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Into Our Hands

LUKE 19:11-27

Introduction

1. The name Ruth Johnson Carruth may not be one you readily recognize.
2. Mrs. Carruth was married to a man named Roy Carruth who had been wounded in WWI.
3. Roy Carruth preached in several small congregations of our Lord's church during his lifetime.
4. Mrs. Ruth was a public school teacher for most of her life.
5. Sometime, around the middle of the last century, while her husband was serving as an Elder for the East Paradise church of Christ in Vernon, TX she wrote the words to a song we sing.

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6. Please take a moment and listen to the words to the refrain:

**Into our hands the gospel is given,
Into our hands is given the light,
Haste let us carry God's precious message,
Guiding the erring back to the right.**

7. The parable which Jesus tells here in Luke 19:11-27 is His last parable before He enters Jerusalem.
8. It is a parable which focuses upon what you and I will do with the gospel which Jesus has entrusted to us during our stay here upon this earth.

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I. The Reason For This Parable

“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.” (Luke 19:11, NASB95)

A. JESUS WAS NEAR JERUSALEM

1. For some time now, Jesus has been determined to be in Jerusalem by Passover.

2. As far back as Luke 9:51, we find these words:

“When the days were approaching for His ascension, He was determined to go to Jerusalem;” (Luke 9:51, NASB95)

3. In Luke 13:22, Luke states, “And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.” (Luke 13:22, NASB95)

4. Again in Luke 17:11, Luke tells us that the healing of the ten lepers occurred “while He was on the way to Jerusalem.”

5. In the most recent occurrence (Luke 18:31), Jesus had taken the twelve aside and explained to them,

“Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the third day He will rise again.” (Luke 18:31–33, NASB95)

6. However, Luke also added, “But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said” (Luke 18:34).

7. Now, Jesus is just a few short hours from Jerusalem.

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B. THE BELIEF THAT THE KINGDOM OF GOD WAS GOING TO APPEAR IMMEDIATELY

1. Throughout Jesus’ ministry, “the kingdom of God” had been the central subject of His preaching (Luke 8:1).
2. He had even sent Peter, James, John and the rest of the apostles out to

preach the same thing (Luke 9:2).

3. When He sent the seventy out to the areas to which He was going, He told them to tell the people, “the kingdom of God has come near to you” (Luke 10:9, 11).
4. Even as recently as the healing of the ten lepers (Luke 17:11-19) when the Pharisees asked Him “when the kingdom of God was coming” (Luke 17:20), He had told them, “the kingdom of God is in your midst” (Luke 17:21).
5. Added to all of this, Bartimaeus, who had just received his sight, had declared Jesus to be the “Son of David” (Luke 18:28,39) the Messiah.
6. The apostles and other traveling with Jesus knew that Jerusalem was just a few miles away and this was Passover week was upon them.
7. What better time for the promised King to take His seat upon the throne of Israel?
8. Don't you know that among those with Jesus the excitement was building and expectations were high?
9. If you and I had been in the crowd that day, we would have thought the same!

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II. The Nobleman's Journey

A. THE PURPOSE OF THE JOURNEY

“A nobleman went to a distant country to receive a kingdom for himself, and then return.” (Luke 19:12, NASB95)

1. The opening words to this parable, no doubt, brought back powerful memories for those in Jesus' audience that day.
2. Less than 35 years ago, following the death of Herod the Great, his son, Archelaus had traveled to Rome to ask then emperor, Augustus, to declare him king over all of his father's territory.
3. The nobleman in Jesus' parable was to “receive a kingdom for himself, and then return.”

4. The nobleman, in reality, represents Jesus who will soon be “taken up” to heaven (Luke 9:51; Acts 1:11).
5. It was a reminder that He would not be returning soon.

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B. HIS ENTRUSTMENT TO HIS SERVANTS

“And he called ten of his servants, and gave them ten minas and said to them, ‘Do business with this until I come back.’” (Luke 19:13, NASB95)

1. Prior to his departure, the nobleman gave ten of his servants money to invest.
2. Unlike Jesus’ parable of the Talents, where each servant is given talents according to his ability, in this parable, each servant is given the same amount of money, one mina.
3. A mina was equal to about a hundred days’ wages for a laborer.
5. He instructed them to “do business” with what they had been given until his return.
6. It is a trial sum, to test each servant’s faithfulness during the nobleman’s absence.
7. Here, in Jesus’ parable the mina represents a *deposit* given to every Christian — that deposit is the gospel.
8. Every one of us who professes to be a follower of Christ is a steward of the gospel.
9. The apostle Paul often spoke of being “entrusted with the gospel” (1 Thessalonians 2:4; cf. 1 Timothy 1:11; 6:20; 2 Timothy 2:2).
10. Each of us as Christians have received the same investment capital.
11. Each of us have also received the same command from our Lord — “Put this to work until I return.”
12. We each have the responsibility to increase the yield of the good news of salvation through Jesus Christ.

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C. REJECTION BY HIS ENEMIES

“But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’” (Luke 19:14, NASB95)

1. In His parable, Jesus moved away from the nobleman’s servants to the citizens over whom he would reign upon his return.
2. These citizens “hated” the nobleman and “sent a delegation after him, saying, “We do not want this man to reign over us.””
3. Already, Jesus had experienced rejection:
 - a. Three times in his gospel, the apostle John, tells us that the Jews were seeking to kill Him (John 5:18; 7:1; 11:53).
 - b. On the morning of His crucifixion when Pilate brought Jesus out to the crowd, he said to them, “Behold, your King!” So they cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” (John 19:14-15, NASB95).

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4. Even today, as you and I seek to share the good news of God’s saving grace, there are those in the world who rebel against everything for which He stands.

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D. THE NOBLEMAN RECEIVES HIS KINGDOM

“When he returned, after receiving the kingdom . . .”

1. As this parable pertains to Jesus and His own kingdom, there are two things we should note.
2. He was declared King by His resurrection (Matthew 28:18).

“All authority has been given to Me in heaven and on earth.”

3. He was received as King at His ascension (Ephesians 1:20-22; Philippians 2:9)

“God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who

are in heaven and on earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9–11, NASB95)

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III. The New King Settles Accounts

A. HIS SERVANTS

“... he ordered that these servants, to whom he had given the money, be called to him so that he might know what business they had done.” (Luke 19:15, NASB95)

1. The First Two Servants

“The first appeared, saying, ‘Master, your mina has made ten minas more.’ “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.’ 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.’” (Luke 19:16–19, NASB95)

- a. The first and second servants had gained 1,000 percent and 500 percent return respective on their master’s money.
- b. They were both humble about it, taking no credit for themselves, “Master, your mina has made.”
- c. They both were rewarded exceedingly well.
- d. These servants represent those Christians who recognize how blessed they are and how much they want to share those blessings with others.

NOTE: Discipleship is not measured by fixed outcomes or production quotas. We are simply called to faithfully and joyfully share the message which God has given us and live it out in our lives. He will provide the harvest.

2. The Third Servant

“Another came, saying, ‘Master, here is 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 my money in the bank, and having come, I would have collected it with interest?’ ” (Luke 19:20–23, NASB95)

- a. He made no investment.
- b. He simply wrapped the coin up in a handkerchief.
- c. He accused the king of being a “hard,” “exacting” man.
- d. The Greek word, *austeros*, from which we get the word “*austere*” suggests a man . . .
 - 1) “who expects to get blood out of a turnip”
 - 2) one who gets rich on the backs of others.
- e. Such are we if we hoard the gospel and do not invest it in the lives of others.
- f. The king in Jesus’ parable instructed the bystanders to “Take the mina away from him and give it to the one who has the ten minas.’ ”(Luke 19:24, NASB95)

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3. The Bystanders’ Question

“And they said to him, ‘Master, he has ten minas already.’ “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.” (Luke 19:25–26, NASB95)

- a. Earlier, Jesus had told His followers, “Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.” (Luke 6:38, NASB95)

- b. In the world's ledger sheet, to give something away results in subtraction, a loss.
- c. According to the ledger sheet of the kingdom, "It is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life" (Prayer by St. Francis of Assisi).

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"But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence." (Luke 19:27, NASB95)

1. Jesus finishes His parable with a severity which may surprise us.
2. However, it is a foreshadowing of what is to come.
3. In his second letter to the Christians in Thessalonica, the apostle Paul told them that he and those with him, "speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure" (2 Thessalonians 1:4).
4. He then told them that God would "repay with affliction those who afflict you."

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5. This would happen on the last day, "when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power" (2 Thessalonians 1:7b-9, NASB95)

Conclusion

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1. As Jesus said on His way to the home of Zacchaeus, "the Son of Man has come to seek and to save the lost" (Luke 19:10).

2. His coming into the world forces each one of us to decide — our decision is a matter of life and death.
3. To each of us who have chosen Him, He has given a gospel deposit.
4. The question for each of us who have received His deposit is what have we done with it?
5. How are you using the gospel which Christ has placed into your hands?