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Voices of Scripture
in
Luke-Acts

ROBERT L. BRAWLEY

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Nina Henrichs-Tarasenkova



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Luke's Rhetorical Compositions Paul Elbert, 2022-07-19 Luke's Rhetorical Compositions offers new ideas in Lukan scholarship especially in regard to Aelius Theon's first century rhetoric manual Progymnasmata and intertextual Lukan Pauline biblical studies Two chapters deserve special mention the material in chapter 3 is a groundbreaking discussion of Acts 2:38 in which its Greek verb tense speaks to the subsequent reception of the gift of the Holy Spirit following salvation not coincident with salvation In Acts 2:38 it is Luke's intention to portray Peter as promising the gift of the Holy Spirit to hearers and to those beyond narrative time as a Pentecostal experience Chapter 9 discusses Luke's use of progymnasmatic examples in his descriptions of the salvation experience It also discusses Luke's clarification of Paul using narrative persuasion from Jesus tradition and history Also Luke's use of basic soteriological vocabulary provides clarity and plausibility His distinctive selection of examples from the Jesus tradition and his duplication of Paul's soteriological vocabulary is very helpful

Reading Other Peoples' Texts Ken S. Brown, Alison L. Joseph, Brennan Breed, 2020-05-14 This volume draws together eleven essays by scholars of the Hebrew Bible New Testament Greco Roman religion and early Judaism to address the ways that conceptions of identity and otherness shape the interpretation of biblical and other religiously authoritative texts The contributions explore how interpreters of scriptural texts regularly assume or assert an identification between their own communities and those described in the text while ignoring the cultural social and religious differences between themselves and the text's earliest audiences Comparing a range of examples these essays address varying ways in which social identity has shaped the historical contexts implied audiences rhetorical shaping redactional development literary appropriation and reception history of particular texts over time Together they open up new avenues for studying the relations between social identity scriptural interpretation and religious authority

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

Reverberations of the Exodus in Scripture R. Michael Fox,2014-05-12 Inner biblical studies is a blossoming field Within this growing specialization Reverberations of the Exodus in Scripture is a unique and refreshing contribution Unlike most studies in this area focusing either solely on how Old Testament passages interact with other Old Testament texts or on the use of the Old Testament in the New Testament this volume examines how a central and paradigmatic biblical event the exodus from Egypt resurfaces time and again in both testaments Furthermore the collaborative nature of this project has allowed specialists to construct each chapter Readers of Reverberations of the Exodus in Scripture will gain a better understanding of the role of the exodus throughout the biblical canon and a deeper appreciation for its place in biblical theology

The Return of Oral Hermeneutics Tom Steffen,William BJORAKER,2020-05-01 Have Western exegetes turned an Eastern book into a Western one Has our fondness for a fixed printed text capable of being analyzed with precision and exactitude blinded us to other hermeneutic possibilities Does God require all people to be able to analyze grammar to interpret Scripture Does God assume all people can interpret Scripture through oral means The authors recognize the effects of centuries of literacy socialization that produced a blind spot in the Western Christian world the neglect by most in the academies agencies and assemblies of the foundational and forceful role orality had on the biblical text and teaching From the inspired spoken word of the prophets including Jesus pre text to the elite literate scribes who painstakingly hand printed the sacred text to post text interpretation and teaching the footprint of orality throughout the entire process is acutely visible to those having the oral aural influenced eyes of the Mediterranean ancients Could oral hermeneutics be the mother of relational theology

Evoking Story for Transformation Lyn Nixon,2025-08-21 Lyn Nixon takes a fresh approach to the question of whether New Testament authors quote the Old Testament without regard to the original Old Testament meaning that is out of context Her action model uses Speech Act Theory to examine the way authors and readers together contribute to the communication of meaning In her model for meaning to be successfully communicated the reader must experience the transformation intended by the author

Lyn Nixon applies her theoretical model to two examples of New Testament quotation where previous scholars have claimed the author quotes the Old Testament in a way that does not correspond to the original meaning Her case studies the use of Ps 115 1 LXX in 2 Cor 4 13 and of Ps 110 1 MT by various New Testament speakers and authors provide new insights into ways that the Old Testament meaning including its transformative intention resonates in the quoting of New Testament texts

Intertextual Explorations in Deuterocanonical and Cognate Literature Jeremy Corley, Geoffrey David

Miller, 2019-05-06 This volume explores the fundamentals of intertextual methodology and summarizes recent scholarship on studies of intertextuality in the deuterocanonical books The essays engage in comparison and analysis of text groups and motifs between canonical deuterocanonical and non biblical texts Moreover the book pays close attention to non literary relationships between different traditions a new feature of research in intertextuality Surprised by God Kindalee

Pfremmer De Long, 2009 Scholars have long noted the prevalence of praise of God in Luke Acts This monograph offers the first comprehensive analysis of this important feature of Luke s narrative It focuses on twenty six scenes in which praise occurs studied in light of ancient Jewish and Greco Roman discourse about praise of deity and in comparison with how praise appears in the narratives of Tobit and Joseph and Aseneth The book argues that praise of God functions as a literary motif in all three narratives serving to mark important moments in each plot particularly in relation to the themes of healing conversion and revelation In Luke Acts specifically the plot presents the long expected visitation of God which arrives in the person of Jesus bringing glory to the people of Israel and revelation to the Gentiles The motif of praise of God aligns closely with the plot s structure communicating to the reader that varied and often surprising events in the story such as healings in Luke and conversions in Acts together comprise the plan of God The praise motif thus demonstrates the author s efforts to combine disparate source material into carefully constructed historiography Publisher s website **Judas and the Choice**

of Matthias Arie W. Zwiep, 2004 In this volume Arie Zwiep examines the character and purpose of the Judas Matthias pericope in Acts 1 15 26 in the wider context of Jewish Graeco Roman and early Christian traditions on the death of the wicked in terms of divine retribution Through a comprehensive analysis of form and function of the pericope in its historical and literary context this study seeks to discern the distinctly Lukan perspective in the light of first century reflection on the figure of Judas Iscariot the role of the Twelve in the earliest Christian communities and current eschatological expectations that have coloured Luke s narrative presentation Special consideration is given to the concurrent versions of Judas death in Matthew 27 3 10 and the writings of Papias

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