

Morning Sermon October 5, 2014

Luke 19:11-27

“Great (and greatly wrong) Expectations”

¹¹ **Now as they heard these things... (Luke 19:11 NKJ)**

What things? Zacchaeus’ speech, telling Jesus he would give half his goods to the poor, and restore four fold to those he had cheated? Jesus’ speech about Zacchaeus being saved, being a Son of Abraham or about His own mission to seek and save that which was lost?

These were the things that were said and it was known Jesus was headed to Jerusalem and He was not far from it, and excitement was building about His arrival there, as people had GREAT EXPECTATIONS for what Jesus would do there ...

I. Jesus spoke this parable to correct their wrong expectations –

¹¹ **Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. (Luke 19:11 NKJ)**

Certain wrong expectations about the kingdom of God –

1. In Jericho, Jesus was 17 miles from Jerusalem, expectation was He would go there, set up His kingdom and “immediately” He and His disciples would RULE, this was an error even of Christ’s closest followers, His apostles were focused on this, even as Jesus neared the cross -

²⁴ **Now there was also a dispute among them, as to which of them should be considered the greatest. ²⁵ And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called benefactors." ²⁶ "But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷ "For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. ²⁸ "But you are those who have continued with Me in My trials. ²⁹ "And I bestow upon you a kingdom, just as My Father bestowed one upon Me, ³⁰ "that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:24-30 NKJ)**

2. There were also broader expectations that Israel, national Israel, would soon RULE the world!

Sadly, these wrong expectations were probably at the heart of many of the Hosannas (and other expressions of praise) which were shouted to Him as He entered Jerusalem –

³⁶ **And as He went, many spread their clothes on the road. ³⁷ Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, ³⁸ saying: "Blessed is the King who comes in the name of the LORD! Peace in heaven and glory in the highest!" (Luke 19:36-38 NKJ)**

⁹ **Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! Blessed is He who comes in the name of the LORD! Hosanna in the highest!" (Matthew 21:9 NKJ)**

Happy shouts of Hosanna, we know would soon turn into horrible howls of “Crucify Him! Crucify Him!” Such a dramatic change happened for a reason, people were expecting a version of the Christ, which they did not find in Jesus!

Verse :12 was meant to quell any thought of a kingdom being set up “immediately” in Jerusalem, Jesus was going away first -

¹² **Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. (Luke 19:12)**

We see the same thing spoken to at the beginning of the Book of Acts –

⁶ **Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" ⁷ And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. ⁸ "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." ⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. (Acts 1:6-9 NKJ)**

II. Jesus spoke this parable to present His correct expectations to His servants – Luke 19: 12-26

1. Jesus was not giving His servants “the kingdom” at this time but He did give them “minas”

*These minas were a certain measure of money / capitol -
Symbolically referring to something each believer / servant is given
equally: God's Word, the Gospel, God's Spirit, Gospel privileges –*

“Some misunderstand the mina and offer various opinions. Two points in the parable determine the interpretation: the mina is a capital for trading or doing business, and it is an equal sum for each slave. This fits only the Word which as a means of grace is to be used for the Lord by every disciple, and which every disciple has entrusted to him like every other disciple. In the entire work of the church it is the Word with its power that brings the increase.” RCH Lenski

2. *We need to be “faithful” :17 in “trading” :15 and doing
“business” with God’s Word / Christ’s Word till He comes
(returns):*

How do we do this?

A. By active obedience to the Word –

²² **But be doers of the word, and not hearers only, deceiving yourselves.**

²³ **For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; ²⁴ for he observes himself, goes away, and immediately forgets what kind of man he was. ²⁵ But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. (James 1:22-25 NKJ)**

B. By sharing of the Gospel –

¹⁹ **"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰
"teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age.*" Amen. (Matthew 28:19-1:1 NKJ)**

The countless privileges which Christians enjoy, compared with the pagans, are “**minas**” (verse 13) given to them by Christ, for which they must one day give account. On the day of judgment we will not stand side by side with Africans and Chinese who have never read the Bible or who have never heard about the cross or about Christ. Most of us, it is to be regretted, have little knowledge of the extent of our responsibility. Whoever has received much, from him much will be expected. JC Ryle

3. *There is a sort of parallel parable in Matthew 25:14-30 yet instead of “minas” there are “talents” and instead of an equal amount being given to each servant UNEQUAL amounts are given. Talents (though also a monetary measure) in the parable are often compared to talents or gifts of men. Therefore usually there is a broader application.*

III. Being CORRECT about these things is important, because there are dread consequences for being wrong about them -

In leaving the parable let us not forget that it shows us three kinds of people.

First, there are open enemies of Christ and the Gospel. Such were the Jews who refused to receive our Lord. Such are all pagans today.

Second, there are faithful Christians. Such are all who make good use of the Gospel, for their own good and for God’s glory.

Third, there are the unfaithful, formal Christians who have Christianity but make no real use of it. Of these it should be always noted that the parable does not charge them with being open enemies of Christ or open breakers of God’s commandments. But they keep it “**laid away in a piece of cloth**” (verse 20). They have a great gift from God and make no use of it. This will prove at last their eternal ruin. JC Ryle

Some would argue for a fourth kind of person ... someone merely missing a mina, rather than thrown into outer darkness -

²⁴ **“And he said to those who stood by, ‘Take the mina from him, and give *it* to him who has ten minas.’ ²⁵ (But they said to him, ‘Master, he has ten minas.’) ²⁶ ‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. ²⁷ But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.’ ”**

²⁹ **“For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. ³⁰ ‘And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’ (Matthew 25:29-30 NKJ)**

Loss of reward in Heaven or Hell’s fire, what is end of the unprofitable servant?

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