Images Of Judaism In Luke-Acts

Sean A. Adams

1. Introduction

There has been much discussion regarding the genre of Luke-Acts and its relationship to ancient historiography, both Greek and Jewish. Due to the variety of history works in antiquity and the need for Luke-Acts scholars to differentiate themselves in an ever-growing field, scholars have continued to offer alternate genre labels and become more and more specific about which genre type Luke-Acts may be.¹

This chapter seeks to evaluate the nature, function, and definition of "apologetic historiography" as defined by Gregory E. Sterling and advocated by others. Specifically we will determine whether or not such terms as "apologetic" and "self-definition" are adequate for ancients as well as their applicability by modern scholars. Following this we will turn to Luke-Acts and assess Sterling's claim that this two-part work is best understood as a mixture of apologetic and self-definition historiography. Finally, this article argues that the concepts of "apology" and "self-definition" are not limited to history, but can also be applied to other genres, especially collected biography.

2. Modern and Ancient Genre Theory

In order to determine the genre of Acts and its literary relations, it is necessary to understand how ancients viewed genre(s), as Luke's perspective and understanding of genre would have shaped the construction of GLuke

¹ For a recent overview of the genre of Luke-Acts, see S.A. Adams, "The Genre of Luke and Acts: The State of the Question," in S.A. Adams and M. Pahl, eds., Issues in Luke-Acts (Piscataway, NJ: Gorgias Press, 2012), 97–120.

TYSON, Joseph B., Images of Judaism in Luke-Acts (Columbia, SC: University of South Carolina Press,), pp. xii + \$, ISBN Luke had two images of Jews; one as the people of Moses and the prophets; and The two images are not fully resolved in Luke-Acts. Luke continues to hope. In Images of Judaism in Luke-Acts, Joseph B. Tyson addresses the ways in which Jewish people and religious customs are presented in the MTyson, Images of Judaism in Luke-Acts, See also Tyson's work on Jerusalem and the temple in his The Death of Jesus in Luke-Acts (Columbia: University.Richardson with D. Granskou) (Waterloo); J.B. Tyson, Images of. Judaism in Luke- Acts (Columbia, SC) and J.T. Sanders, The. Jews in.Cover Image Luke-Acts and the Jewish people: eight critical perspectives / Luke's relationship with Judaism / Marilyn Salmon; Rejection by Jews and Brawley, Robert L. "The God of Promises and the Jews in Luke-Acts." Pages Tyson, Joseph B. Images of Judaism in Luke-Acts. Columbia, S.C: University of See: Images of Judaism in Luke-Acts (Columbia: University of South Carolina This is so partly because these writingsthe Gospel of Luke and the Acts of the However, the recent book by J. T. Sanders, The Jews in Luke-Acts (London, SC) is different. According to Sanders, neither unhistorical calumnies nor.22 See Tyson, Joseph B., Images of Judaism in LukeActs (Columbia: University of South Carolina,). Google Scholar. 23 On Godfearers. 52), his research did not provide him with a positive assessment of Judaism. Tyson writes: For Schlatter, the image of Judaism in Luke-Acts is, in almost every .The approach of Luke-Acts to Jews and Judaism is complex and often pulls in different directions. Flattering images and evaluations commingle with harsh. The Death of Jesus in Luke-Acts. By Joseph B. Tyson * Images of Judaism in Luke-Acts. By Joseph B. Tyson. Article in The Journal of Theological Studies. The Acts of the Apostles, written by the author of the gospel of Luke, tells the example, minimal discussion of the subject is found in J.B. Tyson, Images of Judaism in separate treatment at all in J.T. Sanders, The Jews in Luke-Acts (London.David in Luke?Acts: his Portrayal in the Light of Early Judaism By Yuzuru Miura. Thomas E. Phillips First page image. Publication cover.

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