

# A Declaration of Those Things Which Are Most Surely Believed Among Us

## An Expositional Study of **The Gospel According to Luke** **Chapter 19- Luke 19:11-27** 297- The Scandal of Grace

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November 22, 2015

### **Luke 19:11-27**

**11** While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.

**12** So He said, "**A nobleman went to a distant country to receive a kingdom for himself, and *then* return.**

**13** And he called ten of his slaves, and gave them ten minas and said to them, '**Do business *with this* until I come *back*.'**

**14** But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

**15** When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.

**16** The first appeared, saying, 'Master, your mina has made ten minas more.'

**17** And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.'

**18** The second came, saying, 'Your mina, master, has made five minas.'

**19** And he said to him also, 'And you are to be over five cities.'

**20** Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief;

**21** 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.'

**22** 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?

- 23 Then why did you not put my money in the bank, and having come, I would have collected it with interest?'**
- 24 Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.'**
- 25 And they said to him, 'Master, he has ten minas *already*.'**
- 26 I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.**
- 27 But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."**

To the Glory of God

Now what Jesus says here in verses 12-27 is a Parable. And we have already gone over what a Parable is. A Parable is a story about natural events and people that was *familiar* to the people- that illustrate a much *greater* spiritual Truth that was *unfamiliar*. And so Jesus got His Parables from everyday life, from the well-known customs and traditions of the people, and from the way they made their living- even from history and events that were familiar to the people- both current and past.

And Jesus Himself told us *why* He spoke in Parables back in **Luke 8:10**, when He said:

**...To you it has been granted to know the mysteries of the kingdom of God, but to the rest *it is* in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.**

And here Jesus was quoting the Prophet Isaiah from **Isaiah 6:9-10** that says:

- 9 ... "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.'**
- 10 "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."**

Now this is where God tells Isaiah that his ministry to Israel will not only be saving for some, but hardening for others. And so God says to Isaiah:

**Go, and tell this people: ‘Keep on listening, but do not perceive; Keep on looking, but do not understand.**

In other words, time had run out for these people and the Word of God was no longer effective to save them. Their sin had choked the Word until it became unproductive in their lives. And so the only thing the Word of God could do now was to render their hearts insensitive, and their ears dull, and their eyes dim.

And this teaches us something very important about preaching. One of the reasons why we preach and proclaim God’s Word is so that some will hear and be saved. But even when preaching the Word of God does *not* soften and save and heal- that doesn’t mean it is ineffective. This preaching of the Word *may* be doing God’s terrible Work of Judgment. It may actually be *hardening* people, and making their ears so dull that they will never want to hear again.

And that means that there is a Judgment that is going on in this world- right now- and not just in the world that is coming. And statements like this are in the Bible to warn us to flee from that Judgment. And the way that we flee from this kind of immediate Judgment is to be careful “how” we listen.

So we must guard our hearts, dear friends, so that we are never cavalier about hearing God’s Word- week after week. Because if the Word of the Lord is not softening and saving and healing and bearing fruit- that means it is hardening and blinding and dulling. Look what the Apostle Paul said about this in **2 Corinthians 2:15-17:**

**15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing;**

**16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?**

**17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.**

So the *reason* Jesus spoke in Parables was so that only those chosen by God for Salvation would hear and see and understand the mysteries of the Kingdom of God, and those who are *not* chosen would *not* understand.

And so that makes it incumbent upon those of us who lay claim to being saved to hear what Jesus says here in these verses, and to perceive what He means by what He says, and to then apply what He is teaching here to our own lives.

Now even though this is a different occasion and a different location, and a different Story with a different application- there is great similarities here with the Parable Jesus told over in **Matthew 25** with "The Parable of the Talents". But we must know that since the application is entirely different- we must not mix the Stories together. So from that standpoint- every Parable is "self-contained". Each Parable deals with the issue at hand.

Now I want you to keep in mind that the Parable here has to do with Jesus' answer to the situation that was going on in verse 11- so look there again with me:

### **Luke 19:11**

**While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.**

So the people who were with Jesus as He was making His way toward Jerusalem to be crucified thought that since He was about to enter the Capitol City of Jerusalem where the Temple was- that this meant that the Kingdom of God that Jesus had spoken about so much- was going to come about right then and there.

And this shows us that these people still did not fully believe or understand or comprehend that Jesus was *not* going to Jerusalem for a Coronation- but for a Crucifixion. He was *not* going to this great city to be named a King- but to be labeled as a Criminal. He was not going to Jerusalem to be hailed as Messiah but to be rejected and spit upon and beaten and murdered.

And the fact that- after everything He had already taught them- they still did not know that He was going there to die- shows us just

how strong peoples beliefs are- even when their beliefs differ from what the Scriptures teach.

Remember way back in **Luke 9**- Jesus had told them:

**Luke 9:22**

**"The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."**

... and as recently as Chapter 17- which chronologically speaking was a matter of just a few weeks or even days- Jesus had said,

**Luke 17:24&25**

**24 For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.**

**25 But first He must suffer many things and be rejected by this generation.**

... and yet, right here in **Luke 19:11**- we see that they still didn't understand. And so we see that it is human nature for people to get an idea in their minds and then stick with it- even if Jesus Himself says it isn't true. These people had developed an idea of what the Messiah was going to do when He got here- and yet they were completely wrong about what they thought. And so Jesus was disappointing them terribly- not because He was somehow failing God- but only because He wasn't meeting up to their own man-made preconceived ideas. And that is why Jesus told us:

**Luke 8:18b**

**... take care how you listen...**

So we must take care or take heed *how* we hear or how we listen! And that means that we are to hear God's Word with *spiritual* ears- and not just the ears on our heads. And we are to hear with an *honest* heart- which is a heart that truthfully desires to follow Jesus and that strives to obey Him and honor Him with your life. So do not attempt to hear God's Word with carnal ears or a deceptive and evil heart.

So what we have here is a Parable that Jesus gave that redeemed people are supposed to understand- since it was given to them. So while lost people will scratch their heads and walk away not understanding

what Jesus was talking about here- we should understand. And so it is incumbent upon us to look carefully at this Parable to be sure that we comprehend what Jesus is telling us.

Now the essence of this Parable is that a Nobleman is going away to receive a Kingdom. And that means, by default, that the One Who is going to give the Nobleman the Kingdom is *greater* and more important than the Nobleman.

So somebody- Who is higher in Authority than the Nobleman gives him a Kingdom. And the Kingdom is going to be the very country that the Nobleman temporarily leaves. So the way this works is that the Nobleman is going away to get the Authority from a greater One to rule over the country that He just left.

And while the Nobleman is gone- He gives His slaves a certain amount of money and expects them to carry on His Business while He's gone- according to His Standards- and earn a respectable profit with their efforts. And this is how the slaves demonstrate their love and respect and concern for the Nobleman, and how they manifest their own trustworthiness as his bond-slaves. And when the Nobleman returns- with His new Authority- He will evaluate what everyone has done and adjudicate Rewards and Punishment.

But then- as Jesus goes on to tell the Parable- while the Nobleman is away- the citizens of His country decide that they no longer want Him to be their King- and so they protest. And verse 14 says:

**... his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'**

... so they send a delegation to the Higher Authority- pleading with that *superior* King *not* to make this Nobleman their King. So you have several people to remember in this Parable:

- ✓ The Nobleman Who leaves to become a King and Who comes back
- ✓ The Higher Authority
- ✓ Those who *did* what they were supposed to while the Nobleman was gone
- ✓ Those who *didn't* do what they were supposed to do
- ✓ Those who *hate* the Nobleman

And those who did what they were *supposed* to- were rewarded. Those who did *not* do what they were supposed to were rejected. And those who hated the noble man were destroyed.

Now what is compelling about this Parable is that every single one of us is represented by one of these three kinds of slaves. And there are only three possibilities here:

- A. You are a true slave of the Nobleman- Jesus Christ
- B. You are a false slave of the Nobleman
- C. You are an enemy of the Nobleman

And there are no other categories. There isn't a fourth option. So everybody here today fits into one of these three categories. And what is also amazing about this Parable is that we don't decide which group we are in- our actions decide for us. In other words- those who struggle to obey the Nobleman are those who are genuine slaves. Those who disobey the Nobleman are not true slaves of the Nobleman.

Now as I say this- we must keep in mind that not being a slave of the Nobleman doesn't mean that you are your own master- because that is never true.

Fallen Mankind likes to think that before they are saved- that they are the captain of their own ship and the master of their own destiny. But that isn't true. I hear people- even in the Ministry today- say that lost people are out there- "doing their own thing" as though being lost means that you are in control of yourself- making your *own* autonomous choices without regard to satan- and that is simply not true. The Bible doesn't teach that.

The Holy Bible teaches that every single lost person who is alive today or who has ever been alive or who will ever be alive is a "slave of sin". Jesus Himself said in **John 8:34**:

**Truly, truly, I say to you, everyone who commits sin is the slave of sin.**

Moses wrote under the inspiration of God the Holy Spirit in **Leviticus 26:27** to say:

**... you do not obey Me, but act with hostility against Me**

... and again in **Deuteronomy 30:17**:

**But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them,**

The Apostle Paul wrote this in **Romans 2:8**

**... those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.**

Mankind has never- at any point since the Fall- ever been in charge of his own life. Not even for one second. Mankind is *always* in an *inferior* "slave- like" position. We are either "bought and paid for" bond-slaves of the Lord Jesus Christ and we live to do His bidding, or else we are slaves to our own lusts and we are cruelly *driven* to obey them. But we are *never* "free" in the purest sense of that word. We are *never* autonomous, we are *never* "doing our own thing", and we are *never* "in charge". And in the words of that great "Reformed Theologian" Bob Dylan:

*"You're going to serve somebody."*

Please turn with me to read **Romans 6:12-18**

**12 Therefore do not let sin reign in your mortal body so that you obey its lusts,**

**13 and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.**

**14 For sin shall not be master over you, for you are not under law but under grace.**

**15 What then? Shall we sin because we are not under law but under grace? May it never be!**

**16 Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?**

**17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,**



**18 and having been freed from sin, you became slaves of righteousness.**

So this Nobleman went to the great King of all- to receive a Kingdom. And He came back to reign and rule in that Kingdom and to judge all His subjects. So now look again at verse 11:

**Luke 19:11**

**While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.**

And the "things" that those who were following Jesus were listening to was what Jesus said in verse 10:

**Luke 19:10**

**For the Son of Man has come to seek and to save that which was lost.**

Now keep in mind that verse 11 says that these people all thought that Jesus was going to Jerusalem to set up His Kingdom right then and there. And so Jesus is saying that before He comes to set up His Kingdom- He must do His great Work of Salvation first. So as far as the manifestation of the Messiah goes- He comes first as the Savior and after that He comes as the King.

In other words- Jesus did not come to overthrow Rome and set up an earthly Jewish Kingdom. He did not come to right all wrongs or correct all injustices. He did not come to straighten out all civil inequities. He did not come to make the nation or the world more moral. He did not come to establish economic justice. He did not come to institute Jewish domination. He did not come the first time for any of this.

Jesus came the first time- to save. God became Man to do the Work of Forgiveness and Salvation. God took on flesh to provide an eternal Rescue from the horrific Damnation of God that is coming upon all who refuse to repent. The King of Glory came the first time to be utterly rejected, to be falsely accused, captured, tortured, crucified, and murdered. The Darling of the Trinity came to die.

And in doing all this- this Messiah provided a way for helpless and hopeless sinners to be forgiven for all their sins, and to be granted

eternal Peace with God. And after three days- God raised Jesus from the dead as the exclamation point to all that He said and did- which signified that Jesus' sinless Life and Atoning Work fully satisfied the Righteous Justice of God which allowed Him to forgive unworthy sinners.

And so His Parables were always about lost sheep and lost coins and lost sons, and a beggar named Lazarus- who was hated by everybody but loved by God who ends up in Heaven. His Parables were about the Salvation of lepers, and the Salvation of Publicans, and the Salvation of blind people and despised tax collectors and morally impure people. It was always Parables about Salvation and Evangelism and everything pointed to Him establishing an *internal* Kingdom first.

So Jesus didn't come the first time to make this lost and cursed world a better and safer place to live in. He didn't come the first time to stop abuse or to bring an end to crime or to destroy all wicked institutions or to end poverty or slavery or corruption or to eliminate disease or to stop war. He came the first time to seek and save the lost.

And as much as liberals and lukewarm and unsaved church leaders would like us to believe that Jesus came to fix all the social ills of the world- they're just flat out wrong about that. And let me go even further and say that if Jesus *did* come to do all that- then He failed miserably- because those things *abound* 2,000 years later.

But when He comes back- when Jesus splits the sky and comes back to this earth- He will come back as King and Lord and Absolute Sovereign. And Jesus will not come back with Grace and Mercy to offer to sinners- no, Jesus comes back to this earth at some point in the future with a rod of iron to bring Justice and Equity to the world.

When Jesus comes back the *second* time- He will come back to establish His Kingdom. And Jesus will fix *everything* that is wrong- including the environment. He will renovate the entire earth. He will turn the desert into a garden. He will create fountains and waterfalls and rivers and lakes where they do not exist in desert places. He will even change the animal kingdom and alter the nature of wild beasts. And King Jesus will reign with Justice and Righteousness and there will be peace and joy throughout the entire Universe.

When Jesus comes back- He will absolutely eliminate all evil of every kind that is in the world. And the way that He will do that is by utterly destroying all unrepentant sinners. All unrepentant liars and

blasphemers and all unrepentant adulterers and sexually immoral people and all unrepentant people of violence and every single human being who worshipped idols and false gods and who loved money and who were covetous and who saw no need to fear God. Jesus will vanquish every single person who worshipped God with their lips but their heart was far from Him. He will destroy every single person who was bored with Truth and who loved a lie. Jesus will enact Divine Vengeance on every church leader who led the sheep astray and who changed the Gospel. And the slaughter on that day will be so great- there will be so many dead - that the blood will run up to the horse's bridle.

And every single human being who took pleasure in their sin and who refused to repent and trust in Jesus before He returns- will stand before Him and look into the Eyes of Jesus as they burn like flames of fire. And they will all bow. And their tongues will be loosed in their mouths and the atheist and the agnostic and the unbeliever will all cry out "Jesus Christ is Lord!". And on *that* day- Jesus will *not* be their Savior- He will be their Judge and they will all give an account over every thought and every action that has not been washed in the Blood of the Lamb! And they will wish on that day that they had never been born.

And at the same time that King Jesus is doing all of this- He will gather His elect from the four winds of the heavens and from the four corners of the earth, and Jesus will gather every humble soul that repented and Jesus will welcome every single soul who feared Him and He will embrace every single person who trusted fully in Him and who struggled to obey. And these people will be with Jesus forever filled with unspeakable joy and indescribable pleasure!

But the Jewish expectation was for an earthly messianic kingdom that automatically included every Jew by reason of his birth. And it was so strong and so ingrained in their minds that no matter what Jesus said- it just went over their heads. And so as Jesus makes His way toward Jerusalem to die- these people are all getting more and more excited- thinking that when Jesus enters the great City- He will establish the long awaited Kingdom. And so this Parable is designed to answer that wrong thinking. Now look again at verse 12:

**Luke 19:12**

**A nobleman went to a distant country to receive a kingdom for himself, and then return.**

Now the English word "nobleman" comes from a Greek word that has to do with being born with prestige. So the man in the Parable is of a "high birth" or a man of nobility. And Jesus is talking about Himself here. So this man had the most noble birth of any man in history because Jesus' Father was God. So Jesus is giving this Parable about Himself as He had a noble birth or a significant birth- and He then went to a distant country for a while.

And, of course, Jesus is referring to His Ascension after His Resurrection that hasn't even happened yet. So this nobleman is going to this far country- which implies a delay before his return. So Jesus is coming the first time to seek and to save the lost, and then He's going to go away for a long time and then after that- He will return. But He's going to go away to receive a Kingdom for Himself. Now look again at verse 13:

**Luke 19:13**

**And he called ten of his slaves, and gave them ten minas and said to them, 'Do business with this until I come back.'**

Now the word "mina" here has to do with an ancient Near Eastern unit of weight, which was divided into 60 shekels. In folk language used by sailors- the word *mina* came to be called *mines*- indicating mineral resources extracted from the ground. The value of the mina was calculated at 1.25 pounds or about 18-1/2 troy ounces of gold- which works out to be about three month's wages.

Now notice that there are ten slaves and ten minas- which tells us that the Nobleman gave each man one mina. And then the nobleman said to them,

**Do business with this until I come back.**

So this is merely representative of all of Jesus' slaves. So what we can get out of this is that Jesus gives everybody that belongs to Him- the Gospel- which is what is truly valuable. And then He gives each

one of us certain abilities or gifts that can be used to preach, teach, or in some way help to propagate this Gospel throughout the world. And Jesus expects us to use those gifts for His Glory- which is why He tells His slaves-

**Do business with this until I come back.**

So we who belong to Jesus are to receive what Jesus has given us and not sit on it. But we are to “do business with it” until He comes back. So we didn’t *create* the Gospel- we were *given* the Gospel. And we didn’t engineer our gifts and abilities- God gave them to us. And so we are to take the Gospel that has been given to us- and we are to preach it and we teach it, and we are to obey it ourselves- and we are to do that- faithfully- until Jesus comes back.

And the point here is that everybody who belong to Jesus has been given some ability and some talent and some capacity to help propagate the Gospel throughout the world. And so even though everybody can’t teach and everybody can’t preach- but everybody can do something- either by giving or by supporting or by praying or by helping in some way to be faithful to what Jesus has given us- until He comes back.

So this is a Call to live our lives in such a way that honors the absent Nobleman, that shows respect toward Him, that shows love to Him, and a life that makes the most out of the gifts and the privileges and the opportunities and the responsibilities that have been given.

So Jesus is telling these people- *“I’m leaving soon- but I’ll be back. But before I leave- I’m going to give you what is truly valuable. And I want you to be faithful in how you handle this valuable Gospel. And when I come back- I will hold each one of you accountable for what you have done with what I gave you.”*

And as far as being faithful while Jesus is gone away- there are only three types of people:

1. The faithful
2. The unfaithful
3. The enemies

Now look again at verse 14:

**Luke 19:14**

**But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'**

So here we are introduced first to the enemies of Jesus. These are the people that Jesus calls "citizens" only because they live on the earth that God created. So they are "citizens" but they are not Jesus' slaves and they make no pretense of belonging to Jesus. And so these people hate Jesus, they hate the Gospel, and they do everything they can do to resist and fight against Jesus. Now look at verse 15:

**Luke 19:15**

**When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.**

So here at the point of Jesus' Return- there's going to be an accounting. And that accounting is promised. And so we will be held accountable for what we did with what God gave us in this life. Now read verses 16- 19 again:

**Luke 19:16-19**

**16 The first appeared, saying, 'Master, your mina has made ten minas more.'**

**17 And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.'**

**18 The second came, saying, 'Your mina, master, has made five minas.'**

**19 And he said to him also, 'And you are to be over five cities.'**

Now here we have the actual Accounting. And the reason there is a difference here is because God has not chosen to give everybody the same benefits. And so here we meet the faithful- the real, genuine believers- the true bond-slaves of Jesus. These are the ones who genuinely loved the Nobleman and who honored Him. And these considered it an honor to serve Him. They looked at whatever they had to do to be faithful as a privilege. And notice they gave the Nobleman all the Glory for their own faithfulness:

- ✓ **Your mina has made ten minas more**
- ✓ **Your mina, master, has made five minas**

So notice that to them- it was the Nobleman's mina that did it all. They didn't draw any attention to their *own* efforts or their *own* actions- these people knew that the Nobleman was the One Who created the environment in which their own faithfulness would happen. And so these people showed trustworthiness and love and respect for the Nobleman. And they showed a commitment to do what was right.

And notice that each one received a "well done, good, faithful slave" for what they did.

- ✓ **Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.**
- ✓ **And you are to be over five cities**

Now the only distinction is in the *degree* of the reward- but not the reward itself. So while one group had a greater responsibility and received a greater reward- both groups were faithful and both groups received a reward.

Now what is interesting is that the word "little" here has to do with something that is seemingly small or insignificant. And so this shows us that no matter how faithful we are- our faithfulness is not perfect; it is not without flaw or failure. And so we being faithful is the small or the insignificant thing, while God giving us the Gospel in the first place and God issuing out the rewards is what is large and very significant. Now look at again verses 20&21:

#### **Luke 19:20&21**

**20 Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief;**

**21 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.'**

Now here is the *unfaithful* slave. And notice that Jesus introduces him to us by calling him "**Another**". And this is from the Greek word that means "*different*". So this is a "different kind of slave

that is separated from the faithful ones. And so each one of the bond-slaves are either in the faithful or the unfaithful category.

Now why would Jesus call the unfaithful people- "slaves"? Why not just include them in with the enemies? And the answer is the mystery concerning true and false converts. The answer is wrapped up in the mystery concerning the wheat and the tares.

The wheat are the true converts while the tares are the false converts. But the difference between the tares and the outright enemies is the fact that the tares are also in the Church. They sit on the pews- but they are not sitting in the heavenlies with Christ. Their names are on the natural roll of the Church but not in the Lamb's Book of Life. They sing praises with their lips- but their heart is far from God. So they are in the visible Church but they are not in the invisible Church. They are inside the building but they are not adopted into the Family. They are well aware of the things of God- but they do not love Jesus. They have been taught the mysteries of the Kingdom of God- but they are not born again. So they are "slaves" of the Nobleman- only in the sense that they are physically around the Nobleman.

Now the question always comes in as, *"Why don't we do something to weed out the tares from the Church so that they don't pollute the Church?"* And Jesus Himself gave the answer in **Matthew 13:27-30**:

**27 "The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'**

**28 "And he said to them, 'An enemy has done this!' The slaves said to him, 'Do you want us, then, to go and gather them up?'**

**29 "But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them.**

**30 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'"**

... and this is the mystery concerning the tares. So in some ways- the tares and the unfaithful slaves look like the wheat and the faithful slaves. And so they may fool us- but they certainly don't fool God. But the tares are not saved, and, therefore, they have no desire to obey Jesus. And to the same degree that the faithful slaves see their obedience as a joy and a privilege- the unfaithful see it as a burden and



as a grievous thing. And while the faithful see the Nobleman as an honorable and good man- the unfaithful see Him as being hard and cruel. Now look at **Luke 19:22-23** again:

**Luke 19:22-23**

**22 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?**

**23 Then why did you not put my money in the bank, and having come, I would have collected it with interest?'**

In other words- this unfaithful slave is telling the Nobleman that it is *His* fault that he is not faithful. He is saying, *"Because you're so hard-nosed, I was afraid that if I did anything with it and lost it, I'd be in terrible trouble knowing how hard You are, how unjust You are, how unfair You are, and what a thief You are."* So this man has no love for the Nobleman at all. He has no affection or interest in His Cause. He has no interest in the honor or respect of the Nobleman. And he doesn't care what the Nobleman thinks of him either.

So this slave has no relationship with the Nobleman at all. And so he's just been putting on a show- just going through the motions. This slave had no desire for a true relationship with the Nobleman- he was only associated with Him because he perceived that there was some benefit in it for himself. But as soon as it came time for him to have to be required of- this unfaithful slave turned on Jesus.

So this is the false follower. He takes no responsibility for what he's done- he blames the Nobleman. But no true believer would ever act like this. No true believer calls the Lord a liar and a thief and an exploiter. No true believer indicts the Lord. No true believer declares his lack of love, lack of trust, and lack of interest in the things that the Lord is concerned with. No true believer accuses the Lord of lacking justice and fairness and using people for illegitimate selfish gain.

This man has an unfaithful heart. He has no love for the king, he has no interest in the king, he has no desire to honor the king at all. And the king knows it. So he says to him, verse 22, "By your own words I'll judge you, you worthless slave."

And we also need to know that the Lord doesn't call any of his beloved children a "worthless slave" either. So the Nobleman turns the

tables on the false slave and says, "Did you really think I was an exacting man, taking up what I didn't lay down and reaping what I didn't sow? Did you really think that?"

### **Luke 29:23**

**Then why did you not put my money in the bank, and having come, I would have collected it with interest?'**

In other words- *"If you really feared Me- you would have at least gone to the bank and gotten some interest which would have mitigated what you think is My injustice and unfairness to some degree."*

And so the Nobleman is rejecting the legitimacy of that lame excuse. Now what *is* true- is that this false slave just didn't care. He didn't care about the Nobleman at all. He didn't care whether the King thought he was trustworthy or not. In his heart when it was all really exposed- he had no interest at all. So he did what he did because he didn't care. And the easiest thing to do was stick what God gave him in a handkerchief and sit on it so he could go on with his life.

So this guy was hanging around the other slaves and trying to gain whatever favor would come from them by his pretense and hypocrisy. But when it all came down to it- he was driven by absolute indifference- the utter absence of any kind of relationship at all. And I will tell you with tears that the modern church is filled with people like this. The Church is filled with people who *pretend* they are slaves of the King as long as they personally benefit from the relationship.

And as long as Jesus is healing and blessing- these people are all about Jesus. But as soon as Jesus has the audacity to expect something out of them- as soon as Jesus has the unmitigated gall to expect obedience and sacrifice and faithfulness from them- they turn on Jesus and complain about how unfair it all is. And that's because they aren't saved. Now look again at verse 24-26:

### **Luke 19:24-26**

**24 Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.'**

**25 And they said to him, 'Master, he has ten minas *already*.'**

**26 I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.**

Now this illustrates what is called "The Scandal of Grace". You see, it is human nature to want "fairness". But Grace is patently *unfair*. We don't deserve it and can't earn it and God is not obligated to give it. So Grace is not a "wage" that has to be paid in accord with our performance. Grace is entirely and utterly free, and is distributed entirely at God's Prerogative.

So when the people said, "*Master, he has ten minas already,*" they were really protesting something that they perceived as being unfair. But the way Jesus does this shows us just how unfair and glorious Grace really is. Look what Jesus said in the middle of verse 26:

**Luke 19:26b**

**... to everyone who has, more shall be given...**

And that is the way that Grace operates. No matter how much you have- you're going to get even more. Grace never stops, it never ceases- it's lavish and undying and unending and undiminished. And that is what the Scandal of Grace is all about.

So we have to keep in mind that God is the One Who gave us the mina in the first place. The mina belonged to God. So God gave us what He wanted us to be faithful over, and then God empowered us to be faithful. And so when we are faithful – why do we think we deserve some kind of credit? And yet God rewards our faithfulness as though we did it all by ourselves! And that is patently insulting and offensive to people who are working as hard as they can to earn Favor with God. They see unworthy sinners receive from God's Hand and they protest that it isn't fair. And that is why real genuine Grace is so offensive to these people.

Now in what way does the last part of verse 26 happen? Read that with me again:

**Luke 19:26c**

**... but from the one who does not have, even what he does have shall be taken away.**

These people are stripped of every pretense of everything that was potentially theirs. This is like the older brother who had it all in his

grasp in the father's house and yet lost it all. The worthless slave is stripped.

So what is taken away? Opportunity, privilege, and position. He is stripped of everything and he becomes an eternal waste- absolutely worthless. And this represents the people who confess Christ and those who connect to the church- who are surrounded by the privileges and truth of the gospel- who serve for their own purposes and their own ends- but in the end they have no relationship with the Lord. These people have no love, no desire to honor Him. They don't care about the honor of the King. They don't love Him. They don't even like Him. They think He's harsh and demanding and unjust and unfair, and they will be like the oil-less virgins, shut out of the Kingdom forever. Now look at verse 27:

**Luke 29:27**

**But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."**

Here are the enemies of the Lord- that we saw way back in verse 14. These are the smug self-righteous ones who say, *"I don't go to church because there are so many hypocrites there"*. So they make no pretense at serving God at all. They hate God and they say that they hate God- and they don't pretend that they love Him at all. And in their derision- they think that being honest about their abject hatred of the Lord will somehow win them some Favor with God on the day of Judgment. These people think that being honest about hating God is better than being a hypocrite. And they don't realize that hating God will put them in the same hell as the hypocrite. So these enemies of God will spend all of eternity with the very people they despise the most.

So every one of us are either among the faithful, the false or the enemies. But in any case, the Lord owns you; the King owns you because He's King of the world. He's King of all humanity. He's King of every soul and every knee bows sooner or later. You don't want Him to reign over you? He reigns anyway. But if you confess Him as Lord and King, you become among the faithful those who are rewarded and lavished with spiritual graces and privileges forever.

But if you're hiding among the false- the day will come when you will be unmasked and all your phony excuses will be unveiled and discounted, and you will be eternal waste, sent off to perish with the enemies of Christ. So where are you? Which group are you in?

Amen. Let's pray.

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.