

SUMMIT PACIFIC COLLEGE

THEO 503: PENTECOSTAL DISTINCTIVES

THE MOTIF OF MONEY IN LUKE-ACTS

A FINAL PAPER

PREPARED FOR

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If Lukan commentator, Darrel L. Bock's presupposition is true that, "[...] virtually every unit in Luke's Gospel challenges us to respond to Jesus,"¹ then how does Luke's portrayal of money goad us to respond to Jesus? The following paper is offered in answer to that question as the paper seeks to explore the motif of money in the writings of Luke-Acts. Indeed, there are no less than seventy references to money in Luke-Acts, suggesting both a significant number and broad implications, making the treatment of money in Luke-Acts to require careful distillation. As such, this paper follows the patterns of inductive research: chronicling the observation of money, collecting data clusters of money that appear in these observations, analyzing the data, noting the emergence of themes, and then disseminating the findings. Before we begin this research, a note on Luke the author and brief considerations on why money would be such an intriguing (and arguably dominant) motif are given.

Luke the Author

The overall purpose of Luke's writing has been sharply debated, with many scholars emphasizing theodicy in defense of God's faithfulness,² or a theodicy of defending God's work in history.³ Still, others such as Ray Summers see Luke's primary purpose as a presentation of Jesus as the universal Lord and Saviour⁴ while F.F. Bruce sees Luke-Acts as an apologetic treatise on Christianity.⁵ With the dawn of Pentecostal scholarship, these scholars display a fervency to include Luke's unique and continuous concern for the formation of believers and believing communities. Dr. Martin Mittelstadt, the professor for whom this paper is humbly prepared, argues that Luke intentionally portrays Jesus' life as a "paradigmatic example for life, conduct, and ministry"⁶ making the life of Christ a "normative exemplar of charismatic ministry worthy of replication."⁷

¹ Bock, *Luke*, 17.

² Bock, *Luke*, 10.

³ Johnson, *The Writings of the New Testament*, 193.

⁴ Summers, *Commentary On Luke*, 18.

⁵ Bruce, *New International Commentary*, 45.

⁶ Mittelstadt, *Reading Luke-Acts in the Pentecostal Tradition*, 106.

⁷ *Ibid.*, 106.

Beyond the life of Christ as paradigmatic, there is an undeniable evolutionary sense to Luke's writing so that the disciples imitate Jesus' pattern of life, goading the early and the present-day church to also participate in the life of Christ. What was begun in Luke continues in Acts and what continued in Acts forms us today. Indeed, Mittelstadt unearths Charismatic Catholic scholar J. Massynberde Ford's concentrated effort to portray Luke's profound exhibition of a "worrisome concern for the moral evolution of the charismatic Christian community."⁸ For Pentecostal scholars, it is not enough to see the painting of Luke-Acts as something beautiful to behold; we must be pulled through the frame and into the story of the Spirit's work in the life of Jesus and the early church. Christ has redeemed and is redeeming. This we know and this we practice. The Spirit has settled on Christ and continues to rest on believers. The work that was initiated with Jesus continues in the life of the people of God today. And it follows that if Christ's redemptive work encompasses all of creation, it naturally leads us to believe that even money has the potential to be redeemed through the ongoing work of Christ.

The reason for Luke's particular interest in money remains a point of curiosity. Some observations of Luke the man are helpful. In his commentary on Luke, Ray Summers notes that Luke's medical background is reflected in anatomical and phenomenal emphasis of some of his stories (e.g., his keen interest in the virgin birth, the emphasis on the immediacy and efficacy of the miraculous healing of Peter's mother-in-law, and the woman who is healed from a flow of blood being noted as having a diagnosed *incurable* sickness).⁹ Beyond a medical background, E.M. Blaiklock argues that Luke's intellectual capacity is astounding.¹⁰ From this, it may be deduced that Luke as a physician and intellectual also carried some degree of economic knowledge, and was a man of some personal means. From this, we reason that Luke wrote with a candid understanding of the weight and potential of money in

⁸ Ibid., 109.

⁹ Summers, *Commentary on Luke*, 10.

¹⁰ Blaiklock, *The Acts of the Apostles*, 13.

the Kingdom—be it miraculously multiplied by God as in the case of the parable of the widow’s mites,¹¹ or wealthy women who support Christ in his ministry.¹²

The presence of money in Luke-Acts is undeniable, with Luke using it intentionally as well as naturally in the narrative, in his recordings of Christ’s teaching on money in the Gospel, and in the outworking of that teaching in the story of God’s people in Acts. Having covered a simple basis for Luke’s choice of a monetary motif, we now open the argument with initial observation and findings in the collection of data.

Observation and Data Collection

As stated at the beginning of the paper, Luke will record seventy occasions having to do with money in his story, with forty-six in Luke and twenty-four in Acts. We observe that Luke has almost twice as many instances as Acts (Luke comprises 65% of the references, where Acts has only 35%), even though the two books are close to equal in length. Alternatively, stories that speak of people of wealth are far more numerous in Acts, with six instances (75%) in comparison with Luke who has only two instances (25%).¹³ This initial data collection reveals heavy teaching on money in Luke and the ramifications of money being heavily lived out in Acts. Luke demonstrates that good theology ought to lead to good praxis as Jesus’ kingdom claims overturn the kingdom of the world—particularly the economic kingdom. The theme of how Luke employs money in teaching within the Gospel and applied teaching through story within Acts will be examined more fully in the substance of this paper.

Within the narrative of Luke-Acts we have already noted that there are many people of wealth who engage in kingdom work, but there is also a fascinating sub-motif of tax collectors who are consistently redeemed for such kingdom work. There are five accounts in Luke of tax collectors that

¹¹ Luke 21:1-4.

¹² Luke 8:1-3.

¹³ Importantly, as far as the egalitarian argument is concerned, the two instances of people of wealth in Luke are also women. First, the women who provide for Jesus’ ministry (Cf. Luke 8:1-3). Second, Mary and Martha who are women of apparent means in their ability to host a party in addition to the story in John’s Gospel where this same Mary anoints Jesus’ feet with a jar of perfume that cost a year’s wages (Cf. John 12:1-8).

specifically touch on finances. In an unexpected turn of events, the tax collectors¹⁴ are always repentant and responsive to the work of Christ. This stands in stark contrast to the Pharisees and scribes who deride Christ and fail to enter the Kingdom of God. The shocking and consistent data here pushes me to note the particular theme of tax collectors that will be given further attention in the paper.

As we have seen, within the rich Pentecostal frame of reference, Luke is understood by many scholars to not merely function as a narrator but also a teacher, and this becomes evidenced in the thirty-one teachings in Luke-Acts having to do with finances. Not surprisingly, the Gospel of Luke comprises 97% of the teaching with thirty of the thirty-one references. Jesus himself will speak about money thirty-seven times in the Gospel of Luke. These teachings include twelve warnings about the danger of the love of money, and multiple parables centered around the use of money. This data is profound when we recognize that Luke has more parables than any other synoptic Gospel (and of course, the Gospel of John has no parables). Succinctly, Luke has twenty-four parables,¹⁵ thirteen of which have to do with money, making the subject of money to comprise more than half of Luke's parables, sitting at 54%. It is also important to recognize that Luke has more unique parables than the other Synoptic Gospels, with a glowing total of eighteen, or 75%. Of these eighteen unique parables, ten are centered around money, for a total of 55%. This data reveals a pattern of personal and unique interest in money for Luke and a strong paradigmatic emphasis that he expects to be lived out in Acts.

With this data before us, we now ask how this research forms and informs a theology of wealth in the Kingdom? We see that the initial observations show patterns of Luke having a high interest in money for didactic purposes where wealth may be part of the Kingdom or—if used inappropriately—may seek to hinder the work of the Kingdom. Our observations also note a pattern where Luke teaches on money through story as he weaves tales of those who use money for good or for ill, stories of God redeeming

¹⁴ Historically, tax collectors were chided by the Jews for wielding their Roman power for personal gain along with carrying out taxation laws upon Jews who were required to adhere to a law system not of their making.

¹⁵ Matthew contains twenty-three parables of which eleven are unique; and the Gospel of Mark contains eight parables of which two are unique.

finances from the poorest of the poor, stories of redemption in people known for extortion, and stories of wealthy individuals who use their God-given talents or family fortune to multiply the Kingdom. These stories set precedence for praxis in the church just as the teachings offer explicit instruction on how to love God with everything we have—including our finances.

Emergence of Themes

After our initial observation and data collection on money in Luke's writing, several themes have emerged that invite further attention. First, Luke answers his own objective of "giving an orderly account [...] of all that Jesus began to do and teach"¹⁶ as it relates to Luke's motif of money through his intentional teaching on money using multiple mediums, be it story, teaching, warning, parable, or ongoing history. Second, Luke reveals the "upside-down" nature of the Kingdom as it relates to money with the uncommon repentance of tax collectors. Third, Luke switches to teach almost entirely through story in Acts, and particularly through men and women who wield¹⁷ their wealth for good in the book of Acts. These themes lead me to a hypothesis that is such: Luke has a definite unction to teach the church about money in the Kingdom and this he does through didactic instruction and colourful story-telling. We will now test this hypothesis by giving greater attention to the three emerging themes.

Theme I: Luke's teaching on money through word and deed

Luke establishes his desire to teach¹⁸ in his opening statements of Luke 1 and Acts 1, and how he teaches on his motif of money is fascinating. As a storyteller, his narrative¹⁹ alone will bring up the subject of money no less than sixty times, with equal weight being given to each book (twenty-six times in Luke and twenty-four in Acts). The presence of money appears circumstantially with economic

¹⁶ Cf. Luke 1 and Acts 1.

¹⁷ Or, not to be overly coy with wordplay, but perhaps yield may be the more appropriate or more deeply true verb of choice here.

¹⁸ This desire is stated by Luke in the opening to both books in which he desires to give an account of Jesus' own teaching in order to give verification for Theophilus on the certainty of what he has been taught and to give ongoing teaching for the church on the kingdom of God.

¹⁹ That is, where money comes up in the story of Luke-Acts outside of specific teaching or parables.

structures being normative in the Greco Roman world and the need to understand these structures with a Christ-centered lens being offered by Luke. Rather than seeing money as an evil to be expelled from the Kingdom, the data reveals that Luke wishes money to be employed for good. Beyond noticing this theme of money coming up in everyday stories of Jesus' life, Luke will show that Jesus has a definite interest in teaching on money, with an intentional multi-pedagogical and multi-audience approach. For example, we have already noted how Jesus employs eleven warnings, and thirty teachings from Christ on money. Christ speaks with prophetic imagination on money as was already evidenced with 54% of all Luke's parables having to do with money, along with 55% of Luke's unique parables concentrating on money. Indeed, as we have seen, Christ will speak on money thirty-eight times in Luke. But, to whom does he speak, and is there a pattern that emerges?

Just as Christ speaks with multiple modes of communication, Luke Timothy Johnson argues for the multiple audiences to whom Christ speaks on money. For example, to the crowds, Jesus issues warnings of judgement and calls to discipleship. Johnson goes on to note that Jesus speaks to his opponents in parables that warn of rejection, while to his disciples, Jesus will teach with instruction on possessions. Johnson expounds his argument of multiple mediums being used for multiple audiences by noting how Luke strategically "arranges these sayings in an alternating pattern: Jesus turns from one group to another as he journeys."²⁰ For example, Jesus oscillates in speaking to his disciples to warn them about earthly riches in Luke 6:24, then in Luke 11:42, he will warn the Pharisees about their punitive and religious behaviour with tithing. He then journeys on and teaches the crowd about money in the parable of the Rich Young Fool in Luke 12:13-20.

This theme of Luke's creativity in the genre and audience when teaching on money suggests an all-encompassing pedagogical endeavour. Luke leaves no audience untouched and no learning style forgotten as he codifies an argument for responding to Christ with our wealth in a way that engages in the redemptive work of the Kingdom. So far, this varied approach has been centered in Luke, while the

²⁰ Johnson, *The Writings of the New Testament*, 204.

impetus to teach through narrative is heavily explored in Acts. Before going to Acts, though, we now will turn to the second theme of Luke's intriguing focus on tax collectors in the Gospels.

Theme II: The coy nature of the Kingdom with money through a case study of tax collectors

To begin this theme, we will briefly look at the five instances of tax collectors in Luke. First, Commentator Darrell L. Bock describes Christ's calling of Levi as "an act of surgical care"²¹ that stands juxtaposed to the Pharisees and teachers of the law who deride Christ's disciples for eating with tax-collectors and sinners. In a surprising turn of events, Jesus calls Rome's henchman to be his disciple, and goes on to receive Levi's hospitality as he throws a dinner party for Christ.

Second, Luke tells us that it is the tax collectors who repent and turn to Christ through the teaching of John the Baptist with the intriguing phrase of "justifying God" (NKJV) in Luke 7:29. Summers notes this phrase to mean that "they judged that God was right in sending John with the call to repentance, confession, and baptism."²²

Third, Jesus willingly associates himself with someone who is known for usurping money as Luke 7:34 tells us that Jesus was known as the friend of sinners and tax collectors. Darrell L. Bock in his commentary sees this act as indicative of "Jesus' open effort to reach sinners and represents a repudiation of the leadership's more separatist approach."²³

Fourth, Luke offers the parable of the Pharisee and Tax Collector in Luke 18:9-14. Once again, Luke highlights Jesus' judgement on the religious elite and unusual mercy on the national outcasts. Luke goes to great lengths to contrast the tax collector from the Pharisee, implicitly pleading with the reader to not imitate the Pharisee. Indeed, Summers concludes that our gleaning from this parable is that we must

²¹ Bock, *Luke*, 167.

²² Summers, *Commentary On Luke*, 87.

²³ Bock, *Luke*, 212.

not have ears to hear but fail to listen lest we too, “[...] go to the place of worship and go through the forms of worship and still go home the same person [we] are.”²⁴

Fifth, the iconic story of Zaccheaus in Luke 19:1-10. Summers will note the emphasis on Zaccheaus as a man of importance and unordinary wealth. As such, Zaccheaus had many tax collectors under him and was a man of great importance—along with great judgement by his countrymen for his association with Roman economic systems and the assumed extortion of people’s monetary income—even as Zaccheaus speaks of his generosity to Christ when they dine together.²⁵ In this story, Christ brings forgiveness to an infamous traitor because of his allegiance to Rome and welcomes Zacchaeus into a Kingdom that is altogether not of this world.

The harmony of these stories is clear that in each instance the tax collector is despised because of his earthly and economic allegiance. However, despite such scorning by the Jews, Christ consistently juxtaposes the tax collectors to Pharisees and the religious elite. He forgives them, welcomes them, dines with them in an act of intimacy, and redeems their entire personhood. What, we may ask, are the implications of such redemption in regards to these tax collectors’ vocations? While we do not wish to be speculative, it is worth noting that Jesus does not tell them to stop being tax collectors or to join the Zealots in a scheme to overthrow Rome. Rather, Jesus forgives them, and the indication is that they continued in their vocation as redeemed and redeeming humans who were made alive and made holy by Christ. We see here a subtle message that Christ redeems all of life and calls people within the marketplace to employ (and even redeem) their position for the sake of the kingdom.

We have seen how Luke uses a myriad of themes and audiences to teach about the economy of the Kingdom. We have now observed the consistent theme of redemptive forgiveness shown to the tax collectors in the Gospel, and our next theme will lead us into observing how Luke employs narrative to exemplify the implications of Jesus’ teaching on money as he tells stories of wealthy people in Acts.

²⁴ Summers, *Luke*, 210.

²⁵ *Ibid.*, 222.

Theme III: The all-encompassing mercy of God in his employment of money in the Kingdom

Through story, Luke will demonstrate how early believers copied Paul's instruction to "imitate me as I imitate Christ."²⁶ Interestingly, what Paul states explicitly, Luke will demonstrate implicitly through story. We noted earlier that there are six instances of people who use wealth for good in Acts, as opposed to only two stories in Luke. In addition to this, there are eleven stories of money being used for good in Acts and only six of money being used for ill. Also juxtaposed to Luke, there are no isolated teaching-specific warnings given in Acts. Rather, warnings are given plainly in real-life events. Before drawing any ramifications for what this data may mean, we will now explore the six people of wealth in Acts.

First, in Acts 2:45, after Pentecost, Luke notes that the early church sold their possessions and distributed them to those in need. The natural assumption here is that there were people who had possessions worthy of sale. If this text is isolated, we may assume that socialism is synonymous with Christianity,²⁷ or that to enter the Kingdom, we must embrace a practice in living on or below the poverty line. Thankfully, Luke does not stop telling stories of people with wealth as he adds greater depth and dynamic to the employment of money in the kingdom in the stories that follow. Importantly, though, F.F. Bruce argues that such radical generosity could only be sustained if the unity of the Spirit stayed exceptionally active in the early church.²⁸

Second, this radical generosity continues as the early church voluntarily shares wealth for the common good in Acts 4:32-37. The third instance of people of wealth becomes personal as Luke recounts Barnabas' act of laying his private wealth at the disciples' feet.²⁹ Emphatically, Barnabas' self-sacrifice is juxtaposed in the next story of Ananias and Saphira's greed.

²⁶ I Corinthians 11:1.

²⁷ And it must be stated that I am not suggesting that socialism is categorically wrong in every sphere of life. Naturally, this paper is not a political dissertation. Beyond that, the Kingdom operates on entirely different rules than any human-made political system.

²⁸ Bruce, *The Book of Acts*, 81.

²⁹ Acts 4:34.

Fourth, the curious story of the conversion of the Ethiopian treasurer, a man who, among other things, is skilled in finances and enters the Kingdom.³⁰ Like this eunuch, Luke goes on to tell the story of Cornelius who is noted for his devotion and monetary generosity. Here, Luke makes no mention of the wealthy becoming voluntarily poor, but with Cornelius, there is a multiplication of the Kingdom through his joyful generosity.

Sixth, the conversion of Lydia, who is remembered as the first European convert and leader of the church in Philippi.³¹ E.M. Blaiklock emphasizes that “Lydia represented some firm engaged in marketing.”³² As a businesswoman, Lydia’s conversion also encompasses a new theology of the marketplace where she joins Christ in the building of the church through her skills in leadership and business. We know that the early church meets in her home and that she is considered the leader of the church in Philippi. We see here the all-encompassing nature of God’s redemption in Lydia who goes on to do great exploits for the cause of Christ.

Dissemination of Findings

Having looked at the data and emerging themes I first want to suggest that the initial hypothesis I proposed has proved to be true in that Luke successfully completed his task to teach about money through didactic reasoning and colourful stories. Luke’s compelling portrayal of money prompts us to respond to Christ in such a way that we joyfully participate with him in the renewal of all things with every fibre of our being—including our finances. Luke Timothy Johnson has argued that Luke’s Gospel and the book of Acts function as introductions to Pauline literature³³ and in light of that, it could be deduced that Luke foresees Paul’s teaching that “the love of money is the root of all evil.”³⁴ Luke does this through demonstrating that money in itself is not evil, but the key question for idolatry lies in the placement of

³⁰Acts 8:27.

³¹ Acts 16:11-15.

³² Blaiklock, *The Acts of the Apostles*, 126.

³³ Johnson, *The Writings of the New Testament*, 188.

³⁴ 1 Timothy 6:10.

affection. So, if Luke challenges us to respond to Jesus through his motif of money, then, I conclude, a Kingdom-infused response to money is that of holy participation rather than selfish exploitation.

Luke will build upon this pragmatic impetus of money being used for the Kingdom, particularly with his money-positive stories. Within Acts there is the further implication that Acts reveals stories that are to be understood, not as anecdotal history, but accessible teaching still relevant today through the way the early church lived out (or at times failed to live out) the warnings, teachings, and parables Christ gave concerning money.

Second, I wish to suggest that today we can know both what the ideals of Kingdom-based money are and we can see those ideals lived out in the first century church—both of which urge us towards a robust theology and praxis of money. For example, we can know what the Kingdom ideals are on money and we can employ that knowledge for good as Barnabas does in laying the proceeds of his land sales at the apostles' feet; or we can employ that knowledge for ill with the masquerade of radical generosity that lies to the Holy Spirit.³⁵ If we are in business that has the potential for exploitation and are yet drawn to Christ, we may find his redeeming work transforming our very selves and our own marketplace, just as Christ did with the tax collectors.

Third, Luke-Acts as a whole teaches us that we cannot merely know Kingdom principles but we must be captivated and compelled by them. Luke helps us with this desire in giving us the account of the work of the Spirit in the early church as they applied and lived into the life and teachings of Christ. What Jesus commands in Luke, the early church realizes and obeys (or disobeys) in Acts. Both writings speak to the spirit of humanity, as Christ bids us to come and die that we might find life in him.

Fourth, the commonplace reality of money in Luke-Acts ought to compel us to the realization that even the everyday mundaneness or bland economic necessities are graciously attended to by our Lord. What might this imply for the accountant, bookkeeper, financial planner, and philanthropist? How might

³⁵ Cf. Acts 4:36; 5:1-11.

this inspire our understanding of radical generosity—whether we exist on minimum wage, are middle-class citizens, have family wealth, or are self-made millionaires? How might Luke goad parents to teach and train their children regarding a Kingdom perspective on money—both in terms of generosity and wise planning? I believe the research has shown that Luke provides rich scope for the imagination in finding ready applications on our own motif of money within the constructs of our personal and communal lives.

Finally, it is wise to note that money is but one of a myriad of motifs for Luke, and although this paper has revealed a certain impetus or necessity for Luke's use of this motif, I also recognize the normalcy of money in Luke's writing where money is not a point of fixation or idolatry for Luke himself. Rather, I suggest that Luke sees money as a common tool that can, is, and will be redeemed by Christ as Jesus himself compels us to respond to him with all we have, and in the holy ordinary experiences and encounters of our humble lives.

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Appendix

Passage	Occasion	Observation	Story: Used for Good	Story: Used for Ill	Warn	Teach	Christ Speaks	Narrative	Tax Collector	Parable	Parable is unique to Luke	Stories of people with wealth	Rich Women	Notes
Lk 2:1	Census	Some versions say census, others taxed						1						1
Lk 3:13	John speaks to corrupt tax collectors	Kingdom brings justice to money	1			1		1						
Luke 5:27	Jesus calls Levi	Even a tax collector is chosen as a disciple					1	1	1					
Lk 6:24	Beatitudes	Earthly riches are the first "Woe"			1	1	1							
Lk 6:34	Rules of Kingdom Life	Incidental teaching on lending			1	1	1							1
Lk 6:38	Give and it will be given	"Pressed down, running over"...but never actually mentions money				1	1							1
Lk 6:45	Blind leading blind	"Out of treasure of his heart"...money not used, but treasure used as word picture for depths of heart			1	1	1			1				1
Lk 7:25	Jesus praises John the Baptist	"Did you go to see someone in gorgeous apparel...?"...money not used, but indication of wealth that John did not have					1	1						1
Luke 7:29	Tax collectors justified God	Receiving of John the Baptist						1	1					1

Lk 7:34	Jesus is identified as a friend of tax collectors	Association with someone who usurps money						1	1						1
Lk 7:36-50	Sinner woman anoints Jesus with fragrant oil; parable of two debtors	Forgiveness of debt; money as plumbline	1				1	1		1	1				
Lk 8:1-3	Wealthy women provide for Jesus	Sig of women	1					1				1	1		
Lk 8:43	Woman with flow of blood healed	Spent all of her money on physicians					1	1							
Lk 9:3	12 are sent to preach	Money incl in list of what not to bring; learned or disciplined dependency on Christ				1	1	1							
Lk 9:12-17	5000 fed, "get provisions" as necessity; v 13 "go and buy food for all these people (impossibility)"	Jesus provides in miraculous way					1	1							
Lk 9:25	True cost of discipleship "gain the whole world"	Wealth used as a measuring stick			1	1	1								
Lk 9:58	true cost of discipleship; son of man has nowhere to rest his head	leaving all to preach the kingdom				1	1	1							
Lk 10:4	Mission of the 70; carry neither money bag	Being sent to preach incl not carrying money for 2nd time				1	1	1							
Lk 10:7	Mission of the 70; eat food hosts give you, laborer worthy of wages	Expect God's provision when being sent				1	1	1							

Lk 10:34	Parable of good samaritan	Money is means of compassion					1	1		1	1			
Lk 10:38-42	Mary and Martha enter narrative	Assumed wealth with being able to hold a party						1				1	1	
Lk 10:3	Lord's prayer; day by day daily bread	Money not mentioned, but provision assumed				1	1							
Lk 11:5-10	Parable of persistent friend	Money not mentioned, but assumed provision through bread				1	1	1		1	1			
Lk 11:42	Woe to pharisees; tithing mint and rue and herbs; pass by justice and the love of God	Rule of the law with money, but not having love is worthless		1	1		1							
Lk 12:6	You are of more value than sparrows; sparrow sold for 1/8 day's wage	Minor significance of sparrow's worth in comparison to Christ's care				1	1							
Lk 12:13-21	Parable of Rich Fool	Impetus is to be rich towards God				1				1	1			
Lk 12:22-30	Seek the kingdom of God	Do not worry; provision of God				1	1							
Lk 12:30-34	Seek the kingdom first	where your treasure is				1	1							
Lk 12:41-48	Parable for the faithful servant	Master increases wealth				1	1			1				
Lk 14:12	Parable of Ambitious Guest	Do no invite the rich who can repay				1	1	1		1	1			
Lk 15:8-10	Parable of the Lost Coin	Money used as comparison to a great treasure Jesus finds				1	1			1	1			
Lk 15:11-32	Parable of the Lost Son	Early inheritance				1	1			1	1			

Lk 16:1-13	Parable of the unjust servant	v 10, faithful in marketplace before faithful in church; cannot serve God and man			1	1	1			1	1			
Lk 16:14-17	Pharisees as lovers of money	warning		1		1	1	1						
Lk 16:19-31	Parable of Rich Man and Lazarus	What do you do with wealth?			1	1	1			1	1			
Lk 18:9-14	Parable of the Pharisee and Tax Collector	Tax collector is repentant				1	1		1	1	1			
Lk 18:18-27	Rich young ruler	Distribution of wealth is for good of the poor			1	1	1	1						
Lk 18:35-43	Jesus heals Bartimaeus	Christ's compassion on a beggar					1	1						
Lk 19:1-10	Story of Zacchaeus	Christ has mercy on tax collector					1	1	1					
Lk 19:11-27	Parable of the Ten Minas	Which hermeneutic do you take?			1	1	1			1				
Lk 19:45-48	Cleansing the Temple	Judgement		1		1	1	1						
Lk 20:19-26	Render to Caesar					1	1	1						
Lk 20:45-47	Christ questions the Scribes	devouring widows' houses		1	1	1	1	1						
Lk 21:1-4	Widow's Mites	coming right after warning about scribes	1			1	1	1						
Lk 22:1-6	Judas agrees to betray Jesus	for money		1				1						
Lk 22:35-38	Christ predicts coming conflict	Being sent out without money bag				1	1	1						
SUMS: 45			4	5	12	30	38	27	5	13	10	2		7

Acts 1:18	Appointment of Matthias	"This man purchased a field with the wages of iniquity"		1					1					
Acts 2:45	Practices of the early church	Selling goods for the common good	1						1			1		
Acts 3:1-10	Peter heals the lame man	Jesus' power is far greater than the world's economy							1					
Acts 4:13	Sanhedrin commands Peter not to preach	Inference in "uneducated and untrained" would also be that they were not men of means							1					
Acts 4:32-37	Early church voluntarily shares	Wealth is used for good in community	1						1			1		
Acts 4:36	Barnabas enters the narrative	A man of means who invests in the kingdom	1						1			1		
Acts 5:1-11	Ananias and Sapphira lie	The sin is in the lie; negative miracle		1					1					
Acts 6:1-8	Deacons are appointed	The occasion for the appointment being the neglect of widows	1	1					1					
Acts 7:9	Stephen's speech, Joseph is sold	Recollection of how Israel's hx had slavery in the 12 tribes' story of initiation							1					
Acts 7:10	Story of Joseph, exalted as governor	Joseph, as governor, held great fiscal responsibility							1					
Acts 7:11	Story of Joseph, famine is springboard for reconciliation	Joseph uses his economic power for good							1					
Acts 7:16	Story of Joseph: burial field is bought for a sum of money	Monetary transaction as part of narrative							1					1

Acts 7:34	Stephen's speech, God declares slavery unjust	Inference of freedom to earn a wage as part of God's economy	1					1						
Acts 8:18-19	Simon bribes apostles for miraculous power	First occasion of someone wanting to pay for miraculous power		1				1						
Acts 8:20-25	Peter condemns Simon for bribery	Gift of God cannot be purchased		1		1		1						
Acts 8:27	The Ethiopian treasurer is converted	A man, among other things, who is skilled in finances, enters the kingdom	1					1				1		
Acts 10:2-8	Cornelius sends for Peter	He is noted as devout and monetarily generous	1					1				1		1
Acts 11:28-30	Agabus prophesied about famine; church proactively gives	Following the pattern Jesus sets out with the widow: each giving according to ability	1					1						
Acts 16:11-15	Lydia is converted	Appears to be a woman of means and influence	1					1				1		1
Acts 16:16-24	Spirit of divination is cast out of a slave girl	As a slave, her divination brought much profit		1				1						1
Acts 18:1-3	Paul works with Priscilla and Aquila	Incidental note of Paul's occupation as tentmaker	1					1						1

Acts 24:16-17	Paul's trial before Felix	Incidental that he speaks of a good conscience before God and men in relation to offering of alms and paying of taxes	1					1						
Acts 25:26-27	Felix hoped for money as a bribe	Interesting that Paul distinctly states his belief on money in his speech to Felix, as paying taxes and alms.						1						1
Acts 28:30-31	Paul stays in his own rented house	Incidental; noteworthy that he pays for the rent himself						1						1
24			11	6		1		24				6		6
<i>Sums</i>	69 mentions													
Passage	Occasion	Observation	Story: Used for Good	Story: Used for Ill	Warn	Teach	Christ Speaks	Story	Tax Collector	Parable		Stories of people with wealth		Notes
Luke 45			4	5	12	30	38	27	5	13	10	2	2	7
Acts 24			11	6		1		24				6		6
Total 69			15	11	12	31	38	51	5	13	10	8		13