**The Gospel of Luke**

**Lesson 17** Luke 19:1-27 Zacchaeus/Parable of the Ten Minas!

**Questions:**

1. What important truth did you learn from the lecture, and how does it apply to your life?
2. Read Wiersbe pages 85-92.

For what purpose has every believer been given spiritual gifts and abilities? What happens if we don’t put those gifts and abilities to work?

1. Read Luke 19:1-10 along with the article below entitled, “Who was Zacchaeus in the Bible?”

Zacchaeus in the Bible was a man whose life-changing encounter with Jesus was recorded by Luke (Luke 19:1-10). Zacchaeus was one of the head tax collectors in the region of Jericho, and the Bible says he was a rich man. Jewish tax collectors like Zacchaeus were scorned by their countrymen for a couple of reasons: one, they were known for cheating the taxpayers; and two, they worked for Rome. The other Jews saw Jewish tax collectors as collaborators with the enemy-traitors to their own people.

Zacchaeus wanted to see Jesus as the Lord passed through town, but, because Zacchaeus was a short man, he could not see over the thronging crowd. Knowing that Jesus would pass by a certain sycamore tree, Zacchaeus ran ahead and climbed the tree, figuring he could see Jesus passing below. This action is interesting. First, Zacchaeus did not think himself important enough for Jesus to notice. Second, he wanted to see Jesus anyway. Like an eager fan going to extreme measures to catch a glimpse of a movie star who he knows will not notice him, Zacchaeus climbs a tree just to get a glimpse of Jesus passing by. To the complete astonishment of Zacchaeus and the crowd, Jesus stopped under the tree, looked up,
and said, “Zacchaeus, come down immediately. I must stay at your house today.”

Zacchaeus was overjoyed, but the crowd grumbled because Zacchaeus was a tax collector, and they could not understand why Jesus would choose to associate with such a man-a “sinner” as they called him (Luke 19:7). Zacchaeus, however, was so affected by the incident that he stood up and declared, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount” (verse 8). Jesus happily proclaimed that salvation had come to Zacchaeus’ house, and that even the tax collector was now “a son of Abraham” (verse 9)-a reference to Zacchaeus’ faith because those who have the faith of Abraham can truly be called the sons
of Abraham (Galatians 3:7).

Then Jesus responded to those who had murmured against Him, saying, “For the Son of Man came to seek and to save the lost” (Luke 19:10). As Jesus said elsewhere, “It is not the healthy who need a doctor, but the sick” (Matthew 9:12).[[1]](#footnote-1)

1. Give evidence of the following stages of salvation in the man, Zacchaeus, and state what you learn from the scriptural references below:
2. Jesus seeks out the man! (John 3:17; Luke 19:10)
3. The man recognizes his sin! (Psalm 51:1-5; Isaiah 6:5)
4. The man repents! (Acts 3:19-21)
5. God declares the man righteous! (Genesis 15:6; Romans 3:21-24; 4:3, 5-8)
6. Read Romans 4:9-13; Galatians 3:23-29 along with verse 9, which states, “Today salvation has come to this house, because this man, too, is a son of Abraham.”
7. Explain. (What did Jesus mean by declaring a Jew, like Zacchaeus, a son of Abraham? What point was he emphasizing since everyone already knew he was
a Jew, a natural descendant of Abraham?)
8. What do you learn from each of the following references regarding the
term, *salvation*?
* Ephesians 2:8-9
* Titus 3:5-7
* Acts 16:30-33
* Romans 10:9-10
1. From what are we saved?
* John 3:36; Ephesians 2:3; 1 Thessalonians 1:10
* Ephesians 2:3b
* John 3:18
* Luke 16:23; Hebrews 9:27; Revelation 20:10-15
1. Are you a true, spiritual son of Abraham? If yes, explain. If you are not sure, what should you do?
2. Read Luke 19:11-27 along with the article entitled, “What is the meaning of the Parable of the Ten Minas?”

Christ uses the Parable of the Ten Minas in Luke 19:11-27 to teach about the coming kingdom of God on earth. The occasion of the parable is Jesus’ final trip to Jerusalem. Many people in the crowd along the road believed that He was going to Jerusalem in order to establish His earthly kingdom immediately. (Of course, He was going to Jerusalem in order to die, as He had stated in Luke 18:33.) Jesus used this parable to dispel any hopeful rumors that the time of the kingdom had arrived.

In the parable, a nobleman leaves for a foreign country in order to be made king. Before he left, he gave ten minas to ten of his servants (Luke 19:12-13). A mina was a good sum of money (about three months’ wages), and the future king said, “Put this money to work… until I come back” (verse 13).

However, the man’s subjects “hated him” and sent word to him that they refused to acknowledge his kingship (Luke 19:14). When the man was crowned king, he returned to his homeland and began to set things right. First, he called the ten servants to whom he had loaned the minas. They each gave an account for how they had used the money. The first servant showed that his mina had earned ten more. The king was pleased, saying, “‘Well done, good and faithful servant! … Because you have been trustworthy in a very small matter, take charge of ten cities” (verse 17). The next servant’s investment had yielded five additional minas, and that servant was rewarded with charge of five cities (verses 18-19).

Then came a servant who reported that he had done nothing with his mina except hide it in a cloth (Luke 19:20). His reason: “I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow” (verse 21). The king responded to the servant’s description of him as “hard” by showing hardness, calling him a “wicked servant” and commanding for his mina to be given to the one who had earned ten (verses 22 and 24). Some bystanders said, “Sir… he already has ten!” and the king replied, “I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away” (verses 25-26).

Finally, the king commanded that his enemies-those who had rebelled against his authority-be brought before him. Right there in the king’s presence, they were executed (Luke 19:27).

In this parable, Jesus teaches several things about the Millennial Kingdom and the time leading up to it. As Luke 19:11 indicates, Jesus’ most basic point is that the kingdom was not going to appear immediately. There would be a period of time, during which the king would be absent, before the kingdom would be set up.

The nobleman in the parable is Jesus, who left this world but who will return as King some day. The servants the king charges with a task represent followers of Jesus. The Lord has given us a valuable commission, and we must be faithful to serve Him until He returns. Upon His return, Jesus will ascertain the faithfulness of His own people (see Romans 14:10-12). There is work to be done (John 9:4), and we must use what God has given us for His glory. There are promised rewards for those who are faithful in their charge.

The enemies who rejected the king in the parable are representative of the Jewish nation that rejected Christ while He walked on earth-and everyone who still denies Him today. When Jesus returns to establish His kingdom, one of the first things He will do is utterly defeat His enemies (Revelation 19:11-15). It does not pay to fight against the King of kings.

The Parable of the Ten Minas is similar to the Parable of the Talents in Matthew 25:14-30. Some people assume that they are the same parable, but there are enough differences to warrant a distinction: the parable of the minas was told on the road between Jericho and Jerusalem; the parable of the talents was told later on the Mount of Olives. The audience for the parable of the minas was a large crowd; the audience for the parable of the talents was the disciples by themselves. The parable of the minas deals with two classes of people: servants and enemies; the parable of the talents deals only with professed servants. In the parable of the minas, each servant receives the same amount; in the parable of the talents, each servant receives a different amount (and talents are worth far more than minas). Also, the return is different: in the parable of the minas, the servants report ten-fold and five-fold earnings; in the parable of the talents, all the good servants double their investment. In the former, the servants received identical gifts; in the latter, the good servants showed identical faithfulness.[[2]](#footnote-2)

1. Who do the different ‘individuals’ in this parable represent?
2. A man of noble birth (Luke 1:30-33; 2:11-12)
3. The subjects who hated him (Matthew 12:14)
4. The servants to whom he had given the money (Matthew 28:16-20)
5. Provide 2-3 key lessons from this parable. How will these lessons change how you live your life and handle the gifts and treasures God has entrusted you?
6. What do you learn regarding stewardship from the Scriptural references below?
* Malachi 3:8-10
* Matthew 6:19-21
* 2 Corinthians 9:6-9
* 1 Timothy 6:17-19
* 1 Peter 4:10
1. Read the article below entitled, “What is biblical stewardship?”

More often than not, when we think of good stewardship, we think of how we manage our finances and our faithfulness in paying God’s tithes and offerings. But‚ it’s much more than that. In fact, it’s more than just the management of our time, our possessions, our environment, or our health. Stewardship is our obedient witness to God’s sovereignty. It’s what motivates the follower of Christ to move into action, doing deeds that manifest his belief in Him. Paul’s stewardship involved proclaiming that which was entrusted to him-the gospel truth.

Stewardship defines our practical obedience in the administration of everything under our control, everything entrusted to us. It is the consecration of one’s self and possessions to God’s service. Stewardship acknowledges in practice that we do not have the right of control over ourselves or our property-God has that control. It means as stewards of God we are managers of that which belongs to God, and we are under His constant authority as we administer His affairs. Faithful stewardship means that we fully acknowledge we are
not our own but belong to Christ, the Lord, who gave Himself for us.

The ultimate question, then, is this: Am I the lord of my life, or is Christ the Lord of my
life? In essence, stewardship expresses our total obedience to God and our Lord and
Savior, Jesus Christ.[[3]](#footnote-3)

1. How are you doing when it comes to personal biblical stewardship?
What do you plan on changing?
1. “Who was Zacchaeus in the Bible?” Got Questions Ministries, accessed July 22, 2022, [https://www.gotquestions.org/Zacchaeus-in-the-Bible.html] [↑](#footnote-ref-1)
2. “What is the meaning of the Parable of the Ten Minas?” Got Questions Ministries, accessed July 22, 2022, [https://www.gotquestions.org/parable-ten-minas.html] [↑](#footnote-ref-2)
3. “What is biblical stewardship?” Got Questions Ministries, accessed July 22, 2022, [https://www.gotquestions.org/biblical-stewardship.html] [↑](#footnote-ref-3)