

Kingdom Timing

Luke 19:11-27

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Message transcript

[00:00:00] Luke, Chapter 19. Last week, we covered the story of Zacchaeus, a little guy with a big heart for Jesus, a little guy that went out on a limb for the Lord, and that resulted in his salvation. We saw his eternal restoration and we saw the fruit of restitution pouring out of his life. It was a camel that went through the eye of a needle. It was a guy that did the impossible. It was a guy that died to self and wealth in order to come alive to Christ. And he was converted. And that was a fun study. At least it was fun for me. It was a fun study, but more importantly, it was an illuminating study to teach us some very important lessons about life and godliness. And today we are looking at the parable of the minas or the parable of the pounds. And I want to get right into our text today because we have a lot of ground to cover. We have a long way to go and a short time to get there, as they say. So without further ado, would you read with me beginning at verse 11, Luke, chapter 19, **verse 11**. [00:01:22][82.0]

[00:01:24] **Now, as they the crowd heard these things, he spoke another parable because he was near Jerusalem and because they thought the kingdom of God would appear immediately.** Jesus knew what they believed. He knows what you believe, and he has always been extremely concerned that he help you to correct your erroneous belief system. [00:01:57][32.7]

[00:01:58] It's not to be mean. It's for your own good. The Lord knows the importance of a healthy belief system. The Lord knows that a healthy belief system produces a healthy spiritual life and a healthy life in general. You've heard the saying you are what you eat, and we use that spiritually. [00:02:18][20.3]

[00:02:19] We say it's true. You are what you eat spiritually. But let me be a little more pointed with that. You are what you believe spiritually. And if you believe things that are inconsistent with the word of God, you just might as well bank on the fact that somewhere along the line, somewhere down the road of life, you're going to you're going to come up into an intersection with that belief and there's going to be a disaster. Now, even more so the fact that we're dealing with the topic of prophecy, belief in prophecy, how we understand prophecy is even more tricky because we can have the right interpretation of prophetic specifics and yet be off in our understanding of prophetic timing. And just getting imbalanced in those two things, the prophetic specifics and the prophetic timing, is a perfect setup for a major disaster, a major letdown, a serious meltdown in your life.

Case in point, Luke, Chapter 19. Jesus knows that this Luke 19 crowd is expecting a legitimate, prophetic event. They've got the specifics right. They're expecting the right thing. But Jesus knows that their timing is off. They're expecting something to happen in completion, in fruition, in a time period that does not line up with God's divine timetable. So here's what's going on. The crowd is convinced that Jesus is the messiah, and that's why they're going to be chanting in just a few moments in our text, Hosanna to the son of David during the triumphal entry of Jesus into Jerusalem. Now they're right on that point. They got that part right. He is the Messiah. He is the king of this kingdom that they're expecting, but the crowd is convinced, and you can see this from verse 11, I hope you see it, the crowd is convinced that when Jesus and this crowd arrives in Jerusalem in just moments, this crowd is convinced that this is it. This is the moment. Jesus is the messiah, the king of the kingdom is here, and as soon as we get into Jerusalem, Jesus is going to establish his kingdom and he's going to rule over that kingdom as prophecy declares. So the problem is they've got the right specifics, but they've got the wrong timing.

Now, once again, Luke has helped us out tremendously. He has set us up perfectly for this parable because he gives us the reason why Jesus delivered this parable. I don't know if you remember from Luke 18, but Luke gave us the meaning of the parable of the rich man and the tax collector. He gave us the meaning of that parable before he ever gave us the parable. We already knew the punchline, as it were. Well, he's done a similar thing here. He's not quite given us the full meaning of the parable in advance, but he's given the reason for the parable. And he's done so with two, because, we read them in verse 11, Number 1, because they were nearing Jerusalem. This was it. The destination was just up ahead. They're moments away from entering the city of Jerusalem. And the second because: because they're almost at Jerusalem and because he knows that the crowd is expecting the kingdom of God to be established and visible immediately. So since we have the reason for the parable, we already know the target teaching of the parable. This is all going to be about kingdom timing, the title of this message, Kingdom Timing. And we're going to get a ton of other truths about the kingdom in this teaching, in this parable. But most importantly, the reason Jesus is doing this is to teach this crowd about proper kingdom timing. He's been very veiled and vague about this so far. Intentionally. And Luke, 19, 11-27, the parable that we're going to cover today, or at least start today, it's no different. It's more of the same, because in order to clarify, in order to help them with their understanding of Kingdom timing, what does he do? He gives them a parable. Um, hello? A parable? When do you use a parable? When do you teach in a parable? You use a parable when you want to hide the truth in plain sight. You used a parable when you want to keep the meaning veiled from the spiritually lethargic and make it accessible to the spiritually committed and diligent. [00:08:02][343.5]

[00:08:03] So once again, he is giving every opportunity for them to have, not only their prophetic specifics down, but for them to be deadlocked in on accurate, prophetic timing. [00:08:16][12.5]

[00:08:17] And it's up to them whether they get it or not, just like it's up to you every week, whether you get what the guy up front is saying or not. If you go home and you think to yourself, my goodness, I forgot to listen, like I didn't hear a word he said, that's on you, not me. I did my part. I put the work in. I got up here and I did what I could. And so if we don't hear the word of God, if we don't dig through the scriptures, the parables to find the truth that's hidden there, we're missing out. We're missing out. We're harming our belief systems.

Verse 12. Therefore, he said, a certain noble man went into a foreign country to receive for himself a kingdom and to return. All right. Let's start with the easy one. We know which kingdom he's talking about. We know the kingdom in question is the kingdom of God, and that helps us to unlock all of the other moving parts of this parable so that we can get the proper representation, the proper symbolism down and then begin to unpack the truths that are here. So if the kingdom that's being talked about in this parable is the kingdom of God, then who is the king of that kingdom? It's Jesus, Jesus, the king of that kingdom. So who's the nobleman? It's Jesus. All right, we've just defined the kingdom, we've defined the noblemen. Now, what does the Lord mean when he speaks about a far country? Did someone say Pittsburgh, it's not Pittsburgh, he's talking about planet Earth, folks, where is heaven? No clue. Not even Google Maps knows that one. All we know is this. Physically, it is far, far away from planet Earth. This is a far country to the heaven of Christ dwelling place. He could have started this parable by saying in a galaxy far, far away. Physically, heaven is so far away from earth, you can't possibly get there. Spiritually, however, we can be from here to heaven in the twinkling of an eye. That's pretty amazing. But physically, literally, the earth is a far country away from heaven, the dwelling place of Christ. So Christ leaves heaven. That's the beginning part of this parable. He comes to this galaxy far, far away. He comes to this far country of earth and he comes for the purpose of receiving his kingdom. He comes for the purpose of receiving his kingdom. What does that mean? It means he's going to redeem the whole earth. That means the redemption of people. That means the redemption of kingdoms of Earth. That means the redemption of all of it. And we needed redeemed because Adam and Eve were the original owners of this planet, if you will. God created this planet. And God gifted it to Adam and Eve, and unbeknownst to them at the time when they fell to sin in the garden, what they effectively did was forfeit the dominion of the

kingdoms of this earth over to Satan, the adversary of God, Satan. The name itself means adversary. So the planet that we live on right now. Is in a bit of a transition period. We'll get to that in a moment. But up until the coming of Christ and up until the cross Satan is, or pardon me, Satan was the ruler over this earth by forfeiture. So Jesus came for the purpose of redemption to buy that back and what Adam forfeited away there in the garden, the second Adam, the last Adam is redeeming at this time, in the process of redeeming. Just look at Paul's commentary on this in Romans Chapter 5, verses 18 and 19. He says this, therefore, as through one man's offense, that would be Adam, through one man's offense, judgment came to all men, resulting in condemnation. Even so, through one man's righteous act, that would be Jesus on the cross, the free gift came to all men, resulting in justification of life for us by one man's disobedience. Many were made sinners. So also by one man's obedience, many will be made righteous. That is the kingdom work. That is the kingdom that Jesus came to receive, the kingdom reception that he's talking about. And Luke 19, **verse 13. So he called ten of his servants**, and we are not going to get to hear the results for all 10 of the servants, we're only going to get to hear the results for three of the servants. But I just want to make sure you catch that fact. He did call ten servants for this little meeting that he's going to have. And 10 in Bible numerology is the number of we just had this in our Old Testament studies. It is the number of law and order every kingdom needs law and order. And the kingdom that Christ is going to reign over will be absolutely defined and marked by this characteristic. There will be law and order in the kingdom of God. There will be no uprising's there will be no rioting and looting. The Lord will not have it. [00:14:34][377.2]

[00:14:35] There will be law and order. Reading on in verse 13 to these ten servants. **He delivered to them ten menas and said to them...** [00:14:47][12.2]

[00:14:48] **Do business until I come**, do business until I come. Now hear me. He did not give 10 minas to each of these 10 servants. He gave one mina to each of these 10 servants. The text bears that out quite clearly. Each person gets one. A mina is simply another way of saying a pound. I think in the King James Version it says pound instead of mina. Every time you read this word mina, which is actually a Latin word, it just means a pound. So it's a pound of silver, to be exact. It's a lot of money. It is one hundred days' worth of the average working man's salary at this time. It's based on a six day work week, which means this is approximately one third of a year of salary. Man, I wish I could get that up front. That's a large sum of money. That's a big chunk. Now, important Kingdom truth here. I want you to see this. I don't want you to miss this. It's very important. I want you to see that the Lord started this whole thing. He invested in you first, we're the servants, right? Generally speaking, the application is that we're the servants. I want you to know he invested in you first and then with that investment that he invested in you, here's what he wants you to do, invest it back into him. [00:16:23][95.1]

[00:16:25] He didn't give you a task without equipping you to fulfill the task. He gave you something that you can use to invest for Kingdom purposes and get Kingdom returns. [00:16:38][12.8]

[00:16:40] What do the minas represent? It's a little bit challenging here to dig for the meaning of this, this is different than the parable of the talents, because if you'll remember when the parable of the talents, when those talents were distributed, each person got a different amount. Nobody got the same thing. It was different, so when we cover the parable of talents, we need to make sure that we get the meaning right when we're trying to figure out what those talents represent. We understand they are things that are not distributed equally to every person. So in this case, it would be, well, talents. [00:17:23][42.9]

[00:17:24] Abilities, giftings, those are things that we different, we don't have all the same ability, some people can do better. Some people can do things, certain things better than other people. Other people just don't have those same abilities or talents or giftings. So that's the meaning of the parable of the talents. What about the parable of the minas? It's totally different because the minas are given to each one of us equally.

Which means when we go to define the minas and what that might represent in our lives, we need to be looking at the things that the Lord gives to us all equally that we can equally invest in the kingdom of God.

[00:18:08][43.3]

[00:18:08] So it's not going to be talents. It's not going to be abilities. It's not going to be giftings. We're uneven there. We're different there. We vary. It's going to be things that are mutual, common and equal to each and every one of us. So what would those things be? Well, this could be a fun little adventure to track down and name, all of those things, that would also make for a very long teaching. So to keep this a little bit shorter, I'm just going to list some of the most important things that the Lord gives to us equally. Number one, we all get twenty four hours a day. Now, you may get more days in your life than certain other people because we don't live to the same age, but for every single one of us, we each get 24 hours a day, which means that when you look over at that ministry worker in admiration and think to yourself, how, Lord, how does that person get done for you what they get done for you? How do they get through that mass of ministry work every single day? It's like they're working with twenty or thirty or thirty six hours a day and I only get twenty four. No, every person gets the same amount, which means you could invest the same amount of labor as that person and you could get the same results as that person by investing the same amount of time. You each get twenty four hours a day. Jesus said are there not 12 hours in a day. Meaning aren't there, are there not 12 working hours a day where you can be working? And so you see we have twenty four hours a day to invest in the kingdom and we're going to invest that differently. Some people are going to make more of that twenty four hour time period than other people. But the fact is we all get the same amount. That's a mina, you know what I mina? All right. Number two, we all equally have the tithe. Now, I know we make different amounts of money, which means we have different amounts of tithes, but we all have the tithe, which means 10 percent. Proportionately We have the same amount of money. Proportionately, we have 10 percent of our funds that the Lord wants us to invest in the kingdom. Let me take it a step further. That 10 percent of your income is his, not yours. So here's another mina. [00:20:53][165.1]

[00:20:54] How are you using the tithe? Are you using the tithe that 10 percent of your income to invest in the kingdom, or are you using it all to invest in gadgets and gizmos? That's his tithe. He wants you to use his tithe to invest in his kingdom, so make sure you're not using his tithe to invest in your kingdom. [00:21:17][22.9]

[00:21:18] That's all I'm saying. We each get that same proportionate amount to invest. [00:21:23][5.3]

[00:21:24] Number three, we all equally, mutually, commonly have the whole word of God. [00:21:32][8.1]

[00:21:34] And that involves a lot of things, that involves salvation, sanctification, spiritual life, a whole bunch of things that that we get from the word of God that we are to be investing. So how do you handle that, mina the word of God? How are you handling that? Are you learning it? Are you using that mina of the twenty four hours in a day to learn the word of God, to apply the word of God, to share the word of God in ministry and encouragement? Are you using God's word that he's given you to invest it? I don't have anything more from the Bible than you have. You don't have anything more than I do. There's not another testament of Jesus Christ. This is the whole word of God right here. We all have it. Are we mining it for those golden nuggets of truth? Are we applying that in investing that in our spiritual life and in the spiritual lives of others? So that's a commonality. [00:22:33][59.5]

[00:22:35] That's a mina. Number four, we all equally have the full gospel message. It's kind of a build from the last point, but we all equally have the full gospel message, so that's evangelism. We all know the gospel and if we don't know the gospel well enough, we have the word of God to mine for the gospel, but we have the gospel full and complete. [00:23:02][27.5]

[00:23:03] How are we investing our knowledge in the gospel? Are we using it to edify and build the kingdom of God? Number five, we all have the Holy Spirit in us. If you're a true believer, we share this commonality. This is a mina in our little pocket book. [00:23:26][23.1]

[00:23:27] We have the Holy Spirit living in us and don't fool yourself. It's the same Holy Spirit that directed Jesus in his prayer time. It's the same Holy Spirit from which Jesus performed all of his signs and wonders. It's the same Holy Spirit that was in the Apostles and in the early church and in George Whitfield and D.L. Moody. And up to the present, it's the same Holy Spirit. [00:23:53][25.9]

[00:23:54] Are we using the Holy Spirit? Are we taking advantage of that Mina? And I mean in a good way, are we taking advantage of the spirit's work in our life? So there are quite a few things when you begin to uncover them. That we all share mutual and equal, things that the Lord has given to us as gifts. And those are the categories that we're dealing with here in this parable, things that we receive equally, the long and short of it, the Lord wants everybody to use everything that he has equally given to all in order to build the kingdom, in order to promote his cause. And he's not asking you to invest something he hasn't already given you. He's just asking you to turn right back around and use it for kingdom advantage. So if you'll be a wise steward of everything that he has graced you with, you will be a productive member of the Kingdom Society, a productive member of the Kingdom Society.

Verse 14. But his citizens hated him and sent a delegation after him saying, we will not have this man to reign over us. Now we leave for just a moment the focus on those ten servants and the minas that they are given. And we focus now on the general reception of the general public when this king Jesus goes to his kingdom to receive the kingdom, he says, by and large, the citizens of that far country, the inhabitants of the Earth, by and large, reject even the idea of his rule over them. And they say, we will not have this man, this noble man, Jesus, to reign over us. And they're going to say as much in just a matter of a week when Jesus is on trial before Pilate. And you can read that there in John, 19 verses 14 and 15, it says this, now, it was the preparation day of the Passover and about the sixth hour. And he said to the Jews, behold your king. This was Pilate speaking to the Jews. He said, behold your king. But they cried out, away with him, away with him, crucify him. Pilate said to them, Shall I crucify your king? And the chief priest answered and said, we have no king but Caesar, in other words, we will not have this man to reign over us. Note these important facts. Jesus came to the Earth to receive it as his kingdom. The citizens of that kingdom, planet Earth, by and large, rejected him. They purposefully miscounted ballots. They got their news stations to say Jesus did not win the election. They said, Jesus, you didn't win, not my king, Caesar won the election, Caesar's our king, but I want you to know that did not change the facts. Just because the citizens of this kingdom rejected this king Jesus, that did not mean that he did not win back the kingdom. The facts did not change the truth here. He is still in command. He's still in control. He still won that kingdom on the cross. And there is going to be a recount one day. Folks, it's true. You can read it right there in Revelation, Chapter five. The scroll is going to be brought forward in heaven as John the Revelator sees that heavenly scene and they're going to ask the question, who is worthy to take this scroll and open its seals? Who's worthy? What that is, is that's the title deed to planet Earth. I've said that before. And here you probably know that the scroll represents the title deed to planet Earth. It's the election results, if you will. [00:28:41][287.1]

[00:28:42] And for a while there, no one comes forward. But then finally, Jesus, the lion of the tribe of Judah steps forth. He takes that election result. He takes that scroll because he's the worthy one. And we don't see him as a lion. We see him as the lamb. And it's the lamb that is worthy. It's the lamb that has purchased all the kingdoms of the earth. And there in Revelation 11, we're going to get the announcement. [00:29:10][27.9]

[00:29:12] All the kingdoms of this world have become the kingdoms of our lord and his Christ, he's the king.

Verse 15. And so it was that when he returned, having received the kingdom, he then commanded these

servants to whom he had given the money to be called to him, that he might know how much every man had gained by trading. Now this is answering the question. Will the Kingdom of God immediately appear? The answer is no. We just read it. There's going to be a first coming where he technically receives the kingdom and there's going to be a second coming when he physically, literally, fully, totally and permanently receives the kingdom. He redeems this kingdom on the cross. He claims it in the future at his second coming. His servants, in the meantime, are to be busy about their father's business. They're to be busy using what the Lord has invested in them. And invest that in Kingdom business, so he's speaking about his return for his servants here. This begins at the Rapture. We know that from studying Bible prophecy, this begins at the rapture, where he comes for his servants and then he brings all of his servants into account to see how they did with the giftings that the Lord gave them to invest in ministry. This is future prophetic stuff to us. And it's sobering. It's sobering. We will give an account of how we invest what he gave us. You've got twenty four hours a day. The Lord is going to take you on record as you give an account for what you did with those days, those twenty four hours. The Lord gave you the tithe, the Lord gave you the word of God, the Lord gave you the gospel, the Lord gave you the Holy Spirit. And we're going to give an account to the Lord on how we used everything that he gave us. [00:31:38][145.5]

[00:31:39] So [00:31:41][1.9]

[00:31:45] **Verse 16**, right? Yep, verse 16. **Then came the first saying, Master, your Mina has earned 10 menas.** [00:31:57][12.0]

[00:31:58] OK, so that is one pound of silver invested. He ends up with a total of 10 pounds, which means he's invested one pound and he's gained, he's earned from that. He's gained nine pounds, he's invested one pound, he's gained nine pounds. Sounds like he spent it all on food and gained nine pounds. Lord, I used that pound of silver well. I've been eating good Lord. But no, he's heavier in the wallet, not the waistline. He's invested one pound of silver, he's gained back nine additional pounds of silver. That is a terrific investment for what he has given. So I just picture him there counting his money, you know, mina mina miney mo. That's actually two eeny meeny miny mo jokes in two consecutive messages. I tried that on Wednesday night. It didn't work. It worked a little better today. But he counts his minas. Lord, I got ten minas. I earned nine minas with my investment. **Verse 17, And he said to him, well done, good servant because you were faithful in a very little have authority over ten cities.** [00:33:18][80.1]

[00:33:19] This is the law of stewardship. We've covered it in here before, the law of stewardship, the Lord gives to you, the Lord expects you to do the right thing with what he's given to you, and he will hold you accountable for everything that you are stewarding. And if the Lord can trust you with a little bit on Earth, that means he knows he can trust you with a lot in heaven. Your reward in the kingdom age here, specifically the Millennial Kingdom, the 1000 years of Christ reign on earth. Your reward, your position in the Millennial Kingdom is proportionate to your faithfulness and what he's given you to Steward right now here on Earth, if you're faithful in little, you'll be given appointment overmuch. And he is talking about literal appointment here. I know we're in the mode of decoding the symbolism. We're in the mode of taking the physical and making it spiritual. But this is a literal appointment that he is talking about. This guy is going to rule over 10 cities in the kingdom. The scriptures teach us that Christ is going to rule and reign over the Earth for a thousand years after the tribulation period after the second coming, and the scripture teaches us that we are going to rule and reign with him. Look at Revelation, chapter 20, verse six. It says, Blessed and holy is he who has part in the first resurrection over such the second death has no power, but they shall be priests of God and of Christ and shall reign with him for a thousand years. He is going to have cities to rule over in the kingdom as he exercises authority over all of this planet. He's going to need priests. He's going to need mayors and governors. He's going to need a law enforcement. And what he's going to draw from to get those positions in the millennial kingdom is the church. We're the pool that he draws from. [00:35:37][137.4]

[00:35:38] How faithful were you in the church? How faithful were you for Christ in your families? Those are going to be the kind of things he's looking at when he decides to put as the governor of Hawaii.

[00:35:50][11.9]

[00:35:52] In the kingdom, that's why I'm working so hard right now. At least give me Ocean City, Maryland, Lord. So that's what he does. If you're doing small things now, you'll be doing big things in the kingdom. If you're doing big things right now, you'll be doing huge things in the kingdom age, which means how does the Lord initially reward good work? With more work, isn't that the way it always is, you find an employee that that employee is just so good, everything they touch turns to gold. You got a task, you give it to this employee might not go so well, but if you give it to that employee, you know, it's going to go well. So what happens?

[00:36:41][49.9]

[00:36:42] That person gets more assignments, more work, more labor, because they're proving themselves to be faithful at what they do and good at what they do. I know it sounds like a bad thing to be rewarded for good work with more work, but trust me, I promise you in the kingdom age, you're going to love the appointment that the Lord gives you. [00:37:05][22.4]

[00:37:06] You're going to love it. I promise you that. If not, you be sure to find me in the kingdom and say whatever mean thing you want to say to me in the kingdom. But I promise you, you're going to love it. **Verse 18, And the second came saying, Master, Your mina has earned five minas. Verse 19, likewise, he said to him, you also be over five cities.** So that's a four mina return. He's invested one mina. He's got a total of five minas. At least that's the way I see it. So that's not as good as the show off with the Ten Minas. It's not as good as the overachiever, but it's not bad. It's a good investment. He's taken what the Lord has given him. He has used it wisely, shrewdly, intelligently, creatively, in order to get back a return and build the kingdom. So the Lord is well pleased with that investment. Now, I do want to add this. And this is the right moment for this statement. I do want to add this, that your salvation is not dependent on how well you do with your minas. Your salvation is not dependent on how well you do with your minas, you don't get tossed out if you've tried to use what God has given you, and the return doesn't seem to be so big, you don't get kicked out if you're not successful. You get kept in if you're faithful. So don't think that what we're about to see in verse 20 has anything to do with a person's salvation, if that were the case, then our Bible would have to teach us that salvation is by works alone and not by faith. But we know here quite well in this church. Our salvation is not by works, it is by faith. So **Verse 20.** Then came another pardon me, I read that completely wrong, **then another came saying, Master, here is your Mina, which I have kept put away in a handkerchief.** Lord, I did not put your mina to work at all. I tucked it away in a hankie, I put it in a drawer, but at least it's not collecting dust, it's covered up. [00:39:37][150.9]

[00:39:38] I didn't use it at all, which means that this guy knew the value of what he was given. He just simply chose not to use it, not to invest it. It's not like he didn't know. He chose this. [00:39:55][17.2]

[00:39:56] He chose to put what the Lord gave him on the shelf. He chose not to invest for the kingdom. He didn't care about his future, his eternal future or the future of the kingdom. He just simply didn't do anything. **Verse 21,** he says this for I feared you. Here's why I didn't do anything with the mina. **For I feared you because you are an austere man. You collect what you did not deposit and reap what you did not sow.** Yeah of course he does. That's how this whole thing works. He gives you something to invest, he gives you something to sew, and then he collects from the benefits of that with the enlargement of the kingdom. But he says, I didn't do it because I feared you. Now austere is the best possible translation here because the Greek word is austeros, which is where we get our word austere from. And it means to be serious and severe, serious and severe. It's actually a nautical term in the Greek and it speaks of a gale force wind. [00:41:17][81.0]

[00:41:19] Lord. [00:41:19][0.0]

[00:41:21] I didn't invest what you gave me because I was afraid of you. You're like a gale force wind. Lord, you're serious. You mean business. And when you want to be, you can be deadly serious. You can be deadly severe. And that is true of the Lord. I won't sugarcoat that. That's true. God is love. That's true. God is also severe. That's true, too. And those aren't conflicting terms. I know in our snowflake society, they seem like they have to be conflicting terms. They are not conflicting terms. If you truly love someone, there's going to be some severity behind your love. Don't you think? You love your kids. You love your family. Man, whatever he has, it's catchy. [00:42:16][55.6]

[00:42:19] You love your kids, you love your family. And when someone shows up to try to hurt them, they see the severe side of you, don't they? Does that detract from your love for your family? [00:42:31][12.5]

[00:42:32] Absolutely not. It it emboldens it. It strengthens the statement of your love. It doesn't mean that just because you have a severe side that you're not a loving person. It just simply means that person is on the wrong side of your love. [00:42:46][14.1]

[00:42:47] And so it is with Christ. [00:42:48][0.8]

[00:42:51] He is love, God is love, but if you're on the wrong side of that love, you're going to see the severe side of him. He's very protective of the kingdom. I'm glad about that, because I'm gladly in the kingdom. [00:43:03][12.0]

[00:43:04] I love the fact that he protects me, I love the fact that he is severe to eliminate the things that endanger my spirituality. [00:43:13][8.5]

[00:43:14] Paul said this in Romans 11, verse 22, therefore consider the goodness and severity of God. On those who fell severity but toward you, goodness, if you continue in his goodness, I love that. I love that. So this servant is frozen by fear. It is not a healthy fear at all. It is an unhealthy fear that keeps him from doing the will of the one that he fears. And I wonder if maybe this isn't the reason why many people won't come to Christ. Because they fear God, they fear failing God and they fear that, they fear that so much that they take their gift things from the Lord and they wrap them in the hankie and throw them in the door. Too afraid to even explore what Christianity teaches through the word of God. I wonder if that's not the case for many, but this is an unhealthy kind of fear. And again, it never fails. Any time I'm speaking about the fear of God, I always think of that Everybody Loves Raymond episode where Robert, the brother of Raymond, is trying to explain that his family is a Christian family. And he says it like this. He says, we're God fearing people. We're scared to death, that's comical statement to me. But that's a horrible, heart position to be in. You know, not to fear God as if he's a monster, but the idea is this the right kind of fear. It's revering him, honoring him, knowing him as creator, as almighty, as Lord, and one day as your judge. That's a good, healthy fear. That's the kind of fear that a healthy child in a healthy home will have for a healthy parent. [00:45:27][133.5]

[00:45:29] It is a fear that does not overstep that child's love for that parent. [00:45:35][5.8]

[00:45:36] It's a good, healthy fear. That's the kind of fear we need to have from God, not the immobilizing. Freezing kind of fear that stops us dead in our tracks and keeps us from ever coming to him because we so fear him. [00:45:55][18.7]

[00:45:56] **Verse 22, And he said to him.** [00:45:57][0.6]

[00:45:59] This servant that did not invest his mina, he said to him, **out of your own mouth, I will judge you, you wicked servant. You knew that I was an austere man**, you knew that I could be like a gale force wind **collecting what I did not deposit and reaping what I did not sew**. You knew that was the plan all along? You knew I give you to invest, you invest, and then I collect on that investment. So what we're seeing in verse twenty two is, well what are we seeing in verse twenty two? Is this a fine Christian man that just wasn't a very hard worker, he just wasn't very self-motivated so he didn't do much for the Lord. And so the Lord said out. We're all about effectiveness and efficiency in the kingdom, you don't fit in. Sorry, you can't be saved because your work didn't measure up. Is that what we're seeing in verse twenty two? [00:47:02][63.4]

[00:47:03] Can I refresh your memory that as we have studied through the parables, we've uncovered one fact about Jesus, and that is that he calls every single person in the world one of his servants. You remember that? Every single person, believer and unbeliever alike, Jesus, calls them his servants. And the reason he does that is because this is all his, he created it. And when mankind forfeited it away, he bought it back through his own blood. He redeemed this to himself. So he has that right and he exercises that right. He considers every single person that has ever walked this planet to be his servant, whether you know it. [00:47:53][50.1]

[00:47:53] And like it or not, it's a fact. Here's the only thing that matters. Are you a faithful servant or are you a wicked servant? What does he call this guy? A wicked servant? This is not a saved man that's just not very good at investing in the kingdom. [00:48:12][18.6]

[00:48:13] This is a wicked servant that has suppressed what the Lord has given him, that has resisted the Lord's direction, refused to obey the Lord. This is a wicked servant that is not walking with the Lord. [00:48:28][15.3]

[00:48:30] Romans four verses four and five says this, now to him, who works, the wages are not counted as grace, but as debt. If you work for something to earn it, you're not getting it by grace. And Jesus said the only way you can get saved is by grace. Verse five says this, but to him, who does not work but believes on him, who justifies the ungodly, his faith is accounted for righteousness. You have the promise right there that you don't get kicked out because you don't work hard enough. You don't get kicked out because your work for the kingdom isn't as effective as the Lord may like. Galatians five verse four is another verse. If you're working for your salvation, you have fallen from grace. You've been estranged from Christ. So what we're seeing in verse twenty two, he has told us flat out this is a wicked servant. This is an unregenerate servant. Now I will say this. A true Christian will invest what the Lord gifts. Gifts. That's a tough word to say. What the Lord gifts to that servant, the true Christian will invest. I'm just going to say it like that, there's no possible way that a true Christian does not invest, at least to some degree, what the Lord has given them and use it to bring back Kingdom returns, because you're a part of the kingdom. [00:50:13][102.6]

[00:50:13] And if you will just take the word of God and be learning about the Lord and learning about your salvation and learning what the Scriptures say, that alone is kingdom building. [00:50:25][11.3]

[00:50:25] You're building yourself and that is going to have an impact on other people. But it's not even only about other people. It's any kind of kingdom work that builds the kingdom, that includes things you do for your own salvation and sanctification. **Verse 23, Why then did you not put my money in the bank that at my coming I might have collected it with interest**, man, you could have at least given it to the church. You could have at least given what I've given you to someone that was going to do something with it, giving money to the church is money in the bank as far as the Lord is concerned. You may not be evangelistically minded, you may not set out on a mission trip to Timbuktu. [00:51:19][54.1]

[00:51:22] Or, Pittsburgh. You may not be ministry minded and you may never plant a church or get involved in a ministry, but if you'll just have the heart to take what you have that you can offer and give it to the church, whether that's your tithe, whether that's some of your time, whether that means helping with some janitor work or carrying some shoeboxes out to the vehicles to get them to their destination. [00:51:52][29.7]

[00:51:53] If you'll take something that the Lord has given you and invest that in the church, then the Lord can take what you give, even if it's just you sending your money. The Lord can take that and make use of it through the church or through a ministry and do something, accomplish something with it that maybe you won't if you keep it to yourself. Now, that doesn't have to be here at Anchored. I'm not up here trying to raise funds, that can be any church, that can be any ministry. The least we can do with what God has given us is support churches and ministries, which means, first and foremost, most important, show up, consistently, show up, be there. That's such a huge avenue to support a local church. Two: give of finances. Three: help in any way that you physically can with your time and with your energy. **Verse 24. And he said to those who stood by, take the mina from him and give it to him who has 10 minas. V25, but they said to him, Master, he has ten minas. Verse 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.** Lord, that servant already has 10 minas. He has done a terrific job of investing. He's turned that investment into a return for the kingdom. What in the world does he need another mina for? Well, it's simple. You take from the one that is not working. You take from the one that is not helping your kingdom or your cause, and you give it to those that are effectively working. So once again, what's the reward? [00:53:43][109.8]

[00:53:44] What's the initial reward for a job well done? More work. Praise the Lord. That pastor is doing a great job. Let's send in more people and more workload. [00:53:57][13.3]

[00:53:59] That missionary worker is doing a terrific job. Let's give them more work. Let's give them another region to do missions work in. So that is the way of the kingdom. Verse 27, and worship team, you can come on up. **Verse 27, but bring here those enemies of mine who did not want me to reign over them and slay them before me.** Woo. Severity, folks, this is an update on the group that we read about in verse 14, this is those that refuse the kingship of the king of the kingdom. He is not speaking about the faithful servants. He is speaking about the verse 14 group that has resisted his rule. And I know this is harsh language, the kind of language we're not used to hearing from Jesus, but I think it's very important that you let the statement speak the truth about what is coming in the tribulation period and then following that at the sheep and goats judgment, the great white throne judgment. [00:55:21][82.3]

[00:55:23] There's some serious stuff coming down the pike. The Lord is serious about his kingdom. [00:55:30][7.1]

[00:55:31] He's serious about everything that he gave you and how you're using it. He's serious when he says these kind of things and his response is going to be serious to those that reject his rule. And I don't blame him, personally. [00:55:46][15.0]

[00:55:47] I want to see them go away. I love them. I love every person by default. [00:55:53][6.8]

[00:55:57] I love them. I want to see them saved and in the kingdom, but I don't want them wrecking the kingdom for me. [00:56:02][5.5]

[00:56:02] Can you imagine if the kingdom of God in the future is just more of this. Us, the church seeking a holy, righteous lifestyle and yet having to put up with all of the garbage and sin that the unbeliever brings into the world? [00:56:17][14.2]

[00:56:17] Can you imagine if the kingdom was just more like that? No, I want I want the kingdom clean.

[00:56:22][5.0]

[00:56:23] I want what the Lord wants, I want perfect righteous rule from the perfect righteous king.

[00:56:31][7.3]

[00:56:31] I want to help him to enforce his rule. I want to live in perfect peace. I want to have complete rest, I don't want my stuff stolen at night, if I leave it out by accident, I want the perfect kingdom. *[00:56:48][16.8]*

[00:56:48] That's what we're all waiting for. Would you stand with me? Are you a part of that kingdom today? If so, would you just say thank you, Lord? Maybe wave your hand a little bit. Thank you, Lord. I'm in the kingdom. This Kingdom, Lord, we get more information today about the timing of the kingdom. And I just can't wait, I'm in the kingdom. And I know the kingdom right now is not as it will be. It's going to be glorious. It's going to be wonderful. It's going to be perfect. *[00:57:19][30.6]*

[00:57:21] Until then, well, batten down the hatches, throw the anchor out, things get a little bit rocky and shaky. *[00:57:31][10.7]*

[00:57:32] But the kingdom is coming. *[00:57:32][0.0]*

[3368.7]