

➤ **Read Luke 18:35—19:27.**

Jesus has been teaching his disciples a great deal about discipleship. As you read this week's passage, be on the lookout for what this passage has to teach about discipleship.

➤ **Reread Luke 18:35–43.**

1. Imagine the hubbub of the crowd as Jesus approaches the city. Now imagine being the blind beggar...
...trying to figure out what is going on,
...and then trying to get Jesus' attention while others are trying to shut him up.

What struck you as you tried to imagine yourself in that situation?

2. In calling out to Jesus for mercy, the blind man uses the title "Son of David" (18:38–39). Read Luke 1:31–33 (📖* 2 Sam. 7:11b–12). What is the blind man saying about Jesus when he calls him "Son of David"?

Son of David

The title "Son of David," which the blind man shouts repeatedly in the midst of the crowd, is essentially another way of calling Jesus the Messiah, the long-awaited Jewish king that God would send to deliver and rule his people. Earlier, when Peter stated that Jesus was the Messiah, "Jesus strictly warned them not to tell this to anyone." (Luke 9:21)

3. Unlike the crowd, Jesus takes the man seriously and tells him, "Receive your sight; your faith has healed you" ("Literally, 'saved you'"¹) (18:42). What evidence do you see in this story of the blind man's faith?

Healing of Blind Man

The healing of the blind man is one way Jesus fulfills Isaiah's 700-year-old prophecy about the Messiah, which he read in the synagogue at the beginning of his ministry:

"The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom
for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
to proclaim the year of the Lord's
favor." (Luke 4:18–19)

4. What are the various responses to the man's healing? (18:43)

➤ **Read Luke 19:1-10.**

5. Zacchaeus, a wealthy chief tax collector, is just hoping to get a look at Jesus, but what does he get that exceeds his expectations? (19:5)

6. What change has Jesus' interaction with Zacchaeus produced? (19:8; consider his views on money, power, and people.)

7. "All the people" in this narrative disapprove of Jesus' choice of company (19:7), just as the Pharisees and teachers of the law earlier expressed their disapproval of Jesus' "welcom[ing] sinners and eat[ing] with them" (15:2).

What response did Jesus give the Pharisees and teachers of the law then? (Skim 15:3-32.)

What response does he give the people now—a response that sums up his entire mission?⁴ (19:10)

➤ **Reread Luke 19:11-27.**

8. Immediately, Jesus tells the people around him a parable. Why does he tell this parable? (What mistaken notion is he trying to correct?) (19:11)

Tax Collectors

"Tax collectors were often grouped with prostitutes and other questionable figures as 'sinners,' for it was necessary for them to collaborate with the Roman occupation government and serve imperial ends. Tax collectors were also notorious for exploiting the people with exacting excessive taxes that served to 'feather their own nest'..."² For this reason, "Among the Jews it was an unheard-of thing for a rabbi or any other religious leader to lower himself (in their eyes 'pollute' himself) by staying at the house of a [tax collector]."³

Jesus has been traveling toward the royal city of Jerusalem; he has been hailed as the "Son of David"; and he has healed the blind man, in fulfillment of Isaiah's Messianic prophecy. All of these circumstances could have contributed to the crowd's expectation that "the kingdom of God was going to appear at once" (19:12). However, the parable makes clear that the "nobleman," Jesus, will be gone for a long time.

9. The first and second servants obey the master's command to "put this money to work" (19:13). What does the third servant do? (19:20)

Historical Context

"The image Jesus uses here [of going away to be appointed king] would be familiar: both Herod the Great (40 B.C.) and his son Archelaus (4 B.C.) had to go to Rome to receive their 'kingdom,' i.e., the right to rule Judea."⁵ The Jews sent a delegation like the one in the story to Rome to oppose the appointment of Archelaus.⁶

10. As with the servants in the parable, the way we evaluate Jesus has everything to do with how we respond to his call on our lives. Review how the third servant saw his master (19:21). Now think about your own view of your Master. Jot down some words or phrases that capture the way you view Jesus.

11. Why is the third servant's mina taken away and given to the first servant? (19:26)

At first glance, the master's action may seem unfair. But given what the first servant has done and what the third servant has done, why does the master's action indeed make sense?

"Not only was this servant's failure to invest the money contrary to the king's orders and common sense (19:13); he even failed to protect the money, as giving it to moneychangers, storing it in a temple treasury or even keeping it in a strongbox might have done. Wrapping money in a perishable handkerchief was considered one of the most irresponsible ways to take care of [it]..."⁷

12. This parable is not ultimately about money. If Jesus is the nobleman or master and the servants are Jesus' followers...
- What does his leaving "to have himself appointed king" (19:12) represent? (Lk. 24:50-51; Eph. 1:19b-21)
 - What does his return from his journey represent? (Rev. 21:1-3; 22:12; Mt. 25:31-32)

13. The servants in the parable are given work to do while they await their master's return: they are to put the treasure entrusted to them to work to make it grow. As Jesus' servants, we have been entrusted with many things that we are to be good stewards of. The greatest treasure that we have been entrusted with is the gospel, the good news of the kingdom of God.
What do you think "putting it to work" looks like?
(You may wish to consider the following verses: Phil. 1:27; 2 Thess. 3:1; 1 Pet. 3:15.)

14. The parable ends dramatically with people being killed before the king at his command. Why are they killed? (19:27)

15. Read back through this week's passage, noting what lessons it holds for us about discipleship. Which of these lessons is timely for you?

How would you like to see it affect your life?

*📖 For further study

¹ Lane T. Dennis, ed., *ESV Study Bible* (Wheaton: Crossway Bibles, 2008), 1996, note on Lk. 18:42.

² Philip W. Comfort, Gen. Ed., *Cornerstone Biblical Commentary*. Vol. 12 (The Gospel of Luke; Acts) (Carol Stream; Tyndale, 2006), 252.

³ Norvel Geldenhuys, *The Gospel of Luke: The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1951), 470.

⁴ Lane T. Dennis, ed., *ESV Study Bible* (Wheaton: Crossway Bibles, 2008), 1997, note on Lk. 19:10.

⁵ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove: IVP Academic, 2014), 229.

⁶ *Ibid.*

⁷ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove: IVP Academic, 2014), 230-231.