

Good News to the Poor. The Message of the Kingdom and Jesus' Announcement of his Ministry according to Luke *

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Introduction: The Opening Scene of Jesus' Public Ministry

The Bible provokes and even offends us as wealthy people. Especially the gospel of Luke, the so called “evangelist of the poor”¹, is full off such provocations and offenses. According to the gospel of Luke, Jesus gave a programmatic inauguration speech in the synagogue of Nazareth, his hometown, on the Sabbath. Unlike the other evangelists, Luke arranges Jesus' first public proclamation into a small scene: As a pious Jew, Jesus goes to the synagogue on the Sabbath for worship. After the reading of the Torah, he does the second reading, the Prophet reading, as every member was allowed to do in that time. There is nothing out of the ordinary. But the story continues in Luke 4:

¹⁶When he [Jesus] came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, ¹⁷and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: ¹⁸‘The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free,¹⁹to proclaim the year of the Lord’s favor.’ ²⁰And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’

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If we compare this passage with Mark's gospel, a lot of Luke's message becomes apparent. "Luke has rearranged the Markan narrative sequence. Whereas Mark places Jesus' appearance in his hometown synagogue much later in the story (Mark 6:1-6a), after a large number of healings, controversies, and teachings, Luke has moved the story to the very beginning of Jesus' public ministry and turned it into a programmatic statement. Whereas Mark says merely that Jesus 'began to teach in the synagogue,' Luke offers a full account of what Jesus said on that occasion. His teaching is nothing less than a public announcement of his messianic vocation."²

If Luke's story of Jesus' proclamation in the synagogue at Nazareth should be read as messianic manifesto, what does it tell us about Luke's message for the poor and the rich?

Luke as Reader of Isaiah 61:1-2

We'll get an answer to our question, if we take a look at what and how Luke quotes. There are two text passages from the Old Testament, more precisely from the book of Isaiah, which Luke quotes: Isaiah 61:1-2 and a small, single phrase from Isaiah 58:6. The way Luke deals with both quotes and builds a new text composition reveals us his message.³

First, there is the Septuagint version of Isaiah 61:1-2, that Luke quotes at length word by word. A "rhetorical I" introduces itself. The "I" can be identified as the anonymous prophet popularly known as Third Isaiah. Presumably, it was not just an individual person but a group that lived early after the exile of the Israelites in Babylon (early postexilic time).⁴ Differently from expectations, the small group of Israelites that came home did not find the long hoped-for. They were not able to achieve wealth and prosperity, the rebuilding of the temple stagnated. And the Israelites suffered under the heavy war damages and the unstable political circumstances. As a still open city, lying in ruins, Jerusalem was unprotected against covetous neighbors. Third Isaiah had to wrestle with the deep disappointment of his fellow citizens. And he slipped into the role of the "servant of God," mysteriously indicated/hinted by the Second Isaiah during the exile, a mediator of salvation, who unites prophetic and royal traditions, that is Spirit and anointing. The Third Isaiah says in Isaiah 61:1-3a (NRSV):

"The spirit of the Lord God is upon me,
because the Lord has anointed me;

he has sent me to bring good news to the oppressed,
 to bind up the broken-hearted,
 to proclaim liberty to the captives,
 and release to the prisoners;
² to proclaim the year of the Lord's favour,
 and the day of vengeance of our God;
 to comfort all who
 mourn; to provide for those who mourn in Zion—
 to give them a garland instead of ashes”.

The special, outrageous part of the little story told by Luke is that Jesus relates the self-introduction of the Third Isaiah to himself: I am the mysterious one anointed with the Spirit. I am the *Christos*, the Messiah. Therefore, that promise of the Old Testament has been fulfilled today, when the listeners hear it out of Jesus' mouth.

If we compare the Isaiah text with the text in Luke, we see a lot of meaningful omissions. It is notable that Luke omits those parts of the text that refer to Israel and Zion. That applies to the passages “to bind up the broken-hearted” and “to comfort all who mourn; to provide for those who mourn in Zion – to give them a garland instead of ashes.” Significant is also the elision of “the day of vengeance of our God.” The Messiah Jesus brings salvation and not the “day of vengeance.” His judgment means justice and not revenge. That's especially different from the proclamation of the Qumran sect. In one of the scrolls that have been found in cave 11 at the Dead Sea, it is the legendary priest-king Melchizedek who brings with his tribunal the restitution of the “true Israel” and the slaughter of God's enemies (11Q Melch 13-14; 18). But that's not Luke's message. His omissions clearly show that.

Luke opens the promise to the Israelites. In the verses 25-27 in the same chapter Luke refers to two examples for the inclusion of the gentiles in God's salvation: the widow of Zarephath (1Kings 17:8-16), who has been nurtured by Elijah during a great famine, and Naaman, the commander of the army of the king of Aram (2Kings 5), who suffered from leprosy and has been healed by Elisha. Already God's people cannot just be found in Israel, but across any national, racial or whatever borders. God's promise is universal and it is valid for everyone.

In other words: Luke intends to free the terms “the poor”, “the prisoners” and “the blind” from a reduced salvatory or better salvific-historical character. The poor, imprisoned and blind people are not just the Israelites that mourn the loss of Zion and look for God's

intervention to restore the Zion. But what takes the place of the original meaning?

Luke as Reader of Isaiah 58:6

Here, the insertion of the second quote from the book of Isaiah becomes important, the quote from Isaiah 58:6: “to let the oppressed go free.” The oppressed are the economically ruined people – not just sinners or people possessed by demons.⁵ The Hebrew term (*schalach chafasche*) in Isaiah 58:6 is a *terminus technicus* for the release of debt slaves.⁶ It refers to the deuteronomic slavery law. According to Deuteronomy 15:12, every slave (man or woman), which works for six years, should be set free in the seventh year. That’s the rule of the so called Holy or Sabbath Year or Jubilee.⁷ And that’s the socio-historical background of Isaiah 58:6. And we have to assume that Luke’s readers knew about this background.

So what is Luke doing? As I said, Luke makes that selection and modification of the Old Testament references intentionally, he performs it. He takes the promise of God’s anointed Messiah from Isaiah 61:1-2 and opens it also for the Non-Israelites (the Gentiles) and gives it, in addition, a clear social and economic focus by inserting Isaiah 58:6 with the demand of the Holy Year, the Jubilee. Luke pushes Isaiah 61:1-2 into a social and ethical direction: The poor, the blind and the imprisoned people are for Luke primarily those in social and physical need. That’s the effect of Luke’s double strategy of omission and mixed quotation.

Cross Check: The Context of the Gospel of Luke

We can make a cross check by looking on the complete context of the Lukan oeuvre. Our interpretation of Jesus’ proclamation fits perfectly in the context of Luke’s work. Just a few hints: The so called “Magnificat” (Mary’s Song of Praise) announces a reversal of the existing relations of power and possession: “He has brought down the powerful from the thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty” (Luke 1:52-53; NRSV).⁸

At the beginning of the Lucan field sermon (Luke 6:20-49), Jesus declares the poor (and not the “poor in spirit”, as Matthew [5:3] does), the hungry, the weeping and the persecuted blessed. And analogous to them the rich etc. receive woes:

²⁰‘Blessed are you who are poor, for yours is the kingdom of God. ²¹‘Blessed are you who are hungry now, for you will be filled. ‘Blessed are you who weep now, for you will laugh. ²²‘Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. ²³Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. ²⁴‘But woe to you who are rich, for you have received your consolation. ²⁵‘Woe to you who are full now, for you will be hungry. ‘Woe to you who are laughing now, for you will mourn and weep. ²⁶‘Woe to you when all speak well of you, for that is what their ancestors did to the false prophets’ (Luke 6:20-26, NRSV).

And there are many parables in the special material of Luke, that consider poverty and wealth: the parable of the rich fool, who stores up treasures for himself but is not rich toward God (Lk 12:13-21); the parable of the dishonest manager (Luke 16:1-13), that ends with the saying: “You cannot serve god and wealth” (Luke 16:13), and there is the parable of the rich and poor Lazarus (Luke 16:19-31) that reveals the heavenly fate of the rich. About the cost of discipleship Jesus says: “None of you can become my disciple if you do not give up all your possessions” (Luke 14:33, NRSV). Consequently, the rich, but quite pious ruler must hear out of Jesus’ mouth: “There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me” (Luke 18:22). Much more could be complemented,⁹ but that should be enough for the moment.

Hermeneutical Considerations¹⁰

Getting Uncomfortable by Reading Luke

You may feel uncomfortable? Yes, so do I. Luke sounds a little bit like someone that might vote for Bernie Sanders. The pressing question to most of us is: Shouldn’t we take Luke seriously? Shouldn’t we live the “simple obedience” that Bonhoeffer taught in his “The Cost of Discipleship”? Simple obedience instead of surrounding us with complex hermeneutical fences by which we try to relativize Luke’s and – even worth – Jesus’ message?

When I studied at Lexington Theological Seminary 18 years ago under and together with my friend Peter Browning, I learned about the “Disciples of Christ,” that the Lord’s Supper and the communion table have special meaning for you. And I’m still convinced that we are doing right by putting emphasis on the eucharist. But if we do so, the question is: Does the eucharist not also have significant and vital ethical implications? My dogmatics teacher at Duke, Geoffrey Wainwright, has suggested that “the eucharist provides enabling paradigms for our ethical engagement in the world.”¹¹ Wainwright writes in his “Doxology:”

The eucharist, properly celebrated, is a sign of that generous justice by which God invites the hungry and the thirsty to his table (Isaiah 55:1; Luke 6:21). As the creative prefiguration of the feast which God is preparing for all peoples beyond the conquest of death (Isaiah 25:6-9), the Lord’s meal should prompt Christians, who have themselves been welcomed equally to the sacrament, towards a fair distribution of the divine bounties at present made tangible in the earth’s recourses.¹² And Wainwright quotes a Spanish theologian who has gone so far as to say that “where there is no justice, there is no eucharist.”¹³

It is not easy to bear and keep that provocation that Jesus brought. I can imagine that many members of the affluent society that are looking for comfort and support angrily close the bible and say: “I can’t accept that. That book should be prohibited.”¹⁴ Yes, that book does not go well with the halfhearted, low-commitment religion of much middle-class West European and American church life. And it hardly fits together with the safe, domesticated deity so devastatingly described by H. Richard Niebuhr: “A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”¹⁵ Highly irritating and annoying is the fact that God is not just taking sides with the poor,¹⁶ but that he speaks woes against the rich. And our reaction might be that of the rich ruler: “But when he heard this, he became sad; for he was very rich” (Luke 18:23). So, are rich people excluded from salvation? Yes, salvation is at stake. But Jesus does not in principle neglect salvation for rich people, but he tells the rich ruler: “How hard it is for those who have wealth to enter

the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Luke 18:23).

But the gospel of Luke continues and already in the next chapter he tells the story of a brutal and uncompromising exploiter, a capitalist par excellence. And that what the rich ruler was not able to do, was done by that guy, the tax collector Zacchaeus. In the presence of Jesus he takes the decision: "Look. Half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much" (Luke 19:8, NRSV). Sharing is possible! The rich people can participate in the liberation and salvation that Jesus brings: "Today salvation has come to this house" (Luke 19:9). Participation is possible for rich people, if they are freed from their foolish fixation towards their richness and wealth. The presence of Christ enables that. Precisely this was the Zacchaeus-experience. And that leads me to my next point: Christ is still present – in the power of his Spirit.

Enabling Steps towards more Justice 1: The Holy Spirit

There are more important notes in our text Luke 4:18-21 than explained so far. The first one refers to the Holy Spirit. Jesus identified himself as God's anointed one, the Messiah. And it is the Spirit that has anointed him. Luke has already referred to the Spirit in key passages of his gospel:¹⁷ a) the conception and birth of Jesus, both were ascribed to the miraculous intervention of the Holy Spirit (Luke 1:35); b) Jesus' baptism, when the Spirit descended upon Jesus (Luke 3:22); c) the temptation: Jesus was "driven" into the wilderness by the Spirit to face Satan (Luke 4:1).¹⁸ "The close linkage of servant, Messiah, and Spirit is distinctively Lukan."¹⁹ But the special prominence of the work of the Spirit for the evangelist Luke is not just evident during Jesus' earthly life, but Luke "also starts his sequel to the Gospel with an account of the coming of the Spirit to the disciples at Pentecost (Acts 1:1-5; 2:1-12)."²⁰

And here we have reached a decisive and crucial point: The Spirit enables us to take steps towards more justice. The Church is a community in the power of the spirit. Without the power of the Spirit nothing could be done. But in the power of the Spirit even the establishment of the so called "early Christian communism" is possible, as Luke tells: "

⁴⁴All who believed were together and had all things in common; ⁴⁵they would sell their possessions and goods and distribute the proceeds to all, as any had need. ⁴⁶Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, ⁴⁷praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved” (Acts 2:44-47, NRSV).

And Luke tells about the early church in Jerusalem: ³⁴“There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. ³⁵They laid it at the apostles’ feet, and it was distributed to each as any had need” (Acts 4:34-35). This is “justice in ecstasy”²¹, which means “justice outside of itself in love, just as the community that lived it out was ‘in ecstasy,’ outside of itself in the Spirit.”²² It is important to notice that Luke explicitly refers to the work of the Holy Spirit before describing the early church in Jerusalem²³: “[T]hey were are filled with the Holy Spirit” (Acts 4:31, NRSV). Therefore, Jürgen Moltmann is right, when he comments:

Some smart people are critical about this story. They say: ‘Oh well, yes, of course – that was primitive Christian communism. But it didn’t work out in the end. Human beings just are wicked by nature. They need property because they’re egoists. So let’s stick to healthy egoism!’ They don’t realize how dull and stupid – how literally lacking in spirit – their criticism is. [...] The Pentecost story is not a new sociological doctrine. It is talking about an experience of God. It is the experience of the Spirit who descends on men and women, permeates them through, soul and body, and brings them to a new community and fellowship with one another. In this experience people feel that they have been filled with new energies which they had never imagined to exist, and find the courage for a new lifestyle.²⁴

Enabling Steps towards more Justice 2: The Kingdom of God

The second point refers to the hermeneutical key that Jesus' demands have "to be read as signs of God's coming kingdom"²⁵. In the same chapter 4 of his gospel Luke makes clear: Jesus' mission is "to proclaim the good news of the kingdom of God" (Luke 4:43, NRSV). It's very important to reflect this. For this fact makes our work possible. The coming kingdom enables us to help and fight for people in economic hardship. This work is work for the kingdom of God. It is a hastening toward that coming kingdom – "a hastening that waits" (Karl Barth). It waits – not for Godot, but for God, for it is God's work to bring the kingdom. The coming kingdom is God's action. The good news that Jesus brought was not first of all a new moral teaching about what we should do, rather it was startling news about something God was doing. God was bringing the long story of Israel to its climax. God's kingdom is breaking into this world and transforming it. And we are just involved in God's Kingdom and into this transformation. And if we had not been involved, we would constantly be tempted to become desperate: "That's the way our economy works, there's nothing that can be done about it." All of you know such expressions of resignation. Such idioms are very common – all over the world. Yet, Luke's prospect is different: "God's kingdom is coming." And therefore, we rejoice together and join in the coming of the kingdom. Jesus' short sermon contains the whole program of God's kingdom:

What Isaiah promised for the last, messianic future of God, Jesus says is already present. The promise of reconciliation and liberation is not a song about some utopian future remote from reality. The promises break into our relations and conditions. A new relation to reality is pioneered. It is not a fanatical one.²⁶

Our text says: If you look on poverty, injustice, sickness, and oppression – yes, they are real and we can't ignore them. But that's not the whole reality. For that, which is, is still not all, therefore may that, which is, be changed. In the light of the kingdom of God, "we are set in the perspective of the promise."²⁷ "Being a disciple of the kingdom of God means constantly trying to confront situations with promise and promises with situations. This is an urgent and relevant task for today."²⁸ Everything has to be drawn into the force field of the

kingdom of God: “In this way it relativizes them, robbing them of their final validity.”²⁹

I love the Latin quote: “*Status mundi renovabitur*” – “the conditions of the world will be renewed”.) It is the dictum of Jan Zelivsky, a revolutionary Hussite in Prague in 1419: “It seems to me to summarize an essential part of the Czech Reformation’s legacy to us.”³⁰ They testified that Christian hope is not a product of favorable circumstances and optimistic moods. It is anchored much deeper – in the coming kingdom of the Lord. Since our hope is grounded there

it is valid and encouraging, even in discouraging moments of personal and social destiny. In this sense, the old dictum *status mundi renovabitur* should be remembered as both promise and obligation. With its emphasis on the *status mundi*, these words challenge our theology to relate to the concrete and altering conditions of our time, including the social and political ones. At the same time, with its *renovabitur* it opens us to the eschatological *plus ultra* of biblical hope.³¹

The hope in the coming kingdom of the Lord proved to be the source of encouragement in the uneasy climate in the European West with its diffuse doubts about the ongoing mission of the church. We in Europe find ourselves in a time when the daily news conveys anxieties, anger and most particular confusion about Christian identity and mission and also about the world’s future. And so the time is right to consider afresh the news that Jesus brought. He spoke continually about the kingdom of God. In altering cultural and spiritual contexts just the hope in the coming kingdom of God and the power of the Spirit can be fresh sources of our pilgrimage. The good news for the poor and the rich is the coming kingdom of the Lord and the changing work of the Holy Spirit.

Prayer: Good News to the Poor

Some years ago, a Pastor of a congregation in one of the poorest districts in the city of Harrisburg, wrote a prayer in which he tried to address the “good news to the poor.” I’d like to close with it:

You who feel your voices are not heard because of your poverty, hear the good news that your prayer for the coming of the kingdom of God is heard. [...]

You who feel the pain which the disorder of the world brings in extra measure upon the poor, and in whom internal disorder is in danger of being increased by the disorder around you, hear the good news that there is an uprising going on which you can take part in against this disorder. [...]

You who feel that you are out of the mainstream of today's world because of your poverty, hear the good news that the mainstream is disordered, and you are in a position to challenge the direction of the mainstream and join with others in rising up against the disorder. [...]

You who feel powerless because you do not have the resources to influence the powers of the world which threaten to overwhelm you, hear the good news that God's reign is keeping the lordless powers in check. You do not need to be overwhelmed and paralyzed by fear but can be empowered by the Holy Spirit to witness in word and deed to God's coming kingdom. [...]

You who feel alone, unloved, and of little worth because you have very limited means, hear the good news that you are beloved children of God who comes to be with you and whom what you do matters. [...]

You who are disadvantaged, oppressed, and excluded, hear the good news that you are sought after by Jesus to follow him in working for human justice which will reflect the justice of God's kingdom and will use the gifts of all to develop a new community of peace.³²

 Endnotes

¹ Luke has been identified as “Evangelist of the Poor” (Hans Joachim Degenhardt: *Lukas. Evangelist der Armen* [Stuttgart: Verlag Katholisches Bibelwerk, 1965]) as well as “Evangelist of the Rich” (Luise Schottroff and Wolfgang Stegemann: *Jesus von Nazareth – Hoffnung der Armen*, 3rd ed. [Stuttgart et al.: Kohlhammer Verlag, 1990], 150). More precisely, Luke can be designated as “the Evangelist of the congregation,” a congregation that is shaped by heterogeneity and conflict. Friedrich Wilhelm Horn (*Glaube und Handeln in der Theologie des Lukas*, GTA 26, 2nd ed. [Göttingen: Vandenhoeck & Ruprecht, 1986], 243) rightly says: “Der Evangelist spricht in die Situation beginnender Pluriformität innerhalb der Gemeinde, der Diskrepanz zwischen reichen und bedürftigen Christen, der Selbstüberheblichkeit, Selbstrechtfertigung und Verachtung anderer. Ein Teil der Christen seiner Gemeinde sind bereits den von ihm genannten weltlichen Versuchungen erlegen und vom Glauben gefallen.” Cf. Matthias Konradt, “Gott oder Mammon. Besitzethos und Diakonie im frühen Christentum,” in *Diakonie und Ökonomie. Orientierungen im Europa des Wandels*, ed. Christoph Sigrist Beiträge zu Theologie, Ethik und Kirche 1 (Zürich: Theologischer Verlag Zürich, 2006), 107-154 (here 133).

² Richard B. Hays, *The Moral Vision of the New Testament. A Contemporary Introduction to New Testament Ethics* (San Francisco: HarperCollins Publishers, 1996), 115.

³ For a fine analysis of the intertextual references in Lk 4:18-19 see Rainer Albertz, “Die ‘Antrittspredigt’ Jesu in im Lukasevangelium auf ihrem alttestamentlichen Hintergrund,” *Zeitschrift für Neutestamentliche Wissenschaft* 74 (1983): 182-206. For a first overview cf. Nils Neumann, *Armut und Reichtum im Lukasevangelium und in der kynischen Philosophie*, Stuttgarter Bibelstudien 220 (Stuttgart: Verlag Katholisches Bibelwerk, 2010), 44-45.

⁴Cf. Rainer Albertz, *Religionsgeschichte Israels in alttestamentlicher Zeit 2: Vom Exil bis zu den Makkabäern*, GAT 8/2, (Göttingen: Vandenhoeck & Ruprecht, 1992), 485-487.

⁵ Albertz, “Die ‘Antrittspredigt’ Jesu,” 197. Cf. Neumann, *Armut und Reichtum*, p. 45: “Hier handelt es sich durchweg um solche Menschen, die zu der untersten sozialen Schicht gehören und keinerlei Besitz haben.”

⁶ Albertz, “Die ‘Antrittspredigt’ Jesu,” 193-94.

⁷ Cf. John Howard Yoder, *The Politics of Jesus. Vicit Agnus Noster*, 2nd ed. (Grand Rapids: Eerdmans, 1994), 30-33; for the background of Lev 25 see Rainer Albertz, "Die Tora Gottes gegen die wirtschaftlichen Sachzwänge. Die Sabbat- und Jubeljahrgesetzgebung Lev 25 in ihrer Geschichte," in *Ökumenische Rundschau* 44 (1995): 290-310.

⁸ According to Nils Neumann (*Armut und Reichtum*, 49), Luke 4:14-21 echoes to the Magnificat: "Wenn sich nun Jesus selbst der Öffentlichkeit auf der Ebene der erzählten Welt – und mit ihr der Leserschaft der lukanischen Schrift – programmatisch vorstellt, indem er seine Mission als die Ankündigung einer guten Zukunft für die Armen beschreibt, dann ruft diese Aussage den Lesenden das Gotteslob Marias ins Gedächtnis."

⁹ Cf. for a lengthy presentation Konradt, "Gott oder Mammon," 108-133; Neumann, *Armut und Reichtum*; Vincenzo Petracca, *Gott oder das Geld. Die Besitzethik des Lukas*, TANZ 39 (Tübingen / Basel: Francke Verlag), 2003.

¹⁰ For an hermeneutical reflection on property cf. Petracca, *Gott oder das Geld*, 377-385.

¹¹ Geoffrey Wainwright, "Eucharist and/as Ethics," in *Worship with One Accord: Where Liturgy and Ecumenism Embrace*, ed. Geoffrey Wainwright (New York: Oxford University Press, 1997), 201-215 (here 210). Wainwright continues: "[T]he eucharist allows us to learn, absorb and extend the values of God's kingdom." *Ibid.*, 210-11.

¹² Geoffrey Wainwright, *Doxology. The Praise of God in Worship, Doctrine, and Life. A Systematic Theology* (New York: Oxford University Press, 1980), 427. Cf. *idem*, *Eucharist and Eschatology* (London: Epworth Press, 1971), 59.

¹³ *Ibid.*; *Doxology*, 402.

¹⁴ Cf. Rainer Albertz, "Macht Reichtum blind? Von der Schwierigkeit, als Wohlstandsbürger die Bibel zu lesen," in *Zorn über das Unrecht. Vom Glauben, der verändern will*, ed. Rainer Albertz (Neukirchen-Vluyn: Neukirchener Verlag, 1996), 9-23 (here 16).

¹⁵ H. Richard Niebuhr, *The Kingdom of God in America* (New York: Harper, 1937), 193.

¹⁶ Cf. Petracca, *Gott oder das Geld*, 379: "*Gott steht auf der Seite der Armen und sozial Schwachen.*" In italics in the original.

¹⁷ Cf. Marco Hofheinz, "Der geistgesalbte Christus. Trinitätstheologische Erwägungen zur umstrittenen Geistchristologie," *Evangelische Theologie* 72 (2012): 337-356.

¹⁸ Cf. Alasdair I.C. Heron, *The Holy Spirit* (London: Marshall Morgan & Scott 1983), 40-41.

¹⁹ Hays, *The Moral Vision*, 116.

²⁰ Daniel L. Migliore, *Faith Seeking Understanding. An Introduction to Christian Theology*, 3rd ed. (Grand Rapids: Eerdmans, 2014), 236.

²¹ Paul Tillich, *Love, Power, and Justice. Ontological Analyses and Ethical Applications* (London: Oxford University, 1954), 83.

²² Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996), 229.

²³ Wolfgang Schrage ("Biblich-theologische Reflexion zum Thema aus neutestamentlicher Sicht," in *Totaler Markt und Menschenwürde. Herausforderungen und Aufgaben christlicher Anthropologie heute*, ed. Rudolf Weth [Neukirchen: Neukirchen-Vluyn, 1996], 13-27 [here 25]) stresses it.

²⁴ Jürgen Moltmann, *The Source of Life. The Holy Spirit and Theology of Life* (Minneapolis: Fortress Press, 1997), 106, 104; 102-103. Cf. Marco Hofheinz, "'Franziskus in Kniebundhosen. Der christliche Pazifismus Eberhard Arnolds als Tatzeugnis gemeinsamen Lebens,'" in *Christlich-theologischer Pazifismus im 20. Jahrhundert*, eds. Marco Hofheinz and Frederike van Oorschot, *Studien zur Friedens-ethik* 56 (Münster / Baden-Baden: Aschendorff and Nomos, 2016), 67-92.

²⁵ Hays, *The Moral Vision*, 116. Cf. Wolfgang Schrage, *Ethik des Neuen Testaments*, GNT 4, 5th ed (Göttingen: Vandenhoeck & Ruprecht, 1989), 157: "Und eben dieses Gottesreich ist auch für Lukas ein zentrales Motiv der Ethik".

²⁶ Jan Milič Lochman, *The Lord's Prayer*, transl. by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1990), 62.

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ *Ibid.*, 62-63.

³⁰ Jan Milič Lochman, "Theology and Cultural Contexts," in *Theology between East and West: A Radical Heritage. Essays in Honor*

of Jan Milič Lochman, eds. Frank D. Macchia and Paul S. Chung (Eugene, Oregon: Wipf and Stock, 2002), 5-21 (here 18).

³¹ Ibid., 19.

³² William H. Rader, "How is the Message of the Kingdom of God Good News to the Poor?" in *Herausgeforderte Kirche: Anstöße – Wege – Perspektiven. FS Eberhard Busch zum 60. Geburtstag*, eds. Christoph Dahling-Sander et al. (Wuppertal: Foedus, 1997), 404-418 (416-17).



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