

Many consider the gospel of Matthew to be one of the most Jewish texts of the New Testament. Luke-Acts, on the other hand, has traditionally been viewed as a very Greek and Gentile-Christian text. Isaac W. Oliver challenges this dichotomy, reading Matthew and Luke-Acts not only against their Jewish background but as early Jewish literature. He explores the question of Torah praxis, especially its ritual aspects, in each writing. By assessing their attitude toward three central markers of Jewish identity - Sabbath, kashrut, and circumcision - Oliver argues that both Matthew and Luke affirm the perpetuation of Torah observance within the Jesus movement, albeit by differentiating which Mosaic commandments are incumbent upon Jewish and Gentile followers of Jesus. Luke proves to be just as Jewish as his cousin Matthew in so far as his affirmation of the Mosaic Torah is concerned.

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