

LESSON 5

THROUGHOUT PALESTINE, PART 2

After Jesus prayed for the children, He resumed His trip to Jerusalem. Again, He was halted—this time by a young man with a pressing question (Mk. 10:17). This man is generally called “the rich, young ruler.” (See Mt. 19:16–26; Mk. 10:17–27; Lk. 18:18–27.) [Commentary, pp. 197–202]

1. What was Jesus’ intention in asking the rich, young ruler why he called Him good?
2. What was the basic principle behind Jesus’ initial answer to the young man’s question about eternal life?
3. Why did Jesus instruct the rich, young ruler to sell all his possessions and give to the poor?
4. To what did Christ refer when He spoke of a camel going through the eye of a needle in Mk. 10:25?

Jesus had challenged the young ruler to give up his riches and follow Him, but the man had rejected the invitation. In contrast, Christ’s disciples had responded positively to such a call (see Mt. 4:18–22; Lk. 5:11, 27, 28). Peter therefore said to the Lord, “Behold, we have left everything and followed You; what then will there be for us?” (Mt. 19:27). (See Mt. 19:27—20:16; Mk. 10:28–31; Lk. 18:28–30.)

5. What do these passages teach us about seeking Christ’s rewards?
6. To what did “regeneration” refer in Mt. 19:28?
7. How is Jesus’ promise to Christians in Mt. 19:29 fulfilled?

8. Did the owner of the vineyard reward workers who waited to respond to his call to work? Explain.

9. What did Jesus use this parable to remind His disciples of regarding rewards?

Though death awaited Him, Jesus marched on without hesitation, but His disciples apparently held back. (See Mt. 20:17–19; Mk. 10:32–34; Lk. 18:31–34.)

10. Why did the disciples hold back from approaching Jerusalem?

11. What details did Jesus add about His death which He had not given in previous predictions of the event?

12. What hid the meaning of Jesus' statement from the disciples?

Earlier, after Jesus had foretold His death, His disciples had demonstrated their total lack of understanding by arguing regarding who would be the greatest in the kingdom (Mk. 9:31–34). A similar situation arose after the announcement on this occasion. (See Mt. 20:20–28; Mk. 10:35–45.)

13. Why were the other apostles most likely upset at James and John when they learned of the request they had made to Jesus?

14. How did Jesus use the dispute that ensued?

Jesus and the crowd moved into the Jordan valley and crossed the river into Judea. Then they climbed the seven or so miles to the ancient city of Jericho. There the Lord gave a practical demonstration of what it means to be a servant as He took time to heal two blind men and bring salvation to a notorious sinner. (See Mt. 20:29–34; Mk. 10:46–52; Lk. 18:35–43.)

15. In what details do the three synoptic Gospel Accounts differ regarding this story?

16. What did the blind men reveal about themselves by calling Jesus "Son of David" (Mt. 20:30)?

17. What does this incident reveal about the active nature of true faith?

To the end, we will find Jesus teaching—trying to impress truths and trying to correct false ideas. As Christ had a moment with His disciples in Zaccheus' house, He told the parable of the pounds (minas) to continue to try to correct erroneous kingdom concepts. (See Lk. 19:11–27.)

18. What was a mina?

19. What did the nobleman and the distant country represent?

20. What three lessons did this parable teach the disciples?