Serving While Jesus Receives his kingdom

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[0:00] Jerusalem. There were probably many different kinds of people there. But Jesus is going to speak a parable just before he goes to Jerusalem.

! And he's going to speak it to those people there. People who won't at that time understand the point. Even after his resurrection.
Just a short while before he ascends, his own disciples, the apostles, come back and say, will you restore the kingdom at this time?
They don't understand. But sometime after that, before Peter speaks his first sermon, everything clicks. But in the meantime, Jesus has given them this parable to explain what's going to happen. Because in a matter of a few days, everything they had hoped for will disappear. Everything they thought would happen would not happen and would in fact be the opposite.
[1:08] He wanted them to know that it was all in his plan. And he wanted to remind them of the importance of their duty. Before I read scripture, I'm going to pray.

And then I'm going to give you more background before we read scripture. And I think that will help us much today. Father, I thank you for this passage. I thank you for the way you spoke it.
I thank you for where you spoke it. I thank you for what you had in mind as you spoke it. And I thank you for what it teaches us. And I pray that you would be with us, Father.
May we be quick to hear its exhortation. I pray that it would also make us to be quick to see the knowledge of our Lord Jesus. His care for us.
His care for all those who would serve him. And I pray that what he teaches today would be an encouragement to us. We pray in Jesus' name. Amen.
[2:14] Now, the setting of this situation, if you look back just one verse, to verse 10 of chapter 9, you'll see the last statement that was made that we know was at Zacchaeus' house.

And probably what happens in these next 17 verses are still at Zacchaeus' house. Or maybe he stood up and he's about to go. Maybe it's morning. And, you know, they spent the night and they're now refreshed.
And maybe as they head out, we don't know. But it takes place in Jericho. And probably, probably at Zacchaeus' house. Jesus has, the last thing recorded in scripture, has just said, the Son of Man has come to seek and to save the lost.
And, of course, we saw that exampled in Zacchaeus. Jesus came to the tree where Zacchaeus was. He stopped at the tree where Zacchaeus was. He looked up at Zacchaeus in the tree, called him by name, said, Come down today, I must go to your house.
And Zacchaeus was saved. Jesus had been seeking Zacchaeus. And that thinking is still going on. He is still seeking and saving the lost.
[3:37] But there's a lot going on right now. He's at Jericho. He is there one week before the Passover. And he's there not alone.

I'm not just talking about the twelve that came with him. I'm not talking about, also, those who followed him from Galilee, because they were impressed with his teaching. There in Jericho, probably the place was just busting out with people.
People who were all heading to Jerusalem for the Passover. And the Jews, which, you know, was everybody there, mostly, were just abuzz.
Because all along, they had been looking for their Messiah. And the past three years had been so unusual.
Now, there was a difference between the people and the religious leaders. They all came to Jerusalem with high expectations.

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[4:44] But I think the people particularly, not the scribes and the Pharisees, not the priests, but the general people were just high with expectation.

This Jesus had been traveling openly, teaching and preaching and doing miracles for over three years now. And to this point, most of the crowd, not all, but most of the crowd, still loved him, still followed him, began to wonder, is this the one?
And so they're heading to Jerusalem. And they're on their way. And in their minds is this, is this the year? Is this the time?
The Jews always thought the Messiah would reveal himself at the Passover. And the excitement was building. And there was no doubt, even by the sayings that we've already read, there was no doubt this thinking amongst the people, that Jesus is doing miracles.
He's heading to Jerusalem. Is he going to go there? And is he going to declare himself the Messiah? And is he going to set himself on the throne of David, throwing off Rome?
[6:03] And the Jews were just abuzz with excitement. But remember that Jesus, for quite a while now, has been saying he was going to Jerusalem for a different reason.

We find it mentioned openly by Jesus for the first time in Luke 9, verse 22, saying that he would go to Jerusalem to suffer and to die and to be raised.
9, verse 44 said the same thing, gave a little bit more. And then we looked just a couple weeks ago in chapter 18 about Jesus saying, I'm going to Jerusalem.
The religious leaders are going to take me and they're going to abuse me and they're going to kill me and I'm going to die and I'm going to be buried, but I'm going to rise again.
And they didn't get any of it. Jesus has been saying all along, I'm not, he doesn't say, I'm not going to go there as the Messiah. He says, I'm going there to die.
[7:05] And the disciples didn't understand. It wasn't their plan. It has already taken place in his ministry. It will take place yet again during this next week where some of his disciples will be jockeying for position.

Lord, when you come to your kingdom, can I sit on your right hand and my brother on your left? They're jockeying for position. All they see is this Messiah that would come and throw off Rome and would raise Judah to this nation above all nations and where the Messiah would rule and reign. They too thought that Jesus was going to Jerusalem to rule. And they thought they would rule with him. But Jesus had a different plan.
Jesus was going to Jerusalem to suffer and to die and to rise again. Now he did this, but he was going to go away.
He was going to return to his father for a time. That one just flew right over their heads. But to prepare them for what they would face in the coming week and a half, two weeks, even actually longer for that, Jesus told them a parable.
[8:37] And Jericho was the perfect place for that parable because as he told the parable, those people who were living in that area, and everybody, everybody knew what Jesus was basing this parable on.

So he gave it so that they could relate to what Jesus was about to do. Now again, before we read, let me give you this background that everybody knew, that everybody understood.
First of all, Rome ruled over Israel. They were not their own leader. In fact, the kings that were in their country, for the most part, were not Jewish.
Some were, but even though those ones who were Jewish, they didn't rule on their own authority. Rome appointed rulers over Israel.
Rome was the only one who could say, yes, so-and-so could be over Israel. So-and-so could be over this part. Or that part. And nearly 40 years before, we, in Scripture, of course, know this to be, we don't hear this part of it in Scripture, but we know this person from Scripture.
[9:59] 40 years before, Herod the Great went to Rome because he wanted to rule over Judea. And Rome said yes.

Now he was gone from the time it took him to leave Judea, to go to Rome, to ask, and for them to approve, and then the time to come back. When he got back, he fought for three years to subjugate these people, and he ruled over Judah.
We knew him as Herod the Great. He was an ugly, not ugly, but he was an awful man. He was the one who, when he thought he heard of Jesus, the Messiah, coming, and the one who would be king of the Jews, killed all the children.

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The boy was two years old and younger in Bethlehem. And the cry went up in Bethlehem, Ephrata, for all those who had been killed.
It was that Herod the Great. He died when Jesus was a young boy, and so Jesus and his family was able to come back into Israel. But after he died, his son Archelaus, he had grown up in Judea, and he wanted to rule in that spot, so he left Judea and went to Rome to petition Rome that they might give him the kingship over this area.
[11:22] He left home, went to a far country to receive a kingdom. And Archelaus, too, was an awful man. And he showed little ability to be able to rule.

He was such an awful ruler that when he went to Rome, this all happened during the lifetime of Jesus, that when he went to Rome to have Rome make him king in place of his now dead dad, a delegation of 50, some of them were his own family, a delegation of 50 people left Judea and went to Rome to say, please don't let this man rule over Judea.
He's awful. He's terrible. But Rome did make him king.
He returned to Judea and killed thousands of Jews who were part of this plot to keep him from being king. Now, the interesting thing, I said it's a perfect place for this to take place, was that this Herod, Archelaus, it was his property, he built a palace in Jericho.
And he lived in Jericho. and living in Jericho and ruling in Jericho, everybody knew about him. Of course, he ruled over a large part of Judea, but they knew about him most closely because they lived there.
[13:04] Archelaus ended up ruling so poorly that he was replaced. In fact, rulers would cycle through that position in that area fairly quickly during the life of Jesus until one came up that we knew about, Pontius Pilate, the one that Jesus was just about to face.

Jesus is heading to Jerusalem and he's not going there for the reason everyone thought he was. And so Jesus being in Jericho, knowing the situation there, tells a parable that you'll hear echoes. He borrowed some things from this situation with Archelaus. Not that he was evil, he is holy and just. But some of the things that God caused Archelaus to do were a picture of what Jesus would do.
And so he told this parable, Luke 19, 11 to 27. As they heard these things, he proceeded to tell them, tell a parable because he was near to Jerusalem and because they supposed that the kingdom of God was to appear immediately.
He said therefore, a nobleman went into a far country to receive for himself a kingdom and then return. Calling ten of his servants, he gave them ten minus and said to them, engage in business until I come.
[14:51] But his citizens hated him and sent a delegation after him saying, we do not want this man to reign over us. When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.

The first came before him saying, Lord, your mina has made ten minas more. And he said to him, well done, good servant, because you have been faithful in a very little, you shall have authority over ten cities.
And the second came saying, Lord, your mina has made five minas. And he said to him, and you are to be over five cities. And another came saying, Lord, here's your mina, which I kept laid away in a handkerchief, for I was afraid of you, because you are a severe man.
You take what you did not deposit and reap what you did not sow. He said to him, I will condemn you by your own words, you wicked servant. You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?
Why then did you not put my money in the bank? And at my coming, I might have collected it with interest. And he said to those who stood by, take the mina from him and give it to the one who has ten minus.
[16:27] And he said to him, Lord, he has ten minus. 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.

But as for these enemies of mine who did not want me to reign over them, bring them here and slaughter them before me. It's pretty easy to see some of the things that correlated between the reign and rule of Archelaus and Jesus' parable.

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The Jews and the disciples misunderstood how the promised kingdom would come. Jesus knew that they thought it was going to appear quickly.
But the kingdom of God was not coming immediately, nor was it going to be established by Jesus throwing off the Romans, sending lightning bolts, commanding armies.
Not now. It wasn't coming as the Jews thought. We know that the kingdom was already there. The kingdom of God was not coming in ways one could see, but was already among them.
[17:53] Jesus proclaimed that because he was the one who brought the kingdom. And he was there. And he was already teaching people their need to depend on him, to trust in him for salvation.

But as in this parable, so these disciples needed to learn that Jesus, Jesus, when he went to Jerusalem, was not only going to suffer and to die, be buried and rise again, but he was going away for a while.
And he was going to receive his kingdom. the parable goes on and says, while the nobleman is gone, he gave ten servants each an equal portion of three months salary.
A mina is equivalent to three months salary. And he said, engage in business until he returns. Luke 19, 10, it says that Jesus came to seek and save the lost.
And that's what he was doing. And he's continuing to save the lost, even now. But as this nobleman gave to these servants, these minas, so Jesus, because he is going to his father to receive the kingdom, has given to his servants, that which they need to do the work that he's called them to do, until he turns.
[19:28] He continues to seek and save the lost, and he has given each of us the gospel and calls us to engage in business, the business of seeking and saving the lost until he comes.

Now, we can't save them. We know that there's that difference. Jesus came to seek and to save. We come to go out with the gospel. We come to share the gospel.
That's what we've been called to do. We are called as those who are witnesses of who he is and what he's done. We are called as those who are witnesses to speak of what he's done and how one receives Christ as savior.
We're called, as the end of Matthew chapter 28 talks about, we're called to take the gospel to the ends of the world, that he might use it in the hearts and lives of those that he is seeking and saving.
And so, this noble man went away and he left his servants these minas to carry out their responsibility.
[20:36] that's where we are right now. The rest of the parable is something that takes place later. We, right now, are those people that God has said, you, my servant, have been given the mina, the gospel.

Each person got the same amount. There were ten minas, ten servants. We only hear a report back from three of them, but all ten got one minor.
Each of us who claim to be Christ's servants are given the gospel. Each of us is called to do business until he comes. Each of us is called to share the gospel and to take that out as witnesses to all the world that he may seek and save those who are lost.
That is our responsibility right now. God has But Jesus talks about how just as Archelaus went away and received the kingdom and came back and there was judgment.
So Jesus will come someday and there will be judgment. judgment. The judgment begins first by calling his servants.
[22:01] This nobleman, now king, has come back. He has his kingdom. He's been given the authority to rule. And as he comes back, he commands his servants to be brought and asks them to give account of what they have done with what he's given.

the first servant comes back and says, Lord, thy mina has gained ten minus. He's taken it and he's used it and it's multiplied.
He's diligently used what the king had provided and ten minus had been gained in the work. He took the gospel out.
He was faithful. He didn't save people but he was faithful to his work and it increased tenfold. And the Lord there commended this servant for his work.
Now, this man didn't come to his nobleman, now king, before he left and said, oh nobleman, I have three months worth of salary, I'd like to invest for you while you're gone.

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[23:26] He received that gift graciously from the nobleman. These weren't things that people did in their own strength or to earn their own standing, these were things that the nobleman graciously gave and then when they came and gave report for what they had done, the nobleman isn't stingy, the nobleman who's now king is just overwhelmingly generous.

He says, you've been faithful with one mina and have gained ten minas, then you will reign over ten cities. He was rewarded lavishly for his faithful, diligent work.
Second servant, same thing, Lord, your mina has gained five minas. He doesn't say to him, good work servant, I think it's presumed, but he rewards him by also giving him a lavish reward.
Three months salary compared to running five cities, three months salary compared to running ten cities, the profit you could gain from doing that. To say nothing of the relationship that those posts put them in with the king.
They would then probably be more frequently in contact with him. So both of these were rewarded for dealing faithfully with what the nobleman had given them.
[24:59] When he came back, now again, we only hear from three, but this other one, the phrasing in the Greek, it's an other of a different kind.

This different servant. This one, he comes and the master says, give an account, and he says, here, this is what you gave me.
I wrapped it up in a napkin. I didn't dare do anything with it. He put it at risk by putting it in a napkin, didn't even put it in the bank where it would be safe, didn't even put it in the bank where maybe it wouldn't gain a hundredfold, or five hundredfold, or a thousandfold, but maybe it would gain twenty percent, or by today's standards, one point five percent.
It didn't do anything. And he explained his inaction. His reaction was that he saw this nobleman as a severe and demanding man.
And this is where the difference between Christ and Archelaus is universes apart. We've already seen this nobleman and his graciousness.
[26:35] Calls a servant, just gives them three months salary, asks them to do business. We've seen that when these two have been faithful and given account, that he's been tremendously lavish.

This was the nobleman's character. This was the nobleman's way. But this servant said, no, I saw you as a severe man, a demanding man, a man who if I messed up or if I, and I didn't want to take any of those risks, I hid it in a napkin.
you're a man, Mr. Nobleman, who takes advantage of people. You're a man who takes advantages of the situation. And I didn't dare do anything with what you gave to me.
The servant's reaction was based on this wrong assessment of the nobleman. It was based on a lack of love or hatred of that nobleman.
Or it may have just been flat, a way to cover up his laziness, a lie to cover up his laziness. But this servant's reaction brought judgment.
[28:01] And the nobleman says, I'm going to judge you by your own words. He says, I'm not going to judge you by what I'm really like. I'm going to judge you by what you thought I was like. You should have responded based on what you thought I was like.

That would have been better than not doing anything. So, this nobleman takes that mina away and gives it to the one who has ten minas.
Because he's been faithful with what he's been given. Let me just step aside here. to mention that we're to use the gospel that Jesus has given us and do that work in earnest now.
Jesus came to seek and to save the lost. And he's called us as his servants to take that gospel that he's given to us and engage in business until he comes.
he's taken and given that gospel that we might go to the ends of the earth. That people from every tribe, tongue, and nation might be among his disciples.
[29:26] He's given us that gospel that we might strengthen and encourage one another in our walk and in our faith. Not just outward, he's given us that gospel to minister inward, to encourage one another in our standing in Christ.

Jesus is coming back. See, he's gone away to receive his kingdom. Scripture speaks of that. Jesus ascended on high, seated on the right hand of the Father until his enemies be made a footstool for his feet. And then he'll come back. He's given us the gospel to take to the world.
And the question to all of us is how faithful are we to use what he's given us? Do you make the most of every opportunity to use that gospel to evangelize your family, your friends, and your

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neighbors?
have you used that gospel to serve your brothers and sisters? Brothers discouraged, have you reminded him of his position in Christ?
[30:47] A sister sees no hope, have you reminded her of what Christ has done for them? Are you taking every opportunity to serve?

if you have, he's generous and will reward faithful servants lavishly.
Or are you like the unfaithful servant, hiding the gospel from the lost because you're afraid of what it might cost? Failing to do as you are called because you do not see Jesus for who he truly is.
Now, in this parable, this servant is called a wicked servant. I want to caution you that this parable is not the same as the parable in Matthew 24, the parable of the talents.
There are a lot of things different. The one who would receive the greatest amount was like several lifetimes worth of fortune. and the one who would receive the next smallest was like a lifetime of fortune.
[32:03] This is just three months. And that was given proportional. This is given equally. So, I only say that to say be careful about drawing comparison, especially to the last servant in both parallels, or parables.

ourselves. We're not sure if this servant is a true servant or not. As a wicked servant, it is not known if this one was really a servant, or not a servant, and pretended to be a servant, or was like that servant that Paul refers to in 1 Corinthians 3.15, one who was saved so as by fire.
But we have a responsibility to take the gospel. What are you doing with that?
Which kind of servant would you be listed as? Now, I've talked about this last servant. Is he a real servant? Is he pretending to be a servant? Or is he a servant who's saved by the skin of his teeth? I don't know as we can tell, but I challenge you, don't wait to find out. Repent. And take the gospel.
[33:35] I want you to see that this is what Jesus expects of his people. This is what he sees as part of our faithful servant.

service. Taking the gospel out. And certainly scripture speaks in several places how we as Christians will someday give an account of the deeds done in our body.
Let's be a good servant. Now, there's one more tie to Archelaus that is in Jesus' parable.
And that is Archelaus, after he got to be king, he came back and he destroyed thousands of people who were hating him and were working against him.
Now, it isn't because Jesus is wicked, but it is the right of a king to destroy those who are against him.
[34:42] And this nobleman came back and all those who hated him who said, I will not have this one rule over me.

those will be slain before his face. All who hate the king will suffer judgment.
Jesus has come to seek and to save the lost. Now, those who, and this is everyone, those who previously hated the king, Jesus still calls to come.
And so he's calling you, if you don't know Christ as savior, he's calling you today. Will you come to him? Lest you be among those who end up perishing because they hated the king?
And they'll be destroyed. So, Christian, we have a job to do. We're not just carrying our insurance policy from hell and riding in a comfy chair until Jesus comes back.
[35:59] We have a job to take the gospel. And we will give an account for it. Let's be faithful. Let's pray. Thank you, Father, for your word.

Thank you that even though you were going away, you gave an understanding of what you were doing. you gave them hope.
You gave them the responsibilities that you expected us to do while we waited for you. Thank you that someday everything will be made right and all your enemies will be put down.
I pray that you would help us to be faithful, to share the gospel because amongst those enemies, myriads of myriads and thousands of thousands of revelations say will be found.
Help us to be faithful in that job. Faithful until we give an account someday in Jesus' name. Amen. Amen. Amen. Amen. Amen.

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