
Overview


**Critical Commentaries**


Academic Studies


Bartholomew, Craig G., Joel B. Green, and Anthony Thiselton, eds.  


the Roman Empire by showing that the political and social
stance of Jesus as presented in Luke would be viewed as
threatening by Rome.

Cassidy, Richard J., and Philip J. Sharper, eds. *Political Issues in

Chance, J. Bradley. *Jerusalem, the Temple, and the New Age in

Discusses the role that Luke believes Jerusalem and the temple
are to play in the new age of salvation that has dawned.

Geoffrey Buswell. 2nd ed. London: Faber & Faber, 1960. A
classic synthesis of Luke’s theology by an outstanding redaction
critic, with special focus on salvation history and eschatology.

colleges and seminaries; emphasizes the work’s thematic unity
and Hellenistic background, with particular attention to
Christology and ethics.

Darr, John A. *On Character Building: The Reader and the Rhetoric

Dawsey, James M. *The Lukan Voice: Confusion and Irony in the
Suggests that Luke uses the literary device of an “unreliable
narrator” to create intentional irony in his narrative.


Presents a two-stage model (present and future) for understanding Luke’s concept of eschatology and salvation history.


view of salvation history and eschatology in Luke (see above), proposing that Luke presents the exaltation of Jesus as the consummation of salvation in heaven.


Focuses on the sociopolitical relationships portrayed in the infancy narratives and their implications for first-century Palestine and contemporary history.


Johnson, Marshall. *The Purpose of the Biblical Genealogies*. SNTSMS 8. Cambridge: Cambridge University Press, 1969. Analyzes the genealogies of Matthew and Luke and understands them to be a form of literary expression that is used to articulate the conviction that Jesus is the fulfillment of the hope of Israel.


that Luke did not have a Hebrew or Aramaic source for his
infancy narratives; he probably did have a Greek source that
had been written in imitation of the Septuagint.


motifs in Luke’s Gospel and of their fulfillment in the passion
narrative; the themes of “faithfulness,” “justice,” and “food” are
emphasized.


Minneapolis: Fortress, 1991. A narrative-critical examination of
the plot of Luke’s Gospel, with emphasis on the story lines of its
three principal characters.

Its Foregrounded Messages.* LNTS 298. London: T&T Clark,
2005.

essays.


———. Lord of the Banquet: The Literary and Theological Significance of the Lucan Travel Narrative. Minneapolis: Fortress, 1989. Studies the central portion of Luke’s Gospel by analyzing the relationship that the sayings of Jesus reported here have to the story of the journey to Jerusalem. Allusions to Deuteronomy are especially noted.


Offers exegetical commentary on the key passages in Luke-Acts dealing with the Jews and concludes that the third evangelist is anti-Semitic.


Schottroff, Luise, and Wolfgang Stegemann. *Jesus and the Hope of the Poor*. Translated by Matthew J. O’Connell. 1978. Reprint, Maryknoll, NY: Orbis, 1986. Attempts to recover the theme of Jesus’s involvement with the poor that was present in the earliest Christian tradition and then traces the development of this theme in Q and Luke.


A popular exposition that describes Luke’s portrayal of Jesus’s ministry as the time in which God’s promises of salvation are fulfilled.


the identity crisis faced by Jewish Christians following the
destruction of Jerusalem.

University of South Carolina Press, 1986. A literary study of the
way Jesus’s death is presented in these writings, with special
emphasis on the development and resolution of conflict
between Jesus and his opponents.


Wilmington, DE: Michael Glazier, 1986. A popular study that
describes Luke’s concept of the spiritual life as a journey, with
special emphasis on themes such as prayer, justice, and joy.

Peeters, 1999.

1985.

Walaskay, Paul. “And So We Came to Rome”: *The Political
University Press, 1983. Argues that Luke intended his work to
serve as an apology to the Christian church on behalf of the
Roman Empire in the interests of improving church/state
relations.
