

He Commands YOU to be His Faithful Servant

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[0 : 00] If you would take your Bibles and turn to the Gospel of Luke.

The Gospel of Luke chapter 19. If you are visiting with us. Go in the chair in front of you. A chair that is kind of next to you in front of you. There should be a black Bible in there.

Underneath there. Pull that out. If you go towards the back. Find page 63. And begin to remember the New Testament section.

So if you go towards the back and find page 63. That is where Luke chapter 19. I am going to start in verse 11.

Through verse 27. 19.11 through 27. That is what we are going to study this morning. As I do.

[1 : 17] I will read the passage. And then we will. Do our study. Our expositional study. Verse 11.

And while they were listening to these things. He went on to tell a parable. Because he was near Jerusalem. And they supposed that the kingdom of God was going to appear immediately.

He said therefore. A certain nobleman went to a distant country. To receive a kingdom for himself. And return. And he called ten of his slaves. Or servants. And gave them ten minas.

And said to them. Do business. Until I return. But his citizens hated him. And sent a delegation after him. Saying. We do not want this man to reign over us.

15. And it came about. That when he returned. After receiving the kingdom. He ordered that these. Servants. To whom he had given the money. Be called to him. In order that. He might know what business they had done.

[2 : 17] And the first appeared saying. Master. Your mina has made ten minas more. And he said to them. Well done. Good servant. Because you have been faithful in a very little thing. Be in authority over ten cities.

And the second came saying. Your mina master has made five minas. And he said to him also. And you are to be over five cities. And another came saying.

Master. Behold your mina. Which I kept. Put away in a handkerchief. For. I was afraid of you. Because you are an exacting man.

You take up what you did not lay down. And reap what you did not sow. He said to him. By your own words. I will judge you.

You worthless slave. Did you know that I am an exacting man. Taking up what I did not lay down. And reaping what I did not sow. Then why did you not put the money in the bank.

[3 : 14] And having come. I would have collected it with interest. And he said to the bystanders. Take the mina away from him. And give it to the one who has the ten minas. And they said to him. Master. He has ten minas.

Twenty six. I tell you. That to everyone who has. Shall more be given. But from the one who does not have. Even what he does have. Shall be taken away. But these enemies are mine.

Who did not want me to reign over them. Bring them here. And slay them in my presence. The story goes.

That a man said. If I had some extra money. I give it to God. But I have just enough to support my side. But my family. And the same man said.

If I had some extra time. I give it to God. But every minute is taken over my job. My family. And what have you. Every single minute. The same man later said. If I had a talent. I would give it to God. But I have no lovely voice.

[4 : 13] I have no special skill. I have never been able to lead a group. I can't think cleverly. Or quickly. The way I would like to. And although it was unlike God to do this.

He gave that man money. Time. And a glorious talent. And then God waited. And waited. And waited. And then after a while.

He shrugged his shoulders. And took all those things right back from the man. The money. The time. And the glorious talent. After a while. The man sighed. And said.

If I only had some of that money back. I'd give it to God. If I only had some of that time. I'd give it to God. If I only could rediscover that glorious talent. I'd give it to God. Then God said. Oh shut your mouth.

And the man told some of his friends. You know. I'm not so sure that I believe in God anymore. How unfortunate. But that's not unlike God.

[5 : 13] He does give in order that we may invest in spiritual things. He does give so we can invest in eternal things. Not temporary things. God calls people to become outcasts.

And he says. Come follow. Come follow Jesus. You'll find forgiveness of your sins. And what we'll see this morning. He commands you to be his faithful servant.

He commands you to be his faithful servant. This is the parable. What we can call. The parable of stewardship. And judgment.

This concerns life for Jesus followers. In between. His resurrection. And his return. What are they called to do? Jesus followers.

What are they called to do? He commands them to be faithful servants. I'll put in a sentence for you. Jesus disciples. Are called to faithfully serve in their king's absence.

[6 : 17] Making use of the gifts and responsibilities he's given to them. That's what Christians are called to do. This parable has three important functions.

This is what you will see in the parable. It clarifies when God's kingdom will come. Will appear. It shows the coming rejection and future return of Jesus.

And it describes the will of Jesus' disciples. In between his first and second comings. To be faithful stewards. Faithful servants. And for those that invest in spiritual things.

In eternal things. It shows that. They truly love Christ. And they're truly faithful servants. They must be faithful. Since they will be held accountable when he returns.

We will have to give an account. He calls us to faithful stewardship. While he is gone. Or. By the way to put it.

[7 : 20] We will be rewarded. If we're faithful. We will be judged. If we're faithless. We are faithless. We'll be judged. So it's not just an encouragement. It is an encouragement. For Christians to be faithful.

But it's really a warning. Because faithful. Faithlessness. Faithlessness. Faithlessness may reveal your true heart. Faithlessness may reveal your true heart.

Those who reject the king. Will be judged. They want to be separated from the king. We don't want him ruling over us. Oh they'll get what they want. He will slaughter them.

Separate them. From him forever. And. The one. Who is faithless. Will fall into the same category as these.

Who rejected him. In light of the delay. Of our king's return and consummation. We still have a responsibility to fulfill. Faithless stewardship.

[8 : 20] Faithless servanthood. For those who are faithful. It shows they truly know and trust the king. And they will be rewarded.

If you are faithful that shows your trust. Your knowledge of the king. You know him. You have a relationship with him. You trust him. But there will be judgment upon those who reject him.

There will be. There is no room in between. But first. As we come to this passage. We have to deal with something first. Which Jesus deals with first himself.

And first. We have to deal with the fact. That there is faithful service. Not forceful supremacy. Notice verse 11. And while they were listening to these things. What things?

What Jesus was talking about earlier. In verses 19. Chapter 19. Verses 1 through 10. He went on to tell a parable. Because he was near Jerusalem. And he supposed that the kingdom of God.

[9 : 17] Was going to appear immediately. And we read this verse. We go. Why is this so important? It is important. It is vital. Because as Jesus and his disciples. They are drawing near.

They are walking to Jerusalem. His disciples had false expectations. And all the people around. They were hoping that the kingdom of God.

Would come in all its fullness. They expected the consummation of the kingdom. To happen as they would enter into Jerusalem. So Jesus had to clarify something.

Or Jesus told them this parable. So that they would know. That the kingdom in all its fullness. Would not come. The kingdom in all its fullness. Would not come at this time.

Consummation would not happen until later. There is two stages of the kingdom. There is a now. And there is a not yet. Or already but not yet.

[10 : 20] It is here. It is not yet here. There is forgiveness in Jesus now. And later there will be glory. And this already not yet.

Or now not yet principle. You see this throughout Luke's gospel. The kingdom has come in Jesus. Yes it is true. It is here. But there is a future consummation.

Still yet to be accomplished. Yet to be fulfilled. See people expected the full earthly kingdom. To appear in Jerusalem at once. An awesome revolution.

It would take place whereby. The Romans would be destroyed. The Jews would come. And they would rule the world. Everybody said. That is what they were expecting. Messianic expectation was at its crazy high point.

And people were talking about. Oh Jesus. He is probably the Messiah. He is going to come. He is going to come. All those Romans. Isn't that great? He is coming to Jerusalem. It is going to happen soon. But they needed to understand that.

[11 : 27] As one writer put it. His passion would happen first. Not his parousia. Parousia is a Greek term for come. The passion would happen first.

Not the parousia. Passion is death. His death must happen first. Then. His coming. He wanted them to understand.

What would be their responsibility. During this long intermission. You know the intermission. They used to have that. Remember? I think they used to have that in like movies even. They used to have a movie. Intermission. Alright.

Everybody go get popcorn. Right. Then come back. Yeah. It couldn't be gone that long. Right. Because it wouldn't be very long. That intermission. This is a very long intermission. Oh. Let's say about 2000. 2000 years.

That's long. That's a long potty break. But that's what he wanted them to understand. He wanted his disciples.

[12 : 26] To be prepared to serve faithfully until he returned. So. He gave a parable that allegorically spoke about his incarnation. Investing in his followers.

His rejection by his enemies. His exaltation because he died. Was buried. He rose. And he was exalted by the father. And then the final return.

So this parable. It gives us. What's happening. What's supposed to be happening. When Jesus came. And what happened. And how he died. And then this long intermission. The huge long potty break.

And then his return. What takes place. That's why he did that. So again. Faithful stewardship. Not forceful supremacy. Of a kingdom.

So. Let's work through. The parable now. So. How it begins. Our master gives. And then commands faithfulness. Our master gives. And he commands faithfulness. Notice verse 12.

[13 : 24] He said therefore. A certain noble man went to a distant country. To receive a kingdom for himself. And then return. So the parable begins with.

Some man of noble birth. Who's that? Hmm. I don't know. Jesus. He needed to journey to a distant country. To secure his kingship.

To receive this kingdom. This is going to contrast with the earthly rule. In verse 11. So this part right here. This is verse 12. It's going to correspond with something. Corresponds with Jesus.

Death and resurrection. He received authority. As a result of his exaltation. So he comes to receive a kingdom. And this is going to talk about these servants. They rejected him. Okay. We're going to see that in just a moment. So he received his kingdom in a foreign land.

While he was away. From his servants. And then you're going to see about this delegation. How to stop him. So a certain moment. He came to a distant country. Went to a distant country.

[14 : 22] To receive a kingdom for himself. And return. Notice verse 13. He called ten of his slaves. Or his servants. Gave them ten minas.

And said to them. Do business. Until I return. So before he left. He called ten servants. Giving them certain responsibilities. Giving them ten minas.

Now notice Jesus didn't say twelve. So it's not directed to the twelve disciples. So it is disciples just in general. He just gave ten. There was a use in Judaism when they would give stories.

Just like a general number. He gave each servant a mina. What's a mina? About four months wages.

Wages for about four months in the first century. Do business. While I'm gone. I'm going to make a profit from the fruitful labor you're going to do with this mina.

[15 : 22] That's his command. So he expected them to make money in his absence. To prepare for greater responsibilities later when he would return.

When he did return. He would reward them handsomely. But they were commanded to be diligently faithful with this mina right now.

And because of their association with Jesus. These servants were given the responsibility of making a profit with what Jesus had given to them. So there was a command. Be faithful stewards. Or be faithful servants.

Faithful stewardship of what? What does this mina represent? What exactly did he give to us, his disciples?

Because he's talking about us. Remember, it's in this long intermission period. And he gives it to his Christians to be faithful servants. Faithful stewards. What did he give us?

[16 : 25] Faithful stewardship of what? Faithful. Faithful. One writer thinks it's the gospel. Which I struggle with because how does one produce results with the gospel?

So what? If no one comes to Christ from you giving them the gospel, then have you failed? I don't think that's what it is. Others think it's just certain distinct gifts or responsibilities.

Or maybe it's actual money. Resources. Whatever God gives you as far as monetary means in this life.

That's what I think he's saying. It seems to make sense from the wider context of Luke, where Jesus spoke about investing money for spiritual things, eternal things.

In chapter 16, just a couple chapters earlier, Jesus says, He who is faithful in a very little thing is faithful also in much. He who is unrighteous in a very little thing is unrighteous also in much.

[17 : 32] That's in chapter 16, verse 10. Verse 11 says, If therefore you've not been faithful in unrighteous money, in money, just money, who will entrust to you the true riches?

And if you've not been faithful in that which is another's, verse 12, who will give you that which is your own? So this is what I believe Jesus is talking about.

Those who don't know God are prudent with the things of this life. Money, possessions, resources. So as Christians, we should apply ourselves to honor and serve Jesus in this way, with our resources, with our money, our time, money, resources, possessions, belongings.

What do people in this world do with their stuff? They invest in it so they can get what? Get more stuff. Right?

You have to be a wise investor. Prudential is the rock, right? As people in this world apply themselves to gain protection and prosperity in the world from their money, they invest in temporary things.

[18 : 56] We, as Jesus' disciples, should see the importance of investing in spiritual things, in spiritual ways, with the monetary means God has given us.

Time, money, resources for growth and godliness to serve others. What's Jesus bringing up again? Money.

I told you, didn't I? One of the two things Jesus talks about the most. First, hell. Second, money. Why? Because how you spend your money reveals who you really are.

As people of this world invest their money in the things of this world, truly, prudently, cleverly, and they're not really smart about that, right?

They invest in the stock market, they invest in this. Boy, probably you think, man, if only I would have invested in Apple, you know, 30 years ago, right? You think about that, wow.

[20 : 03] So we should, as Christians, invest our time, invest our money, invest our resources, but not in these temporary things, in spiritual things, in eternal things, in the lives of people, in growth in our life, in things that really matter.

We should be known in our communities as life investors. People will spend enormous amounts of time investing their money.

And they will spend enormous amounts of money investing their time. For what? Nothing. It's temporary.

So this parable, is calling us to use our money, our resources, our stuff, in a way that pleases God and serves Him by serving others. You've got two extremes in our world.

First extreme. One of the biggest contributors to problems amongst youth and adults today is known as, in the media world, DAT.

[21 : 19] You never want to have DAT. You know what that stands for? Dead air time. Because then you begin to lose people. No DAT. People have too much time on their hands.

They're doing nothing. They're investing in nothing. So that's one extreme. Here's the opposite extreme. People have too much time on their hands. The opposite extreme. They blow their money and they blow their time on meaningless stuff.

They're investing this and investing that and doing this and doing that on nothing to extremes. For us, God is watching over how we use what He has given to us.

His people, His followers. Shouldn't we invest in the lives of others by giving to them? Won't we be sensitive to use our resources that God has given to us in ways that are pleasing to Him?

By giving to others. Willing to give. Borrow this. Let this happen. You can take that. Your belongings, your stuff. Here, take it. Go ahead. Use it. By caring for others.

[22 : 32] By having lives that truly honor God. By investing in spiritual things in your own personal Christian walk. Why not invest in that?

Dare I say this? Give your money generously to further the gospel. When you see opportunities to further the gospel. Not the prosperity gospel. Not the gospel that says send me \$50 and God's going to bless you with \$5,000.

No, not that. That's the prosperity gospel. It's the gospel that says come and live and die. That's what Jesus says. That's the real gospel.

Give your money generously to further the gospel. If we don't and we're not making proper use of what God has given to us. Use your possessions to gain eternal friends.

Be a faithful servant as God's people. As those who love Him. So every Christian every Christian receives from the Lord and is responsible to use use what he's received for God's glory investing in the kingdom.

[23 : 54] Serving. Giving. Loving. Devoting yourself to this to this to this to that. How can I extend my energy towards others investing in spiritual lives and building up relationships that will matter that will last.

Not frivolous things. That's what I believe Jesus is talking about here. So here's what he does.

He gives. And then he goes away. Now there's a little part here in verse 14 that takes place which is this next point our master was rejected verse 14 but his citizens hated him and sent a delegation after him saying we do not want this man to reign over us.

Notice the quick shift from the servants of the master to the citizens. Who are these citizens?

They hated the noblemen. You see that? Obviously these represent the Jewish nation as a whole. Particularly though the religious leaders. They rejected Jesus and it doesn't talk about it here but in verse 14 what happens they rejected Jesus and they killed Jesus and then Jesus left and he received the kingdom for himself here in heaven and then he was going to return.

[25 : 24] He had an ongoing attitude of hatred towards him. They're going to come up later in verse 27. So our master was rejected but now it goes it shoots forward into time and now our master returns he's going to review and now he's going to reward.

That's where verses 15 through 19 come in. Notice 15 came about when you return having received the kingdom so it depicts Jesus receiving a kingdom when he went to the Father but the full exercise of his authority awaits until his return.

He ordered these slaves or servants to whom he had given the money be called to him in order that he might know what business they had done. So he received his kingdom in heaven and came home as his return.

At his return he called his servants to give an account for what they had done with the might he had given to them. Were they faithful to the master's command? Were they faithful to the master's command?

So here is the call of faithful stewardship of God's people in between Jesus' comings. Did they do that right here? So here his return takes place here.

[26 : 37] It says he left the servants they hated him they rejected him they killed him he left he received the kingdom and then he returned. So now we're here the judgment time given an account.

Notice verse 16 First of here Master your mind has made ten minus more. From one to ten minus wow a thousand percent increase. I want that guy on my side.

He was truly faithful with the opportunities given to him by his master. But notice too his humility. He doesn't say my minor check it out. Notice he says your minor your minor it wasn't mine to begin with Master it's your minor your minor has made ten no isn't that interesting it's not mine it's yours and it made ten more.

The master's response he commends him he gives a reason he promotes him. Well done! Awesome! Well done! You're a great servant!

Why? Notice you've been faithful in a very little thing. Hmm where did we see that before? Chapter 16 verse 10 he who is faithful in a very little thing is faithful also in much.

[28 : 05] That's why I think Jesus is talking about resources here. So back back to 17 he's been faithful in a very little thing being authority over ten cities now I'm going to promote you he was given charge over ten cities this is huge I mean he goes from one minor four months wage to ten minus that's that's forty months right?

Is that right? Am I doing my math right? Four times ten okay four so he goes from four months wages to forty months wages and the master says you know what? I want to make you be in charge over ten cities that's that's a huge promotion is that not the graciousness the compassion and the mercy of the master?

Wow that's amazing now it doesn't have to do with the part of the kingdom that's here now the master's referring to the full consummation of the kingdom because he's just returned a reward will be for more services more responsibilities more opportunities so he gave him charge over ten cities listen if you are faithful in little things as a Christian you'll be given more in the kingdom when Jesus returns one writer says faithfulness now will result in kingdom responsibility later there'll be greater service then responsibilities will be greater in scope why?

remember chapter 16 verse 11 Jesus says if you're not faithful in just money this stuff and this life possession and belongings who's going to give you the stuff that really is going to last?

if you can't take care of the things that's not even your own remember? your mina master remember? if you can't take of the stuff that's not your own how are you going to take of the stuff that's given to you?

[30 : 15] second servant verse 18 the second came saying your mina master has made five minas and he said to him also verse 19 and you are to be over five cities brief but he was also commended and also promoted then he was given charge of five cities a 500% increase again faithful in small things your responsibility will be in greater things now Jesus doesn't go through all of the ten so the assumption is he goes through the nine and then there's that guy you know you're talking to somebody yes the guy oh that guy in the greek it says the other one you don't see that in english it just says in english and the another king in the greek it's actually the other one oh that guy he went through the other servants they're faithful to what he told them to do but not that guy most were faithful few are not what did this other one do master behold your mina which I kept put away in a handkerchief he laid aside the money he did not obey the master by investing the mine and business instead he hid it in a face cloth it would have been safer him to bury it in the ground

I mean in this time period for you to keep money which he was not wise like that it would have been safer him to put it in the ground to bury it somewhere so not only was he being faithless he was most likely even being careless what's his reasoning 21 for I was afraid of you what why are you afraid of him because you are an exacting man or severe man you take up what you did not lay down and you reap what you did not sow he was afraid because he thought the king was severe he believed his master took from others what he didn't work for the word severe means one writer says a strict administrator unrelenting exploiter a cutthroat dealer like a car salesman oh did I just say that out loud oh oh if you're a car salesman that's okay you can repent later

I'm just kidding but that's the idea of this word severe cutthroat dealer administrator unrelenting exploiter he may gain through others efforts oh wait a second if this was true then he should fear why because it would mean his master would come after him for not obeying him right I mean he thought look if I earn this money he's going to take it from me he's going to take it from me and if I lose the money he's going to hold me responsible and he's going to come get me so this man thought he thought he was a mean master and yet wait a second the master's response to the previous servants well that proved that to be false he wasn't mean you know what it looks like it looks like the servant didn't know his master at all doesn't it that's what it looks like he didn't know his master at all his master just gave charge of this guy who made ten minus from four months wage to forty months wage ten cities that's graciousness that's not severe from five one minus to five minus now he's in charge of five cities that's huge that's a major promotion that's not an exploiter a cutthroat dealer that's compassion isn't it that's a very generous master is it not unfortunately he will find out he was terribly mistaken about his master he really did not know his master at all nor did he even trust him this is the other guy notice how the master responds first to him our master judges faithlessness 22 to 26 notice how he responds notice the first part he said to him by your own words

I will judge you the master rebuked the servant and I'm going to judge you his very excuse became the ground for judgment by your own words and notice he's not a good servant you have worthless fare in your translation but the word actually means evil he was an evil servant so who he really was it just came out didn't it and notice how the master repeated the servant's accusations did you know that I'm an exacting man taking up what I did not lay down and reap where I did not sow oh did you know that oh you knew that well if he really felt this way about his master and he was a fool because he should have done something with the money

I mean think about it he was in a no win situation if it's true then do something to gain pleasure if he's wrong then he just insulted his master and didn't listen to what he said did not obey him what does it come down to it comes down to this either this servant was lying about how he felt about the master to excuse his lack of diligence or he totally misjudged his master either way he responded poorly and either way he revealed his true heart didn't he he revealed what he really thought he revealed who he really was immortality like tell someone the gospel god man jesus respond god who is god he's our creator he's our ruler he's our sustainer

[37 : 34] And His demand, His standard is perfection. And what do people do? What do people say when you say the standard is perfection? Nobody is perfect, right?

And they will say, if God's like that, then He's too harsh, right?

That's a harsh God. That's a condemning God. That's not the right kind of God. If God is that harsh, then I don't want to know that kind of God, right?

You've had somebody tell you that before? Well, wait a second. If God is truly awesome and that harsh, then that's all the more reason to positively respond to Him.

That excuse is absolutely ridiculous. Because if He is that harsh, then shouldn't you respond to Him even more so?

[38 : 38] Right? I mean, that only makes logical sense. If God is truly that powerful and harsh, then we should respond to Him in obedience and diligence.

This shows that in the servant, he had a bad view of authority. And it shows that in the unsaved person too, when you give them the gospel.

If God is really that powerful, then we should respond to Him in obedience.

Then we should repent and put our trust in Jesus. Because if God is that powerful, if God is that strong, then you better respond to Him.

Because this is serious. Jesus doesn't mince words here, does He? He just comes after you. And He's gracious and compassionate.

[39 : 38] And He will save sinners. Notice what He says in verse 23, back to the Master. Then why did you not put the money in the bank and having come, I would have collected it with interest.

At the very least, you should respond by putting the money in the bank. This would be a conservative response. Put it in the bank.

They don't have banks that we have today. There wasn't the Bank of Palestine. Oh, the Bank of Palestine is a great bank. They give you really good loans. The percentage rate is awesome. Those types of banks. Actually, the word means give it to the table of the money lender.

And he would use that money and bring about an interest from the money. From the mina. While the Master was absent, he could have collected the mina or the money, the interest, could have collected that when he returned.

Notice what happens in verse 24 and verse 25. And He said to the bystanders, take the mina away from them. Give it to the one who has ten minas. And they said to him, Master, he already has ten minas.

[40 : 53] Who are the others? Probably the other nine. Most likely. Passing judgment upon that servant, the Master said, take away the mina. Give it to the most faithful servant.

Why? Notice how the other servants, they were shocked. What? Why give it to that guy? Because of that guy. Right? I mean, he has a whole bunch of minas.

He already had ten. A bonus is unfair. Friends, it's not unfair if you own the money. If I own the money and I'm going to give it to whoever I want and I want to give this guy a bonus, not that person, what is that to you?

It's none of your business. And yet we think God is obligated to us in some way. It's not unfair if the Master owns it all and gives it to him every way he wishes.

Keep that in mind. And then verse 26, which is one of the most difficult verses in the parable. I tell you that to everyone who has shall more be given from the one who does not have.

- [42 : 04] Even what he does have shall be taken away. The one who does not have has what he did have taken away from him. He loses what he appeared to have.
- The one who has is the one who gets more. What's Jesus trying to say? The most faithful get additional reward and responsibility.
- Those who are most faithful will be rewarded big time. Those who are faithless will have what they have taken away because it reveals their true heart.
- The one who lacks shows he's made no use in the opportunities given to him or her. They've invested in nothing. They've not invested in spiritual things. They've not invested in people.
- They've not given to further the gospel. They've not given. So it's just showing their true heart. They don't really know the master. Use it or lose it to put it in a short vernacular.
- [43 : 15] But wait, what happens to this servant? It doesn't really say, does it? Is his stuff burned up but he himself is saved?
- From 1 Corinthians chapter 4, chapter 3? Or was he condemned? I believe he was condemned.
- Because the other one, the other guy, he represents those who are related to the king. They're associated with the community. They seem to have responsibility. They seem to be a part of God's family.
- Yes, notice how his attitude displayed that he really didn't see God as merciful and gracious. He had not truly trusted in God. He believed God was harsh, hard, unjust.
- He really didn't positively respond to God. In other words, he had no true relationship with Master Jesus. These don't know him at all, unfortunately.
- [44 : 28] They don't trust him. But how is this possible? How is it possible for something like this to happen? I mean, was there an example of someone like this?
- Yes. Was there an example of someone like this even amongst Jesus? His followers?
- Yes. His name was Judas. Do you not remember Judas was actually healing people?
- You don't remember that, do you? Do you not remember that Judas was actually proclaiming the gospel to people? Judas was actually healing. Judas was proclaiming the gospel.
- But Judas did not know the king, did he? That's a scary place to be. Because in the end, he did not trust Jesus.
- it just all was a show. Friend, where is your heart with the Lord Jesus?
- [45 : 38] Are you truly trusting him? Do you know him? Does he truly know you? Do you? Let's do a question.
- Jesus said, many will come to me on that day. Lord, Lord, did we not prophesy in your name? Did we cast out demons? Did we do such really good things for you?
- He was like, I never knew you. See, the true heart will show investing and serving and giving and just wanting to give and just loving the Savior and want to invest in spiritual things versus someone who just invests in the things of this world.
- Our Master judges faithlessness. But also, the last point is our last verse too. Our Master judges rejection. Verse 27. Remember those citizens in verse 14?
- But these enemies are mine who did not want me to reign over them. Bring them here and slay them in my presence. Wow, that's pretty. right in your face type language, isn't it?
- [46 : 52] For those who truly were His enemies, they did not want Jesus to reign over them. Verse 14. Who was it? The religious leaders. Remember that? They were the ones that killed Him. The orders were given to execute them.

Interesting how in this very parable the two things that Jesus talks about the most they're in this parable. Hell and money.

If you reject Jesus, you will be rejected. He will reject you. Are you here today?

You're not a follower of Jesus. Don't reject Him else He will one day reject you. He comes to bring forgiveness.

Jesus said in John chapter 3, I did not come to judge the world but to save the world. He's here to save. Why don't you come to the Savior and be saved?

[48 : 02] So the parable gives us three groups with three different fates. Well, probably the two different fates I should say. The faithful stewards who were rewarded.

The unfaithful didn't really trust Him servants who were rejected. And the harsh judgment for rebels who openly rejected Jesus. This is serious stuff, isn't it? Jesus has come to bring the opportunity for forgiveness.

But when He returns, there will be judgment. Don't spurn this opportunity. don't spit on it. You cannot be neutral in your relationship with Jesus.

You're either for Him or against Him. You either embrace Him or you reject Him. You cannot have both. You cannot serve both God and money.

That's what Jesus said in chapter 16. Either you will invest in kingdom things and eternal things and spiritual things because you love Christ and you have relationship with Christ or you will invest in other things.

[49 : 13] The things of this life, possessions of this life. One is either a faithful servant who sees the Master as gracious, loving, and merciful or one is faithless who sees the Master as harsh, cruel, ruthless, inconsiderate.

Or one flat out rejects Jesus and wants nothing to do with Him. You're one or the other. The faithful will be rewarded generously.

So be a good servant and use what you've been given to invest in spiritual things. If you refuse to serve, you'll be left with nothing but shame and judgment.

If you totally reject Him, you will face severe judgment. Which will you choose? One writer says this, faith and faithfulness lead to spiritual growth and God's pleasure.

Not pleasure for salvation, but reward. Be rewarded. So will you choose service or rejection?

[50 : 30] Will you be commended, the commended servant? or the other guy? Or the rebellious group that was slain? Which do you choose?

let's take a few moments and I'll let you think and ponder what we've seen here in Luke's gospel, chapter 19.

I'll let you think and ponder, have a few moments of silence for you to think and ponder and then we'll continue our time of worship where you can do your giving and then we can respond as well, not just in giving but also singing our last two songs and men our closing prayer.

So take a few moments and ponder what we've seen in God's word this morning. Think. Thank you.