

**ETERNAL INVESTMENTS**

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(Luke 19:11-27)

I'm talking to you today about making eternal investments. NOTE: A lot of times the passage we cover today is used to teach on investing our money and material wealth, but although stewardship is the topic, I believe that is not the primary investment Jesus is addressing. But specifically, I'm asking this question, "What are you doing investing the Good News of the Gospel of God?"

The Bible uses a variety of different figures of speech and pictures to describe the good news/Gospel of Jesus.

- Sometimes the Bible compares the gospel message to **seed**. It's like seed that we sow. And as we sow the seed, it grows up in one place. Jesus said that the message of the Kingdom is like a mustard seed. This is this tiny, tiny little seed you can barely even see it, but it grows up into a huge plant. So sometimes it's described as seeds.
- Sometimes the Bible describes the gospel as **light** that penetrates the deepest darkness,
- Or as **salt**, that preserves and transforms everything it touches.
- Sometimes Jesus described the message of faith in him as **living water**, that if you drink from it, you never thirst.
- At other times the Bible describes the gospel as a **treasure**. For example, in one place Jesus said the message of the Kingdom, the message of the gospel is like a treasure that was hidden somewhere in a field, a buried treasure, and this man knew that that treasure was buried in the field. So he went out and sold everything that he had so that he could get that field and have that treasure and that treasure is the gospel.

Today. We're looking at a passage of scripture (you will see it) where Jesus compares the gospel to **a sum of money**. He says, *It's like money* and he says, *and we as his servants are called to invest that currency*. And we invest it when we *share* the gospel, and as we *live out the gospel* and in doing so we try to reach other people with the gospel.

The Bible promises that investment will always increase, and so I want us to **read Luke 19:10-27**.

I read an article about what would happen if you had invested in certain companies years ago. How much they might have paid off today.

For example, if 37 years ago, you invest \$1000 in Apple Computer, if you had invested \$1000, today that \$1000 would be worth \$2.2 million. That's a good investment.

If 25 years ago you had heard about a company called Amazon and you invested \$1000 in Amazon. If you did that your \$1000 now would be worth \$366,000.

Sometimes investments pay off big.

Does everybody remember when the only smartphone there really was, was the BlackBerry? If 23 years ago you had invested \$1000 in BlackBerry. Today your \$1000 will be worth \$572,

[Mystic Dan – 18/1]

Some investments pay off. Some investments don't pay off. The problem is nobody knew *then* what we know *now*. That's why there's a risk in investment.

But the Bible says that there is a 100% certainty that you can know in advance when you invest yourself, when you invest your time, when you invest your resources in sharing the good news. When you invest in the gospel, it will always 100% always guaranteed pay off and it will pay off big time, - and not just for now, but forever.

So we're asking ourselves the question, *what are we doing with the Gospel?* And as we look at this parable that Jesus told, I want you know, there's **three results** that result. Jesus talks about them here.

Here's the 1st result he talks about.

## I. FAITHFULNESS WITH THE GOSPEL LEADS TO REWARD.

Alright, look back at **verse 10**. Even though we spoke of this verse last week as the conclusion to vv. 1-10, verse 10 is integral to what Jesus goes on to say. He says *the son of man has come to seek and to save the lost*, He's left Jericho and is approaching Jerusalem.

And his disciples, they know that Jesus isn't just another teacher. He's not just another preacher. He's not just a great miracle worker. It's not just that. They have come to know that he is the Messiah, the deliverer that God is sending to his people, the Jews and that he is the son of God. They've come to believe those things about Jesus.

And so as He's getting closer and closer to Jerusalem, they begin to think, look in verse 11, that the Kingdom of God is going to appear immediately. That's what they're thinking - that He's going to Jerusalem and he's going to establish his Kingdom. He's going to get there and he's going to overthrow the Romans. He's going to deliver us from our shackles. He's going to set up his earthly kingdom immediately.

**And Jesus wants them to know it doesn't happen like that.** That's not the plan. It doesn't happen immediately. Yes, Jesus is King, but some other things are going to happen before he fully receives his Kingdom.

And so he says in **verse 12**. <sup>12</sup>He said therefore, "**A nobleman went into a far country to receive for himself a kingdom and then return.**"

Stop right there. Jesus says "*My Kingdom is like this.. My Kingdom is like a nobleman who is going to be made king and he goes to a far country to receive his Kingdom. And then he returns.*"

Now the truth of scripture is Jesus Christ *is* and *always has*, and *always will be* King of Kings and Lord of Lords.

He was king before he was born, for all of eternity past, and continues to be King. Praise God.

But the Bible also tells us that there is coming a day when Jesus Christ is coming again to rule and to reign for all of eternity, and he will be forever-more King of Kings and Lord of Lords.

And so, as he's describing his Kingdom, he says *my Kingdom is like a nobleman who went into a far country to receive for himself a Kingdom and then return*. In other words, *I'm king now. But I'm going to go away and come back and when I come back, I'm going to rule and reign in a way that I'm not ruling and reigning right now.*"

And so one main reason Jesus tells this parable is to correct a mistaken notion about when Jesus would be a physical ruling King on earth. Not now....later (at his Second Coming - *Got that??*)

*But wait, wait, there's more!* He takes this occasion to teach another point that he has already shown them with Zacchaeus.

And so, before this nobleman goes away to a far country He calls ten of his servants to Himself, and He gives each one of them a *mina*.

SIMILAR TO...

In some ways, this parable is very similar to the *Parable of the Talents* that we read in Matthew 25, but it's not the same parable. It's got the same story structure, but not exactly the same parable.

In the parable of the talents you remember, there were three servants, and they received differing amounts from their master. One received 5 talents, one received 2 talents, one received one.

In this parable, there are 10 servants, and they all receive one mina. (Now a mina was about 3 months wages.)

So every servant, all 10 servants receive one mina. And the nobleman tells them this *"I'm going away. I'm coming again. I'm giving you this treasure. Now you engage in business till I come."*

**Now this is important - what is the business of our king?** He just told us that in **v.10**. Our king says, *the son of man has come to seek and to save the lost*. So when Jesus talks about *engaging in business until he comes*, he's saying *"I have given you the Gospel and I want you to be faithful in sharing the Gospel and living out the Gospel and telling the people around you as God gives you opportunity the message of the Gospel. I want you to be faithful in that message until I come,"*

That the "business" of investing, of our stewardship here is first and foremost THE GOSPEL seems quite clear, doesn't it? Yet so many times when people try to

understand the Bible without surrounding context, they often miss something like that. That's why I like expositional preaching.

Interesting that in Chapter 19 you then see *connecting ideas* that link what some might see as separate and disconnected things.

- Starts with Jesus bringing Salvation to a blind man an closing. Ending with a huge summary.
- Then His Kingship is raised and he says that his Servants are to engage in the same Gospel business until He, the king, returns.
- Then, next section, well it picks up on something we see this week - you read it and you can tell me what the "linking" idea is before next week.

And first thing He tells us is that **faithfulness with the gospel leads to Reward**. Look in **verse 15**. The Bible says *when he returned having received the Kingdom, he ordered these servants to whom he had given the money to be called to him. That he might know what they had gained by doing business*. Good leadership says *you inspect what you expect*, and so he *expects* them to do Gospel-business. Now he's *inspecting*, he's saying "OK, what have you done?"<sup>1</sup>

And here's what one says. **Luke 19:16-17 (ESV)**

***16* The first came before him, saying, 'Lord, your mina has made ten minas more.'** ***17* And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'**

*[Apple] You've been faithful with that one. You've gained 10 more minas. I will put you now in charge of 10 of my cities in my Kingdom.*

Then in verse, **verse 18** of the text, **Luke 19:18-19 (ESV)**

***18* And the second came, saying, 'Lord, your mina has made five minas.'** ***19* And he said to him, 'And you are to be over five cities.'**

The first guy had 1000% increase. Must have been Apple Computers. Second guy had a 500% increase (Amazon).

Alright, we'll stop right there. They both invested what was given to them. Both saw an increase. Both received a reward.

Here's what Jesus is saying - when we are faithful in sharing the gospel, God will use us. And God will reward us.

Now what was the reward they received? If you notice the reward they received was greater responsibility and more work. And that's really how it works when you're faithful in serving Jesus, he will give you increased opportunities to be faithful in serving him. When you're faithful in sharing the gospel people, he will give you increased opportunities to share the gospel and to make a

in general.<sup>1</sup>

<sup>1</sup> **His subjects**, did not **want** him to be ... **king**. Obviously this group represented the religious leaders in particular and the nation

difference with the gospel.

The gospel is a treasure that God entrusts to us. Paul understood that. That's why he wrote in **1 Thessalonians 2:4** (ESV) *4 but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts.*

We've been entrusted with the gospel. That's true for Paul. That's true for me. That's true for you. And our purpose is not to try to win a popularity contest but it is to please God to please the Lord Jesus, who has entrusted us with the Gospel - and when we're faithful then we will be rewarded.

You say, what are the rewards? Well, that's in God's timing and in God's hands and in God's economy. But I really believe one of the greatest rewards, in fact, for me on this side of heaven, I think the greatest reward of sharing the gospel is to be in the room when people believe the Good News and trust in Jesus and get saved into a new life! That there's no greater reward than just seeing people come to new life that is eternal.

Does that happen every time? No, that doesn't. But it happens sometimes. (If you don't invest yourself in it, it never happens.) When you're faithful in sharing the gospel, God will use you.

When it comes to anything in God's Kingdom, here's an equation to remember: Faithfulness Equals Success.

You know, a lot of times we get all caught up in our *giftedness* and whether we've got this gift or that gift. God is not impressed with our giftedness. God is interested in your faithfulness. And if you're faithful, He'll use you. The Bible says faithfulness with the gospel leads to reward.

I want you to see a **second result** of what you do with the gospel in this passage and the 2nd result is not a good result.

## II. NEGLIGENCE WITH THE GOSPEL LEADS TO LOSS

Luke 19:20–21 (ESV) *20 Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief; 21 for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'*

So there were 10 servants. We only hear about three of them. All received exactly the same thing, 1 mina, which we understand represents the Gospel. We've already seen 2 who invested it. Both of them were successful. One of them saw a 1000% increase. Another one saw a 500% increase, and both of them got a reward. Both of them were successful because they were faithful.

But then here comes this third guy (we don't know about the other 7) But here comes a third guy and he comes up to now-King. And he says, "Hey, look" and he takes out a handkerchief. And he says, "Listen, you gave me that Mina.

*You gave me that treasure. Look. Here it is. Here, it's just what you gave to me. It looks brand new. I haven't even wrinkled it. In fact, I haven't even opened it. I've just kept it just like you gave it to me. I want to give right back to you.*

*Because I know I would have probably invested in Blackberry and lost your money! You wouldn't want that!*

*And I know that you're a severe man. I know that you expect to gain a profit where you haven't even invested and you expect to reap a harvest where you haven't even sown seed. And I was afraid of what you were gonna do to me. So I just sort of kept what is yours. I'm giving it right back to you."*

And the king says, "well, if that's what you thought of me, if you thought that I was so unreasonable that I'm always looking to make a profit where I haven't even invested in - Why didn't you take what I've given you put in the bank? At least I've gotten some percentage, .5% or something? Instead, you've done nothing." And so, he says, *Take the mina from him, and give it to the one who has the ten minas.'* And they said *he's already got 10 Lord. Yeah, but he knows how to do something with what he's got. He knows how to invest.*

Here's what Jesus is showing us. When you refuse to take the opportunities God gives you to make a difference for his Kingdom: when you refuse to be used by God, **you lose your usefulness** to God.

And I believe he's talking to believers here. I believe he's talking to you and me as believers in Jesus Christ when we refuse to be used by God, we lose our usefulness to God. Some of you are here and God has given you so many opportunities to make a difference for the gospel in your workplace or with your friends or in your church, or in your school, or wherever he's put you in your community, in your family. He's giving you so many opportunities, but for every opportunity he's given you, you've made an excuse to Him. And you've said, *Lord. Here's why you can't use me.*

### **1 Corinthians 3:11–15** (ESV)

*11 For no one can lay a foundation other than that which is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— 13 each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14 If the work that anyone has built on the foundation survives, he will receive a reward. 15 If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.*

And God says, if you don't let him use you, you'll lose the opportunities that he wants to give you. And you will lose your reward.

## MOSES

There are many examples in the Bible of this. **When Moses was appointed to deliver the Jews, he said to the**



Lord “O my Lord, I am not eloquent either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.” Would you agree with me that that is a very eloquent way of telling God? “I’m not eloquent.” Why? Didn’t you just say, “uh, I don’t talk good?”

Making that last excuse, God became angry with Moses. Then He says “I’ll speak through Aaron and not you.” Now, don’t miss that Moses lost an opportunity because he refused to be used.

Because he refused to be used, the message still got out. God used Aaron. It wasn’t his top choice. There were problems that happened as a result. But the message still got out.

One day we’re all going to stand before *The Judgment Seat of Jesus Christ*. This is a judgment for Christians (2 Cor. 5:10). And the purpose of the Judgment Seat of Jesus Christ is not to determine whether or not we’re saved or lost. Everyone at the Judgment Seat of Christ will be saved. It is a judgment regarding our rewards.

And that’s the picture this parable depicts. For 2 of the 10 there’s rewards there. For the third, it’s loss.

It’s a tragic picture of a Christian standing before Jesus who’s been given opportunity after opportunity after opportunity, and we’ve offered up excuse after excuse after excuse. And we haven’t allowed Him to use us the way He wants us to be used.

And so, everything else we’ve built in our life, our professional accomplishments, our academic accomplishments, our relationships, the things that we take such pride in, they all go up in smoke and we’re standing before Jesus *saved, but as through fire*.

What does Jesus say in this parable? Jesus says **negligence with the gospel leads to loss**. What about you?

There were 10, but only 3 get discussed. I wonder if the other 7 represent US?

When God gives you opportunities to share the gospel, do you give him obedience or do you give him excuses? Do you give him faithfulness or do you tell him reasons why you can’t be used?

I want you to see a third thing in this text #3 the Bible says

### III. REJECTION OF THE GOSPEL LEADS TO DESTRUCTION

Now, if you’ve paid attention as we’ve gone through this parable, you’ll see there are 3 major characters in this parable. There’s the King, who represents Jesus. They are the servants, some of them faithful, some of them negligent, and they’re the servants that represent believers.

But then thirdly, Jesus talks about the citizens, the people who were in that country, over whom the king is to rule. If you look in **verse 14**, it says of the king. *His citizens hated him and sent a delegation after him saying we do not want this man this king to reign over us* and then in **verse 27** of

the text the Bible says as the king speaks. *But as for these enemies of mine who did not want me to reign over them, bring them here and slaughter them before me.*

Jesus says **rejection of the gospel leads to destruction**. What does it mean to reject the gospel? Jesus tells us rejecting the gospel means you don’t want Jesus to reign over you.

There’s no getting around the harshness of these words - it’s a fierce picture, but it’s a picture of God’s judgment for rejection the Gospel and the God of the Gospel.

There’s no advantage in “sugar coating” something will hurt you or even kill you. That’s evil. God is not evil.

It’s evil to make something *bad* look enticing. It’s the wicked witch who disguises a fatal potion in the form of a shiny apple to trap Snow White.

Jesus doesn’t do that. Truth is, there is eternal destruction and Hell awaiting those who reject the gospel and say, *Jesus, I don’t want you to reign over Me*.

The wicked servant defended his behavior on the basis of his own false presuppositions about the nobleman’s character being a “hard and unjust man.” The readers of the story know this is incorrect, however, because of the generosity shown to the first two servants.

Jesus is saying in essence, “*If that’s the kind of God choose to believe I am, then I’ll treat you accordingly. If that’s what you want, that’s what you’ll get. Destruction. That’s hell.*”

### GOSPEL CONCLUSION

Does Jesus reign over you?

There are different ways we can talk about that. One way is, *Is Jesus your Lord*. Now you may call him *your Lord*, but I’m asking you - *is he your Lord?* Is he the master, ruler, and King of your life.

Imagine that we were having a wedding ceremony and I’m standing at the front as I’m performing the wedding ceremony. I turn to the groom and I say. *John, will you take Mary to be your wife?* And he says. “*I’ll take her to be my cook.*”

Would you agree there’d be a problem at that point?. It doesn’t matter how wonderful a cook Mary is. She may love to cook. But she’s not interested in marrying this guy to be his cook.

To take her, to take him, they have to take one another for All that they are. That’s how you come together as husband and wife.

Sometimes people want to come to Jesus and they want him as their Savior, but they don’t want him as their Lord. “*I want you to save me from hell. That’s what I want from you. I don’t want to follow you. But I don’t want to obey you. I don’t want to live my life for you. I just want you to save me from hell.*”

Can I tell you, the Bible tells us that you can’t have Jesus

as your Savior if you don't trust him as your Lord? You have to have ALL OF HIM! He only saves those who come to him in saying *"Lord. I want you to be the boss and master of my life."*

Now I make that sound like a bitter pill to swallow, but it's just the opposite. It's a wonderful, beautiful marriage! You and I become the bride of Jesus Christ, and He's the best, most loving, most awesome companion we could ever have!

Romans, Chapter 10, verse 13 says *whoever calls on the name of The Lord shall be saved.*

That's what you need to do if you want to be a forgiven sinner and a follower of Jesus.

So it may be that, Yes you may have already believed in Jesus and God, but you know in your heart that you've never really made Jesus the Lord and the king of your life. And today, more than anything else. You need to come to Jesus and say *"Lord, I don't just want part of what you can do for me. I want you. I want you to be Lord and master of my life."*

And Jesus promises when you make him Lord, when you ask him to be your Lord, he will save you.

#### GOSPEL PRAYER

*Dear Jesus. I know I am a Sinner. I know you are the Savior. Right now I turn from my sin and I turn to you in faith. Forgive me and make me Yours. Be my Savior and the Lord and master of my life forever. Amen.*