

Basic Discipleship

A Course On New Testament Discipleship

Topic #8

49. This is especially clear, if we examine the parallel parable found in Luke 19:11-27, where the “**nobleman**” returns “**after receiving the kingdom**” — and He evaluates both those who are the saved (19:16-19) & those who are _____ (19:17-27).

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.

50. Contextually, this parable was aimed at those who thought “**the kingdom of God was going to appear immediately**” for they “**supposed**” that when Jesus arrived in Jerusalem He would set up His earthly kingdom and sit on David’s _____.
51. By the way — the people were not wrong in thinking that the promised **kingdom** in their Scriptures (*restated to Mary at Jesus’ birth in Luke 1:32-33*) would come—but they were wrong on thinking that it had arrived & that He would establish it ____.
52. Jesus had established earlier in His ministry—that His **kingdom** was set aside until after He went away & returned—due to the unbelief of their leaders (Mt. 12-13) in rejecting God’s Messiah & who in turn—influenced the Jewish people to _____.
53. Jesus makes it clear by what follows—that He was not going to begin His reign on earth as Messiah “**immediately**” but that He was going away first and then return later on, to reward His “**slaves**” for their service, before His reign begins on _____.

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.’

54. As in the prior parable found in Matthew 25 — the “**nobleman**” represents Jesus, and the “**distant country**” stands for heaven which is where He is until He _____.
55. When Jesus returns, He will set _____ His “**kingdom**” on earth, just as He and the prophets promised (Isaiah 9:6-7; Dan. 2:44; 7:13-14; Matthew 19:28; Acts 1:6-11).
56. This parable must be distinguished from the—*Parable of the Talents*—that placed emphasis on the various gifts & abilities that God gives each one of us to _____.
57. Interestingly, in Matthew 25 & in Luke 19, “**the master**” is Jesus who is pictured as going away after His Ascension, in order to claim the “**kingdom**” from His Father, but later to return, showing an interval of ____ between His leaving & His return.
58. In the *Parable of the Talents* & in the *Parable of Money Usage*—in each parable, “**the master**” and “**the nobleman**” returns to evaluate — the saved & the _____.

59. In both parables, He entrusts to His followers certain responsibilities and in ____ parables, when He returns, He rewards their stewardship accordingly.
60. We see this 1st at the *Rapture* when at *the judgment of the just* He evaluates Church saints, and we see this here at His *Second Advent* when He evaluates believing ____.
61. Unlike the Matthew 25 parable — where each “**slave**” received a different sum, representing the unique set of gifts & the talents each have — here each receive the exact same sum denoting ‘**the one life**’ that each of us has to invest for ____.
62. When Jesus uses the term “**minas**” — the important principle is not so much the worth of a “**mina**” — but that all “**ten slaves**” received the same ____.
63. In the *Parable of the Talents* (Matt. 25:14-30)—we learned that God gives all of us a different amount to invest for His glory as seen in the gifts, abilities & resources that He has entrusted to us—but here all have equal opportunity for His ____.
64. Everyone has only one life and God will deal justly & graciously with every person, and yet people, be they saved or lost, still have free will to decide what they will do, as seen in “**his citizens**” who chose to spurn him & to altogether reject his ____.

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

65. The “**nobleman**,” who did *nothing to deserve* the rejection of “**his citizens**,” are said to have “**hated him**” — for the Jews resisted Jesus’ rightful claim to be their ____.
66. He distinguishes this group of ‘**citizens**’ from the ‘**ten slaves**’ receiving the ____.
67. Remember—this parable was directed to those thinking He was “**immediately**” going start His “**kingdom**” (19:11)—because they did not understand that His primary purpose on earth was to ____ sinners like Zacchaeus (Luke 19:1-10).
68. Consider carefully Isaiah 9, where God’s program for the Messiah is _____ :
- 6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.**
69. First, “**a child will be born to us**” which pictures the Messiah’s First Advent, but it is not _____ His Second Advent that “**the government will rest on His shoulders.**”

70. While we often quote Isaiah 9:6 at Christmas — we do not normally quote verse 7, because that aspect of his prophecy *will not take place until* Jesus rules on the ____.
71. It is a recurring theme in Scripture for God—in a single verse or group of verses, to give the entire prophetic _____ of the Messiah (e.g. Is. 61:1-2 cf. Lk. 4:17-19).
72. In similar fashion, Luke’s Gospel is following that pattern in this parable because Jesus is looking at a time when He will return to rule on the earth & we with _____.
73. The details He gives on each “**slave**” illustrates the broader point about the nobleman’s departure & the call for faithful stewardship during this _____.

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.’

74. When their “**nobleman**” & “**master**” returned he first dealt with his “**slaves**” as he wanted to know how faithful his “**slaves**” had been while he was away — and then he dealt with the obstinate — “**citizens**” — as they were _____ his first concern.
75. So as not to detract from His point of stewardship & accountability—Jesus does not detail all ‘**ten slaves**’ but just three illustrating the spectrum of trust & stewardship.
76. The “**first . . . slave**” illustrates — one who is faithful & fruitful in that he brought a good report gaining — “**ten minas more**” — an impressive _____% increase.
77. The “**second . . . slave**” illustrates — one who is faithful — but not as fruitful in that he brought a good report with an increase of — “**five minas**” — a _____% increase.
78. The number of “**cities**” each “**slave**” was given authority over—was in proportion to their faithfulness — in doing business — with their _____ resources.
79. As we have studied earlier here in Section 8 of this course — God reveals in later revelation found in the epistles—that Christians believers between Pentecost and the Rapture, give their accounting at “**the judgment seat of Christ**” in _____.
80. Those saved since Pentecost, called the Church, are rewarded after they are _____ at the Rapture—while Old Testament & tribulation saints are rewarded after they are raised at Christ’s return to establish His kingdom (Dan. 12:2; Rev. 20:4).

81. Salvation has always been “**by grace**” and has never been merited (Romans 11:6), whereby rewards—are always associated—after one’s resurrection (Daniel 12:3; Lk. 14:14) & are always given on the basis of faithful service He does through ____.
82. Because each demonstrated a faithful handling of their master’s resources—one is _____ authority over **ten cities** & another over **five cities** in the coming **kingdom**.
83. The designated authority over these “**cities**” is not arbitrary but a direct reflection of each slave’s demonstrated faithfulness to the Lord Jesus’ _____ and purpose.
84. Since we are promised service in the millennial reign of Christ on earth—it is ____ surprising that those who have demonstrated diligence & faithfulness in this age, will in turn be entrusted with greater responsibilities when Jesus returns to rule.

27 Then Peter said to Him, “Behold, we have left everything and followed You; what then will there be for us?” 28 And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive many times as much, and will inherit eternal life (Matthew 19:27–29).

85. Sometimes—the New Testament distinguishes—between the present possession of **eternal life** as a gift (John 5:24; 6:47; 10:28;) with the future fullness of **eternal life**, which believers experience in its ultimate expression in Jesus’ kingdom & _____.
86. While believers possess ‘**eternal life**’ now through faith (John 3:36; 17:3), the above passage, just like the parables of the talents & minas (Mt. 25:14-30; Lk. 19:11-27), also emphasizes a future inheritance—that is tied to our rewards for our _____.
87. There is an aspect of “**eternal life**” that we can have now—while there is another aspect of “**eternal life**” in its fullest sense that includes our rewards, glorification, and our reigning with Christ — that still awaits — the believer in the _____.
88. So in Luke chapter 18, their rewards vary depending on each servant’s *effectiveness* in advancing Jesus’ interests — and while all the implications of these rewards _____ not given here, we do know the reward is not rest but opportunity for wider service.

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?’

89. This 'slave' illustrates those who are disloyal & negligent, for he took his 'mina' and placed it 'in a handkerchief' instead of investing it for his master's gain and _____.

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.'

90. The "mina" he lost was given to the most faithful servant indicating God's faithful servants will receive additional opportunities to serve and to glorify the _____.

91. This will be true for Christians rewarded at "the judgment of the just" & for those who are rewarded — when Christ comes back — to _____ His earthly "kingdom."

92. Some were surprised that the "slave" who had the "ten minas" now had twenty and that he should be given the extra "mina" — but that only makes sense as he proved himself to be the most diligent—and the most successful—of the Lord's _____.

93. This 'slave' illustrates those unsaved 'church members' who are disloyal & negligent in their service for Jesus, just as this third 'slave' who took his one 'mina' & placed it in 'a handkerchief' — instead of investing it — for his master's gain & _____.

94. Jesus now _____ us to understand the principle behind the nobleman's evaluation.

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 (Luke 19:26).

95. The proverb of sorts is very similar to Luke 8:18 where there it refers to those who respond to God's light — and are given more — in comparison to those who refuse God's light and as a result they lose the very light that they _____.

18 "So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him."

96. Similarly, those believers who are faithful to the Lord—will only receive _____, and those who are unbelievers & serve only self, will in the end lose everything.

97. To some degree—this is also true of those who are saved—because in our walk _____ the Lord we do not stand still—we either make progress—or we lose what we have, for we cannot recapture prior opportunities when out of fellowship (Eph. 5:15-16).

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.'

98. This slave's own words used against his master, when referring to him as "**severe**" (ESV) or "**exacting**" (19:21) should have at least motivated him to have placed ___ money "**in the bank**" so that he could have at least "**collected it with interest**" (23).
99. The problem was that this man *did not really expect* his king to come back and so he was not at all concerned with the king's business — like many today who _____ identify with King Jesus but inwardly have no heart or love for Him (Mt. 25:45-51).
100. Though a different parable—nonetheless in the *Parable of the Talents* in Matthew 25, the 3rd servant *who gave the same identical argument* (25:24-25) that the 3rd "**slave**" found here in Luke 19 gave — ended up under — God's eternal judgment in _____.

28 Therefore: take the talent away from him, and give it to the one who has the ten talents.'

29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.

30 And throw the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth (Matthew 25:28–30).

101. Jesus uses similar terminology to describe both "**slaves**" in both parables—for both gave identical testimony of their "**master**" & both are assessed as being "**worthless**" (25:30 cf. Luke 19:22), which is language better fitting the lost than a child of _____.
102. However, the first two servants in each parables demonstrate genuine faith through their stewardship & productivity with what their '**nobleman**' had entrusted to _____.
103. Their fruitfulness displayed a saving relationship with Jesus, whom the "**nobleman**" represents, in contrast to the third servant's failure showing a lack of saving _____.
104. In both parables the third "**slave**" accused the nobleman of being a "**hard**" or an "**exacting**" man _____ reaps "**where he does not sow**" (Matt. 25:24 cf. Lk. 19:21).
105. His "**nobleman**" or "**master**" told his servant "**By your own words I will judge you,**" and since both testimonies were identical—then both consequences must be _____.
106. In both parables the '**slave**' did not truly know or trust the '**nobleman**' & so giving clear evidence—that he lacked a true and genuine—saving relationship with _____.
107. This is why Jesus emphasized that true conversion brings a change of life, as He just previously discussed in the parable of the Pharisee & the Publican (18:9-16), and in _____ encounters with "**the rich young ruler**" (18:18-27), and "**Zaccheus**" (19:1-10).
108. Luke's readers would have understood from Jesus' teachings that it is not enough to outwardly identify with Christ—while having _____ inward relationship—with Him.

109. In both parables—the third “**slave**” represents those people—who are outwardly related to the king but they do not see God as gracious—but only as “**hard**” and as unjust—because they have not really trusted Him—and come to know ____.
110. That this 3rd “**slave**” is not associated with the prior two slaves is obvious in that ____ is referred to in verse 22 as “**worthless**” (NAS), “**evil**” (ESV) or as “**wicked**” (KJV).
111. The word for “**worthless**” (NAS), “**evil**” (ESV) or “**wicked**” (KJV/NET/LEB) is the Greek adjective ‘**ponēros**’ that aligns with *judgment language* because it is used of people who are living in opposition to God and are living “**evil**” ____ (John 3:19).
112. Jesus uses this very word (**ponēros**) in Matthew 7:17 of an *unbeliever* who _____ identifies with Him (7:22)—as did the third “**slave**” with the “**nobleman**”—but who bear “**bad (ponēros) fruit**” & so in the end is “**cut down and thrown into the fire.**”
113. In addition—in the Greek New Testament that the Holy Spirit inspired—He clearly separates the 1st two “**slaves**” who are followers of Jesus from the 3rd who is ____.
114. In the **Koine Greek** of the **New Testament** there are ____ words that are translated as “**another**” — the adjective ‘**allos**’ which means ‘*another of the same kind*’ — and the adjective ‘**heteros**’ which means ‘*another of a different kind*’ — like in ‘heterodoxy.’
115. So, when this 3rd “**slave**” is introduced in Luke 19:20 we are told, “**Another came**” and the word for “**another**” is “**heteros**” meaning “**another of different kind**” so as to distinguish this “**slave**” from the two who had—a genuine love for the ____.
116. It is interesting that Jesus does not go through an evaluation of all ten slaves but just three, for that was sufficient to show that the first two were different from the ____.
117. By his attitude — the third “**slave**” displays that he had no real relationship with his master as reflected in his *unwillingness to be involved* in honoring his master’s ____.
118. Jesus links true faith with faithful service—and so to conclude as some interpreters have that Luke is describing a believer who is severely judged in heaven where his works are ‘**burned up**’ (1 Cor. 3:15) is to push the meaning of the parable too ____.
119. Letting Scripture interpret Scripture, this 3rd “**slave**” in Luke 19 would be just like the 3rd servant in Matthew 25 — as both identify outwardly — but ____ inwardly.
120. This third “**slave**” in Luke 19 is like the third “**slave**” of Matthew 25 who consigned “**into the outer darkness**” and so he did not belong with the first two “**slaves**” but he belonged to the group—who did not want the king to ____ over them (19:14).
121. The “**slave**” in Luke 19:24 is stripped of his “**mina**” because as an unbeliever he will not share in the rewards of the **kingdom** for ____ believers will enter the **kingdom**.

122. The “**mina**” he lost was given to the most faithful “**slave**” indicating God’s faithful servants will someday receive additional opportunities to serve & to glorify _____.
123. Throughout this entire section of this discipleship course, we have learned that there is coming a time at “**the judgment seat of Christ**” (2 Cor. 5:10) when true believers in heaven will give an account for their _____ and be rewarded accordingly.
- 27 “But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.”**
124. This 3rd “**slave**” was not openly defiant—yet he was in his attitude & in his _____.
125. The unbelief of the “**enemies**” of this “**nobleman**” — who refused their king’s right “**to reign over them**” was very open and public — while this third slave’s unbelief is hidden & hypocritical — but in both cases — they face the same eternal _____.
126. The main point of this parable is clear for the people “**supposed that the kingdom of God was going to appear immediately**” — when in reality “**the kingdom**” will be delayed such that we must _____ on being faithful servants in the meantime.
127. Our Master, the Lord Jesus has gone away to “**a distant country**” — but one day He will return with His “**kingdom**” — but in the meantime — we are commanded to do business with those gifts & abilities that He has entrusted to us until He _____.
128. This will be true for Christians rewarded at ‘**the judgment of the just**’ and for those who alive at His Second Coming when He returns to _____ His earthly “**kingdom.**”
129. Until that time, as His followers we are to fulfill the responsibilities He entrusted to us as good stewards — never falsely surmising that because God has saved us by His grace — we need to do nothing — but sit back and wait for _____.
130. This parable clarifies that while salvation and entrance into the messianic kingdom come by grace alone as seen in Jesus encounter with “**Zaccheus**” (18:18-19:10), an encounter with grace _____ one to live “**righteously and godly**” (Titus 2:12).
131. The Bible is clear — that both our salvation that comes through Christ’s work on the cross & our rewards that comes through the Spirit’s work in us—are entirely the result of God’s _____ (Romans 12:3; 1 Corinthians 15:10; Ephesians 2:8-10).
132. And so we have emphasized — through this entire handout — salvation does not depend on working for God—but resting in what Jesus Christ has already _____.
133. And rewards do not depend—on resting in what Christ has done—but on _____ for God—doing all to the glory of God—as we rely on the Holy Spirit to help us.