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Pastor Dan Esh

Calvary Chapel Central Phoenix

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**JOSHUA**

## A NOBLEMAN RECEIVES A KINGDOM

### LUKE 19

#### I. INTRODUCTION

- A. Luke 19:11 reads - ***Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.***
1. Historians place Jesus in the town of Jericho, which was 17 miles from Jerusalem.
  2. His mission was about to be fulfilled. But the disciples still struggled to understand what the fulfillment of Jesus' mission looked like
    - a) In their mind Jesus' ministry would culminate with the physical manifestation of God's Kingdom here on earth
    - b) So Jesus' final trip to Jerusalem would immediately usher in the Kingdom of God and the destruction of the Roman empire. And they would immediately take their places as rulers in this new kingdom
      - (1) But the next few weeks, months, and years would look much different than the disciples had imagined
      - (2) That is what Jesus explains to them in no uncertain terms at the end of ***Luke 18:31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32 For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. 33 They will scourge Him and kill Him. And the third day He will rise again." 34 But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.***
  3. When you are so mentally locked into your expectations – it is very hard to see anything else
    - a) They are so locked into the idea of Jesus becoming the ruling and reigning King that they can't see Him as a suffering King.
    - b) One day He will indeed take His rightful seat as King over all creation but not before He suffers and dies for His creation
      - (1) His timeline does match up with theirs – they think the consummation of the Kingdom is days away – so Jesus shares this parable with them
- B. And it is another parable that deals with the subject of money
1. It seems like on the road to Jerusalem Jesus has been dealing with the topic of money a lot. Parables like the two debtors, and the rich fool, and the prodigal son, and the rich man and Lazarus, and the Pharisee and the tax collector

- a) And then we had His interaction with the rich young ruler who Jesus told to sell all he had and give it to the poor.
  - b) Immediately following that Jesus shared a parable about the landowner that hired day laborers to work in his fields – regardless of how long each of them worked he paid them the same wage
- C. Jesus deals with the subject of money, not because He is concerned about money but because He is concerned with the condition of our hearts
- 1. How we handle our money, our treasures – is the best indicator of the condition of our hearts – where your treasure is, there your heart will be also
  - 2. And the parable of the landowner illustrated the two different lenses that we use to see the world around us. How we view our possessions, people, and God Himself
    - a) We either look at all that we have as something that we deserve, that we have earned – or all that we have is a gift from God
    - b) The difference between the lens of what we think is fair and the lens of grace and gratitude
    - c) The lens that we view this world through determines how we live – how we treat people, how we interact with God, and how we handle our possessions
    - d) That’s the context of this next parable
  - 3. It’s a parable that will sound familiar to us because it is similar to the parable we see in Matthew 25 – the parable of the talents
    - a) This is a different parable – Jesus shares them at different times, in different contexts, and there are different applications.

***Luke 19:11 Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. 12 Therefore He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return. 13 So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come.’ 14 But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’***

## II. THE NOBLEMAN

- A. Right of the bat, Jesus wants us to identify who this nobleman is
  - 1. Nobleman in the Greek is the combination of two words, high birth – A man born into a noble blood line
  - 2. When you have God as your Father you can’t have a more noble blood line. That’s about as high of a birth as you can get
- B. This man is going away to a far country to receive for himself a kingdom and to return
  - 1. This is immediately following the statement “they thought the kingdom of God would appear immediately”
  - 2. The idea Jesus is conveying is that this nobleman is leaving to a far country to receive the title deed to this country – the kingdom that he will be granted is the kingdom that he is leaving and when he returns it will be his to reign over
    - a) Jesus is foreshadowing what one day will take place – after He is crucified in Jerusalem and He is raised from the dead, He will ascend into heaven, and when He returns, all of creation will belong to Him

- b) He will return as the rightful King having reclaimed the title deed to the earth as we see in the book of Revelation
- C. And to solidify the identity of this nobleman even further Jesus explains that his citizens hated him
  - 1. They did not want him to rule of them. Just as the Jews cried out crucify Him, crucify Him in front of Pontius Pilate and just like men and women resist the saving message of the gospel today
    - a) ***John 15:23 He who hates Me hates My Father also. 24 If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. 25 But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.'***
  - 2. But notice Jesus refers to these citizens as “his” citizens. When Jesus returns every knee will bow and every tongue will confess that He Lord.

***Luke 19:15 “And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 16 Then came the first, saying, ‘Master, your mina has earned ten minas.’ 17 And he said to him, ‘Well done, good servant; because you were faithful in a very little, have authority over ten cities.’ 18 And the second came, saying, ‘Master, your mina has earned five minas.’ 19 Likewise he said to him, ‘You also be over five cities.’ 20 “Then another came, saying, ‘Master, here is your mina, which I have kept put away in a handkerchief. 21 For I feared you, because you are a severe man. You collect what you did not deposit, and reap what you did not sow.’ 22 And he said to him, ‘Out of your own mouth I will judge you, you wicked servant. You knew that I was an severe man, collecting what I did not deposit and reaping what I did not sow. 23 Why then did you not put my money in the bank, that at my coming I might have collected it with interest?’ 24 “And he said to those who stood by, ‘Take the mina from him, and give it to him who has ten minas.’ 25 (But they said to him, ‘Master, he has ten minas.’) 26 ‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. 27 But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.’ ”***

### III. THE FAITHFUL SERVANTS

- A. A mina was a Greek coin worth a hundred drachmas. A drachma was of similar value to the Roman denarius – a day’s wage for a skilled laborer
  - 1. They were all given the equivalent of about 3 months of wages and told to do business until the nobleman returns
  - 2. The nobleman’s return is a foreshadowing of the Second Coming of Jesus Christ. He has received His Kingdim and now He has returned to settle accounts. To ask what each servant did with what they had been given.
- B. The first servant said, “Master your mina has earned 10 minas.” The nobleman said “well done, you were faithful with a little, have authority over 10 cities.” The second said “Master your mina has earned 5 minas.” He said “you will rule over 5 cities.”
  - 1. Their answers reveal the lens by which they viewed the world. Master, YOUR mina earned”

2. Not, “Look what I have done, look what I have earned” – Your mina. This was yours to begin with. You gave me your money, you gave me opportunity, it was your work, and you simply let us be a part of it.
3. This is what it looks like when we view everything through the lens of grace and gratitude. Everything we have is a gift given to us by God. It isn’t ours to hoard, or to protect, or to waste. We are simply stewards of His resources.
  - a) Whether it is our finances, or our gifts, or talents, or our very breath and energy – it is all His. And all the good that comes from investing what we have been given into eternal things is because of Him.
4. When Jesus returns, that will be the question – “what did you do with my mina?”
  - a) The more convinced we are of the truth that everything belongs to Him the more our lives will reflect that reality.

#### IV. ANOTHER

- A. “Then another came”
  1. There is a lot of meaning in the word – another. It means something different. Cut from another cloth. One of these things is not like the other. Although he is referred to as a servant, he is not like the others
  2. Like Judas being called a disciple. He was around Jesus, he followed Jesus, but he was never a follower of Jesus.
  3. Same idea with this servant. He was around the other servants, in the nobleman’s house, going through the motions. But when it came down to it – he didn’t care about the nobleman’s wishes. He didn’t care about his household or his possessions. And he didn’t care about what he had been given.
- B. He didn’t put the nobleman’s minas in a bank or even bury in the ground – he wrapped it in a napkin.
  1. This is a picture of carelessness or a complete lack of concern. He is willfully oblivious to what he has been given.
  2. The picture here is someone that finds themselves around the people of God, maybe even engaged in the things of God but they have very little concern or care for God Himself or what God desires.
    - a) We have been given one life and it is amazing how we can spend it with such little regard, as if we can just ask for do over when things go sideways.
    - b) Mind-blowing the things we do to the only body that we have. The months and years we waste because we are simply not mindful of the gift we have been given. The opportunities that are in front of us.
    - c) When we go on a week-long vacation, we plan out our time so that we can get the most out of it. But we rarely do the same with the one life we have been given.
- C. Look at this man’s excuse for putting his master’s money in a napkin and forgetting about it
  1. “I didn’t do anything with your money because I was afraid of you. I feared you because you are a harsh and strict.”
    - a) “You collect what you did not deposit and reap what you did not sow.”
    - b) Essentially – I knew you would take what is not yours, so I didn’t do anything with what you gave me

2. This is representative of the way so many people think. I didn't ask to be created. I didn't ask to be born. Who is God to tell me what to do with my life? Who is God to judge?
    - a) As if God is a strict, harsh, distant deity waiting to exact punishment on His creation
    - b) Now, even if that were the case – wouldn't that still alter the way that we live? If we really feared God and thought that was His nature wouldn't we be concerned about His will?
  3. That's exactly what the nobleman says. Okay, I'll play your game and I'll use your own words to judge you. He doesn't agree with the wicked servant's question – "You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?"
    - a) There's a question mark at the end. Oh, you think I'm a severe, harsh man who takes what is not mine?
    - b) If you really believed what you are saying you would have, at the very least, put my money in the bank and earned interest.
- D. The wicked servant is accusing the nobleman of being a thief but in reality, he is the lying thief trying to justify his carelessness
1. He talks as if the minas were his and that any profit he would have made with them would have been his. But God cannot steal what has always belonged to Him.
  2. I truly believe Jesus is given us a window into the future here. He's allowing us to hear the words of those who seek to justify themselves before God as they stand before God.
    - a) When God asks "Why did you only live for yourself? Why did you waste what I gave you? Why were you so careless and thoughtless?" All they will have is self-condemning excuses.

## V. EVERYONE WHO HAS, WILL BE GIVEN MORE

- A. "I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away."
1. The one who thought he had something, that his life belonged to him. In reality had nothing. And even what he thought he had was taken away from him.
    - a) Same principle as "The last will be first and the first will be last"
  2. Those who understood that nothing is actually theirs, everything they have is a gift, they were given even more
  3. What was the crowd's response "That's not fair!" There it is again. This idea of what's fair.
    - a) Do these minas not belong to the nobleman to do what he wishes? Yet, the crowds still demand fairness.
    - b) They want to limit what others have. They are looking horizontally – comparing – concerned that God is blessing someone more than He should
- B. People will always struggle with the idea of grace when they continue to view life through this lens of manmade fairness – self-justification – getting what is mine – getting what God owes me
1. It's not until we begin to realize that everything we have belongs God that we begin to understand His grace

2. It is only when we truly believe God doesn't owe us anything that we start to see His grace upon grace upon grace. He gives and He gives and He gives and there is no limit to what gives.
3. He lavishes good and perfect gifts on His kids.
  - a) That is what the faithful servants understood. This is your money, your opportunities, your kingdom, and for some reason you allow me to a part of it all. It's amazing what you are doing. You've taken your 10 minas and turned it into 10 more! And I get to be a part of it.
    - (1) And then the nobleman gives them even more – 10 cities! And then even more! Take what the wicked servant had been given and give it to my faithful servant.
    - (2) Grace upon grace upon grace.

C. Conclusion

1. The good servants - understood that what they had was not theirs and used it accordingly - all that they had been given - they were stewards of it all – and even more was given to them
2. The evil servant - thought what he had been given was his to hoard, to protect, to hide, to use carelessly and ultimately even the little that he had was taken away
3. We can become very skilled at deceiving others and even better at deceiving ourselves. Who is Lord of our lives, who is the King? Look at what we are doing with our minas. Talents, resources, families, very breath - have we hid them behind walls, protected them, hoarded them or do we use them freely for the Kingdom of God. That is the litmus test.