

Christoph W. Stenschke examines Lukes portrait of the Gentiles state prior to their coming to Christian faith. Following the history of research, he commences with Lukes direct references to the Gentiles prior to faith and then draws conclusions concerning their state from the Gentile encounter with Jesus and Christian salvation. This includes Lukes notes on the condition of Gentiles and on their appropriation of salvation. Finally conclusions from Lukes portrayal of Gentile Christians are drawn. With his approach Christoph W. Stenschke challenges some previous contributions to Lukan anthropology. He argues that the main study in the field (J.-W. Taeger, *Der Mensch und sein Heil*) does not sufficiently consider all the evidence. By concentrating on the Gentiles in Luke-Act (including Samaritans and God-fearers) the authors thesis covers all the relevant material. Contrary to Taeger, who suggests that Gentiles do not need salvation as much as correction, he discovers that Luke portrays Gentiles prior to faith in a condition requiring Gods saving intervention. Thorough correction has to accompany and follow this salvation. Though allowing for distinct Lukan emphases, this portrait is not essentially at odds with that of other NT authors. These results further show that the Areopagus speech needs to and can be satisfactorily interpreted in its context and in conjunction with similar statements. The author further argues that Lukes narrative sections and the characterization they present should no longer be neglected in favour of the speeches. Lukes portrayal of Gentiles prior to faith also bears on his understanding of sin and provides additional justification for the Gentile mission. Christoph W. Stenschke challenges proposals of Lukes alleged anti-Judaism and provides some hitherto little-noticed correctives.

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