This symposium will be of value to New Testament students and to any engaged in Christian work among Jewish people. To the much-debated issue of Luke’s attitude to Judaism a wide variety of responses is given. Jack T. Sanders concludes that for Luke, “God is finished with the Jews as a people,” while Jacob Jervell can infer that the Gospel is only for Jews in Luke-Acts and Gentiles means Jews living among the Gentiles. The conflict between Paul’s condemnation of the Jews and his continued preaching among them is much discussed. Some seek refuge in ambiguity, irony, tragedy, and other fashionable perspectives of literary criticism, but not entirely successfully. Equally unconvincing is the unnecessarily negative verdict on the historicity of Lucan narrative (especially by Michael J. Cook).


What is lacking is a study of the quotations in Luke-Acts as a whole, not merely as support for the theology but as *substructure*, to use C. H. Dodd’s term. Such a study would, I believe, yield unexpected dividends.

Finally, more could have been said about the official standing of the Jewish religion in the Roman world and about the status of the Christian movement within Judaism from the Roman standpoint. To the recurrent centurions, for example, Christians are a sect of the Jews. Thus it is fair to say of arguments in Luke-Acts (and indeed in the whole New Testament) that they are not so much *anti-Judaic* as *inter-Judaic* apologetic.