



A publication of
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Jesus' Teaching about Money, Possessions, and Care for Those Whose Bodies are Hungry and Broken

The scriptures presented during this Advent Season are made poignant when paired with teachings which engage Jesus teachings about money, and about care for those who are hungry and whose bodies need healing. If your church follows the lectionary, then you may have used Jesus' reminder about the least of these on the Sunday between Thanksgiving and Advent 1. If so, this teaching can provide an especially useful grounding for teaching during Advent. Please take special note of these suggestions about this and other passages that can bolster a focus on Jesus-economics and economics during Advent – and into the new year.

There are more of Jesus' relevant teachings than are included here. Specifically, instances of Jesus healing bodies are found repeatedly throughout the gospels, often as passing comments about Jesus' interactions with the masses. We have included some notable examples. Please contact us (info@ncchurches.org) with suggestions of other passages that should be included on this list!

Scripture	Summary	Category
Matthew 6:9-13	The Lord's Prayer	On Earth as it is in Heaven
Matthew 25:31-47	This is the passage often entitled "The Judgment of the Nations," in which those who are righteous are sorted from those who are not. It is in this text that the accused ask Jesus when it was that they did not feed, clothe, welcome, and visit him. And it is here the offers the poignant answer: "[J]ust as you did not do it to one of the least of these, you did not do it to me."	On Earth as it is in Heaven
Mark 12:28-34	In this passage a scribe asks Jesus which commandment is the greatest. Jesus responds by quoting the first commandment, that one must love the Lord God with heart and soul and mind and strength. But Jesus then adds the kicker, the by which we are bound as followers of Jesus: "You shall love your neighbor as yourself."	On Earth as it is in Heaven
Luke 1: 46-56	Mary's Magnificat heralds the coming Christ by reciting the works of God, the Mighty One. In so doing she names God as one who brings down the powerful from their thrones, filled the hungry with good things, and sent the rich away with nothing.	On Earth as it is in Heaven

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Luke 4: 16-19	Here, Jesus claims his place as the one sent to bring good news to the poor, to release captives, cause the blind to see, and free the oppressed.	On Earth as it is in Heaven
Luke 11:39-43	Jesus goes after those who feign cleanliness and righteousness in this diatribe: the tithing of luxury means nothing when God's love and God's justice are neglected.	On Earth as it is in Heaven
Luke 16:19-31	This is the story of Lazarus. It is the poor man who is giving the dignity of a name. When the rich man begs for the chance to warn his family of the coming torment, Abraham declines, reminding him that the prophets have long made this warning. He asks why they would believe one who has risen from the dead, a poignant reminder that we must ask the same question of ourselves and the risen Lord.	On Earth as it is in Heaven
Matthew 12:9-13	Jesus is challenged by the Pharisees for healing on the Sabbath. In this passage, becomes a pawn of policy in efforts to undermine the power of Jesus' authority, and specifically his concern for bodies. Jesus heals the man anyway.	Tending to Bodies
Mark 5: 21-43	Jesus stops on his way to revive a young girl, pausing to heal a woman who merely reached out and touched his garment. This passage is really significant because of the presence of women, and because of Jesus willingness to be touched by a bleeding woman, and to touch a child who is, by all accounts, dead. He cares for bodies, even when the work is dirty.	Tending to Bodies
Luke	Luke portrays Jesus as a healer throughout the text. We offer selected instances of Jesus healing bodies. (Luke also offers accounts like the one in Mark of the bleeding woman).	Tending to Bodies
Luke 5:17-39	Jesus heals a man dropped through the roof of a house where he was teaching! This story highlights the significance of a community of care that believes that healing bodies matters	Tending to Bodies
Luke 7:11-17	Luke raises from the dead the son of a widow. This passage is important because it demonstrates concern for one who, because of the system in	Tending to Bodies

Scripture	Summary	Category
	which she lived, could not care for herself. He restores to life her son. It would be interesting to explore the question of how we might participate in the restoring to life of so many lost sons – and daughters. This raises questions about prison, about the exclusion of the LGBTQ community, about addiction, and about despair.	
Luke 17:11-19	Jesus heals 10 men with Leprosy	Tending to Bodies
Luke 22:50-51	Luke heals the hear of a soldier – an ear which Peter had cut off!	Tending to Bodies
John 6:1-14	Jesus feeds the 5000 in the face of those who said it could not be done, many of whom were his own disciples.	Tending to Bodies
Matthew 19: 16-26 (Mark 10: 17-27)	A rich young man asks Jesus what he must do have eternal life. He is able to assent to all of the commandments, but cannot sell his possession to follow Jesus. Jesus warns that it is easier for a camel to fit through the eye of a needle than for one who is rich to enter heaven.	Possessions
Matthew 22:15-22	This is the passage in which Jesus makes clear that one must pay taxes. He calls those who try to get him to say otherwise “hypocrites.” Not only does he demand that they pay taxes, but he makes the additional demand that they give to God what is God’s. This passage provides the opportunity to draw a connection between paying taxes because civil government must function, and affecting tax policy so those who are impoverished, and whose bodies are broken and hungry, are cared for according to Jesus’ teachings.	Possessions
Mark 12: 41-44	In this text, Jesus critiques those who give out of abundance, even when their gifts are large. He champions the widow who gives sacrificially.	Possessions
Luke 12:16-21	“Bigger barns.” This phrase comes from this passage about a farmer who wishes to store the abundance of his harvest. Jesus chastises him for storing his own things but not being “rich towards God.”	Possessions