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Dissertation Proposal

Recovering the Radical Economic Message of Luke

Thesis and Scope

*"I don't know what they want from me.
It's like the more money we come across, the more problems we see."
—from The Notorious B.I.G., "Mo' Money Mo' Problems"*

My primary thesis is that *Luke's message about wealth and poverty proposes a radical, prophetic way to understand the economy in religious terms*. In particular it suggests a radical contrast of the world's economy with God's economy. This contrast in Luke illustrates, *contra* Marx, that religion can serve a prophetic function in relation to economic injustice rather than an opiating function.

This thesis can be broken up into three subsidiary claims. First, *the Gospel of Luke has a radical message about wealth and poverty*. That is, there is a radical economic message to be found within the literary bounds of the text of Luke. Specifically, it suggests that God has a preferential option for the poor, that Jesus demands a renunciation of wealth from his followers, and that wealth is generally dangerous.

This leads to a second claim: *it was radical then*. That is to say, Luke's message was radical in relation to the Greco-Roman and early Christian contexts in which it was first heard. Luke's message stood in stark contrast to the economic elements of Rome's system of imperial domination. Early Christian ascetic practice, following

Luke, was understood as a radical break with normal behavior. Also, evidence can be seen in the manuscript tradition of Luke that some of Luke's most radical claims were troubling to the scribes who were assigned to copy them.

The third claim is: *it is radical now*. In particular, Luke has radically different assumptions about wealth than does modern capitalist society. A God who "lifts up the lowly" and "pulls down the mighty from their thrones" (Luke 1:52) is no less disquieting now than it was in the first century. If anything, Luke's claim that money or market can be a rival god (Luke 16:13) seems even more apt now than in the ancient Near East. It also follows that interpretations which seek to moderate or subdue the radicalness of Luke's message serve to disfigure that message. It is perfectly acceptable to claim that Luke's demands are impractical or overly-utopian; however, it is not acceptable to then assert that to the degree Luke's message seems radical, Luke must not have meant it—a claim all too common among modern interpreters. The power of Luke's economic message is found precisely in its radicalism. It leaves no Christian alone. It cannot be easily brushed off or laid aside. Given this, how might Christians take Luke's message seriously in a capitalistic world, neither watering it down nor dismissing it entirely? Can it stand as a radical, prophetic critique of political economy and of the economic practice of individual Christians and corporate Christian bodies?

I am choosing not to engage in analysis of the Acts of the Apostles. However, there are some key pericopes—the communal sharing of the Jerusalem community (Acts 2:42-47, 4:32-37) and the story of Ananias and Sapphira (Acts 5:1-11)—to which I will likely make some reference.

Theory and Method

*"If you're gonna be me, you need a manifesto;
if you ain't got one, you better get one presto." –M.I.A., "Matangi"*

My exegetical approach is primarily a literary-critical one. I share with other narrative and literary critics the assumption that a text like Luke is authored, that it is, at least to some useful extent, a coherent whole.¹ Therefore, I am not particularly interested in a historical project that values Luke only insofar as it can reveal the traditions that are behind it. I assume that Luke is constructed, using previous sources, in a way that makes sense to the author. It is the Luke that we have that I am interested in, not in some ideal pre-Luke.

Several critical tools are implied by this approach. The first is that one of my main tasks as critic is to notice details that do not make sense or that do not quite fit. In relation to wealth-poverty issues in Luke, this means examining the whole of Luke's gospel looking not only for consistencies, but also for inconsistencies in Luke's message. It also means looking for details in Luke that do not fit with my received theology. Any elements of Luke that do not seem to accord with contemporary USAmerican Christian theology, that seem to strike against traditional interpretations of Luke or Christian theology—those are the elements that are of most interest for me as an exegete.

¹ See, for example: Luke Timothy Johnson, *The Literary Function of Possessions in Luke-Acts* (SBLDS 39; Missoula, MT: Scholars Press, 1977). Charles H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (New York: Crossroad, 1982). Joseph A. Fitzmyer, *The Gospel According to Luke I-IX* (AB 28; eds. William Foxwell Albright and David Noel Freedman; Garden City, NY: Doubleday & Company, 1981).

But this is not only an exegetical project. To the degree that I explore the thesis *Luke was radical then*, this dissertation becomes a historical project. It will rely on the basic historical-critical tools of Early Christian Studies (Patristics) and History. One way of conceiving this argument is that Luke reworks the Jesus material to universalize it, to take it beyond the borders of early first-century Palestine. It is one thing to focus on Jesus's words, but how does Luke rework them 60 years later, but still in the context of Roman domination? In what sense is that Roman imperial system hegemonic, but transcending in Luke the borders of Palestine to which it was confined with Jesus? I will not be simply talking about the way it was, but the way that Luke conceives Roman economic hegemony and God's economy. Luke is an imaginative construal of economies: Roman economy and God's economy. Luke has a theological construction of economy. Luke is taking things beyond the discrete into the universal realm where there is a distinction between human economy and divine economy.

Third, this project is a work of constructive theology. As such, it will engage with other theologians. In particular, this work will have an affinity with liberationist theology.² As a modern theology of economy, it will have to engage with economic

² Gustavo Gutiérrez, *A Theology of Liberation: History, Politics, and Salvation* (trans. Caridad Inda and John Eagleson; Maryknoll, NY: Orbis Books, 1988). Gustavo Gutiérrez, *The power of the poor in history : selected writings* (Maryknoll, NY: Orbis Books, 1983). Gustavo Gutiérrez and Gerhard Ludwig Müller, *An der Seite der Armen : Theologie der Befreiung* (Augsburg: Sankt Ulrich, 2004). Elsa Tamez, *The Amnesty of Grace: Justification by Faith from a Latin American Perspective* (trans. Sharon H. Ringe; Nashville: Abingdon, 1993). Elsa Tamez, *Bible of the Oppressed* (trans. Matthew J. O'Connell; Eugene, OR: Wipf and Stock, 2006). Elsa Tamez, et al., *Capitalismo, violencia y anti-vida : la opresión de las mayorías y la domesticación de los dioses : ponencias del Encuentro Latinoamericano de Científicos Sociales y Teólogos, auspiciado por el CSUSA, San José, 21-25 de febrero de 1978* (2vols.; Ciudad

theorists.³ I will make the point that, *contra* Marx, religion does not only engage the economic as an opiate to subdue the people; it can also function prophetically as a voice against the dominant economic powers. If religion is not just an opiate, how does it function as a radical critique of economic disparity?

Significance and Contribution

*“Breathe out, breathe in, American oxygen.
Every breath I breathe, chasin’ this American dream.
We sweat for a nickel and a dime, turn it into an empire.
Breathe out, breathe in, American, American oxygen.”*
–Rihanna, “American Oxygen”

Several dissertations have been written on wealth-poverty issues in Luke in the last three decades. Most start from the assertion that Lukan wealth ethics are inconsistent: in some places Luke seems to demand total renunciation of all possessions, while in other places Luke seems only to demand almsgiving. Many of the studies that note this ambiguity then proceed to find what is the absolute minimum required of the believer by Luke. The effect is to defang the radical economic message of Luke. I intend to recover the radicalness of Luke’s economic message. One of my important contributions will be integrating the Parable of the

Universitaria Rodrigo Facio, Costa Rica: Editorial Universitaria Centroamericana, 1978). Sharon H. Ringe, *Jesus, Liberation, and the Biblical Jubilee: Images for Ethics and Christology* (Eugene, OR: Wipf and Stock, 2004). Sharon H. Ringe, "The Jubilee Proclamation in the Ministry and Teaching of Jesus: A Tradition-Critical Study in the Synoptic Gospels and Acts" (Union Theological Seminary, 1981).

³ Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* (Public Domain Books, 2002). John Stuart Mill, *On Liberty and Utilitarianism* (New York: Bantam Books, 1993). Karl Marx, *Capital: A Critique of Political Economy* (trans. Ben Fowkes; vol. 1; London: Penguin Books, 1990). Georg Wilhelm Friedrich Hegel, *Philosophy of Right* (Digireads.com, 2010). Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (trans. Talcott Parsons; London: Routledge Classics, 2001). Paul Krugman, et al., *Essentials of Economics* (New York: Worth Publishers, 2011).

Pounds (Luke 19:11-27) into a comprehensive study of wealth-poverty issues in Luke, something that, to the best of my knowledge, has never been done.⁴ According to its traditional interpretation, this parable stands against the dominant Lucan economic message and embraces the profiteering, absentee landlord as a model of discipleship; an alternate interpretation reverses this impression and reveals the third slave—the one who refuses to commit usury or exploit capital for profit—to be the hero of the story. Another contribution will be showing how material like Luke 16:13 (“You cannot serve both God and Mammon”) stands as exceptionally radical in a capitalist society, where markets are often looked to as a type of god.

Notable among major studies of Lukan wealth-poverty ethics are those of Luke Timothy Johnson (1977), Walter Pilgrim (1981), David Peter Seccombe (1982) Kyoung Jin Kim (1998), Thomas E. Phillips (2001), James A. Metzger (2007), and Christopher Hays (2010).⁵ Of these, Johnson is the most influential. He argues that possessions in Luke serve the literary function of creating a direct line of authority from Jesus, to the twelve, to the rest of the early church. He largely avoids the ethical implications of Luke’s wealth-poverty material. Even in later writings, he soft-pedals

⁴ David D. M. King, "The Perplexing Problem of the Parable of the Pounds as Pertaining to a Preferential Position for the Poor" (paper presented at International Meeting of the Society of Biblical Literature. St. Andrews, Scotland, 2013).

⁵ Johnson, *Literary Function*. Walter E. Pilgrim, *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Minneapolis: Augsburg, 1981). David Peter Seccombe, "Possessions and the Poor in Luke-Acts" (A revision of the author's thesis (Ph D), *Studien zum Neuen Testament und seiner Umwelt*, Cambridge University, 1982). Kyoung-Jin Kim, *Stewardship and Almsgiving in Luke's Theology* (JSNTSup 155; Sheffield: Sheffield Academic Press, 1998). Thomas E. Phillips, *Reading Issues of Wealth and Poverty in Luke-Acts* (Studies in the Bible and Early Christianity 48; Lewiston, NY: Edwin Mellen Press, 2001). James A. Metzger, *Consumption and Wealth in Luke's Travel Narrative* (BibInt 88; Boston: Brill, 2007). Christopher M. Hays, *Luke's Wealth Ethics: A Study in Their Coherence and Character* (WUNT 275; Tübingen: Mohr Siebeck, 2010).

the economic themes and brings out non-economic themes, like healing and inclusion of the marginalized.⁶

Pilgrim has a project similar to my own, trying to interpret Luke's message for his own time. He concludes that total renunciation is a call that only has effect in Jesus' time, though it does stand as a critique of later wealthy Christians. Zacchaeus becomes the model for modern Christians.

Secombe is quite critical of any attempt to apply Lukan wealth-poverty material directly to the lives of modern Christians. Belief, conceived in a Protestant way, is the most important thing for Secombe; so long as wealth does not impede belief, there is no need to change one's lifestyle.

Kim suggests that different sets of economic standards in Luke apply to two different types of disciples; "itinerant" disciples must renounce all possessions, while "sedentary" disciples need not. The proper thing to do with wealth is give alms, though radical action is usually not necessary.

Phillips employs reader-response criticism to try to avoid the failings of previous studies. He concludes that one's attitude to wealth is much more important than one's disposition of wealth. So long as one's attitude toward wealth does not distract from one's relationship with God, one need not change one's life, and the implication is that wealth only rarely creates such a distraction.

Metzger also uses reader-response and is much more interested in applying Luke radically than Phillips. Metzger, though, only treats four parables, all found in the Travel Narrative (Luke 9:51-19:27).

⁶ Luke Timothy Johnson, *Prophetic Jesus, Prophetic Church: The Challenge of Luke-Acts to Contemporary Christians* (Grand Rapids, MI: Eerdmans, 2011).

Hays has a position closest to my own. He rejects the assertion that Luke's wealth-poverty material must be considered ambiguous and argues that Luke presents a consistent case in favor of renunciation. My dissertation will differ from Hays' by providing more twenty-first century application and by tackling the problem of the Parable of the Pounds.

Phillip Esler has another project that will be crucial to my argument. He, more than any other writer I have come across so far, claims that Luke's economic message was particularly radical in its own time. He does this by applying socio-historical methods, and I will be reliant on his work. Though while Esler treats economic issues in just one chapter, I will be taking a more comprehensive view.⁷

Another cluster of biblical interpreters makes important claims about the Parable of the Pounds, on which I will be reliant. Specifically, they argue that the absentee landlord is the villain of the story and the third slave is the hero.⁸ I will add to their work by incorporating it into a comprehensive view of wealth and poverty in Luke.

⁷ Philip Francis Esler, *Community and Gospel in Luke-Acts: The Social and Political Motivations of Lucan Theology* (SNTSMS 57; ed. G. N. Stanton; Cambridge: Cambridge University Press, 1987).

⁸ Elizabeth V. Dowling, *Taking Away the Pound: Women, Theology and the Parable of the Pounds in the Gospel of Luke* (LNTS 324; ed. Mark Goodacre; New York: T&T Clark, 2007). Robert T. Fortuna, "Reading Jesus' Parable of the Talents Through Underclass Eyes," *Forum* 8 (1992). William R. Herzog, II, *Parables as Subversive Speech: Jesus as Pedagogue of the Oppressed* (Louisville, KY: Westminster/John Knox Press, 1994). Merrill Kitchen, "Rereading the Parable of the Pounds: A Social and Narrative Analysis of Luke 19:11-28," in *Prophecy and Passion: Essays in Honour of Athol Gill* (ed. David Neville; vol. 5 of *ATF*, eds. Veronica Brady and Hilary Regan; Adelaide, Australia: Australian Theological Forum, 2002). Ched Myers, "Jesus' New Economy of Grace," *Sojourners* 27 (1998). Richard L. Rohrbaugh, "A Peasant Reading of the Parable of the Talents/Pounds: A Text of Terror?," *BTB* 23 (1993).

Chapter Outlines

*“The Devil is alive, I feel him breathin’,
claimin’ money is the key, so keep on dreamin’.”*
–Kanye West, “Heard ‘Em Say”

The structure of this dissertation follows its three sub-theses. It is, however, divided into more than three chapters. Chapters 2-4 cover the sub-thesis *Luke has a radical economic message*, chapters 5-6 *it was radical then*, and chapters 7-8 *it is radical now*.

Chapter One: Introduction—Will introduce the thesis, provide a literature review of significant studies of economic themes in Luke, and deal with basic methodological issues. My methodology is not particularly novel, so will not require extensive explanation.

Chapter Two: A New Accounting—will introduce the topic using a statistical analysis of economic material in Luke. I will return to a previous project, “The Poor in Luke,” in which I catalogued and

categorized every reference in Luke to wealth, poverty, the poor, the rich, money, etc. My initial research revealed four main

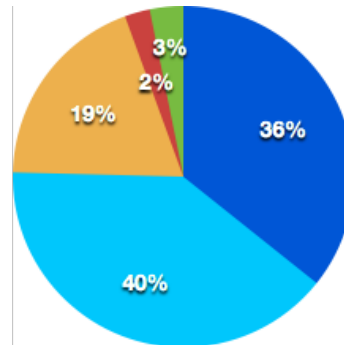
categories in this material: (A)

good news for the poor, (B)

solidarity with the poor or the dangers of wealth, (C) material that causes questions

about the existence of a special option for the poor or the existence of faithful rich

persons, and (D) material that is seemingly against the poor. A statistical analysis



- Good News to the Poor
- Solidarity with the poor and warning against wealth
- Causes questions about special option for poor or faithful rich
- Seemingly against the poor
- Possible explanation of words against the poor

revealed that (A) and (B) materials are much more prevalent than (C) and (D) materials. I have already begun a more extensive and systematic analysis. This will provide a basic framework for understanding the contours of Luke's economic material.

Chapter Three: Luke's Clear Message of Liberation—will explore in more detail the category A and B material. I will lay out the core liberative material in Luke while engaging with other interpreters. These interpreters will include not only the major studies of economics in Luke, but other Lukan interpreters and liberation theologians.

Chapter Four: Challenges to Liberation—will deal with the category C and D material. I will show that these texts do not undercut the liberative message as much as might be assumed at first. The most problematic (D) texts include the Parable of the Shrewd Manager (Luke 16:1-15) and the Parable of the Pounds (Luke 19:11-27). Both this and the previous chapter will confine themselves to a literary analysis of the text of Luke, with some limited reference to other exegetical methods. This chapter ends the section on the first sub-thesis.

Chapter Five: Roman Economic Domination—begins the treatment of the second sub-thesis: *it was radical then*. In it I will explore Roman economic forms as a preliminary to addressing Luke's economic themes in early Christianity. I will introduce a key methodological framework: the Friesen/Longenecker economy scale which provides a way of understanding the economic structure of Roman

society beyond the oversimplified rich/poor dichotomy.⁹ I will also be reliant on some of the major works on Roman economy.¹⁰

Chapter Six: Luke's Radical Alternative—will explore Luke's radical economic alternative to the Roman imperial domination system and how early Christians experienced it. Topics will include the shift from the Roman emphasis on benefaction to the Christian practice of care for the poor, the concept that wealth leads to immorality rather than being a necessary perquisite of morality, and the

⁹ Steven J. Friesen, "Poverty in Pauline Studies: Beyond the So-called New Consensus," *JSNT* 26 (2005). Bruce W. Longenecker, *Remember the Poor: Paul, Poverty, and the Greco-Roman World* (Grand Rapids: Eerdmans, 2010).

¹⁰ E. M. Atkins and Robin Osborne, eds, *Poverty in the Roman World* (New York: Cambridge University Press, 2006). Peter Brown, *Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD* (Princeton: Princeton University Press, 2012). Peter Brown, *The Ransom of the Soul: Afterlife and Wealth in Early Western Christianity* (Cambridge, MA: Harvard University Press, 2015). Richard Duncan-Jones, *The Economy of the Roman Empire: Quantitative Studies* (New York: Cambridge University Press, 1982). M. I. Finley, *The Ancient Economy* (Berkeley: University of California Press, 1999). Peter Garnsey, *Social Status and Legal Privilege in the Roman Empire* (Oxford: Clarendon, 1970). Peter Garnsey and Richard P. Saller, *The Roman Empire: Economy, Society, and Culture* (Berkeley: University of California Press, 1987). Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations* (New York: Alfred A. Knopf, 2007). Martin Goodman, *The Roman World, 44 BC-AD 180* (New York: Routledge, 2012). Robert McQueen Grant, *Augustus to Constantine: The Rise and Triumph of Christianity in the Roman World* (Louisville, KY: Westminster John Knox Press, 2004). William V. Harris, *Rome's Imperial Economy: Twelve Essays* (New York: Oxford University Press, 2011). A. H. M. Jones, *The Roman Economy: Studies in Ancient Economic and Administrative History* (Totowa, NJ: Rowman and Littlefield, 1974). Ramsay MacMullen, *Roman Social Relations, 50 B.C. to A.D. 284* (New Haven: Yale University Press, 1974). Emanuel Mayer, *The Ancient Middle Classes: Urban Life and Aesthetics in the Roman Empire, 100 BCE-250 CE* (Cambridge, MA: Harvard University Press, 2012). Michael Peachin, ed, *The Oxford Handbook of Social Relations in the Roman World* (New York: Oxford University Press, 2011). Michael I. Rostovtzeff, *The Social and Economic History of the Roman Empire* (2vols.; Oxford: Clarendon Press, 1957). Michele R. Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Cambridge, MA: Harvard University Press, 2002). C. R. Whittaker, *Frontiers of the Roman Empire: A Social and Economic Study* (ASH; Baltimore: Johns Hopkins University Press, 1994).

before unheard of practice of wealthy persons voluntarily renouncing their wealth. There will also be a (short) section of textual analysis showing how early Christian scribes were troubled by some of the most radical elements in Luke, particularly the story of the Rich Ruler (Luke 18:18-30), in which Jesus says, "It is easier for a camel to pass through the eye of a needle than for a rich person to enter into God's kingdom." This section will rely on several key historians and exegetes.¹¹

¹¹ Gary A. Anderson, *Charity* (New Haven: Yale University, 2013). James Malcolm Arlandson, *Women, Class, and Society in Early Christianity: Models from Luke-Acts* (Peabody, MA: Hendrickson, 1997). Peter Brown, *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (Madison, WI: University of Wisconsin Press, 1992). Brown, *Through the Eye*. Brown, *Ransom of the Soul*. Richard Finn, "Portraying the Poor: Descriptions of Poverty in Christian Texts from the late Roman Empire," in *Poverty in the Roman World* (eds. E. M. Atkins and Robin Osborne; New York: Cambridge University Press, 2006). Elizabeth A. Clark, *Reading Renunciation: Asceticism and Scripture in Early Christianity* (Princeton: Princeton University Press, 1999). Justo L. González, *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money* (Eugene, OR: Wipf & Stock, 1990). Richard Goodrich, "John Cassian on Monastic Poverty: The Lesson of Ananias and Sapphira," *DRev* 124 (2006). Lucy Grig, "Throwing Parties for the Poor: Poverty and Splendor in the Late Antique Church," in *Poverty in the Roman World* (eds. E. M. Atkins and Robin Osborne; New York: Cambridge University Press, 2006). Susan R. Holman, *The Hungry Are Dying: Beggars and Bishops in Roman Cappadocia* (ed. David D. Steinmetz; Oxford: Oxford University Press, 2001). Susan R. Holman, ed, *Wealth and Poverty in Early Church and Society (Holy Cross Studies in Patristic Theology and History;* ed. Robert J. Daly; Grand Rapids: Baker Academic, 2008). Susan R. Holman, *God Knows There's Need: Christian Responses to Poverty* (Oxford: Oxford University Press, 2009). Bruce W. Longenecker and Kelly D. Liebengood, eds, *Engaging Economics: New Testament Scenarios and Early Christian Reception* (Grand Rapids: Eerdmans, 2009). Longenecker, *Remember the Poor*. Sophie Lunn-Rockliffe, "A Pragmatic Approach to Poverty and Riches: Ambrosiaster's *Quaestio* 124," in *Poverty in the Roman World* (eds. E. M. Atkins and Robin Osborne; New York: Cambridge University Press, 2006). Anneliese Parkin, "'You Do Him No Service': An Exploration of Pagan Almsgiving," in *Poverty in the Roman World* (eds. E. M. Atkins and Robin Osborne; New York: Cambridge University Press, 2006). Helen Rhee, *Loving the Poor, Saving the Rich: Wealth, Poverty, and Early Christian Formation* (Grand Rapids: Baker Academic, 2012). Salzman, *Making*. Pyong Soo Seo, *Luke's Jesus in the Roman Empire and the Emperor in the Gospel of Luke* (Eugene, OR: Pickwick, 2015).

Interlude: It Must Be Radical—will briefly argue that if Luke’s message was radical in the early Christian context, then we must take its radicality seriously in our modern context. We cannot simply argue that it is out-of-date or unreasonable. It was just as unreasonable in its earliest contexts and cannot be dismissed out of hand.

Chapter Seven: Modern Mammonism—will start from Luke 16:13 (“No slave can serve two masters . . . you cannot serve God and Mammon.”) in exploring the concept of the market as a god. In what ways does faith in the market and the power of the invisible hand to keep things in balance constitute a kind of religious devotion? I will build on Milton Friedman’s claim that economic theories do not have to have realistic assumptions to assert that the market acts *as if* it were a god.¹² For example, the market has providence (an invisible hand). Oracles (financial analysts) can read the will of the market and tell us whether or not it approves of recent political events. A number of theologians and economist have made similar claims.¹³ Market faith stands in competition with biblical faith. It can change how

¹² Milton Friedman, *Essays in Positive Economics* (Chicago: University of Chicago Press, 1953).

¹³ Daniel M. Jr. Bell, *The Economy of Desire: Christianity and Capitalism in a Postmodern World* (ed. James K. A. Smith; Grand Rapids: BakerAcademic, 2012). Joe Blosser, "Can God or the Market Set People Free? Libertarian, Egalitarian, and Ethical Freedom," *JRE* 41 (2013). Marc Brodine, "When the Market God Isn't Worshipped," *People's Weekly World* 21 (2007). Harvy Cox, "The Market as God: Living in the New Dispensation," *Atlantic*, (March 1 1999). Ulrich Duchrow and Franz J. Hinkelammert, *Transcending Greedy Money: Interreligious Solidarity for Just Relations* (ed. Joerg Rieger: Palgrave Macmillan, 2012). Larry Elliott and Dan Atkinson, *The Gods that Failed: How Blind Faith in Markets Has Cost Us Our Future* (New York: Nation Books, 2009). Duncan K. Foley, *Adam's Fallacy: A Guide to Economic Theology* (Cambridge, MA: Belknap, 2006). Thomas Frank, *One Market Under God: Extreme Capitalism, Market Populism, and the End of Economic Democracy* (New York: Doubleday, 2000). Susan George and Fabrizio Sabelli, *Faith*

we understand God. It also leads to certain dangers, including a focus on economic growth that leads to climate change.¹⁴ I will also return to the Parable of the Pounds and counter modern interpretations that see it as a parable of capitalism.¹⁵

Chapter Eight: Reinterpreting the Radical—will be a section of constructive theology exploring how Luke’s radical economic message might be lived today. I think it likely represents a liberation approach for the poor with a solidarity ethic for the rich.¹⁶ I rely on several theologians and exegetes to further this project.¹⁷

and Credit: The World Bank's Secular Empire (Boulder: Westview, 1994). Jonathon Guinness, "The Gods of the Market," *Spectator* 288 (2002). Franz J. Hinkelammert, *The Ideological Weapons of Death: A Theological Critique of Capitalism* (trans. Philip Berryman; Maryknoll, NY: Orbis, 1986). Leo Kolivakis, "Sacrifices to Market Gods?," in *Pension Pulse* (vol. 2014 of, 2010). René Krüger, *Gott oder Mammon: das Lukasevangelium und die Ökonomie* (Luzern: Edition Exodus, 1997). Paul Krugman, "The Market Speaks," *The New York Times*, March 7 2013. Paul Oslington, "God and the Market: Adam Smith's Invisible Hand," *Journal of Business Ethics* 108 (2012), Paul Oslington, ed, *Adam Smith as Theologian* (vol. 14 of *Routledge Studies in Religion*; New York: Routledge, 2011). Thomas Piketty, *Capital in the Twenty-First Century* (trans. Arthur Goldhammer; Cambridge, MA: Belknap Press, 2014). Karl Polanyi, *The Great Transformation: The Political and Economic Origins of Our Time* (Boston: Beacon Press, 2001). Joerg Rieger, *No Rising Tide: Theology, Economics, and the Future* (Minneapolis: Fortress, 2009). Allan Sloan, "Feeding the Stock Market God," 140, no. 16 (October 14 2002). Katherine Turpin, *Branded: Adolescents Converting from Consumer Faith* (Cleveland: Pilgrim Press, 2006). See also: Larry Witham, *Marketplace of the Gods: How Economics Explains Religion* (Oxford: Oxford University Press, 2010).

¹⁴ See: Bell, *Economy of Desire*. Daniel K. Finn, *Christian Economic Ethics* (Minneapolis: Fortress, 2013). Herman E. Daly and John B. Cobb, Jr., *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future* (Boston: Beacon, 1989). Hinkelammert, *Ideological Weapons*. Naomi Klein, *This Changes Everything: Capitalism vs. The Climate* (New York: Simon & Schuster, 2014). Sallie McFague, *Life Abundant: Rethinking Theology and Economy for a Planet in Peril* (Minneapolis: Fortress, 2001). Michael Novak, *The Spirit of Democratic Capitalism* (New York: Simon & Schuster, 1982). Rieger, *No Rising Tide*.

¹⁵ See especially: Spiros Zodhiates, *Did Jesus Teach Capitalism?: An Exposition of the Parable of the Pounds, Luke 19:11-27* (Chattanooga, TN: AMG, 1981). His answer is an emphatic Yes.

¹⁶ Rebecca Todd Peters, *Solidarity Ethics: Transformation in the Globalized World* (Minneapolis: Fortress, 2014).

¹⁷ Gary A. Anderson, *Sin: A History* (New Haven: Yale University, 2009). Anderson, Charity. Bell, *Economy of Desire*. Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology* (trans. Paul Burns; Maryknoll, NY: Orbis, 1987). Marcus J. Borg, *Jesus: A New Vision* (New York: HarperCollins e-books, 2006). Marcus J. Borg, *Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary* (New York: HarperCollins e-books, 2009). Kate Bowler, *Blessed: A History of the American Prosperity Gospel* (New York: Oxford University Press, 2013). Daly and Cobb, *Common Good*. Miguel De La Torre, *Doing Christian Ethics from the Margins* (Maryknoll, NY: Orbis, 2014). Miguel De La Torre, *The Politics of Jesús: A Hispanic Political Theology* (eds. Pui-lan Kwok and Joerg Rieger; Lanham, MD: Rowman & Littlefield, 2015). Gary Dorrien, *Economy, Difference, Empire: Social Ethics for Social Justice* (New York: Columbia University Press, 2010). Duchrow and Hinkelammert, *Transcending Greedy Money*. Esler, *Community and Gospel*. Finn, *Christian Economic Ethics*. Betty Friedan, *The Feminine Mystique* (New York: Norton, 1963). Gustavo Gutiérrez and Richard Shaull, *Liberation and change* (Atlanta: John Knox Press, 1977). Gutiérrez, *The power of the poor in history : selected writings*. Gutiérrez, *Theology of Liberation*. Hinkelammert, *Ideological Weapons*. Hays, *Luke's Wealth Ethics*. Richard A. Horsley, *Jesus and Empire: The Kingdom of God and the New World Disorder* (Minneapolis: Fortress Press, 2003). Richard A. Horsley, *Covenant Economics: A Biblical Vision of Justice for All* (Louisville, KY: Westminster John Knox Press, 2009). Richard A. Horsley, *Jesus and the Powers: Conflict, Covenant, and the Hope of the Poor* (Minneapolis: Fortress Press, 2011). Theodore W. Jennings, Jr., *Outlaw Justice: The Messianic Politics of Paul* (Stanford, CA: Stanford University Press, 2013). Ross Kinsler and Gloria Kinsler, eds, *God's Economy: Biblical Studies from Latin America* (Maryknoll, NY: Orbis, 2005). Krüger, *Gott oder Mammon*. René Krüger, "Conversion of the Pocketbook: The Economic Project of Luke's Gospel," in *God's Economy: Biblical Studies from Latin America* (eds. Ross Kinsler and Gloria Kinsler; Maryknoll, NY: Orbis, 2005). Vincent J. Miller, *Consuming Religion: Christian Faith and Practice in a Consumer Culture* (New York: Continuum, 2009). José Porfirio Miranda, *Marx and the Bible: A Critique of the Philosophy of Oppression* (trans. John Eagleson; Eugene, OR: Wipf & Stock, 2004). Halvor Moxnes, *The Economy of the Kingdom: Social Conflict and Economic Relations in Luke's Gospel* (Eugene, OR: Wipf & Stock, 1988). Myers, "Economy of Grace". Novak, *Spirit of Democratic Capitalism*. Peters, *Solidarity Ethics*. Rhee, *Loving the Poor*. Rieger, *No Rising Tide*. Ringe, "Jubilee Proclamation". Sharon H. Ringe, *Luke* (eds. Patrick D. Miller and David L. Bartlett; Louisville, KY: Westminster John Knox Press, 1995). Ringe, *Biblical Jubilee*. Tamez, *Amnesty of Grace*. Tamez, *Bible of the Oppressed*. Tamez, et al., *Capitalismo, violencia y anti-vida : la opresión de las mayorías y la domesticación de los dioses : ponencias del Encuentro Latinoamericano de Científicos Sociales y Teólogos, auspiciado por el CSUSA, San José, 21-25 de febrero de 1978*. George Tinker, "Blessed Are the Poor: A Theology of Solidarity with the Poor in the Two-Thirds World," *Church and Society* 84 (1994). Turpin, *Branded*. Thorstein Veblen, *The Theory of the Leisure Class* (Oxford: Oxford University Press, 2007). Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis: Fortress Press, 1992). John Howard Yoder, *The Politics of Jesus* (Grand Rapids: Eerdmans, 1972).

Some key themes are: whatever is of concern to the poor is of concern to God (preferential option), the making and spending of money is not morally neutral, wealth is dangerous, there is grace in sharing, and all things belong to God.

Chapter Nine: Conclusion—will summarize the dissertation and wrap up the argument that Luke is a religious expression that stands as a radical critique of exploitative economic practices and oppressive systems. (Johnson, *Sharing Possessions*.)

Statement of Bibliographic Method

I have been collecting resources for this topic for more than a decade now, ever since I wrote “The Poor in Luke” as an MDiv in Richard Valantasis’s Iliff course on the Gospel of Luke. I started to approach it systematically in 2012 as a PhD student writing on the Parable of the Pounds. I used the Iliff, DU, Prospector, Willamette University, and St. John Vianney catalogues, along with EBSCOhost’s ATLA Religion, New Testament Abstracts, and ATLA Catholic Periodicals databases to search studies of wealth and poverty in Luke (or Luke-Acts) and for resources specifically on the Parable of the Pounds. Many of the studies on wealth and poverty in Luke are dissertations, so they have literature reviews. Christopher Hays has a particularly helpful bibliography.¹⁸ As regards the parable, Elizabeth Dowling has a particularly helpful bibliography.¹⁹ I presented the resultant paper at the SBL International Meeting and shared in conversation with other interested scholars.

¹⁸ Hays, *Luke's Wealth Ethics*.

¹⁹ Dowling, *Taking Away the Pound*.

I subsequently took three comprehensive exams, all related to my dissertation. The first, directed by Dr. Robbins, was on the Gospel of Luke, with a focus on economic issues. He and I agreed on forty titles, including all the major studies in wealth and poverty in Luke since Luke Timothy Johnson in 1977 and the most significant commentaries on Luke as a whole since Hans Conzelmann in 1961. Two surveys of Lukan research, by Bovon and Donahue, helped round out the bibliography.²⁰

The second comp, directed first by Dr. Nicolas Rockwell and later by Dr. Robbins, focused on Roman history and economy. Again, we agreed on about forty books—what turned out to be 118 titles—including the significant works on Roman economy since Rostovtzeff in 1926, several works on Roman political and social history, and a few works specifically related to ancient Christian understandings of economy, notably those of Peter Brown.²¹ These books form the foundation of my research on Luke's economic message in its ancient context.

The third comp, on integrating economic theory in biblical interpretation, was directed by Dr. De La Torre and forms the bibliographic foundation for sections on Luke's economic message in a contemporary context. The 71 titles covered a broad range of biblical interpretation, theology, ethics, and economics. Having had so much of my bibliography agreed to by comp directors gives me some confidence that there aren't too many huge, glaring omissions.

²⁰ François Bovon, *Luke the Theologian: Fifty-five Years of Research (1950-2005)* (Waco, TX: Baylor University Press, 2006). John R. Donahue, "Two Decades of Research on the Rich and the Poor in Luke-Acts," in *Justice and the Holy: Essays in Honor of Walter Harrelson* (eds. Douglas A. Knight and Peter J. Paris; Atlanta: Scholars Press, 1989).

²¹ Brown, *Through the Eye*, Brown, *Ransom of the Soul*.

As I have continued to expand the bibliography, I have used the following methods. I keep track of the important citations made by the authors I am currently reading and track them down. I couldn't find an important, out-of-print book anywhere closer than Texas, so I wrote to the author and got a copy.²² I use the Iliff, DU, University of Portland, Willamette University, Amazon, and WorldCat catalogues to search for relevant books, And I typically use ATLA Religion to find articles. My searches usually hit the "Subject" field. For example, while finding resources for Luke 16:1-13, I searched terms like "Unjust Steward," "Unjust Manager," "Shrewd Manager," and "Luke 16:1." I will do further similar searches when writing on specific pericopes. Other simple searches might be "Gospel of Luke AND wealth" or "Gregory of Nazianzus AND poverty." To be honest, there is a glut of research on my topic(s). The hard thing isn't finding relevant resources, it is figuring out what is enough. What seems to work best for me is finding the one or two key works in each sub-section of my research and then conversing with the people they converse with. I also try to make sure that I have an eloquent antagonist in each area.

²² Vincenzo Petracca, *Gott oder das Geld: die Besitzethik des Lukas* (39; Tübingen: Francke, 2003).

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