Yamazaki-Ransom, 2010-05-27 This work illuminates Luke s portrayals of Roman officials in light of Jewish portrayals of Gentile rulers in the Old Testament and in Second Temple Literature

A Synoptic Christology of Lament Channing L. Crisler, 2023-05-04 In A Synoptic Christology of Lament The

Lord Who Answered and the Lord Who Cried Channing Crisler explores an oft underappreciated description of Jesus in which the Synoptic writers portray him as both answering cries of distress and uttering them himself Matthew Mark and Luke take up the quintessential language of suffering from Israel's Scriptures namely lament Their engagement with lament overlaps and diverges from one another based upon their specific biographical aims What emerges from this engagement is a diverse biographical portrait in which Jesus both responds to the cries of the afflicted as Israel's God did and shares in their cries as righteous sufferers from Israel's past did The explanatory climax of this phenomenon arises in the respective passion narratives where Jesus's ability to answer and utter lament finally converge in the same literary setting The implications of this dynamic are far reaching as it provides yet another consideration for ongoing research on early Christology The lament language embedded in the Synoptic Gospels and reflected in subsequent early Christian writings points to a belief among some Christ followers that Jesus answered their cries and participated in them

Why Are There Differences in the Gospels? Michael R. Licona, 2016-11-17 Anyone who reads the Gospels carefully will notice that there are differences in the manner in which they report the same events These differences have led many conservative Christians to resort to harmonization efforts that are often quite strained sometimes to the point of absurdity Many people have concluded the Gospels are hopelessly contradictory and therefore historically unreliable as accounts of Jesus The majority of New Testament scholars now hold that most if not all of the Gospels belong to the genre of Greco Roman biography and that this genre permitted some flexibility in the way in which historical events were narrated However few scholars have undertaken a robust discussion of how this plays out in Gospel pericopes self contained passages Why Are There Differences in the Gospels provides a fresh approach to the question by examining the works of Plutarch a Greek essayist who lived in the first and second centuries CE Michael R Licona discovers three dozen pericopes narrated two or more times in Plutarch's Lives identifies differences between the accounts and analyzes these differences in light of compositional devices identified by classical scholars as commonly employed by ancient authors The book then applies the same approach to nineteen pericopes that are narrated in two or more Gospels demonstrating that the major differences found there likely result from the same compositional devices employed by Plutarch Showing both the strained harmonizations and the hasty dismissals of the Gospels as reliable accounts to be misguided Licona invites readers to approach them in light of their biographical genre and in that way to gain a clearer understanding of why they differ

Comprehensive Commentary on the Holy Bible, 1874

The Message of the Holy Spirit Keith Warrington, 2020-05-21 Despite the teaching of the Bible and church tradition it seems that many Christians can still lack an appreciation of God the Holy Spirit He has sometimes been valued more for the gifts he bestows than for who he is or he has been viewed simply as the third person of the Godhead However Keith Warrington's conviction is that the Holy Spirit is more important more central more immanently involved in his creation the church and individual believers more often and more strategically than many Christians realise When Jesus left his disciples

and went to heaven he gave the best gift he could the Holy Spirit knowing that he will be our dynamic guide and partner as we seek to live as God's people In this practical biblically based exploration of the Spirit Warrington encourages believers to recognize that the same Spirit seeks to encounter us and desires that we encounter him

Lukan Theology in the Light of the Gospel's Literary Structure Douglas S. McComiskey, 2007-01-01 Numerous scholars have noted various elements of literary structure in the Gospel of Luke many of them patterned such as chiasm Several of these scholars have rigorously explored the significance of such structure A common conclusion is that if Luke is consistent with other ancient writers then the observation of some elements of patterned structure e g what has already been discovered in the Gospel suggests that there is probably considerably more This book offers a comprehensive literary structure for the Gospel of Luke thoroughly and critically evaluates it and ultimately focuses on theology that may be derived from this structure As groundwork the Introduction provides rigorous tests for assessing the intentionality behind proposals of parallelism The first chapter then employs the tests in an evaluation of Robert C Tannehill's work on Luke Acts which is representative of studies on correspondences that are not strictly structural in nature His contribution enables us to grasp how Luke encourages the reader to read passages in the light of other passages within the Gospel and accordingly provides an interpretive aid for our study The second chapter applies the tests to the Lukan correspondences suggested by Charles H Talbert which are inherently structural His analysis of Luke Acts and other Greco Roman literature provides a strong theoretical foundation for our own proposal Chapter three surveys OT Greco Roman and NT texts that bear a similar patterned structure to what we discover in Luke The structure of Luke is presented and carefully evaluated in chapter four and the theological implications of that structure are developed in chapter five shedding much fresh light on Lukan theology

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