

## That You May Know The Certainty

### LESSON 19: JESUS'S JOURNEY TO JERUSALEM, PART 9 (LUKE 18:24-19:27)

Sometime during Jesus's journey to Jerusalem, He encountered a rich young ruler (Luke 18:18-23). This man wanted eternal life but was unwilling to give up his wealth to follow Jesus. The man left extremely sad and Jesus continued teaching about possessions and God's kingdom.

#### POSSESSIONS AND GOD'S KINGDOM (LUKE 18:24-30)

**18:24-30.** Jesus saw the sadness of the rich man and taught His disciples (Matthew 19:23; Mark 10:23) about the difficulty of wealthy people entering the kingdom of God (e.g. due to their love for worldly things above Christ and their trust in such things, 1 John 2:15-17; 1 Timothy 6:9-10; 1 Corinthians 1:26-31). This is taught through the memorable imagery of a camel passing through the eye of a needle being easier than a rich person who is in love with this world entering the kingdom of God! Those who heard Jesus then asked who could be saved if those who had material wealth (often seen as blessings from God that could be used in doing good; e.g. tithes and offerings) would not be saved. Yet, Jesus taught that what is impossible with man is possible with God (Luke 1:37). The need of everyone (rich or poor) is to humbly trust in God rather than in themselves and physical things. If one does that, God can and will save them (whether physically rich or poor). In contrast with the rich man, Peter states they (the disciples) had left everything to follow Jesus (Luke 5:11) and inquired what there would be for them. Jesus indicated that there would be great blessings for those who commit to following Him and make sacrifices in doing so (e.g. leaving possessions and family, Luke 14:25-35). Their spiritual and eternal blessings (not necessarily physical ones) would far outweigh the sacrifices made in this life (Romans 8:18; 2 Corinthians 4:16-18)!

#### JESUS'S IMPENDING DEATH AND RESURRECTION (LUKE 18:31-34)

**18:31-34.** Jesus and His disciples were now on the road going up to Jerusalem (Mark 10:32). There must have been something different about Jesus on this occasion that His disciples witnessed because they were astonished and afraid (Mark 10:32). Jesus took the Twelve apostles aside and told them (for a third time, Luke 9:21-22, 44-45) about the specific things

that were going to happen in Jerusalem, in fulfillment of prophecy (Psalm 22; Isaiah 53). After His suffering and death, He would rise on the third day! Despite Jesus saying these things, the meaning was hidden from them and they did not understand (likely because of misconceptions about the Messiah as an earthly King; though they later understood, Luke 24:36-49).

#### ENCOUNTERS AROUND JERICO (LUKE 18:35-19:10)

**18:35-43.** As Jesus was near Jericho (about 19 miles northeast of Jerusalem), He encountered a blind beggar man sitting beside the road (Matthew 20:29-34; Mark 10:46-52; named Bartimaeus). The blind man heard the commotion of the crowd passing by and wanted to know what was happening. Hearing that Jesus of Nazareth was passing by, the man knew it was his opportunity to be healed. Despite people trying to silence him, he cried out for Jesus, the Son of David (2 Samuel 7:12-16; Isaiah 9:6-7) to have mercy on Him. Despite Jesus having great grief and walking toward His death, He had compassion on the man. After the man expressed his desire to be healed, Jesus instantly healed the man who demonstrated such faith and the man began to follow Jesus and glorify God. The crowd also praised God.

**19:1-10.** The crowd continued around Jesus when He passed through Jericho. There, a rich man named Zacchaeus (a chief tax collector, perhaps over a particular district) wanted to see Jesus as He passed through the town but was too short to see over the crowd. So, he ran ahead and climbed a sycamore tree to get a glimpse of Jesus. Jesus saw him as He traveled, telling Zacchaeus to hurry and come down because He was going to stay at his house that day. Zacchaeus obeyed and joyfully welcomed Jesus into his home, though others were complaining that Jesus had gone to stay with a sinful man like Zacchaeus (Luke 15:1-2). Zacchaeus responded by stating his commitment to giving half his possessions to the poor and paying restitution to anyone he had extorted (e.g. by overcharging taxes; Leviticus 6:1-5; Exodus 22:1-9). Jesus then declared that salvation had come to Zacchaeus's house (who was also an Israelite). It was, after all, Jesus's mission to seek and save the lost (Matthew 9:35-38; Luke 15:1-32)!

#### THE PARABLE OF THE TEN MINAS (LUKE 19:11-27)

**19:11-15.** Jesus, apparently still in Zacchaeus's house, went on to tell a parable. This was told in response to people thinking the kingdom of God would appear right away when Jesus came into Jerusalem. Thus, they recognized Jesus as the Messiah but apparently failed

to recognize the spiritual nature of the kingdom (John 6:15). The parable centers around a nobleman traveling to a far country to receive the kingdom (i.e. authority to be king) before he would return. This represents Jesus, who would go to Heaven at His ascension and begin His full reign as King (Acts 1:9-11; Daniel 7:9-11; Psalm 2; Acts 2:29-36; Ephesians 1:20-23), promising to return. The nobleman called ten servants to engage in business while he was gone, with each being given one mina to manage (a coin equivalent to about 100 days' wages). These represent those who follow Jesus as His servants. However, others were not pleased with his authority. These represent those who will not submit to the reign of Christ. Finally, the nobleman returned as king and judged his servants. This is representative of when Jesus will come in His final Judgment of the world (Matthew 25:31-46; 2 Corinthians 5:10).

**19:16-27.** The judgments of three servants are given. The first had faithfully and diligently put what the king had given him to work and gained ten additional minas. He was rewarded with authority over ten towns. Thus, he was rewarded with opportunities to serve the master even more. Note that faithful servants of Christ will be rewarded with heavenly treasure when Jesus comes and the opportunity to serve God and reign in Heaven (Revelation 7:15; 22:3, 5; 2 Timothy 2:12). The second servant had also been faithful and was commended for earning five minas. He was rewarded with authority over five towns. However, another came forward who had kept the mina safe in a cloth rather than putting it to use, making no return on what was entrusted to him (perhaps afraid of losing what the master had given him). This one was condemned as an evil servant, not acting according to his fear to make even modest gains (e.g. interest from a bank). His mina was then taken from him and given to the one who had gained ten. Then, the enemies (v. 14) were slaughtered. In this, Jesus teaches that His servants are expected to be faithful with what He has entrusted them to manage (e.g. time, energy, resources, relationships, etc.). Those who fail to do this among His servants as well as those who refuse to submit to Him as King will be punished.

## CONCLUSION

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Jesus is about to enter Jerusalem. Doing so would result in suffering and death before He would rise from the dead. Yet, Jesus was committed to His mission of seeking and saving the lost and all these things were necessary before He would ascend to Heaven and receive His kingdom.

## DISCIPLESHIP QUESTIONS

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What does Jesus teach about how earthly wealth impacts people entering the kingdom of God?

What blessings are given to those who sacrifice for Christ and commit to following Him?

What did Jesus say would happen to Him in Jerusalem?

How did the blind beggar demonstrate his faith in Jesus?

What was Zacchaeus's commitment to see and to follow Jesus?

What was Jesus's mission?

Would the kingdom of God appear immediately when Jesus came to Jerusalem?

What lessons are taught in the parable of the minas?

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