**Monday Evening Bible Study**

**October 24, 2022**

**Luke 19:1-10**

**Immediate Context**

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| Luke 15:1-7 The Parable of the Lost Sheep | Luke 18:1-8 Parable of the Widow and the Judge |
| Luke 15:8-10 The Parable of the Lost Coin | Luke 18:9-14 Parable of the Pharisee & Tax Collector |
| Luke 15:11-32 The Parable of the Prodigal and His Brother | Luke 18:15-17 Jesus Blesses Little Children |
| Luke 16:1-13 The Parable of the Dishonest Manager | Luke 18:18-30 The Rich Ruler |
| Luke 16:14-18 The Law and the Kingdom of God | Luke 18:31-34 Jesus Foretells His Death and Resurrection |
| Luke 16:19-31 The Rich Man and Lazarus | Luke 18:35-43 Jesus Heals a Blind Beggar |
| Luke 17:1-10 Some Saying of Jesus | **Luke 19:1-10 Jesus and Zacchaeus** |
| Luke 17:11-19 Jesus Cleanses Ten Lepers | Luke 19:11-27 The Parable of the Ten Pounds |
| Luke 17:20-37 The Coming of the Kingdom | Luke 19:28-40 Jesus’ Triumphal Entry into Jerusalem |

Map

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**Key Word/Phrases**

**Jericho** –Ἰεριχώ – יְרִיחֹה Hebrew name meaning “fragrance” or “its moon.” A city in the Jordan Valley six miles north of the Dead Sea. A ford near the city carries an important east-west road and makes Jericho a strategic entrance point from Transjordan into the highlands of Judah. The tropical climate and vegetation of the Jordan Valley earned Jericho the title “city of palm trees” (Deut. 34:3). Jericho figured in a minor way in the ministry of Jesus. At Jericho Jesus healed blind Bartimaeus (Mark 10:46–52), had his encounter with the tax collector Zacchaeus (Luke 19:1–11), and told the parable of the Pounds (19:12–28). Herod the Great built a magnificent winter capital on the banks of the Wadi Qelt. Herod, who saw himself as successor of the Hasmonean dynasty, renovated and extended the site on a grand scale in three stages with three palaces.

**Zacchaeus** –Ζακχαῖος (Greek meaning “Pure” – A wealthy tax collector in Jericho (Luke 19:1–10). When Jesus passed through the town, Zacchaeus wanted to see him, but could not on account of the crowd and his short stature. He climbed a tree for a better view. Surprisingly, Jesus summoned him to come down and went to his home, presumably for a meal. This prompted a negative response from the crowd, who grumbled that Jesus had “gone to be the guest of one who is a sinner” (19:7). Zacchaeus offers a comment to Jesus that is somewhat ambiguous; he says, literally, “Half of my possessions, I give to the poor; and if I have defrauded anyone of anything, I pay back four times as much.” Some interpreters assume that Zacchaeus is defending himself against the charge that he is a sinner by stating what has always been his normal (and righteous) policy. Others think the context implies a transformation; Zacchaeus is stating what he is going to do from this point on. The NRSV opts for the latter interpretation and translates the present-tense verbs (“I give to the poor”; “I pay back”) as future expressions (“I will give to the poor”; “I will pay back”). This is grammatically possible since, in Greek, the present tense can be used idiomatically to express inception of future action. The notion that Zacchaeus has undergone a transformation may also be suggested by Jesus’s concluding comment, “Today, salvation has come to this house” (19:9), though the rationale stated for that salvation is not that Zacchaeus has repented, but that he “is a son of Abraham.” Thus, the story can be read either way. It is, in any case, intended to illustrate Jesus’s vocation as one who has come “to seek out and to save the lost” (19:10). The interpretive question is whether Zacchaeus was “lost” because he was a sinner needing repentance, or because he had been mislabeled a sinner and needed to be identified as a true son of Abraham.

**Chief Tax Collector** –ἀρχιτελώνης – Zacchaeus was the head government official in Jericho for the collection of revenue and probably most other government business. He would have purchased this rite, even tendered for it.

**Rich** – πλούσιος– meaning “rich, wealthy.” Compare this story to the Rich Ruler story in the previous chapter (Luke 18:18-27). Notice that the previous story ended with Jesus talking about it being easier for a camel to go through the eye of a needle than for a rich person, and ends by saying, “What is impossible for mortals is possible for God.” This story is proof of God’s ability to change people and for the rich to have hope.

**Short in Stature** –ὅτι τῇ ἡλικίᾳ μικρὸς ἦν – meaning “because in maturity he was small or little.” From “helix” meaning maturity of life, mind, or person. And “micros” meaning small or little (like micro or micron).

**Run ahead** – προτρέχω – meaning to run on ahead.

**Sycamore Tree** –συκομορέα – meaning “Sycamore Fig Mulberry”. A broad, heavy tree reaching a height of some fifteen meters (about fifty feet), with large, strong branches growing out from the trunk low down on the tree (the fruit has the appearance of a small fig but its taste is relatively unpleasant).

**I Must** –σήμερονγὰρ ἐν τῷ οἴκῳ σου **δεῖ** με μεῖναι – For “it is necessary” (divine imperative) to stay/remain at your house today.

**Happy to Welcome** –καὶ ὑπεδέξατο αὐτὸν χαίρων – And he was happy/rejoiced to welcome him.

**Grumble** – διεγόγγυζον – (See Luke 5:30; 15:2 for a similar reaction). Reminds us of the Israelites in the wilderness (See Exodus 15:24; 16:2, 8 where the same word appears in the Septuagint).

**Guest** –καταλῦσαι – Normally καταλύω would mean “to destroy.” But it’s root word is *λύω* meaning “to loose, set free, untie.” Also the word used for “inn” in the birth narrative.

**Sinner** – ἁμαρτωλῷ – meaning “sinner;” connected to the Hebrew word חטא meaning “to be mistaken, to be found deficient, to be at fault, to deviate, to miss a specified goal or mark.”

**I will give four times as much** –ἀποδίδωμιτετραπλοῦς – from δίδωμι meaning “to give, grant, offer, or bestow.”

**Salvation** –σωτηρία – from the verb σῴζω meaning “to save.” The name “Jesus” is derived from a Hebrew word that means “savior” (see Matt. 1:21), and the title “Christ” (Heb., “messiah”) means “anointed” and refers to one commissioned by God for a special task. Jesus is the Greek form of the Hebrew name Joshua which means “YHWH saves” or “The Lord saves.” Matthew 1:21 – “She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” See also Luke 1:69, 71, 77.

**Son of Abraham** –υἱὸς Ἀβραάμ – Abraham is understood as the patriarch of Judaism and, by extension, Christianity, which depends on the traditions of Judaism

**Son of Man** –ὁ υἱὸς τοῦ ἀνθρώπου – This can be an idiomatic way of speaking of a human being or of humanity collectively or it can be a title for Jesus as a “divine deliverer” tradition believed was coming. See Daniel 7:9-14.

**Seek Out** –ζητῆσαι – meaning “to seek after, look for, strive to find.”

**Lost** –ἀπολωλός – meaning “to be lost.” It can also mean to be destroyed, to perish.” See Luke 15:1-7 and Ezekiel 34.