I. Introduction: Three types of money texts in gospels
   A. Texts where Jesus uses money or possessions to communicate some other truth
      2. Treasure/Pearl // Matt 13:44-45
   B. Texts that tell stories of how Jesus related to money in real life
      2. Paying the temple tax via catch of fish // Matt 17:24-27

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. 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
* 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
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
10. Jesus ministry supported by women benefactors — Luke 8:1-3
22. Don’t Worry, Be Happy — Luke 11:22-32
23. Where treasure is, there heart is also — Luke 12:33-34


32. Pharisees are Lovers of money — Luke 16:14-15


34. Story of Zacchaeus — Luke 19:1-10


38. Judas Iscariot to be paid for his Betrayal — Luke 22:3-6


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

From


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