## Basic Discipleship

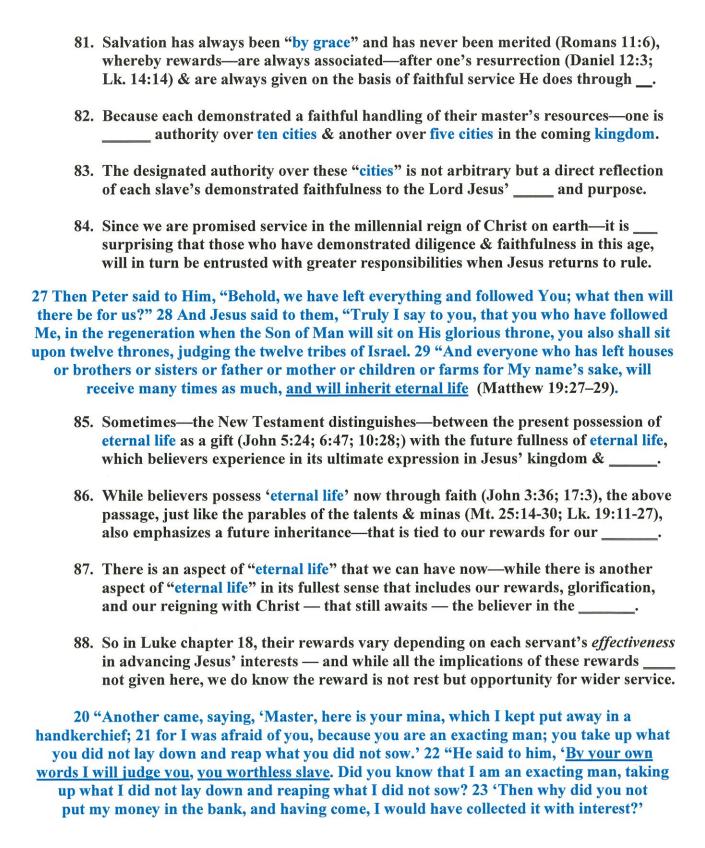
## A Course On New Testament Discipleship

Topic #8

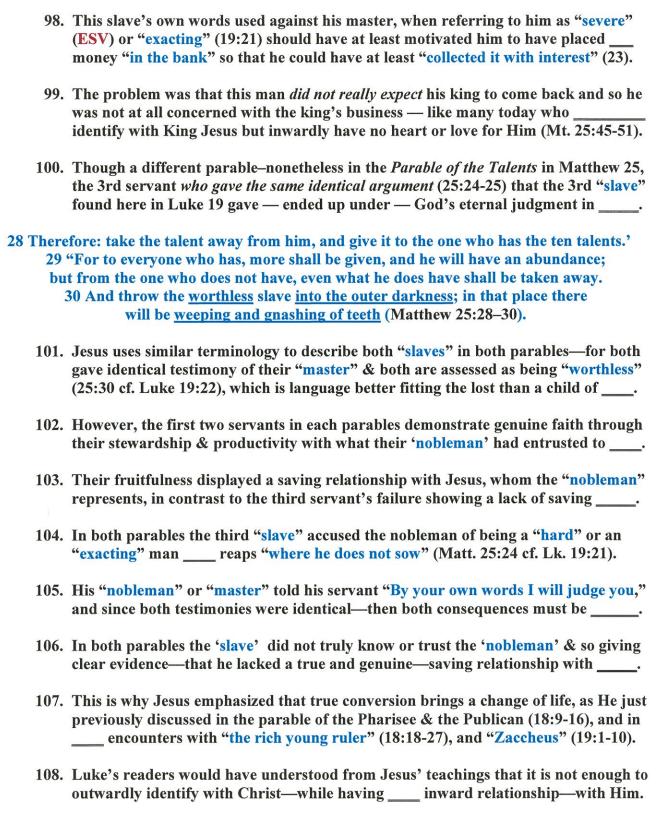
49.	This is especially clear, if we examine the parallel parable found in Luke 19:11-27, where the "nobleman" returns "after receiving the kingdom" — and He evaluates both those who are the saved (19:16-19) & those who are (19:17-27).
	11 While they were listening to these things, Jesus went on to tell 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
	So He said, "A nobleman went to a distant country to receive a kingdom for simself, 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

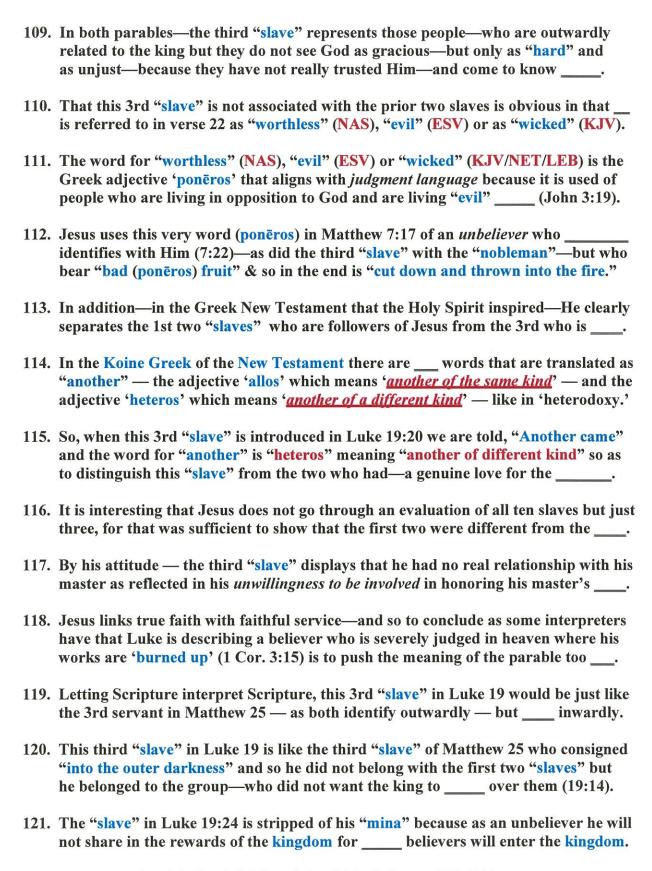
59.	In both parables, He entrusts to His followers certain responsibilities and in parables, when He returns, He rewards their stewardship accordingly.
60.	We see this 1st at the <i>Rapture</i> when at <i>the judgment of the just</i> He evaluates Church saints, and we see this here at His <i>Second Advent</i> 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 <i>Parable of the Talents</i> (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:
on H E	a child will be born to us, a son will be given to us; And the government will rest lis shoulders; And His name will be called Wonderful Counselor, Mighty God, ternal 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
he	had one. 17	en he returned, after receiving the kingdom, he ordered that these slaves, to whom given the money, be called to him so that he might know what business they had 16 "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 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 <u>no</u> 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 they are raised at Christ's return to establish His kingdom (Dan. 12:2; Rev. 20:4).



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
4 "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.'





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.