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Nota di contenuto	<p>1 Locating the Interpretive Lens for Luke's Wealth Ethic (1:5–4:44) --</p> <p>1The State of the Conversation -- 2Advancing the Conversation</p> <p>3The Scope of Luke's Introduction: a Hermeneutically Significant Question -- 3.1Proposals that Locate the Conclusion of Luke's Introduction Prior to 4:44 -- 3.2The Lukan Introduction Encompasses the Entirety of Luke 4 -- 4Interpretive Implications --</p> <p>2 What Luke's Introduction Reveals: the Motif of Wealth and Possessions Is Linked to the Themes of Reversal and Right Response --</p> <p>1Structure as Organizer: Three Panels of Weighted Parallels -- 2 The First Panel of Luke's Introduction: Conception (Luke 1:5–56) --</p> <p>2.1The Two Sets of Parents who Receive Angelic Announcements (Luke 1:5–45) -- 2.2Summary, the Contrasts between the Two Annunciations -- 2.3Mary's Song (Luke 1:46–56) -- 2.4 Summary: the Lukan "Hints" in the First Panel of the Introduction -- 3 The Second Panel: Birth, Presentation, and Boyhood (Luke 1:57–2:52) --</p> <p>3.1The Birth, Presentation, and Boyhood of John (Luke 1:57–80) -- 3.2The Birth, Presentation and Boyhood of Jesus (Luke 2:1–52) -- 3.3Summary: the Lukan "Hints" in the Second Panel of the Introduction -- 4The Third Panel of the Introduction: the Mission of John and Jesus (Luke 3:1–4:44) -- 4.1John's Mission (Luke 3:1–20) 4.2Jesus' Mission (Luke 3:21–4:44) -- 4.3Summary: the Lukan "Hints" in the Third Panel of the Introduction -- 5How Luke's Introduction Prepares the Reader for His Gospel -- 3 Reading Luke 5–24 through the Lens of the Introduction (Part 1) -- 1Explicit Links</p>

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Sommario/riassunto

In *The Lukan Lens on Wealth and Possessions: A Perspective Shaped by Reversal and Right Response*, Rachel Coleman offers a detailed look at Luke’s wealth ethic. The long-debated question of how Luke understands the relationship between followers of Jesus and material possessions is examined with careful exegesis and keen literary and theological sensitivity. The twin motifs established in Luke’s introductory unit (Luke 1:5–4:44)—reversal and right response—provide the hermeneutical lenses that allow the reader to discern a consistent Lukan perspective on wealth in the life of disciples. With an engaging style and an eye to the contemporary church, the book will appeal to both scholars and pastors.
