Bible Study 75

# May 3, 20230

St Luke’s Gospel (continued)

## Chapter 19

Once again Jesus is entering Jericho when he encounters Zacchaeus. The story has many classic features, namely, a central figure in Zacchaeus, witnesses, and some well-remembered dialogue. Zacchaeus is a small man, a tax collector, and wealthy.

It is Jesus who takes the initiative by addressing Zacchaeus: “Zacchaeus come down immediately for this day I must stay in your house.” We could ask how Jesus knows his name.

Again, the people mutter and complain because they claim: “he is eating with sinners.”

Zacchaeus repays Jesus by giving half his income to the poor.

“Salvation has come to this house.”

Again, Luke is preoccupied with the whole notion that Jesus’ ministry is about ‘salvation for sinners’. This is in total contrast to the Jews obsession with being righteous, blessed and growing wealth.

There follows the strange story of the Ten Minas. It is the story of a King who leaves money to his servants to invest for him. The first earns double; the second one quarter and the third nothing. This is a strange story. It is a parable. Parables are a Jewish literary device that teaches a moral. What is this story teaching?

Surely, that we do not have a say about who governs each of us. Second, that life is not always fair. You cannot hide behind your poverty and simply do nothing. Third, our life is not our own and we will all have to give an account of our stewardship.

Still many Christians have a problem with this story.

Chapter 19 v.28 is the beginning of what we call “The Entry into Jerusalem or simply Palm Sunday.” The whole section has parallels with David’s triumphant entering of Jerusalem when he brought the Ark from Shechem and made Jerusalem the capital.

We read that David danced before the Ark and that the people waved palms and tree branches. The story of Jesus entrance rebounds with ‘kingship; First riding on a colt or donkey and then the shouts of the crowds.

In v.41 Jesus weeps. Surely, here Luke has knowledge of what happens to Jerusalem in 70ad when it was destroyed by the Romans. “Not leaving one stone upon another.”

Lastly, there is driving the money lenders out of the Temple.

Read 19 & 20