
Although Bonhoeffer deals with Matthew, his discussion of ethics, grace, and discipleship applies to the synoptics as a whole. Bonhoeffer’s emphasis on the power of Jesus’ life and ministry places the Gospel in its proper frame: hearing and doing.


This article opened my eyes to a prominent theme in Luke: wealth and power. Gerard does not propose an ethics of wealth, but rather discusses what wealth and power might mean in a community addressed by Luke’s Gospel.


In this volume, scholars discuss their particular strategies of interpretation. It is all here: reader-response, textual, feminist, historical. Green has edited an indispensable book for understanding the currents of contemporary Biblical criticism.


Green’s addition to the NICOT is fast becoming the standard commentary on Luke. Not only does he make extensive use of the recent historical, textual, and cultural criticisms of the First Century, he also adds an impressive understanding of narrative theory, how Luke builds meaning by order and structure and literary environment.


Luke Johnson is one of the foremost scholars on Luke. Here, he addresses the difficult topic of dealing with our possessions. It is not simply about stewardship; Johnson addresses how materialism entrenches the disparity between the rich and the poor, and what the Gospel, especially Luke’s, has to say on this score.

This short article begins with a flash: "The Gospel of Luke presents us with a Jesus who is almost always eating!" Karns emphasizes "the ministry of presence," how Luke's Jesus is "with" people. He points to a solidarity that is not simply spiritual, but physical as well.

Tannehill, Robert C. "The Story of Zaccheus as Rhetoric." *Semeia* 64: 201-221, 1994. While this article deals only with Zaccheus, it touches on the broader theme of wealth and power in *Luke*. Tannehill asserts that Zaccheus may well have given away everything he owned in response to the call of Jesus.

Walton, John H., and Victor H. Matthews. *The IVP Bible Background Commentary, Genesis-Deuteronomy*. Downer's Grove: InterVarsity Press, 1997. *Luke* quotes *The Pentateuch* 11 times and alludes to it more than 60 times; *The Pentateuch* is foundational to understanding Jesus--His mission and His context. This commentary is a wonderful work of cultural background, cutting through the centuries to help us understand what seems arcane, but actually has great meaning, even today.