

An Exegesis of the Character Jesus in Luke 8

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This article is an exegesis of Luke 8 based primarily on a study of the characterization of Jesus.¹ The use of this particular method necessitates a two-pronged approach. The first is a discussion of the theoretical language and concepts involved in characterization, and the second is a pragmatic demonstration of those concepts in a given text or texts. Since the models of characterization vary widely within the discipline, I will first discuss the model I have chosen and how this specific approach might influence the exegetical process. The application of this theory to the text of Luke's Gospel, the exegesis, will follow.

The model employed in this paper is that of John Darr, as expressed in *On Character Building*. A brief outline of his theory provides a foundation for our discussion of characterization.

John Darr explores the relationships of critic-reader-character in the narrative of Luke-Acts and seeks to develop a methodology for characterization that is both "theoretically sound" and "text-specific."² His approach to understanding character is four-fold:



For further reading, see John Darr, *On Character Building: The Reader and the Rhetoric of Characterization in Luke-Acts* (Louisville: Westminster/John Knox Press, 1992).

- it is "sequential and cumulative";
- it is "observant of the text's rhetoric";
- it is "holistic and contextual";
- it is "attentive to both the literary and social forces" at work in the Greco-Roman period.³

Any exegesis and interpretation that gives specific attention to character should consider these four elements.

Darr's theory includes several additional concepts, two of which should be especially noted. The first concept is that "readers construct character."⁴ In the

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process of reading a text, the reader assimilates information about the character from the text, mentally cross-references this new information with information

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from the "extratext," accumulates information through the course of the reading, and fills in gaps that the narrator leaves in the text.⁵ In other words, a character is not an objective quantity of the text that each reader perceives equally. The function of the

exegete/interpreter is to guide others toward an "optimal" reading of the text, which in this case includes characterization, while realizing that the "optimal" understanding performs a "rhetorical" function for the reader similar to the narrative text itself.⁶

The second concept Darr calls the "extratext." The reader brings an extratext, a certain perspective, to the reading process. In the case of ancient writings, like the New Testament Gospels, the modern reader is separated historically from the extratext of the ancient reader.

This separation is one of several limitations placed on the modern reader. While it is impossible to realize fully the extratext possessed by ancient readers of the text, the historical extratext still

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remains "the optimal extratext" for understanding the narrative.⁷ Awareness of the historical extratext can greatly influence how the characters in the passage are understood.

Given this brief outline of Darr's model, what should a character exegesis look like? As with any exegesis from a literary perspective, the passage in question must be dealt with as a part of a whole. "How does the passage reflect what has previously happened within the narrative?" and "How does the

passage foreshadow what is to come?" are two questions that the reader must ask. A second element which the reader must examine is the text's rhetoric. What argument(s) is the narrative engaged in? How does the selected passage fit into the overall rhetorical argument of the narrative? How does understanding the perspective of the ancient reader influence the

Webster's Dictionary defines the word "character" as "the aggregate of features and traits that form the individual nature of a person or thing"

modern reader? Leaving the first two questions for the exegetical section of this paper, let us examine the perspective, or extratext, that an ancient reader might bring to the gospel narrative.

The extratext brought to a narrative is often influenced by the genre of the text. There has been considerable debate regarding the genre of the Gospels in general and of Luke-Acts specifically.⁸ One prominent opinion holds Luke-Acts to be most similar to ancient biographies. Thus, the extratext brought to the Gospel by an ancient reader would include concepts expected in an ancient biography. One concept is classical virtues: self-control, courage, practical intelligence, justice, and piety.⁹ Through the expression of these classical virtues the Hellenistic world evaluated an

virtues

individual. As Halliwell notes, "It would be difficult to exaggerate the Greek tendency to evaluate character in overtly ethical terms—that is to say, to judge people primarily by reference to their possession or lack of ἀρεταί (*aretai*), excellences or virtues."¹⁰

genealogy A second concept common in ancient biographies is the presence of a γένος (*genos*) or genealogy. The record of an individual's genealogy provides evidence of their "inherited potential" or significance. Evidence of good breeding was critical for understanding the nature of an individual. The character of an ancient figure was understood to derive from their nature and to be expressed in the classical virtues.¹¹

A third concept frequently associated with ancient biographies was a limited focus on the main character's childhood. Although a few exceptions exist, most ancient biographies show minimal interest in the protagonist's childhood activities. Any interest that is shown is usually confined to education,¹² because a person's education in childhood was deemed crucial for explaining their character as an adult.¹³ The recognition of these issues associated with the extratext of ancient biographies will prove fruitful in the analysis of Jesus' character as presented in Luke.

education

Before moving to the exegetical section, it will be useful to explain how Darr's strategy, that "readers construct character," relates to the exegesis. While the concept can be examined in more technical terms, the basic approach behind it is that the reader builds, shapes, molds, and completes the character throughout the reading process.¹⁴ Each appearance of a character in a text calls for a *readers construct character* re-evaluation on the part of the reader of the characterization provided in that text. As the reader progresses through the text, the character undergoes changes; rarely is the character the same at the beginning and the end of the narrative text. Any exegetical approach that involves character must recognize that each progressive segment of the narrative is based on what came before in terms of characterization.

This brief discussion of characterization and a few of its important elements for textual interpretation should make the analysis of our passage in Luke more navigable. Let us begin our examination of Luke's main character, Jesus of Nazareth.

Exegesis

Reading from the Beginning

The first step of the exegetical process is to examine the beginning of Luke for its unfolding of the characterization of Jesus of Nazareth. Since the early part of Luke is not the main focus of this exegesis, these comments will, of necessity, be brief. Our introduction to Jesus comes in the form of the angel Gabriel's pronouncement to Mary.

Now behold, you will conceive in your womb and bear a son and you shall name him Jesus. He will be great and will be called Son of the Most High; the Lord God will give him the throne of his father David and he will reign over the house of Jacob forever; his kingdom will have no end. (Luke 1:31-33)

► See 2 Samuel 7:12-16

Mary, as well as the reader of Luke's Gospel, is informed that the child will be the Son of the Most High and the ruler of the Davidic kingdom. This is a critical junction for understanding the characterization of Jesus in the text of Luke.

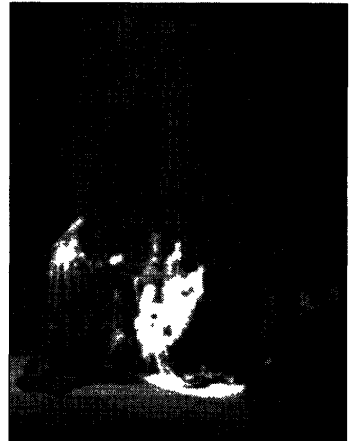
Our next information concerning Jesus' character is given in Mary's visit to Elizabeth when Elizabeth proclaims, "Blessed are you among women and blessed is the fruit of your womb! Now how has it happened to me, that the mother of my Lord would come to me?" (Luke 1:42-43). Here the title *κύριος* (*kurios*), Lord, is added to Jesus' repertoire of appellatives. Later Zechariah proclaims, in the *Benedictus*,

Blessed be the Lord God of Israel,
For He has visited us and accomplished redemption for His people,
And has raised up a horn of salvation for us
In the house of David His servant. (Luke 1:68-69)

The yet unborn Jesus shall be ruler, Lord, and now redeemer.

The prophecy of Zechariah is reinforced at the birth of the child, when the angel of the Lord appears to shepherds outside Bethlehem. "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord" (Luke 2:10-11). The child is proclaimed Christ or Messiah of the people. The shepherds proclaim the angelic news concerning the child to those around them. "When they had seen this, they made known the statement which had been told them about this child. All who heard it wondered at the things which were told them by the shepherds" (Luke 2:17-18). The reader might also begin to wonder at these various statements. This infant is proclaimed Son of the Most High, Lord, Savior, Messiah. How shall it be?

Eight days later at the Temple, Simeon, the righteous and devout, and Anna, the prophetess, proclaim the child to be the Salvation of the Lord and the Redemption of Jerusalem (Luke 2:25-38). Even before his circumcision the superlative



Rembrandt's *Simeon Praising Christ*

character of Jesus is proclaimed to those around him by angels, priests, and prophetesses.

How would these proclamations be understood by the contemporary audience of Luke? One key element for the Greek concept of character was the term φύσις (*phusis*), or nature. In Greek society the dominant presumption was that the political and social élite possessed an inherited superiority.¹⁵ Jesus is revealed to have a superior “nature” due to the events surrounding his birth. The information concerning the birth of Jesus is provided to Luke’s readers in order to override any future misconceptions about him based on his social status. A noble birth, however, is not sufficient to insure noble character; the critical element of character for the Greeks was the adult life. Will the deeds of the adult Jesus confirm or deny the royal attributes afforded him at birth? A story of Jesus’ childhood is juxtaposed between the stories of his birth and the narratives of his adult life.

In Luke, chapter two, twelve years after his birth, Jesus again enters the Temple, this time for the observance of Passover. After the celebration, Jesus’ parents return to Nazareth with their traveling companions and assume Jesus is somewhere in the traveling company. But he has remained in Jerusalem and is in dialogue with the teachers in the Temple. Not only is he listening to them, he is questioning them (Luke 2:46). Luke describes the onlookers as “amazed” (ἐξίστημι, *eksistemi*), a word associated in the Gospels with the response to miracles, a response that recognizes something unusual or out of place is occurring. Jesus’ intellect is not typical for children his age. What does this story tell us of Jesus’ character, apart from him being a boy wonder? Remember that in the Greek world, childhood stories are rare; when they do appear, they are usually confined to stories about the character’s education.¹⁶ The story in Luke 2 shows that the intellect of Jesus is very well developed at age twelve, and indicates that his adult intellect will be similarly well developed. In Luke’s summary statement of Jesus’ increasing growth, Luke 2:52, we find that he continues to grow in σοφία (*sophia*), wisdom, unto adulthood. Thus the adult Jesus will be one whose words must be considered.

➔ See, for instance, the healing of the demon-possessed man in Matthew 12:23, the healing of the paralytic man in Mark 2:12, and the raising of the little girl in Mark 5:42.

The early stories of the childhood of Jesus prepare Luke’s readers for the intrinsic aspect of Greco-Roman characterization, the display of adult character through words and deeds.¹⁷ The expectations are set in childhood for the adult display of character. Will Jesus live up to the expectations?

Readers of the Gospel of Luke first encounter the adult Jesus in the story of his baptism (Luke 3:21-22). A voice from heaven proclaims at the baptism, in substantiation of Gabriel’s proclamation, “You are My beloved Son.” Joseph Fitzmyer, in his commentary on Luke, notes, “The main purpose, then, of the baptism scene in the Lucan Gospel is to announce the heavenly identification of Jesus as ‘Son’ and (indirectly) as Yahweh’s Servant.”¹⁸ It is a minor scene in

Luke's Gospel that transitions into an important section for the characterization of Jesus

The genealogy of Jesus in Luke 3:23-38 reiterates the heavenly proclamation and demonstrates that Jesus descends, ultimately, from God¹⁹ As we noted earlier, the γένος, the genealogy was an opportunity to present the "inherited potential which gives . . . [the character] . . . one strand of its significance. the family or clan."²⁰ Only through the γένος, the genealogy, can the true nobility of an individual be determined. The character Jesus is noble, despite his outward appearance, because he comes from "a good family "

→ Compare the genealogy in Luke 3 23-48 with the genealogy in Matthew 1 1-17

In summary, we find that before Jesus is tempted in the wilderness and begins his public teaching, the Gospel of Luke paints a detailed portrait of who the adult Jesus is to be and how he is to be understood He is Son of the Most High, Lord, Savior, Messiah. Luke employs the classical techniques of φύσις, virtue, and γένος, genealogy, to establish Jesus as the noble hero of this biography, a biography that may well turn out to be a tragedy

In the Gospel of Luke, Jesus is the Son of the Most High, Lord, Savior and Messiah

Luke 8

Before looking at the character of Jesus in Luke 8, it will be fruitful to quickly evaluate the characterization of Jesus in "word and deed" in chapters 4-7 Because one emphasis in characterization is that "readers construct character" we must be aware of the events leading up to our encounter with Jesus in chapter 8 In these chapters,

- Jesus does not yield to Satan's temptation that he demonstrate his true identity (4 1-13),
- he begins teaching in the power of the spirit (4 14-15);
- he is identified as a prophet in Nazareth (4.16-30);
- he casts out or silences demons who proclaim him as Son of God (4:31-37),
- he heals the sick with fever (4:38-39), leprosy (5:12-16), paralysis (5:17-21);
- he raises the dead (7.11-15),
- he is proclaimed as a prophet (7 16-17);
- he enters into conflict with the Pharisees over his proclamation of the forgiveness of sins (5.21-26),
- and he teaches the crowds with authority (6.12-49).

Jesus demonstrates his nature through word and deed. Many experience his powerful benevolence. In chapter 8 of Luke, we read that again Jesus teaches the crowd, casts out a demon, heals the sick, and raises the dead. None of these acts

are new. But in verses 22-25 Jesus calms the sea, one of the rare instances in the Gospel of Luke when Jesus claims authority over the elements of nature.²¹ How then do we read chapter eight of Luke?

The chapter begins with one of Luke's generalized statements about Jesus' ministry.²²

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources. (8:1-3)

It is different from other such statements in Luke, however, because it includes a reference to the women who traveled with him and contributed financially to the needs of the traveling group. Is 8:1-3 merely a summary or does it speak of Jesus' character? The beginning phrase of the chapter "and it was afterward" is definitely Lucan. *Καὶ ἐγένετο* (*kai egeneto*) + dative only occurs twice outside of Luke in the New Testament.²³ In Luke 5:12 and 7:11, the use of the phrase indicates a change of setting for the narrative and reveals new deeds of Jesus: the healing of a leper (5:12-13) and raising the dead (7:12-15). Should the reader, then, expect a new deed from Jesus in chapter 8?

Although much work remains to be done regarding the social makeup of the Hellenistic philosophical schools and the role of women in these schools,²⁴ it appears from the gospel records that Luke's notice of women followers of Jesus is unusual. Fitzmyer notes

What the episode of 8:1-3 does indicate, however, is a recollection about Jesus which differed radically from the usual understanding of women's role in contemporary Judaism. His cure of women, his association with them, his tolerating them among his followers (as here) clearly dissociates him from such ideas as that reflected in John 4:27 or early rabbinical writings.²⁵

Jesus' characterization is influenced by the brief recollection in chapter 8. He is distinct from other messianic figures. Does Luke's portrayal indicate his understanding of how the Son of the Most High, *κύριος*, Lord, Savior, and Messiah is to interact socially?

Does Luke's portrayal indicate his understanding of how the Son of the Most High, Lord, Savior, and Messiah is to interact socially?

In Luke 8:4-21, the reader finds the Parable of the Sower, some minor parables, and an encounter by Jesus with his mother and brothers. The theme of this section appears to be "faith" or "a people of faith."²⁶ Beginning at 8:22 the reader encounters the miracle of the storm, the healing of the demoniac of Gerasa, and the healing of two women.

In Luke's version of Jesus calming the storm, the focus is on Jesus.²⁷ The

sleeping Jesus, once awakened, takes command and brings calm to the situation. The disciples are amazed (ἐθαύμασον, *ethaumason*) at his identity.²⁸ Readers are immediately drawn back in the story to remember the marvel of those who heard the shepherd's testimony in Luke 2:18, and of those who heard the boy Jesus in the Temple in Luke 2:47. Jesus' deeds reveal him to be more than his outward presence would indicate. Yet, the readers of Luke's gospel know more about Jesus than those in Bethlehem, in Jerusalem, in or the boat. They know of his divine birth, his divine (γένος, genealogy, and the exemplary character associated with his φύσις, virtue. The calming of the storm is not a marvel for them. Frederick W. Danker notes:

ἐξίστημι

"...They were afraid and amazed, and said to one another, 'Who then is this, that he commands even the winds and the water, and they obey him?'" (8:25)

"And all who heard it were amazed at what the shepherds told them." (2:18)

"And all who heard him were amazed at his understanding and his answers." (2:47)

As one who is more than mortal, in the Greco-Roman world Jesus would be understood as possessing the kinds of powers that magicians aspired to control with a view to conferring benefits on their clients. . . . Marvels that are traditionally associated with magicians' spells play an important role in Luke's work.

Also from the manner in which Luke records the circumstances surrounding especially the birth and death of Jesus, Luke's public would readily grasp that Jesus belonged to a class of supra-exceptional benefactors.²⁹



For more information on demons in the New Testament world, see "demon in the New Testament" in Watson E. Mills, ed., *Mercer Dictionary of the Bible* (Macon: Mercer University Press, 1990), 208-9.

The ancient reader would not marvel at Jesus' deed, but at the disciples' response of bewilderment concerning Jesus' identity.

The motive for the story of the Gerasene man (8:26-39) is alluded to in the characterization of the figure. He is "possessed by demons" and has been in this possessed and exposed state "for a long time" (8:27). The number of the demon(s) is unknown, but they are apparently of a sizeable number, since their name is the numerically symbolic "Legion." The length of his possessed state is also unknown, but it is sufficient to allow for him to be seized, bound, and to escape to the desert many times (8:29). Jesus, as described earlier in this section of the narrative, has been able to cast out seven demons from Mary Magdalene (8:2) and to calm the ocean (8:22-25).³⁰ Now he is faced with an enraged man possessed by powerful demons who have firmly entrenched themselves. Does he have sufficient power to help this man?

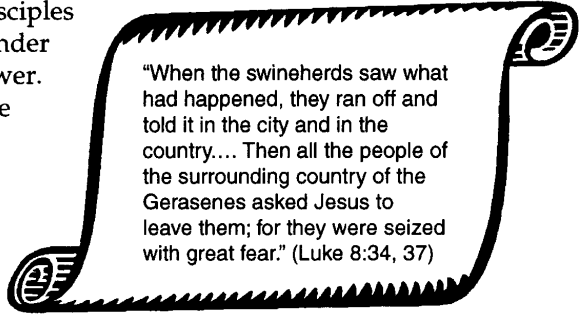
The demons inside the man of Gerasa evidently think so. They recognize Jesus for who he is, Son of the Most High, at once echoing Gabriel's annunciation

and the baptismal voice. The disciples are still struck with fear and wonder from his previous display of power. They likely stayed in the boat the whole time; the text doesn't indicate their presence at the confrontation. The herdsmen and others in the region don't know what to think of this one who has come to their shore. Their response is

excessive fear (8:34-37). There is no wonder or marvel in their eyes. The imposing demonstration of Jesus' power and identity leaves them scared beyond description and begging him to leave their locale. They are not prepared for any further acts by him on their behalf!

Following his chilly dismissal from one crowd, Jesus returns across the lake and is warmly welcomed by an anxious crowd looking to benefit from his presence. Earlier Jesus was "implored" (παρακαλέω, *parakaleo*) by the demons not to disturb their dwelling (8:31), now he is "implored" (παρακαλέω) by Jairus to come to his dwelling (8:41). There is an awareness in the crowd of the power Jesus possesses. His true character is thus, in a small way, acknowledged by the inhabitants of the new region. One of them, a woman, knows that Jesus commands unusual power (8:43-48). She accesses his power and, to her chagrin, is called before the crowd. She does not anticipate that Jesus has such an awareness of his power, but hopes to benefit secretly from it. Jesus is characterized as the one in control. In conjunction with the entire narrative sequence, Jesus takes the opportunity to demonstrate the power of faith, the doing that results from the hearing: "Daughter, your faith has made you well; go in peace." (8:48)³¹

In the midst of this demonstration of healing power, news comes to Jairus of his daughter's demise. He is urged not to disturb or bother Jesus by those who have not witnessed the crowded event. Jairus' greatest fear, the death of his daughter, is consummated. Jesus gives Jairus the divine command, "do not fear," (μή φοβού, *me phobou* [8:50]) used primarily in Luke to dismiss a fear of future events.³² Jairus, the leader of the synagogue, now disappears from the scene and Jesus takes complete control. He comes to the house; he does not permit others to enter; he speaks to the mourners; he calls to the girl; he gives orders for food; he instructs her parents. Jesus exemplifies a person who acts according to the power of faith. Her parents are amazed (ἐξίστημι [8:56]), the same amazement experienced by the teachers in the synagogue in Luke 2:47. Once again, the seemingly uncharacteristic action of the one from Nazareth forces the other characters in the story to marvel. But, for the reader of Luke's narrative Jesus is fully within character. He is Son of the Most High, Lord, Savior, Messiah. His actions are fully consistent with his genealogy and virtue.



The reader need marvel no longer. Unexpected actions by the protagonist are no longer unexpected in this tale.

The final task of this study is to understand how the narrative presentation foreshadows what is to come in the text. The next episode in the Gospel of Luke is the sending of the Twelve:

“Now He called the twelve together, and gave them power and authority over all the demons and to heal diseases. And He sent them out to proclaim the kingdom of God and to perform healing.” (Luke 9:1-2)

Our exegesis of Luke 8 has divulged Jesus’ power over the elements, the demons, disease, and death. Now Jesus sends the Twelve with the same power. Jesus’ demonstration has been a necessary element in their preparation.³³ In addition, Luke reports in chapter 9 that Herod hears of all that has been

In Luke 8, the recognition of the character of Jesus comes in the words of angels, prophets, and demons. In Luke 9, Jesus’ disciples recognize his identity.

happening (9:7-9). Does the reaction of Herod refer to the activities of the Twelve, or of Jesus in Luke 8? Herod’s response might be better understood when we remember the narrative of Luke 8, particularly the mention of Joanna the wife of Chuza, Herod’s steward in verse 3.³⁴

The narrative in Luke 9 centers its efforts on Jesus’ identity, especially his identity in the eyes of his disciples.³⁵ As we have seen, the identity of Jesus has been systematically presented to the readers of Luke, but words of recognition have been angelic, prophetic, and demonic. The human witnesses have not yet comprehended Jesus’ true character. In chapter 9, the confession of Peter and the transfiguration incident combine to establish Jesus’ identity to his disciples.

The study of the characterization of Jesus in Luke 8 yields a new awareness of Jesus to the modern reader. Recognizing the presentation of Jesus as Son of the Most High, Lord, Savior, and Messiah changes the perspective of the reader throughout the text. The wonder, amazement and fear of those who saw Jesus are not the same as the wonder, amazement, and fear of the reader. Indeed the reader must marvel at the eyewitnesses’ lack of understanding. The actions of Jesus are not understood by the reader as abnormal human activities, but as activities consistent with the character of the human Jesus. His innate nature permitted him to act in such a manner, such a nature that did indeed set him apart from others. Had Jesus not possessed this superlative nature, no biography would have been written. Luke writes the biographical narrative to demonstrate for his audience that although the activities of the adult Jesus might appear inconsistent with the external indicators of his social setting and status, they were not inconsistent with his φύσις, virtue, or γένος, genealogy.

¹ For a general discussion of the characterization of Jesus in Luke, see Jonathan Knight, *Luke's Gospel*, New Testament Readings, ed John Court, (London Routledge, 1998), 54-58

² John A Darr, *On Character Building The Reader and the Rhetoric of Characterization in Luke-Acts* (Louisville Westminster/John Knox Press, 1992), 14

³ *Ibid* , 37

⁴ *Ibid* , 170

⁵ *Ibid* , 29-32

⁶ *Ibid* , 35

⁷ *Ibid* , 170

⁸ See for example, Charles H Talbert, *Reading Luke A Literary and Theological Commentary on the Third Gospel*, Reading the New Testament Series, (New York Crossroad, 1982), 3-6, Richard A Burrige, *What are the Gospels? A Comparison with Graeco-Roman Biography*, Society for New Testament Monograph Series (Cambridge Cambridge University Press, 1992), 191-219, and Robert Guelich, "The Gospel Genre," in *The Gospel and the Gospels*, ed Peter Stuhlmacher (Grand Rapids William B Eerdmans Publishing Company, 1991), 173-208

⁹ Stephen Halliwell, "Traditional Greek Conceptions of Character," in *Characterization and Individualization in Greek Literature*, ed Christopher Pelling (Oxford Clarendon Press, 1990), 49

¹⁰ *Ibid* , 50

¹¹ *Ibid* , 46-47

¹² Christopher Pelling, "Childhood and Personality in Greek Biography," in *Characterization and Individualization in Greek Literature*, ed Christopher Pelling (Oxford Clarendon Press, 1990), 216-20 The main exceptions are found in Plutarch's *Lives*

¹³ *Ibid* , 234

¹⁴ See the theoretical approaches presented in Stanley E Fish, *Is There a Text in This Class? The Authority of Interpretive Communities* (Cambridge, MA Harvard University Press, 1980), and Wolfgang Iser, *The Implied Reader Patterns in Communication in Prose Fiction from Bunyan to Beckett* (Baltimore Johns Hopkins University Press, 1974), and *The Act of Reading A Theory of Aesthetic Response* (Baltimore Johns Hopkins University Press, 1978)

¹⁵ Halliwell, 47

¹⁶ Pelling, 220 This interest in education is particularly strong in Plutarch, for examples see *Lives*, *Cor* 1 4-5, *Mar* 2 2-4, and *Them* 2 7

¹⁷ Burrige, 205, and Frederick W Danker, *Luke*, Proclamation Commentaries (Philadelphia Fortress Press, 1987), 31

¹⁸ Joseph A Fitzmyer, *The Gospel According to Luke* (Garden City, NY Doubleday, 1981), 1 481

¹⁹ *Ibid* , 1 491

²⁰ Halliwell, 46

²¹ The catch of fish in Luke 5 is the only other to this point in the narrative

²² John Nolland, *Luke 1-9 20*, Word Biblical Commentary vol 35A (Dallas Word Books, 1989), 363-64

²³ Mark 1 9 where the phrase introduces Jesus and in 4 4 where it introduces the Parable of the Sower, also included in Luke 8¹ The combination appears 18 times in Luke 1 59, 5 12, 17, 7 11, 8 1, 9 18, 29, 33, 11 1, 14 1, 17 11, 14, 19 15, 20 1, 24 4, 15, 30, 51

Likewise the use of *καθεξῆς* (*kathexses*) is Lucan, appearing in Luke and Acts

²⁴ See for example, Talbert, *Reading Luke*, 90-4; Ben Witherington III, *Women in the Earliest Churches* (Cambridge: Cambridge University Press, 1988), 5-23; Amy Jill Levine, ed., *Women Like This New Perspectives on Jewish Women in the Greco-Roman World* (Atlanta: Scholars Press, 1991); and Lynn R. LiDonnici, "Women's Religions and Religious Lives in the Greco-Roman City," in *Women and Christian Origins*, ed. Ross S. Kraemer and Mary Rose D'Angelo (New York: Oxford University Press, 1999), 80-102.

²⁵ Fitzmyer, 1.696.

²⁶ *Ibid.*, 1.699-725, and Luke Timothy Johnson, *The Gospel of Luke*, Sacra Pagina Series, ed. Daniel J. Harrington (Collegeville, MN: Liturgical Press, 1991), 130-35.

²⁷ Fitzmyer, 1.726-27. See for comparison, the accounts in Matthew 8.23-27 and Mark 4:36-41.

²⁸ This use of the term "disciple" in chapter eight would include the Twelve, as well as the three named women and the "many others" mentioned in 8:1-3. Fitzmyer, 1.729, and Nolland, 399.

²⁹ Danker, 45-46.

³⁰ For explanations of the demonic forces disturbing the sea, see Fitzmyer, 1.730.

³¹ See 8.21 as well as Fitzmyer, 1.747.

³² See Luke 1:13, 1:30, 5:10, 12:32, and Acts 18:9, 27:24. See also Fitzmyer, 1.325.



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