


*“The mission of Tyndale Seminary is to provide Christ-centered graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>LUKE</b> NEWT 0725 / PENT 0507
<b>Date, Time, and Delivery Format</b>	JANUARY 3 – 7, 2023 TUESDAY TO SATURDAY, 9:00 AM- 4:00 PM IN PERSON AND SYNCHRONOUS ONLINE
<b>Class Information</b>	<p>The course has two delivery formats: In-person on Tyndale campus and livestream (synchronous online). Both run from 9am to 4pm, Tuesday to Saturday.</p> <p>Once you select your delivery format, you are expected to keep to your delivery format for the entire duration of the course, as per Tyndale’s attendance policies. It is strongly recommended that students within the GTA attend this course in-person at Tyndale. If Tyndale closes due to extreme weather conditions, the class will be livestreamed only.</p>
<b>Instructor</b>	<p><b>DR. VAN JOHNSON</b> Adjunct NT, Tyndale Seminary Dean, Master's Pentecostal Seminary Director, MTS Pentecostal Studies at Tyndale Seminary</p>  <p>Office: C308 Tyndale phone: 416-226-6620, ext. 2137 Church Address: 2885 Kennedy Rd, Toronto, ON, M1V 1S8 Email: <a href="mailto:vjohnson@tyndale.ca">vjohnson@tyndale.ca</a> &amp; <a href="mailto:vjohnson@mpseminary.com">vjohnson@mpseminary.com</a></p> <p>Office Hours: Zoom meeting by appointment.</p> <p>TA: Caleb Courtney, B.Mus.; B.Ed.; M.T.S. Email: <a href="mailto:ta@calebcourtney.com">ta@calebcourtney.com</a></p>
<b>Course Material</b>	<p>Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a>. Course emails will be sent to your @MyTyndale.ca e-mail account only.</p>

## I. COURSE DESCRIPTION

The purpose of this section-by-section analysis of the third Gospel is to determine what Luke wanted his audience to hear. Our approach to his Gospel proceeds from the premise that the author was both an historian and a theologian, who chose to communicate through narrative his account of Jesus Christ. Although the introductory matters will be dealt with and some comparisons with the writings of Mark and Matthew will be drawn, the focus will be on Luke's narrative.

For the W2023 edition of Luke, each day will have a similar structure—morning lectures, afternoon small group work, and end-of-the-day summaries and prayer.

*Recommended prerequisite: BIBL 0501*

## II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Show interpretive skill by employing a narrative analysis of Luke's gospel in daily discussions and written reports;
2. Prove awareness of the theological motifs of the gospel and how they are developed in the narrative through a written summary of Luke's story of Jesus;
3. Integrate into life and ministry the Kingdom worldview of the Lukan text—a worldview that informs a disciple's thoughts, actions and affections—with required readings and classroom discussions.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

Green, J. [\*The Theology of the Gospel of Luke\*](#). Cambridge, UK: Cambridge University Press, 1995. ISBN: 0521469325

Neyrey, Jerome, ed. *The Social World of Luke-Acts: Models for Interpretation*. Peabody, MA: Hendrickson, 1991. ISBN: 0801047358

Tannehill, R. *The Narrative Unity of Luke-Acts, A Literary Interpretation. Vol. 1: The Gospel According to Luke*. Philadelphia: Fortress, 1986. ISBN: 0800625579

## B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

**Note on [Tyndale Library](#) e-books.** E-books can be accessed through the Tyndale library system. Viewing an e-book allows multiple users to access the book at the same time. If you choose to “download” and “check out” the book, then in some cases others have to wait for you to “return” the book before they can access it. Best practice is to use “view” the e-book when you need it, which allows as many users as possible to access materials.

## C. INTERACTIVE LIVESTREAM REQUIREMENTS

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes\*
- A commitment to having the camera on to foster community building\*
- \* exceptions with permission from professor

## D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## E. ASSIGNMENTS AND GRADING

All assignments are to be submitted by email to the T.A. Caleb Courtney.  
Email: [ta@calebcourtney.com](mailto:ta@calebcourtney.com)

1. **READING THE GOSPEL OF LUKE: two initial readings before first class (15%) Due: Jan 2, before midnight (EST)**

**This reading has particular importance for the successful completion of this course.**

**1)** It must be completed before the first day in class, because the students' familiarity with the gospel of Luke beforehand will be critical for both understanding the lectures and interacting in discussion groups.

**2)** It is important that this reading be done before any other reading, so that your first impression of Luke comes from your reading of the gospel rather than another book.

**Description:** The Gospel of Luke is to be read twice and then a report written. The first time, please read the gospel in one sitting (any version other than a paraphrase, e.g., The Message).

The idea is to engage Luke as one story, allowing it to impact you as an entire narrative. The second time through, the student should take notes on the development of the plot and the characterizations given of the major figures: Jesus, the disciples, the Pharisees, and the crowds. When you write your report, describe the plot of Luke and the way that the major figures are characterized.

[This assignment is related to Learning Outcomes #1 and #2]

The plot is a summary of what happens in the story, i.e., how the story starts and ends, and what happens in the middle. For your report, focus on primary events and turning points in the narrative. You should be able to describe the plot in a paragraph or two, and there should be one sentence that sums up the plot of the narrative in a very general sense. [I am not looking for a list of all events in Luke. You wouldn't describe a movie or book to someone in that way!] For characterizations, how would you describe them as characters, and do their characters change within the narrative? Change may involve character change for the disciples, crowd, etc.; in Jesus's case, watch for change of strategy in his ministry or a change of tone in his teaching.

**Length: 5-7 double-spaced pages**

**Deadline and late penalty: Due Jan 2, before midnight.** Because we are discussing this first assignment on day one, any late submission will be penalized differently from Tyndale policy. If submitted after midnight on Jan 2 and before midnight on Jan 3, a 50% deduction will be applied. If submitted after midnight on Jan 4, this assignment will be graded as zero, which will also negatively impact the final reading of Luke assignment (#5) —the grade for assignment #5 will be reduced by a full grade as well, because assignment #5 requires a comparison with assignment #1.

Evaluation Criteria:

1. Clarity (1.1. spelling and grammar; 1.2. clarity of expression)
2. Comprehensiveness (all the major categories are treated)
3. Comprehension (understanding of characters and plot development)
4. Detail (specific examples given for characterizations and plot development)

**2. PARTICIPATION in small group discussions on five afternoons—either online or in the classroom. (5 x 2% = 10%)**

Student participation grades fall into 4 categories:

1. Attends but does not actively participate (.5/2);
2. Contributes, but not always about the question or the discussion topic (1/2);
3. Contributes with comments and insights that pertain to the conversation (1.5/2);
4. Contributes regularly with particularly insightful comments that advance the conversation(2/2).

[This assignment is related to Learning Outcome #3]

**3. BOOK REPORTS (3 x 10% = 30%)**

Three textbooks are to be read. Although primacy is given to the biblical text, these readings will supply context for your study of an ancient piece of Spirit-inspired literature.

[This assignment is related to Learning Outcome #3]

**In general:** For each book write a 4-5 page (double-spaced) response paper with two sections. Section 1: A summary of the content in 1.5-2 pages (including a sentence or two about the author), with terminology and explanation appropriate for someone unfamiliar with the book. Section 2: A response/evaluation in 2.5-3 pages. Details for each book are given below.

**Deadlines and late penalty:** Each report is worth 10 marks. With the exception of the Tannehill reading, for which a stricter late penalty will be imposed (see below 3.2), the deadlines follow the Tyndale policy—grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from “A+” to “A-,” from “B” to “C+”).

**3.1 Read *The Social World of Luke-Acts* (Due: Jan 16 before midnight)**

This text will introduce some of the insights that recent social scientific research has contributed to an understanding of the gospels.

Everyone is to read chapters 1-4, and then the student is to select any other 5 chapters to read. In your report, 1) summarize the work as a whole, then 2) identify 3 main ideas from the reading that increase your comprehension of Luke (and the gospels) —by explaining what the concept is, and how it adjusts your understanding of Luke’s narrative.

**3.2 Read *The Narrative Unity of Luke-Acts, A Literary Interpretation. Vol 1. The Gospel According to Luke* (Due: Jan 30 before midnight)**

Tannehill employs insights from narrative criticism in his commentary on Luke.

1) From his Introduction, summarize his approach to explaining Luke's gospel and the advantages he sees in this type of literary analysis. (2) In chapters 4-7, Tannehill focuses on four different groups that Jesus interacted with. Choose one of these groups (one chapter from chapters 4-7), and then describe what insights you gained from Tannehill's description of the group.

**Please note:** Tannehill book is a Forum topic for Jan 31<sup>st</sup>. Late Penalty: If late, will be marked out of 50% (5 points); no grade for this report if submitted after Feb 6th.

### 3.3 Read *Theology of the Gospel of Luke* (Due: Feb 13 before midnight)

This reading will give the student a clear and concise overview of the theology in Luke.

1) After summarizing the primary themes of the book, 2) choose a chapter and identify three ideas that have implications for your ministry.

**Evaluation rubric for book reports is as follows:**

Areas of Evaluation/ Demonstrated Level	D	C	B	A
<b>1. Reading Comprehension</b>	Writing shows little to no understanding of the main purpose and ideas of the text.	Writing shows vague understanding of the main purpose and ideas of the text.	Writing shows some understanding of the main purpose and ideas of the text.	Writing shows very strong understanding of the main purpose and ideas of the text.
<b>2. Critical Analysis</b>	Writing demonstrates little to no knowledge and application of critical reading strategies: fails to analyze the methodology/content/ applicability of the text and to use textual examples to illustrate analysis.	Writing demonstrates weak knowledge and application of critical reading strategies: analysis of the methodology/content/ applicability of the text is vague and there is little to no textual example to illustrate analysis.	Writing demonstrates some knowledge and application of critical reading strategies: some analysis of the methodology/content/ applicability of the text but too few textual examples to illustrate analysis.	Writing demonstrates strong knowledge and application of critical reading strategies, by effectively analyzing methodology/content/ applicability of the text and using textual examples to illustrate analysis.
<b>3. Unity &amp; Organization</b>	Writing is not unified through organized sentences & focus on the goal of this assignment (critical analysis of the methodology/content/ applicability) is missing.	Writing shows little unity and organization; sentences are disconnected & overall focus on the goal of this assignment (critical analysis of the methodology/content/ applicability of the text) is weak.	Writing is somewhat unified though sentences could be more focused and organized around the goal of this assignment: critical analysis of the methodology/content/ applicability of the text.	Writing is well unified through organized sentences & keeps strongly focused on the goal of this assignment: critical analysis of the methodology/content/ applicability of the text.

<b>4. Grammar and Style</b>	Content rendered unclear and often incomprehensible because of numerous and reoccurring technical/grammatical issues.	Writing lacks clarity and reoccurring technical/grammatical issues greatly impede clarity.	Writing style is somewhat clear though there are reoccurring technical/grammatical issues that impede clarity.	Style is clear, fluid and quite clear of technical/grammatical issues that would impede clarity.
-----------------------------	---	--	--	--

**4. FORUM (15%) Written discussion of Tannehill (15 points)**

A discussion of how Tannehill’s analysis of Luke has influenced your understanding of the plot and its characterizations. The question to be discussed will be posted in the Forum on the class page.

[This assignment is related to Learning Outcome #3]

**Due: Tuesday, January 31st, before 5 pm, for your initial post; Friday, February 3rd before 5 pm, for response posts.**

**Length of postings:**

**A) Initial posting:** A paragraph (100-150 words).

**B) Responses:** the response to another’s initial posting, or a response to someone else’s response, should be in the 50-100 word range.

**Grading: For initial post: 10%; for response posts: 5%**

In general, the preferred posts are those that are:

- a) specific (with details), b) clearly written, and c) those that enhance the conversation with other group members.

Late Penalty: a delay in posting affects the quality of the forum discussion, so any late posts are penalized quite strictly:

“Late posts” will be noted by the instructor, and the penalty is one-mark deduction for every hour late. A late submission in the first hour, for instance, means that the student will be graded out of 9 instead of 10. That doesn’t mean that the student receives 9/10, but that 9 becomes the highest grade available.

Due at 5 pm: if between 5-6 pm, 9/10; between 6-7 pm, 8/10; between 7-8 pm, 7/10; between 8-9, 6/10. Between 9 pm Tuesday and midnight Thursday, 5/10. After midnight Thursday, zero. Similarly, for response posts, every hour late after 5 pm adds a deduction of .5%, up until midnight, after which the grade will be zero.

If there are specific reasons for late posts that you think might merit consideration by the professor, please bear in mind the following: a) there is a “Late Papers and Extension Policy” in Seminary Academic Calendar to be considered, b) I will not consider any appeal that falls under the category of “busyness,” and c) only after prayer and fasting, please email the instructor directly.

N.B.: generally speaking, this assignment does not fall under the provisions of Learning Accommodations, because no extra reading is required, and the writing is minimal.

### **5. FINAL READING of LUKE (30%) Due Feb 27**

Write a response paper after your third and final reading of Luke. The purpose of the assignment is to test how the student's evaluation of Luke's narrative has changed over the duration of the course. Feel free to incorporate insights from any of the course readings, but no other commentaries are required, or even suggested. [This assignment is related to Learning Outcomes #1 and #2]

**Length: 8-10 double-spaced pages.**

**The process to follow:**

1. Reread your earlier report
2. Read Luke
3. As you read, take notes about what you see in the narrative
4. Write a final response about your reading of Luke that includes:
  - a) any insights that you did not notice during your first two readings;
  - b) how you see the plot develop;
  - c) how the major characters are depicted: Jesus, the disciples, the Pharisees, and the crowds—do these characters change over the course of the narrative?

**Evaluation criteria is the same as for the initial readings of Luke (assignment #1).**

### **F. EQUITY OF ACCESS**

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

### **G. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following assignments:

Reading Luke #1: first two readings of Luke	15%
Reading Luke #2: final reading of Luke	30%



Book reports (3 x 10)	30%
Forum	15%
Participation in small group class discussions (5 x 2)	10%
Total	100%

## H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

### Late Papers and Extensions Policy

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. *Unless otherwise specified in the syllabus*, grades for papers submitted late without an approved extension will be lowered by two-thirds of a grade per week or part thereof (e.g., from “A+” to “A-,” from “B” to “C+”).

**Faculty may not grant an extension beyond the last day of exams** for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the Extension Request Form, available at <https://www.tyndale.ca/registrar/seminary/forms>. The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension. A temporary grade of incomplete (“I”) may be granted by the Registrar. Once an extension is granted, it is the student’s responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of “F” will be recorded for students who do not complete the outstanding work by the deadline.

### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### **Research Ethics**

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## **I. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## **IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

### **A. CONTENT: LECTURE OUTLINE**

#### **Jan 3 Tuesday**

Prologue (Luke 1:1-4)

Reading Luke as Narrative: Narrative Criticism Infancy Narratives (1:5-2:40)

Discussion of first two readings of Luke

#### **Jan 4 Wednesday**

Preparation for Ministry (2:41-4:13)

Galilean Ministry (4:14-9:50)

#### **Jan 5 Thursday**

Galilean Ministry (continued)

#### **Jan 6 Friday**

Galilean Ministry (continued)

### Jan 7 Saturday

Journey to Jerusalem 1 (9:51-19:44)

Jerusalem and Beyond (19:45-24:53)

## V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals, e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

It is recommended that the student consult the [Biblical Studies Resources](#) page at Tyndale Library. For a survey course of the NT, it is not feasible to produce a bibliography covering all the relevant reference works. The resource mentioned above will provide a guide to other resources.

### Surveys of Luke-Acts Scholarship:

Bovon, F. *Luke the Theologian: Thirty-three Years of Research (1950-1983)*. Translated and Updated by K. McKinney. Princeton Theological Monograph Series 12. Allison Park, PA: Pickwick Publications, 1987.

Green, J, and McKeever, M. *Luke-Acts & New Testament Historiography*. Grand Rapids, MI: Baker, 1994.

Mittelstadt, M. *Reading Luke-Acts in the Pentecostal Tradition*. Cleveland, TN: CPT Press, 2010.  
Powell, M. *What Are They Saying About Luke?* New York: Paulist Press, 1989.

### Commentaries:

Arrington, F, and R. Stronstad. *Full Life Bible Commentary to the New Testament*. Grand Rapids, MI: Zondervan, 1999.

Bock, D.L. [Luke](#). 2 volumes. Baker Exegetical Commentary. Grand Rapids, MI: Baker, 1994, 1996.

Craddock, F. [Luke](#). Interpretation. Louisville, KY: John Knox Press, 1990.

Ellis, E. *The Gospel of Luke*. Rev'd ed. NCBC. London: Marshall, Morgan & Scott, 1974.

Evans, Craig. [Luke](#). New International Biblical Commentary Series. Peabody, MA: Hendrickson, 1990.

Fitzmyer, J. *The Gospel According to Luke*. Anchor Bible. 2 vols. New York: Doubleday & Co., 1981, 1985.

Green, Joel. [The Gospel of Luke](#). NICNT. Grand Rapids, MI: Eerdmans, 1997.

Jervell, J. *Luke and the People of God*. Minneapolis, MN: Augsburg Publishing House, 1972.

Karris, R. *Luke: Artist and Theologian. Luke's Passion Account as Literature*. New York: Paulist Press, 1985.

Levine, Amy-Jill, and Ben Witherington. *The Gospel of Luke*. New Cambridge Bible Commentary. Cambridge, United Kingdom: Cambridge University Press, 2018.

Marshall, I.H. *The Gospel of Luke*. NIGTC. Grand Rapids, MI: Eerdmans, 1978.

Malina, B. and R. Rohrbaugh. [Social Science Commentary on the Synoptic Gospels](#). Minneapolis, MN: Fortress, 1992.

Nolland, J. *Luke*. 3 vols. Word Biblical Commentary 35. Waco, TX: Word, 1989-93.

Talbert, C.H. *Reading Luke: A Literary and Theological Commentary on the Third Gospel*. New York: Crossroad, 1982.

Tiede, D. [Luke](#). Augsburg Commentary. Minneapolis, MN: Augsburg Publishing Company, 1988.

### **Articles and Monographs on Select Topics in Lukan Studies:**

Alexander, L.C. *The Preface to Luke's Gospel: Literary Convention and Social Context in Luke 1.1-4 and Acts 1.1*. SNTS Monograph Series 78. Cambridge: Cambridge University Press, 1993.

Arlandson, J. *Women, Class and Society in Early Christianity: Models from Luke-Acts*. Peabody, MA: Hendrickson, 1997.

Bauckham, R., ed. *The Gospels for all Christians: Rethinking the Gospel Audiences*. Grand Rapids, MI: Eerdmans, 1998.

Cadbury, H.J. *The Making of Luke-Acts*. New York: MacMillan, 1927.

Conzelmann, H. *The Theology of St. Luke*. London: SCM, 1982 (German original, 1957).

Darr, J. *On Character Building: The Reader and the Rhetoric of Characterization in Luke-Acts*. Louisville, KY: Westminster/John Knox Press, 1992.

\_\_\_\_\_. " 'Watch how you listen' (Luke 8:18): Jesus and the Rhetoric of Perception in Luke-Acts." Pages 87-107 in *The New Literary Criticism and the NT*. Edited by E. McKnight and

- E. Malbon. Harrisburg, PA: Trinity Press International, 1994.
- Dillon, R.J. "Previewing Luke's Project from the Prologue." *Catholic Biblical Quarterly* 43 (1981), 205-227.
- Egelkraut, H. *Jesus' Mission to Jerusalem: A Redaction Critical Study of the Travel Narrative in the Gospel of Luke, Luke 9.51 – 19.48*. Frankfurt: Peter Lang, 1976.
- Farris, S. The Hymns of Luke's Infancy Narratives. Their Origin, Meaning and Significance. *Journal for the Study of the New Testament Supplement Series* 9. Sheffield: JSOT Press, 1985.
- Filson, F. "Journey Motif in Luke-Acts." Pages 68-77 in *Apostolic History and the Gospel*. Edited by W. Gasque and R. Martin. Exeter: Paternoster Press, 1970.
- Green, J. "Good News to whom? Jesus and the 'Poor' in the Gospel of Luke." Pp. 59-74 in *Jesus of Nazareth: Lord and Christ*. Edited by J. Green and M. Turner. Grand Rapids, MI: Eerdmans, 1994.
- \_\_\_\_\_, McKnight, S., and Marshall, I.H., eds. *Dictionary of Jesus and the Gospels*. Downers Grove, IL: Intervarsity Press, 1992.
- \_\_\_\_\_, ed. [Hearing the New Testament: Strategies for Interpretation](#). Grand Rapids, MI: Eerdmans, 1995.
- \_\_\_\_\_, and M. Pasquarello. *Narrative Reading, Narrative Preaching: Reuniting New Testament Interpretation and Proclamation*. Grand Rapids, MI: Baker, 2003.
- Greene, G. *The Portrayal of Jesus as Prophet in Luke-Acts*. Ann Arbor, MI: Southern Baptist Theological Seminary, 1975.
- Hamm, D. "Sight to the Blind: Vision as Metaphor in Luke." *Biblica* 67 (1986), 457-77.
- Houlden, J.L. "The Purpose of Luke." *Journal for the Study of the New Testament* 21 (1984), 53-65.
- Kwong, Ivan Shing Chung. *The Word Order of the Gospel of Luke: Its Foreground Messages*. Library of New Testament Studies, 298. London: T & T Clark, 2005.
- Jervell, J. *Luke and the People of God: A New Look at Luke-Acts*. Minneapolis, MN: Augsburg, 1972.

- Johnson, L. *The Literary Function of Possessions in Luke-Acts*. Society of Biblical Literature Dissertation Series 39. Missoula: Scholars Press, 1977.
- Karris, R. *Luke: Artist and Theologian. Luke's Passion Account as Literature*. Theological Inquiries. New York: Paulist Press, 1985.
- Keck, L. and J. Martyn, eds. *Studies in Luke-Acts*. New York: Abingdon Press, 1966.
- Kurz, W. *Reading Luke-Acts: Dynamics of Biblical Narrative*. Philadelphia: Westminster Press, 1993.
- Lambrecht, J. *The Sermon on the Mount: Proclamation and Exhortation*. Wilmington, DE: Michael Glazier, 1985.
- Maddox, R. *The Purpose of Luke-Acts*. Studies of the New Testament in its World. Edinburgh: T & T Clark, 1982.
- Malina, B. [\*The Social World of Jesus and the Gospels\*](#). London, UK: Routledge, 1996.
- Marshall, I.H. *Luke: Historian and Theologian*. Grand Rapids, MI: Zondervan, 1970.
- Martin, R.P. "Salvation and Discipleship in Luke's Gospel." *Interpretation* 30 (1976), 366-80.
- Menzies, R. *Empowered for Witness: The Spirit in Luke-Acts*. Sheffield: Sheffield Academic Press, 1995.
- Nadella, Raj. *Dialogue Not Dogma: Many Voices in the Gospel of Luke*. The Library of New Testament Studies. London: Bloomsbury Publishing, 2011.
- Neyrey, J., ed. *The Social World of Luke-Acts*. Peabody, MA: Hendrickson, 1991.
- Osiek, C. *What Are They Saying About the Social Setting of the New Testament?* Rev. ed. New York: Paulist Press, 2002.
- Parsons, M. and R. Pervo. *Rethinking the Unity of Luke and Acts*. Minneapolis: Fortress, 1993.
- Pervo, R. *Profit with Delight: The Literary Genre of the Acts of the Apostles*. Philadelphia: Fortress, 1987.
- Powell, M.A. "The Religious Leaders in Luke: A Literary-Critical Study." *Journal of Biblical Literature* 109 (1990), 93-110.
- Reich, Keith A. *Figuring Jesus: The Power of Rhetorical Figures of Speech in the Gospel of Luke*. Biblical Interpretation Series, V. 107. Leiden: Brill, 2011.

- Reiling, J, and J. L Swellengrebel. *A Translator's Handbook on the Gospel of Luke*. Helps for Translators, V. 10. Leiden: Brill, 1971.
- Rowe, Christopher K. *Early Narrative Christology: The Lord in the Gospel of Luke*. Grand Rapids: Baker Book House, 2009.
- Sanders, J.T. "The Prophetic Use of the Scriptures in Luke-Acts." Pp. 191-98 in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*. Edited by C.A. Evans and W.F. Stinespring. Atlanta, GA: Scholars Press, 1987.
- Shelton, J.B. *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts*. Peabody, MA: Hendrickson, 1991.
- Spencer, F. Scott. *Salty Wives, Spirited Mothers, and Savvy Widows: Capable Women of Purpose and Persistence in Luke's Gospel*. Grand Rapids, Mich.: Eerdmans, 2012.
- Talbert, C.H. *Literary Patterns, Theological Themes and the Genre of Luke-Acts*. Missoula, MT: Society of Biblical Literature and Scholars Press, 1974.
- \_\_\_\_\_. "Once Again: Gospel Genre." *Semeia* 43 (1988), 53-73.
- Turner, M. *"Power From on High": The Spirit in Israel's Restoration and Witness in Luke-Acts*. Sheffield: Sheffield Academic Press, 1996.
- \_\_\_\_\_. "The Significance of Receiving the Spirit in Luke-Acts: A Survey of Modern Scholarship." *Trinity Journal* 2 (1981), 131-158.