At the beginning of his Gospel, Luke says that he has decided to write even though ‘many have undertaken to compile a narrative of the things which have been accomplished among us’ (Lk. 1.1). This gives the clear impression that there is more to be said about the life and ministry of Jesus than has been recorded already. A statement at the beginning of the Acts of the Apostles, that Luke has dealt with ‘all that Jesus began to do and teach’ (Acts 1.1), strengthens our impression and leads to the subtle suggestion in the next verse that one aspect to be addressed is the essential role played by the Holy Spirit in the ministry of Jesus. The phrase ‘after he had given commandment through the Holy Spirit to the apostles whom he had chosen’ centres on a motif which is strong in both of Luke’s writings, namely the role and presence of the Holy Spirit in the life of Jesus and his disciples.

The author of the Third Gospel and Acts is so effective in emphasizing the work of the Spirit that his works are often referred to as ‘the gospel of the Holy Spirit’. The re-emergence of Pentecostal or charismatic expressions of Christianity during the twentieth century has aroused renewed interest in the Lukan writings. There are biblical scholars who now read the Holy Spirit motif in Luke–Acts in the light of

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contemporary charismatic experience. James Shelton, for example, published *Mighty in Word and Deed* in 1991. Using redaction criticism, he set out to uncover what Luke actually understood when he referred to the Holy Spirit. Shelton finished his work with the comment 'The Holy Spirit in Luke–Acts calls the Church to prayer, praise, celebration, witness and mission. It is a calling that needs to be heard.' In this essay, I shall examine the implications of what Shelton might see as the 'call to praise' by exploring the Lukan expression 'rejoicing in the Spirit'.

*A Prayer of Jesus with the Lukan Emphasis*

Lk. 10.21-22 records a saying of Jesus which is also found in Mt. 11.25-27. By placing the texts side by side, it is possible to see at a glance that the Lukan version has quite a different emphasis from the Matthean one.

**Matthew 11.25-27**

At that time Jesus declared, 'I thank you Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes; yes Father, for such was thy glorious will. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."

**Luke 10.21-22**

In that same hour he rejoiced in the Holy Spirit and said, 'I thank you Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes; yes, Father, for such was your gracious will. All things have been delivered to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son, and anyone to whom the Son chooses to reveal him.'

A comparison of the two texts shows that Luke has chosen to introduce the saying with the expression 'he rejoiced in the Holy Spirit', in contrast to Matthew's straightforward 'declared'. In addition, while Matthew sets the saying in the context of the unbelief in a number of cities, Luke sets it in the context of a successful mission undertaken by the seventy disciples. Healings and exorcisms had taken place and it was this that caused the seventy to return 'with joy' (Lk. 10.17). Jesus responds to their success by sharing a vision with them in which he had