

## **TEACHING OUTLINE**

### **I. Introduction: Three types of money texts in gospels**

- A. Texts where Jesus uses money or possessions to communicate some other truth
  - 1. Parable of the Talents *Matt 25:14-30 // Luke 19:11-27*
  - 2. Treasure/Pearl *Matt 13:44-45*
- B. Texts that tell stories of how Jesus related to money in real life
  - 1. Render to Caesar what is Caesar's, to God what is God's *Matt 22:15-22 // Mark 12:13-17 // Luke 20:20-26*
  - 2. Paying the temple tax via catch of fish *Matt 17:24-27*
  - 3. Jesus ministry supported by benefactors *Luke 8:1-3*
- C. Texts where Jesus addresses issues of money/possessions vis-à-vis poverty/justice directly. Parables and reported speech/action both. *Matt 19:16-26 // Mark 10:17-27 // Luke 18:18-23 // Luke 12:16-21 // Luke 16:19-31*

### **II. General Observations from a Broad Survey of Gospel Money Texts**

- A. Jesus recognized that money, in and of itself, is morally neutral and socially necessary
  - 1. Managing money well is commended, using it to benefit the poor is encouraged, and paying social obligations is done willingly.
  - 2. Jesus's own ministry was supported by benefactors.
- B. Jesus understood that money is the presenting issue, not real issue
  - 1. Use of and attitude toward money is a barometer of the heart's true god.
  - 2. Obsession with money thus breaks the 1st and 2nd commandments.
- C. Jesus saw and lamented the evil and injustice done because of the *love* of money
  - 1. Jesus had an acute, prophetic passion for the poor and captive in every sense, including economically
  - 2. Jesus understood love of money and power to be an enormous factor in creating and perpetrating socio-economic injustice.

### **III. The Lucan Jesus & Money**

- A. Ubiquity of Lucan Texts on wealth, money, poverty *(See Handout)*
- B. Luke's "Set-Up" of Jesus
  - 1. Magnificat: *Luke 1:46-55*
  - 2. Birth narrative: emphasis on the lowly aspects; contrast with Matthew *Luke 2:1-39*
  - 3. John the Baptist's advice: all economic justice *Luke 3:10-14*
- C. Lucan Jesus' "inaugural address:" *Luke 4:18-19*
  - 1. Identification with the prophetic tradition
  - 2. Definitions of key terms: poor, captive, blind, oppressed
  - 3. Allusion to the Year of Jubilee: an economic "reset switch."
- D. Snapshots of 3 Lucan Texts (chosen because they are robust texts and *directly* address problems with money/greed
  - 1. Rich Young Ruler\* — Who's your god; refusal to share with poor, sad end (real story plus teaching) *Luke 18:18-23*
  - 2. Rich Fool — Who's your god; refusal to share with poor; tragic end (parable) *Luke 12:16-21*
  - 3. Rich Man and Lazarus — Refusal to share, callous greed/hoarding; ironic reversal (parable) *Luke 16:19-31*

\* *Rich Young Ruler also has synoptic parallels in Matt 19:16-26 // Mark 10:17-27*

### **IV. Principles Evident in Luke**

- A. Refusal to bless others with what we have is wrong *and* foolish.
- B. We are not as secure as we think we are.
- C. Money-Love is a false god that cannot save us. It doesn't matter as much as we think.
- D. Money does matter to God, because justice for the poor matters to God

### **V. The Paradigm Shift: Biblical *Koinonia* in an Individualistic Culture**

- A. Stewardship of God's Stuff vs. Ownership of "Our" Stuff
- B. Commonality of Resources vs. Possession of Things
- C. Relief for the Poor vs. Personal Comfort
- D. Alternative Community vs. Religious Institution

### **VI. Application: Table-Centric Neo-Koinonia: An New (Old) Ethos for the 21st Century Church**

“//” indicates synoptic parallel texts: same material found in more than one of the the “synoptic” gospels: Matthew, Mark, and/or Luke.

## **Lucan Texts that Reference Money**

1. Mary's Song of Praise (The Magnificat) — Luke 1:52-53
2. A Homeless Family — Luke 2:7
3. Too Poor for a Sheep — Luke 2:22-24, cf Leviticus 12:8
4. John the Baptist on Fruits Worthy of Repentance — Luke 3:10-14
5. Jesus Announces His Ministry — Luke 4:16-21
6. Jesus Associates With Tax Collectors — Luke 5:27-32
7. Lucan Beatitudes
  - a) "Blessed are you who are poor..." — Luke 6:20-21
  - b) "But woe to you who are rich..." — Luke 6:24-25
  - c) "Give to everyone who begs from you... if anyone takes your goods..." — Luke 6:30
  - d) "If you lend to those from whom you hope to receive..." — Luke 6:34-35
8. An Answer to John the Baptist — Luke 7:18-23
9. Illustration On Forgiveness — Luke 7:40-43
10. Jesus ministry supported by women benefactors — Luke 8:1-3
11. Mention of riches in the parable of the Sower — Luke 8:14
12. Commissioning of the Twelve: no provisions, money or bag — Luke 9:1-5
13. Feeding of 5,000 (men) — Luke 9:12-17
14. On True Profit — Luke 9:25
15. The Mission of the Seventy: no purse or bag — Luke 10:2-12
16. Care of the Good Samaritan — Luke 10:30-37
17. True Charity — Luke 11:38-41
18. Pharisees Tithing mint & Dill but neglecting justice — Luke 11:42
19. The Value of a Person vs. Sparrows — Luke 12:6-7
20. Inheritance and Greed — Luke 12:13-15
21. Parable of Rich Fool Building Barns for his Excess — Luke 12:16-21
22. Don't Worry, Be Happy — Luke 11:22-32

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23. Where treasure is, there heart is also —Luke 12:33-34
24. Faithful, prudent manager — Luke 12:42-48
25. Lawsuits —Luke 12:57-59
26. Hospitality — Luke 14:12-14
27. Count the Cost — Luke 14:28-33
28. Parable of the Lost Coin — Luke 15:8-10
29. The Parable of the Lost Son — Luke 15:11-31
30. The Parable of the Shrewd Manager — Luke 16:1-8
31. Commentary on the Parable of the Dishonest Manager — Luke 16:10-13
32. Pharisees are Lovers of money — Luke 16:14-15
33. Rich Man and Lazarus — Luke 16:19-25
34. Story of Zacchaeus — Luke 19:1-10
35. Parable of Ten Pounds — Luke 19:11-27
36. Cleansing the Temple — Luke 19:45-46
37. The Widow's Offering — Luke 21:1-4
38. Judas Iscariot to be paid for his Betrayal — Luke 22:3-6
39. Purse, Bag, Sword—now you better bring them! — Luke 22:35-38

*Note: there are more that could arguably added to the list that deal with material things, poor, wealth, or possessions, but not specifically money. This is simply to illustrate the ubiquity of Lucan attention to these matters and their direct relevance to Luke's presentation of Jesus.*

## A Bibliography for Further Reading

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