

***Growing as Disciples and Stewards
Living In and Living Out God's Grace
October 2019: Serve***

Date to post: October 4

Date of Luke 19:1-10 featured in Worship: October 6

Introductory Comments

Discipleship and stewardship come together in the persons of Zaccheus and Peter
Luke presents rich tapestry of thematic development regarding repentance and its fruit
Zaccheus story highly integrated within Luke, especially:

Repentance, fruit of repentance of Luke 3

Prodigal son narrative of Luke 15

Zaccheus emerges as (surprisingly!) perfect disciple and steward

What will this mean for us as disciples and as a community, embedded in a highly materialistic culture?

Growing as Disciples: Serve

Luke 19:1-10

He entered Jericho and was passing through it.² A man was there named Zacchaeus; he was a **chief tax collector** and was **rich**.³ He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature.⁴ So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way.⁵ When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; **for I must stay at your house today**."⁶ So he hurried down and was happy to **welcome** him.⁷ All who saw it began to **grumble** and said, "He has gone to be the guest of one who is a **sinner**."⁸ Zacchaeus stood there and said to the Lord, "Look, **half of my possessions**, Lord, **I will give to the poor**; and if I have **defrauded** anyone of anything, I will **pay back four times** as much."⁹ Then Jesus said to him, "**Today salvation has come to this house**, because he too is a **son of Abraham**."¹⁰ For the Son of Man came to **seek out and to save the lost**."

19:2: A man was there named Zacchaeus; he was a chief tax collector and was rich.

Background: Tax "farming," loyalty to Rome, opportunity for greed, despised by people

Significant role in Luke

19:2 Only use of "chief" tax collector; Zaccheus' role as manager

3:12 came to be baptized

Called to repentance

Asked: "What shall we do?"

Answer: "collect no more" than is just

5:27 tax collector named Levi

Jesus: "follow me"

Levi: "left everything . . . followed

Gave a banquet for Jesus and tax collectors

Pharisees/scribes grumbled

"Why does Jesus eat with sinners?"

"I have come to call sinners to repentance"

Levi illustrates discipleship (leave/follow) and table fellowship (eat with)

Surprising reversal of expectation!

7:24-35 “This generation”: inappropriate response to Word

We played the flute
You did not dance
We wailed
You did not weep

Accusation against Jesus:

Glutton
Drunkard
Friend of tax collectors and sinners

15:1-2 tax collectors and sinners

Coming near to listen

Pharisees and scribes grumbling!

Welcomes(!) and eats with(!) sinners(!)

Why?

Lost(sin)/found(I have sinned)/rejoice(must celebrate) x 3!!!

Powerful, complete congruence: Zaccheus/prodigal son! (with grumbling!)

18:10 Pharisee and tax collector pray

Pharisee

I am not like . . . I fast . . . I give

Tax collector

“Be merciful to me, a sinner!”

Justified!

Humbled/exalted!

“Rich” in Luke

6:24

Woe (lament for dead)

12:13-21

rich fool (rich toward self, not toward God)

16:19

dressed in purple, feasted sumptuously every day

Did not listen/repent

18:23

sad rich person rejects “life,” cannot “sell . . . give . . . come . . . follow”

19:2

Zaccheus: only positive characterization of “rich!”

(sinner . . . repents . . . gives . . . saved)

19:5 “I must stay at your house today.”

“must” (*dei*, absolute necessity)

4:43 Jesus must preach the Gospel beyond Israel

9:22 Son of Man must suffer, be rejected, be killed, be raised

15:32 we had to celebrate, this brother of yours was lost/dead

17:25 Son of Man must endure suffering, be rejected

19:5 I must stay at your house today

24:7 Son of Man must be handed over, crucified, rise again

24:26 the Christ must suffer then enter his glory

24:44 Everything must be fulfilled

Suffer

Rise

Repentance/forgiveness proclaimed to all nations(!)

“stay” (*meno*, remain, abide, dwell, make a home: a verb of relationship!)

“today” (*semeron*, today, now)

19:5 must stay at your house today

19:9 today salvation has come to this house

Inclusio bracketing this story

Highlights “present” dimension of salvation!!

Intervening verses explicate “salvation!”

Sinner

Welcomes

“I will give . . .” (fruit of repentance!)

“I will pay back . . .” (fruit of repentance extended!)

19:6 So he hurried down and was happy to welcome him.

“welcome” (*hypodechomai*, to welcome, receive, show hospitality, in context of reciprocity of table fellowship!)

10:38 Martha

19:6 Zaccheus!

19:7 All who saw it began to grumble, and said, “He has gone to be the guest of one who is a sinner.”

“grumble” (*diagogguzo*, murmur, grumble [intensified form!])

15:2 welcomes/eats with sinners

19:7 guest of a sinner

Basis for grumbling: association with “sinner”

“sinner” (*hamartolos*, one who rebels, turns away from God, misses the mark of God’s holiness)

5:8 Peter: I am a sinner

5:30, 32 Jesus eats/drinks with sinners

7:37, 39 sinful woman

15:1 eats with sinners

(note 15:18, 21 “Father, I have sinned . . . [how “lost” is “found”])

18:13 I am a sinner

19:7 Zaccheus a sinner, saved!

19:8 “. . . half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will pay back four times as much.”

“half”

Note the math of 3:10: 2 coats / 2 people = one half!

Zaccheus is the precise mathematical expression of the “fruit of repentance” of 3:10!

Note echoes of 3:1-14 in 19:1-10

“possessions” (participle of *hyparcho*, “to be,” thus = “your being”

12:15 one’s life does not consist in the abundance of possessions

12:33 Follow Jesus = sell, give possessions

14:33 disciple must “give up all” possessions

Owner of “all” = God

Disciple = steward of the “life” given by God!

19:8 I will give half

“give” (*didomi*, give [sometimes intensified to *metadidomi*])

- 3:11 Crowd: What shall we do? Answer: give
- 10:35 Good Samaritan loving his neighbor by giving, paying back
- 12:33 sign of a disciple: give
- 15:12 give me my share of the property
- 19:8 I will give half

“defraud” (*sukophanteo*, to accuse falsely for gain, defraud, extort [of fig-growers!])

- 3:14 Soldiers: What shall we do? Answer: do not extort (use of power)
- 19:8 If I have extorted . . .
Note how Zaccheus expresses all three fruits of repentance of 3:10-14!
 - Crowds: give
 - Tax collectors: collect no more than commanded (here: 4x pay back)
 - Soldiers: restores the shake down

19:9 “Today salvation has come to this house, because he too is a son of Abraham.”

“salvation” (*soteria*, to be plucked from danger by a power greater than yourself)

- 1:47 My spirit rejoices in God my savior
- 1:69 God has raised a horn of salvation
- 1:71 that we would be saved from our enemies
- 1:77 You will give knowledge of salvation through forgiveness of sins
- 2:11 a savior has been born today
- 2:30 My eyes have seen your salvation
- 3:6 All flesh will see the salvation of our God
- 19:7 Today salvation has come to this house!

Luke 1, 2, 3 are happening in Luke 19!!

Salvation is a present reality for Zaccheus!

Explicated: a sinner / repents / bears fruits of repentance

All three Gospel canticles of Luke 1-2 describe an experience of salvation

Benedictus	1:68-79	Zechariah	Morning Prayer
Magnificat	1:46-55	Mary	Evening Prayer
Nunc Dimittis	2:29-32	Simeon	Night Prayer

Daily Prayer actualizes salvation in the present!

“son of Abraham”

- 3:8 do not begin to say “We have Abraham as our ancestor”
(appeal to physical descent from Abraham to relieve the responsibility to repent and bear the fruit of repentance)
- 13:16 daughter of Abraham
- 19:9 Zaccheus!
Descent from Abraham: beyond physical descent to repentance,
hearing/doing Word

19:10 "The Son of man came to seek out and to save the lost."

"save" (*sozo*)

- 7:50 Your faith has saved you
 - 8:36 demon-possessed man saved
 - 8:48 bleeding woman: daughter, your faith has saved you
 - 9:24 those who want to save their life destroy it
 - 9:24 those who destroy/lose their life save it
 - 17:19 leper: your faith has saved you
 - 18:42 blind man saved
 - 19:10 the lost
 - 23:35, 35, 37, 39 Jesus taunted: save yourself!
- Note present reality of most examples (NRSV: "made you well")

"lost" (perfect participle of *apollumi*, to destroy, kill = "those who have been destroyed, who are experiencing death)

- 9:24,24,25 life!
- 15:4,4,6,8,9,17,24,32 Lost/found/rejoice (sheep/coin/son)
- 19:10

Growing as Stewards: Leave and Follow

Luke 5:1-11

Once while Jesus was standing beside the lake of Gennesaret, and the **crowd** was pressing in on him **to hear the word of God**,² he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets.³ He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat.⁴ When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch."⁵ Simon answered, "Master, we have worked all night long but have caught nothing. Yet **if you say so**, I will let down the nets."⁶ When they had done this, they caught so many fish that their nets were beginning to break.⁷ So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink.⁸ But when Simon Peter saw it, he fell down at Jesus' knees, saying, "**Go away from me, Lord, for I am a sinful man!**"⁹ For he and all who were with him were **amazed** at the catch of fish that they had taken;¹⁰ and so also were **James** and **John**, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "**Do not be afraid; from now on you will be catching people.**"¹¹ When they had brought their boats to shore, **they left everything and followed him.**

5:1 to hear the word of God

"word" (*logos, herma*)

- 5:1 crowd presses in to hear word
 - 5:5 "at your word" ("if you say so")
- Power of Jesus' word!
Fish
Revealing of Peter's sin
Call and response of 3 disciples

5:8 "I am a sinful man."

"sinner" (*hamartolos*, one who rebels, turns away from God, misses the mark of God's holiness)

- 5:8 Peter: I am a sinner
- 5:30, 32 Jesus eats/drinks with sinners
- 7:37, 39 sinful woman
- 15:1 eats with sinners
(note 15:18, 21 "Father, I have sinned . . . [how "lost" is "found"])
- 18:13 I am a sinner
- 19:7 Zaccheus a sinner, saved!

5:11 They left everything and followed him.

"left everything" (*aphiemi*, to leave [here: an aorist participle, signifying action prior to the action of the main verb = "having left"])

- 5:11 Peter, James, John
- 18:28 We have left everything
(*pas*, all [signifying total "ownership" by God])

"followed" (*akoloutheo*, to come after follow [here the main verb, describing action after "leaving everything"])

- 5:11 Peter, James, John
- 5:28 Levi
- 9:23 A disciple: deny self, take up cross, follow Jesus
- 18:22 "one thing" lacking for eternal life: sell, give, come, follow