
THE SOULFOOD TABLE

Menu

Luke 19:1-0 NRSV

Zoom: 720 057 8662

Luke: 19: 1- 10

Jesus and Zacchaeus

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."

Focus Text:

10 For the Son of Man came to seek out and to save the lost.

Aim/Thesis- To show we belong to Jesus even if we don't belong to the world.

World behind The Text :

Luke, as a biblical genre, is a Gospel (God + spell, story, tale), with the main goal of giving an account of the ministry and story of Jesus of Nazareth. It is proof not only that Jesus existed, but also that it is good news that Jesus existed. <— This matters to us because we should never forget the power of story in human history.

Luke, as a book of the Bible, doesn't stand alone. It has a sister named Acts. Most scholars treat Luke as Luke-Acts, a single work in two volumes. The separation of Luke-Acts occurred with the development of Codex Claromontanus in the mid-2nd century, as an attempt to unite this gospel with the other gospels, Mark, Matthew, and John. < — This matters to us because if we read Luke and Acts together, we understand the mindset of those who were not called by Jesus but who lost Jesus and what they did to gain Jesus back. (community and spirituality in Acts 2)

It is a reminder that the story of Jesus was worth writing down. It was expensive to write, and not many people could read or write at that time, maybe only 10 to 15% of people. It was so powerful that making a costly investment for their own enjoyment was not the aim, but it was so that generations after could read and know about Jesus. (Luke 1:1-4)

Question to consider: What type of investment are we making to ensure that future generations can know about Jesus or do we only care about our own personal journey with Jesus?

World in the text:

Setting:

Jericho - meaning moon, or fragrant.. An ancient city in the Jordan Valley captured by Joshua.(Joshua 6:1 OT) Fragrans, the district abounding in palms, rose gardens, and balsam. So it was a city where things grew. < —-Our environmental space matters. Make sure that you position yourself in a space where things can grow. Can things grow where you are? If not, what can we do about it?

Characters:

Jesus - in this text, he operates not as Jesus of faith but as Jesus of history. He is living in real time, dealing with real people. This isn't some mystical fancy, but this is life.

Is Jesus real to us, or does Jesus version of Jesus only live in fancy?

Zacchaeus - זָכַי pure, innocent; The title "chief tax collector" points to administrative oversight of subordinate collectors, indicating influence within the Roman fiscal system. He was short. He was rich. His name means pure and innocent, but he was the chief collector. Have we ever been in a position where what we were doing didn't match who we are?

Crowd- a crowd, multitude, the common people, flocked together. They are opinionated

Sycamore - The συκομορέα is the sycamore fig (*Ficus sycomorus*), a broad, low-branched tree native to the warmer districts of the Near East. Its soft wood, abundant milky sap, and multiple annual crops of small figs made it economically valuable.

Doesn't the Sycamore feel like the church for us?

World in front of the Text:

The world makes us feel unseen, and the systems we engage in play into that desire and thirst to be seen.

Question to consider

1. What will we do in order to see Jesus? Is seeing Jesus really that important to us? What would it mean for our lives if we saw Jesus?
2. Do we allow the crowd to shape our identity?
3. Are we stuck in Sycamore trees?

Theological Key Terms:

1. Omnipresent
2. Covenant

Psychological Key Terms:

1. Belonging
2. Community
3. Identity