

ACKNOWLEDGMENTS	v
A WORD IN ADVANCE	vii
1. LUKE AS A HISTORIOGRAPHER	1
1.1 The problem	1
1.2 Historiographer or biographer	2
1.3 Historiography	4
1.4 The prologue (1,1-4)	7
1.5 History as a plea	13
1.6 A profane prologue	15
1.7 At the crossroads of Hellenistic and Jewish-Old Testament historiography	16
2. THE MEANING OF καθεξῆς IN LUKE 1,3	19
2.1 Introduction	19
2.2 The meaning of καθεξῆς in Bible translations	20
2.3 The meaning of καθεξῆς among the commentators	21
2.4 The meaning of καθεξῆς in the Greek dictionaries	26
2.5 The meaning of καθεξῆς in the contemporary Greek literature	27
2.6 The meaning of καθεξῆς in Luke-Acts	32
2.7 Luke's indication of his style of writing	35
2.8 'Writing successively'	36
3. THE MACROSTRUCTURE OF THE GOSPEL OF LUKE (1,1-24,53)	39
3.1 The question	39
3.2 Point of departure	41
3.3 First Part: 1,5-2,52	44
3.4 Second part: 3,1-24,53	45
3.5 The structure of the Gospel of Luke	52
3.6 Appendix	54
4. THE PARALLEL BEGINNING OF THE GOSPEL OF LUKE: THE OVERTURE (1,5-2,52)	63
4.1 The Gospel of Luke during Advent	63
4.2 Delimitation	63
4.3 The structure of 1,5-2,52	64
4.4 Parallelism and synkrisis	68
4.5 John and Jesus	71

4.6	A strong resemblance	74
4.7	Proposal for the readings in Advent	75
5.	ELIZABETH'S JOYFUL RECEPTION OF MARY: THE CENTRE OF THE OVERTURE (1,39-56)	77
5.1	The problem	77
5.2	Delimitation	78
5.3	Translation of Luke 1,39-56	79
5.4	The place of 1,39-56 in the overture	81
5.5	The structure of 1,39-56	82
5.6	Elisabet and her Benedictus	83
5.7	Maria and her Magnificat	85
5.8	The 'speeches': synthetic parallelism	89
5.9	Placement and interpretation	91
6.	THE MEANING OF ἐν τοῖς τοῦ πατρός μου IN LUKE 2,49	95
6.1	The problem	95
6.2	In the context of wisdom and understanding	96
6.3	Family	97
6.4	The structure of 2,41-51	97
6.5	Searching and finding	98
6.6	Verbal exchange between mother and child	99
6.7	Luke 2,49 in Bible translations	100
6.8	Issues	100
6.9	Translation of Luke 2,40-52	102
6.10	Incomprehension	103
7.	JESUS' BAPTISM WITH THE HOLY SPIRIT: THE BEGINNING OF JESUS' PUBLIC MINISTRY (3,21-22)	107
7.1	Introduction	107
7.2	Complex syntax	107
7.3	The structure and translation of Luke 3,21-22	109
7.4	Baptism (a) – Voice (a')	110
7.5	Prayer (b) – Holy Spirit (b')	111
7.6	Luke 3,21 in relation to 3,1-20	112
7.7	Genre of Luke 3,21-22	113
7.8	Luke 3,21-22 as part of 3,21-4,1a	114
7.9	The structure of 3,21-4,1a	115
7.10	Luke 3,21-4,1a as the beginning of 3,21-4,44	116
7.11	The relationship between 3,21-4,1a and 4,16-30	118

8. THREE TEMPTATIONS TO GO OTHER WAYS (4,1-13)	119
8.1 Introduction	119
8.2 Devil and Satan	119
8.3 Devil and deceit	120
8.4 Satan and lies	121
8.5 Deceive, tempt and test	121
8.6 Three temptations (4,1b-14a)	122
8.7 The structure of 4,1b-14a	123
8.8 The Emperor in Rome and the Devil	124
8.9 Satan and the Holy Spirit	127
8.10 Summary	127
9. A HEALING WORD THAT BRIDGES DISTANCES:	129
THE CONCLUSION OF THE SERMON ON THE PLAIN (7,1-10)	
9.1 Four issues	129
9.2 Translation of Luke 7,1-10	131
9.3 The place of 7,1-10 in the context	132
9.4 The structure of 7,1-10	133
9.5 Slave, son, love boy?	138
9.6 Placed under authority?	140
9.7 A required distance between Jew and Gentile?	143
9.8 The missing word of healing?	144
9.9 The main semantic lines	146
9.10 Role model	150
10. THE MEANING OF ἐγέρθητι IN LUKE 7,14	153
10.1 A new proposal	153
10.2 Interpretation and meaning	153
10.3 The relationship between call and execution	155
10.4 Sleep and wake up	156
10.5 The context of Luke 7	156
10.6 Conclusion	157
11. RAISING OF THE DEAD AS A METAPHOR:	159
THE CONCLUSION OF THE FIRST PART OF JESUS' PUBLIC MINISTRY (7,11-17)	
11.1 Doxology (7,16) as the key to understanding	159
11.2 Translation of Luke 7,11-17	161
11.3 The place of 7,11-17 in the context	161
11.4 The structure of 7,11-16+17	164
11.5 Two pivotal moments	167
11.6 Raising of the dead young man	168

11.7	Mother and son	170
11.8	A twofold response	171
11.9	‘A great prophet has awakened among us’	173
11.10	‘God has looked after his people’	177
11.11	Doxology	178
11.12	Final Conclusion	179
12.	THE MEANING OF ὁ ἐρχόμενος IN LUKE 7,19.20	181
12.1	The problem	181
12.2	Translations of Luke 7,19.20	182
12.3	The place of 7,19.20 in the context	183
12.4	The cause for the question	188
12.5	The reason for the question	189
12.6	The reply of Jesus	192
12.7	‘Happy people’	193
12.8	The last words of John	193
12.9	John the Baptist in contrast with the centurion	194
13.	JOHN THE BAPTIST AS MESSENGER OF THE LORD: THE GOSPEL OF LUKE AS <i>VITAE PARALLELAE</i>	197
13.1	Introduction	197
13.2	John the Baptist in Mark’s Gospel	198
13.3	Handling by Luke	201
13.4	A story with interruptions ...	202
13.5	... but still also a continuous story	206
13.6	Jesus’ evaluation of John the Baptist	207
13.7	Parallelism	208
13.8	Surpassing parallelism?	211
13.9	<i>Vitae Parallelae</i>	212
13.10	Summary	214
14.	ELIJAH AS A CONNECTION BETWEEN JOHN AND JESUS: ELIJAH IN LUKE’S GOSPEL	215
14.1	Introduction	215
14.2	Elijah	216
14.3	Johannes the Baptist and Elijah	217
14.4	Jesus and Elijah	219
14.5	John the Baptist-Elijah and Jesus-Elijah	226
15.	THE GOSPEL OF LUKE AS A TRAVELOGUE	227
15.1	To be a Jew is to travel	227
15.2	Luke and Acts as travelogues	227

## TABLE OF CONTENTS

xv

15.3	The semantic field of travelling	228
15.4	Travelling in ancient times	230
15.5	Jerusalem/temple as start and end point	232
15.6	The journeys of Jesus	234
15.7	Conclusion	241
MY WAY IN THE LUKAN RESEARCH		243
PREVIOUS PUBLICATIONS		245
BIBLIOGRAPHY		249
INDEX OF SCRIPTURE		277